

The  
Ura Linda  
Chronik



# DIE URALINDA CHRONIK

Überetzt  
und mit einer einführenden  
geschichtlichen Untersuchung  
herausgegeben  
von  
HERMAN WIRTH



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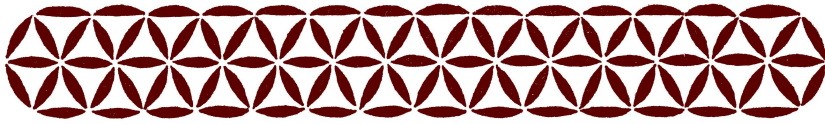




"my  
GERMAN  
MOTHERS"

Consecration inscription  
of a Cologne matron's stone  
1st century AD.





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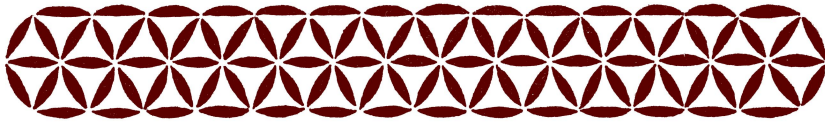
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# THE TEXT OF THE CHRONICLE







## Okke, my son!

You must keep these books with body and soul. They contain the history of our entire people and our ancestors. Last year I rescued them from the flood<sup>1</sup> with you and your mother. But they got wet, which caused them to deteriorate. In order not to lose them, I copied them on foreign paper. As soon as you inherit them, you should also copy them. Your children likewise, so that they will never be lost. Written at Ljuwert, after Atland sank, the three thousand four hundred and forty-ninth year, which according to the Christian reckoning is the twelve hundred and fifty-sixth year.

Hydde called Ura Linda (Over the Linden<sup>2</sup>). -- Watch.

## Dear heirs!

For the sake of our dear ancestors and for the sake of our freedom, I beg you a thousand times - oh dear ones, never let the eyes of a priest's cap graze over these writings. They speak sweet words, but they imperceptibly tear at everything that concerns us Frisians. In order to gain rich sinecures, they hold fast to the foreign kings. They know that we are their greatest enemies because we dare to speak to their people of freedom, justice and royal duty. That is why they have everything eradicated that comes from our ancestors and what remains of our old customs. Ah, my dears, I have been at court with them. If Wralda will tolerate it and we do not make ourselves strong, they will exterminate us all.

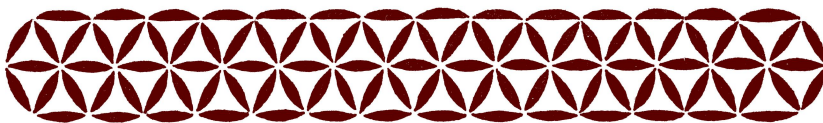
Written at Lyudverd, eight hundred and three years after the Christian opinion. Liko called Ovira Linda (Over the Linden).

---

<sup>1</sup> Breakthrough of the Zuiderzee?

<sup>2</sup> "Over", i.e. beyond the Lindenwald or the Linda River.





The whole introduction to the so-called "Fryas Tex" bears, both internally and externally, the characteristics of a later expansion of an original small core, which probably only contained the simple, sublime cosmogony of Aryan primal belief, which we will encounter several more times: God, the world spirit, from whom the beginning, time, which created all things, emerged; the entry of "Od" or (God's breath) into Irtha (the earth) as the actual process of creation.

The miraculous revelation of the "Elder History" sent down from heaven, the description of the three progenitors of the human races, the Rapture of Frya, appears in part to be not very old, is in sharp contradiction, in form and style as well as in thought, to the further content of the manuscript and clearly shows the later influence of an older, simpler tradition. The story of how Frya, the progenitor of the Nordic race, revealed the "oldest story" from her watch star to Festa, the first mother of the people or mother of honor, was included by me in the translation because, despite the visible traits of later editing, the fragments of an older version cannot be ignored.

The "oldest story", the account of the three progenitors of mankind, whose rhetorical style betrays the pen of the Frisian-humanist editor, has been greatly abridged by me.

## From the book of the followers of Adela

This was written on the walls of Frya's Burg in Texland; it was also written in Stavia and Medeasblik.

It was Frya's Day, and by that hour it had been seven times seven years since Festa had been installed as Mother of the People at Frya's request. Medeasblik Burg had been completed and a maiden had been born. Now Festa was to light her new lamp; and when she had done so in the presence of the people, Frya called out from her watch star so that everyone could hear: "Festa, take your pen and write the things I could not say." Festa did as she was told.

This is how we, Frya's children, came to our oldest story.

## This is our oldest story

Wralda, who alone is good and eternal, made the beginning, then came time; time created all things, including the earth (Irtha). Irtha gave birth to all grasses, herbs, trees, all the lovely and all the nasty creatures. She brought forth all that is good and lovely by day and all that is bad and evil by night. After the twelfth of July she gave birth to three maidens:

Lyda was born of glowing,  
Finda was made of hot and  
Frya from warm dust.

As they came naked, Wralda fed them with his breath. Od (God's breath) entered them and now each gave birth to twelve sons and twelve daughters, two every July. Of these all men came.

Lyda was black, curly-haired like lambs; her eyes twinkled like stars, and the vulture bird's gaze was powerless beside hers. She wanted nothing to do with laws : her actions were guided by her passions.

Finda was yellow and her hair resembled the mane of a horse. She wrote a thousand laws, but she did not obey any of them. She loathed the good for the sake of her boldness, but she almost gave herself away to the flatterers. Her words were sweet as honey, but those who trusted them were in for misfortune. She wanted to rule over everyone and her sons were like her; their sisters served them and they (the sons) beat each other to death for dominion.

Frya was white as snow in the dawn, and the blue of her eyes surpassed that of the rainbow. Her hair shone like the rays of the midday sun and was as fine as spider's web. Her food was honey and her drink was dew, gathered from the blossoms of the flowers.

Light Frya. The first thing she taught her children was self-discipline; the next was love of virtue; and when she was a year old, she taught them the value of freedom. "For," she said, "without freedom, all other virtues are good only to make you slaves, your origin to eternal shame."

Mild Frya. She never dug ore from the earth for her own gain, but when she did, it was for everyone's benefit. Happiest Frya. When she had raised her children to the seventh knee<sup>3</sup> she called them all to Flyland. There she gave them her advice (Tex) and said;

"Let this be your guide, and you will never fare ill."

*(Now follows the already mentioned Rapture of the Frya and Ascension to her Waking Star, the Evening and Morning Star. The earth shook like Wralda's sea, Flyland's soil sank beneath the floods. Thunder spoke from the clouds and lightning wrote "watch" in the sky. The Fryas children had now made a high yard<sup>4</sup> and built the Burg on it, on the walls of which they wrote Fryas Tex ; and so that everyone could find him there, they had called the land Texland. "Therefore it will remain as long as Irtha is Irtha," it says at the end.*

*The following, the entirety of the old sacred folk laws, which are linked to the mythical figure of the ancestral mother Frya and are called Frya's "advice" or "teaching", is probably ancient heritage).*

## Frya's advice

Hail to the free. At last they will see me again. But only he alone may I recognize as free, who is not a slave to another, nor to his own passions. Here is my advice.

1

So when the trouble is bad and good advice and good deeds can do no more, then call upon the spirit of Wralda. But do not call on him until all things have been tried. But I tell you with reason, and time will make it true: the discouraged will always succumb to their own suffering.

---

<sup>3</sup> Knee = gender, degree of kinship (cf. Heilige Urschrift, page 43 f.)

<sup>4</sup> The Frisian terps, also called Werf or Werft in Low Germany, are mounds of earth that were used as dwelling mounds or refuge mounds in the event of a water emergency.

2

Wralda's Spirit is to be thanked only with bent knee, even three times for what you have enjoyed from Him, for what you enjoy, and for the hope He leaves you in times of trouble.

3

You have seen how soon I lent help. So do the same to your neighbor. But do not delay until you have been asked. The suffering would curse you, my maidens would blot your name out of the book, and I would have to turn you away like strangers.

4

Never bow down and accept thanks from your neighbor: this belongs to the spirit of Wralda. Envy would fight you, wisdom would laugh at you, and my maidens would accuse you of robbing your father.

5

Four things are given for your benefit, named air, water, land and fire. But Wralda wants to be their sole owner. Therefore I advise you to choose righteous men who will divide the work and the fruits according to justice, so that no one will be free from work or from defense.

6

So if one is found among you who sells his own freedom, he is not of your people: he is a Horning<sup>5</sup> of mixed blood. I advise you to drive him and his mother out of the land. Tell this to your children morning, noon and night, until they dream of it at night.

7

Anyone who robs another of his freedom - even if the other person owes him - must be led by the bridle of a slave girl. But I advise you to burn his body and that of his mother in a bare place, and then to bury their ashes fifty feet in the ground, so that no blade of grass may grow on them, for such grass would kill your most precious animals

---

<sup>5</sup> Horning = whore's child

8

Never attack the people of Lyda or Finda. Wralda would help them, so that the violence that would go out from you would come back on your own heads.

9

So if it should happen that they want advice or anything else from you you must help them. But if they come to rob you, fall on them fall on them like the flashing fire.

10

If one of them desires one of your daughters to be his wife, and she you shall reprove her for her folly, but she will still follow her her suitor, that she may go in peace.

11

If your sons want one of their daughters, then you must do as with your daughters. But neither the one nor the other may return, for they would bring foreign customs and practices with them, and as soon as these are practiced among you, I will no longer watch over you.

12

I have built all my hopes on my maiden Festa. That is why you must take her as your mother of honor. If you follow my advice, then she will my maiden forever, and so will all the maids of the people who follow her. follow her; then the lamp that I have lit for you will never go out. Its light will then eternally illuminate your thinking and you will eternally free from enslaving violence like your sweet streams from the salty waters of the endless sea.

## Festa says this

All the statutes that may run around an Ewe (century) with the Kroder and his Jul, they may be written on the walls of the Burg on the advice of the mother and by common will; if they are written on the If they are written on the walls, they are Ewa (laws), and it is our duty to keep them all in honor.

If necessity and compulsion come to give us statutes contrary to our laws and customs, let men do as they wish; but when they have

departed, let us always return to the old ones. This is Frya's will and must be that of her children.

## Festa said:

All things that one wants to start, whatever kind they may be, on the day when we have paid homage to Frya, will always end wrong. "Now that time has proven that she was right, it has become a law that one should do nothing else on Frya Day but celebrate joyful festivals without need and compulsion.

## These are the laws that belong to the Burgs

1

When any Burg is built, the lamp is to be lit at the first lamp on Texland. But this may never be done in any other way than by the mother.

2

Each mother may light her own maiden, as well as those who are in other Burgs as mothers.

3

The mother on Texland may tith her successor, but if she dies before she has done so, she must be tithed at a common eight<sup>6</sup>, by the council of all the states together.

4

The mother in Texland may have twenty-one maidens and seven spindle maidens, so that seven may keep watch by the lamp by day and by night; the maidens who serve as mothers in the other Burgs may be just as many.

---

<sup>6</sup> Eight = assembly of the people or court in the 8 ("eight") stones of the stone setting (cf. Holy Scriptures, Main Section 7)



5

So if a maiden wants to marry someone, she should report it to her mother and return to the people before she pollutes the light with her drafty breath.

6

Twenty-one lords of the Burg, seven old wise men, seven old warriors and seven old sea warriors shall be given to the mother and to each maiden.

7

Three of each of the seven shall return home every year, but no one who is closer to their clan than the fourth knee may follow them.

8

Each Burg may have three hundred young soldiers.

9

For these services they shall learn Frya's advice and the other laws, wisdom from the wise men, the art of war from the old men-at-arms and the skills needed for foreign voyages from the old sea kings.

10

A hundred of these soldiers shall return every year, but if any are paralyzed, they shall remain in the Burg all their lives.

11

No one from the Burg, nor the Grevet men, nor the other chiefs, but only the people shall have a voice in the battle of the defenders.

12

Three times seven swift messengers with three times twelve swift steeds shall be given to the mother in Texland; in the other Burgs each maiden shall have three messengers with seven steeds.

13

And every maid of the Burg shall have fifty cultivators chosen by the people; but only those shall be sought who are not able and strong for the defense, nor for the outward journey.

14

Every Burg must help itself and feed itself from its own round share and from the share it collects from the market fee.

15

If someone is chosen to serve in the Burgs and does not wish to do so, he may not become a lord of the Burg afterwards and therefore may never have a vote. If he is already a lord of the Burg, he will lose the honor.

16

If someone seeks advice from the mother or a lady of the Burg, he should report to the scribe. The scribe shall take him to the lord of the Burg, or to the leetse,<sup>7</sup> that is the healer: he shall see whether he is also afflicted with bad plagues. If he is said to be healthy, he gets rid of his weapons and seven soldiers take him to his mother.

17

If it is a matter about one state, then no less than three messengers may come. If it is about the whole of Fryasland, there must be three times seven witnesses, so that no evil suspicion arises or mischief is done. be done.

18

In all things the mother must be careful that her children, the people of Frya, remain as moderate as possible. This is the greatest of her duties, and it is the duty of us all to help her in this.

19

If she has been called upon in a legal matter to arbitrate between a Grevet man and the community, and if she finds the matter she finds the matter doubtful, she shall speak for the good of the congregation, that that peace may come, and because it is better that one man be wronged than many. than many.

---

<sup>7</sup> Doctor

20

If anyone asks for advice and the mother knows advice, she must give it at once; if she does not know advice at once, she may wait seven days.

21

If a mother has given evil counsel out of evil intent, she shall be put to death or driven out of the land naked and stark naked.

22

If the lords of the Burg are also liable, do the same to them.

23

If their guilt is doubtful or merely suspected, then this must be discussed and and speak, if necessary, for twenty-one weeks. If half of them are guilty, consider them innocent; if two-thirds are guilty, wait another full year. If they still vote that way, let them be considered guilty, but not killed.

24

So if there are those among the third who think they are very innocent that they want to follow her, they may do so with all their floating and traveling property, and no one is to hold them in low esteem because the greater part can err just as well as the lesser part.

\* \* \*

## Common laws

1

All the freeborn are born in the same way. Therefore they must have equal rights, as well on the land as on the Ee, that is water, and on everything that Wralda gives.

2

Every male is to make free his wife, and every daughter may offer her drink to the one she loves.

3

If a man has taken a wife, he shall be given house and litter. If there is none, it must be built.

4

If he has gone to another village for a wife and wants to stay there, then he must be given a house and a yard there, together with the use of the Hemrik<sup>8</sup>.

5

Every male must be given an after-part as a throw by his house; for no one may have a front part by his house, much less a round part. But if a man has done a deed for the common good, it may be given to him. His youngest son may also inherit it. After that, the village must take it back.

6

Each village shall have a hemrik according to its needs, and the earl shall see to it that each one keeps his portion well, so that his descendants may not suffer any damage.

7

Every village is allowed to have a market for buying or selling or for exchange. All the other land should remain building and forest. But no one is allowed to cut down the trees in it except for the common advice and knowledge of the forest count: because the forests are for the common benefit. That's why no one is allowed to be their master.

8

The village may not take more than an eleventh part of the (market) goods as market money, neither from the locals nor from the foreigners. The market treasure may also not be sold earlier than the other good.

9

All market money must be divided annually into a hundred parts three days before Yule.

10

The Grevetmann and his counts should collect twenty parts of it; the market judge ten parts and his assistants five parts; the mother of the people a 1 hemrik = common village mark. Part ; the district four parts, the village ten parts; the poor, those who cannot or cannot work, fifty parts.

---

<sup>8</sup> Hemrik = common village mark.

11

Those who come to the market are not allowed to proliferate. If any come, it is the duty of the maidens to make them known throughout the country, so that they are never elected to any office, because such people have greedy hearts. In order to collect treasure, they would betray everything: the people, their mother, their clans and ultimately themselves.

12

If someone has become so evil that he sells sick cattle or spoiled goods for quality goods, the market judge must stop him and the maidens must name him all over the country.



In earlier times, Finda's people mostly lived in their mother's birthland, called Aldland, which now lies under the sea. So they were far away. That's why we didn't have a war. When they were driven out and came here to rob, there came spontaneously militias, armies, kings and wars, and from them came statutes and from the statutes came laws.



Here are the laws that came from it:

1

Every Fryas (Frisian) must defend himself against insulters or enemies with such things

Weapons beyond his ability to devise, obtain and wield.

2

If a boy is twelve years old, he must miss the seventh day of his apprenticeship in order to learn how to use weapons.

3

If he becomes aware of this, he will be given weapons and he will be made a defender.

4

If he has been a guard for three years, he becomes lord of the Burg and can help to kill his captain.

5

If he has been a selector for seven years, he can help choose an army man or king and can also be chosen.

6

Every year he has to be chosen again.

7

Apart from the king, all officials may be re-elected do right and follow Frya's advice.

8

No king may remain king longer than three years, lest he remain.

9

If he has rested for seven years, he can be chosen again.

10

If the king has fallen at the hands of the enemy, his clans are allowed to avenge his honor.

11

If he departed in his time or died within his time, no clan may follow him that is closer to him than the fourth knee.

12

Those who fight with weapons in their hands cannot devise anything and remain wise: therefore it is that no king bears arms in battle. His wisdom must be his weapon and the love of his warriors his shield.



## Here are the rights of mothers and kings

1

So when war comes, the mother sends her messengers to the king, the king sends messengers to the Grevetmen for Landwehr.

2

The Grevetmen call all the lords of the Burg together and discuss how many men they should contribute.

3

All decisions of the same must be sent immediately to the mother with messengers and witnesses.

4

The mother has all the decisions collected and gives the validity number, which is the average number of all the decisions together. One must be at peace with this for the time being and the king must be at peace with it.

5

If the defense is in combat, then the king needs only his Captains to advise, but at least three lords of the Burg have to preside over the mother's special vote. The lords of the Burg must send messengers to the mother every day so that she may know whether anything is being done that contradicts the laws or Frya's advice.

6

If the king wants to do something and his councilors don't, he must not submit to it.

7

If the enemy comes without defense<sup>9</sup>, then one must do as the king commands.

8

If the king is not on the path, one must obey his follower or whoever follows him, so continue to the last.

9

If there is no captain, they will kill you.

10

If there is no time for this, let him become a captain who feels empowered to do so.

---

<sup>9</sup> Irresistible

11

If the king has repelled a dangerous people, let his descendants use his name after theirs. If the king wishes, he can choose a place on an undeveloped site for a house and a yard. The yard may be a circular section so large that he may run seven hundred steps from his house on all sides before he gets to his yard.

12

His youngest son may inherit the estate, followed by his youngest son; then you should take it again.



## Here are the rights of all Frisians

1

So when laws are made or new statutes put together, it must be done for the common benefit, but never for the benefit of individual generations, nor of individual states, nor of something that is individual.

2

So when war comes and houses or ships are destroyed, be it by an enemy or by common counsel, my community, that is all the people together, has to heal it again: that's why no one will betray the common cause in order to keep his own property.

3

If war is over and some people are so mutilated that they can no longer work, the common community must support them; at festivals they should sit at the front so that the young people can honor them.

4

If widows and orphans come, they must also be supported, and the sons may write the names of their fathers on their shields in honor of their family.



5

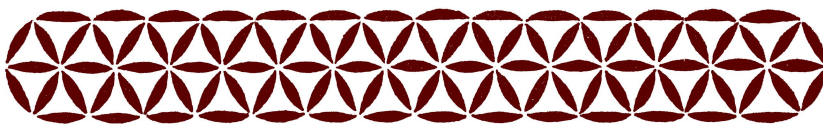
If some of the enemy are caught and they come back, they must be taken away far from the battlefield, because they would like to be released under bad vows, and then they may not keep their vows and still remain honest.

6

If we ourselves catch enemies, let them be taken deep into the country: teach them our free customs.

7

If you let them go afterwards, let the girls do it with kindness, so that we gain comrades and friends instead of haters and enemies.



## From Minno's writings

So if there is a man so bad that he robs our neighbors, commits murders, burns houses, defiles virgins, whatever it is that is bad, and our blood comrades want to avenge that, then it is right that he should be punished. Catch perpetrators and kill them in their presence so that there is no war over it, whereby innocent people would pay for the guilty. If they want to let him keep the body and buy the revenge, then that can be granted. But if the murderer is a king, Grevetmann, count or whatever it is who is supposed to watch over morals, we must correct the evil, but he must be punished. If he bears an honorary name from his ancestors on his shield, his clans are no longer allowed to use this name, so that one clan should be concerned about the morals of the others.

## Laws for Steurer

Steurer is an honorary name for outside drivers

1

All Fryas sons have equal rights, so all the nimble boys should report themselves to the old man as outside drivers, and the old man may not turn them away unless there is no position.

2

The helmsmen are allowed to appoint their own masters.

3

The merchants must be chosen and named by the community that owns the property, and the tax payers are not allowed to have a vote.

4

If on a journey you find that the king is evil or incompetent, you may take another. If they come back again, the king can complain to the old man.

5

If the fleet returns home and there are profits, the steersmen must have a third part of it, to be divided as follows: the White King twelve parts, the Schult-by-Night seven parts, the boatmen each two parts, the skippers each three parts, the other ship's crew a part; the youngest cabin boys each a third, the middle ones each a half part and the eldest each two-thirds part.

6

If some have been paralyzed, then the common community must take care of their bodies; They also have to sit at the front at general festivals, at home festivals, yes at all festivals.

7

If they died on the train, their neighbors must die inherit part.

8

If widows and orphans come from them, the community must take them entertain ; If they have fallen in battle, the sons may bear the names of their fathers on their shields.

9

If a young taxman has passed away, his heirs must have a whole share of the husband.

10

If he was promised, his bride may demand seven husband's parts in order to dedicate a stone to her husband, but then for this honor she must remain a widow for life.

11

So when a community equips a fleet, the shipowners have to ensure the best nutrition for the women and cattle.

If a taxman is dead poor and has neither a house nor a farm, this must be given to him. If he doesn't want a house and farm, his friends can take him into their house, and the community has to improve it according to his state, unless his friends refuse this advantage.



Below are three knowledges, according to which these statutes are made

1

Everyone knows that he must have his own purpose; but if one is deprived of his purpose, no one knows what he should do to keep his body.

2

All healthy people are urged to have children: will  
If you resist this, no one knows what bad things can happen.

3

Everyone knows that they want to live freely and unhurt and that others want that too. These statutes and legal regulations were made to be on the safe side. The people of Finda also have statutes and legal regulations, but these are not according to the law, but only for the benefit of the priests and princes. As a result, their states are full of strife and murder.



1

So if someone is in need and he cannot help himself, the maidens must bring this to the count's attention, because it is not appropriate for a proud Fryas (Friesian) to do this himself.

2

So if someone becomes poor because he doesn't want to work, he must be driven out of the country. For the cowardly and slothful are troublesome and evil-thinking, therefore they should be defended against.

3

Every young man shall seek a bride, and when he is twenty-five years old, he shall have a wife.

4

If a man is twenty-five years old and does not yet have a spouse, he should not be allowed to enter his house. The boys should avoid him. If he is not yet a husband, he should be declared dead so that he can leave the country and not cause any offense here.

5

If someone is incapable, then he should clearly say so that no one has to fear him or take care of him. Then let him come wherever he wants.

6

If he then commits fornication, he may flee; if he does not flee, he will be left to the revenge of the deceived and no one is allowed to help him.

7

So if someone has some good and someone else likes it so much that he takes advantage of it, he must repay it threefold; If he then steals again, he has to go to the Zinnlanden<sup>10</sup>. If the person who was robbed wants to release him, he can do so. But if it happens again, no one is allowed to give him freedom.



## These provisions are made for envious people

1

So if someone, out of hasty courage or out of envy (anger), breaks another man's limbs, knocks out an eye or a tooth, whatever, the injured party must pay what the injured party demands. If he

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<sup>10</sup> Britain

cannot do that, then what he did to the other must obviously be done to him. If he doesn't want to endure that, he should turn to his Burg maid to ask whether he can work in the iron or tin lands until his debt is paid off according to the common law.

2

So if someone is found so bad that he kills a Fryas, he must pay for it with his body. If his Burg maiden can help him to the Tin Lands forever, she may do so.

3

So if the murderer can prove with recognized evidence that it was caused by misfortune, he will be free; but if it happens again, he will have to go to the Tin Lands so that dishonorable revenge and feuds can be avoided.



## These are the legal statutes for *förning*<sup>11</sup>

1

Whoever puts the red rooster on someone else's house out of envy is not a Fryas; he is a Horning with corrupted blood. If he is caught in the act, he must be thrown into the fire. He is allowed to flee if he can, but nowhere should he be safe from the avenging hand.

2

No righteous Fryas should gossip or talk about his neighbor's failures. If someone is wrongful against himself but is not dangerous to another, he can judge himself. If it gets so bad that it becomes dangerous, you have to complain to the count. But if there is someone who backstabs another instead of doing it to the Count, then he is a Horning. In the market he will be tied to a pole so that the young people can spit on him. He should then be led across the borders, but not to the Zinnlanden, because a robber of honor is to be feared there too.

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<sup>11</sup> Horning = whore child

So if anyone were so bad that he betrayed the enemy, made paths and by-paths to get to our strongholds, or sneaked in at night, he would be born of Finda's blood. He would have to be burned. The sailors were supposed to take his mother and his family to a distant island and dust his ashes there so that no poisonous herbs could grow from them. Let the maidens curse his name above all states, so that no child may receive his name and the old ones may reject him.



War had passed, but hardship had taken its place. Now there were three people, each of whom stole a sack of grain from strange owners. But they were all caught. Now the first one went and took the thief to school. The maidens, speaking of this, always said that he had done according to the law. The other took the grain from the thief and left him in peace. The maidens said he had done well. But the third owner went to the thief's house. When he saw how Need had set up her chair, he went back and returned with a cart full of Need, so that he could drive Need away from the hearth. Frya's maidens had walked with him and written his deeds in the eternal book, while they had erased all his defects. It was told to the mother of honor, and she made it known throughout the whole country.

### Useful things from Minno's posthumous writings

Minno was an old sea king, seer and curious. He gave laws to the Cretans. He was born in the Lindaorten, and after all his experiences he enjoyed the happiness of dying in Lindaheim.



So if our neighbors have a piece of land or water that seems good to us, it is convenient for us to ask to buy it; If they don't want to

do that, then you have to let them keep it. This is not Frya's advice, and it would be an injustice to hand it over.



So when neighbors argue and argue about things other than land and they ask us to pass judgment, it's better not to do that. But if you can't help it, you should do it honestly and justifiably.



Someone comes and says: "I'm at war, now you have to help me", or someone else comes and says: "My son is underage and incapable, and I am old; Now I want to make you guardian over him and over my country until he comes of age" - then this must be refused so that we do not come into conflict over things that conflict with our free customs.



So if a foreign merchant comes to the authorized market in Wyringen or Almanland and he cheats, he will immediately be subject to market fines and he will be identified by the maidens across the entire country. If he then returns, no one should buy from him: he should go away the way he came. In the same way, when merchants are chosen to go to market or to sail with the fleet, one has to choose only those who are well known and who have a good reputation among the maidens. If, despite all this, there is a bad man among them who wants to deceive people, the others have to defend themselves. If he has already done it, then we must correct it and banish the wrongdoer from the lands, so that our name may be mentioned with honor everywhere.

But if we find ourselves in a foreign market, be it near or far, and it happens that the people hurt us or steal from us, we have to strike quickly; for, although we do everything for the sake of peace, our half-brothers must never despise us nor imagine that we are fearful.





In my youth I probably once grumbled about the bonds of the law; Afterwards I often thanked Frya for her advice and our ancestors for the laws that were created according to it. Wralda the Nourisher gave me many years, I traveled over many lands and lakes and according to everything I have seen, I am convinced that we alone are chosen by the Nurturer to have laws. Lyda's people can neither make nor keep laws: they are too stupid and too wild to do so. Many generations of Findas are clever enough, but they are greedy, arrogant, false, unchaste and addicted to murder. Poggs inflate themselves and all they can do is crawl. Frogs shout “werk, werk,” but all they do is jump and make antics. The ravens call “spare, save,” but they steal and devour everything that comes under their beaks. The Finda people are like all of them: they boast loudly about the good laws. Everyone wants to make regulations to prevent evil, but no one wants to be bound by them. The one whose mind is the most cunning and therefore the strongest, whose rooster crows is king, and the others must always be subject to his power until another comes to drive him from his seat.

The word "Ewa"<sup>12</sup> is too sacred to be called a common thing. That's why we were taught to say "evin." "Ewa" means "Setma" (statutes), which are equally engraved in the minds of all people, so that they may know what is right and wrong, and through which they have the power to justify their own actions and those of others I mean, insofar as they are good and not wrongdoing.

There is also another meaning associated with it. “Ewa” also says Eesame, like water, right and bad like water that is not disturbed by any storm or anything else. If the water is disturbed, it becomes "unewa"<sup>13</sup> (uneven), wrong (uneven), but it tends "forever" to become "even" again. This is due to his independence, just as the inclination towards justice and freedom lies in all Fryas children. We have this

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<sup>12</sup> law

<sup>13</sup> Pun between ivin, iven, even, evene, evna, efna, West Frisian ewa, ewen = "even" and ā, ē, ewe, ewa = "law" and ā, ē = "water" from Old Saxon, Old High German aha, Anglo-Saxon ēa etc.

inclination through Wralda's spirit, our father, who speaks loudly in Frya's children: Therefore it will remain in us forever.

“Ewa” (eternal) is also the other symbol of the spirit of Wralda, who remains eternally right<sup>14</sup> and undisturbed, even though things are going badly in his body<sup>15</sup>. Eternal and undisturbed are the attributes of wisdom and justice which must be sought by all pious people and possessed by all judges. If people want to make laws and regulations that alone remain good and always, then they must be the same for all people. According to these laws, it is up to the judges to announce their verdict.

If some evil has been done where no laws have been created, then one must demonstrate a common sense<sup>16</sup>. Then one judges according to the sense that Wralda's spirit announces in us in order to have a just right over everything. If we do this, our judgment will never fail. If one does not do right, but does wrong, discord and discord arise among people and states; From this sprouts domestic war, whereby everything is destroyed and corrupted.

But, oh foolishness, while we do this and harm one another, the envious people of Finda come with their false priests to steal your goods, defile your daughters, corrupt your morals and finally wrap the bond of slaves around every free neck.

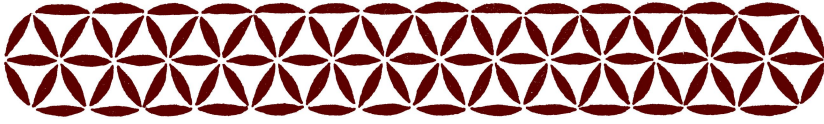


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<sup>14</sup> right = “just”

<sup>15</sup> The world

<sup>16</sup> People's or judicial assembly, see footnote on page 20



## From the writings of Adelbrost and Apollonia

The oldest teaching, which is carved on the outer wall of the Burg towers, is not copied in the book of the Adela followers. I don't know why this was omitted to write. But this book is mine: therefore I will put these in it, for the sake of my stomach.

### Oldest teaching

All good wishes to Fryas children be blessed!

For this is how it will be saved on earth: teach and proclaim to the nations. – Wralda is the very oldest and most ancient, because It created all things. Wralda is all in all, because It<sup>17</sup> is eternal and infinite. Wralda is visible everywhere, but nowhere to be seen: that is why this being is called spirit. All we can see of Him are the creatures that come and go through His life: for from Wralda all things come and all things return. From Wralda comes the beginning and the end, all things merge into it. Wralda is the one all-powerful being, for all other power is borrowed from him and returns to him. From Wralda come all powers, and all powers return to Him. Therefore He alone is the creating being, and nothing is created apart from Him.

Wralda placed eternal statutes, that is, laws, in everything that was created, and there are no good laws unless they are formed

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<sup>17</sup> Wralda is ella in ella, hwand thet is êvg and inendlik. Here the name of the world spirit as an abstract still appears as a neuter, neuter, like the pre-Christian Germanic "God", which was also neuter in Old Norse and only became oriental-Mediterranean "masculine" through Christianization. The additional hi ("he") in the text therefore shows the hand of the later copyists.

according to them. But although everything is in Wralda, the wickedness of man is not in Him. Wickedness comes from sloth, carelessness and stupidity.

Wralda is wisdom, and the laws she has created are the books from which we can learn, and there is no wisdom to be found or gathered except this. People can see many things, but Wralda sees all things. People can open up many things, but for Wralda everything is open. Humans are male and female, but Wralda created both. People love and hate, but Wralda alone is just. Therefore Wralda alone is good, and there is nothing good apart from Him.

With Yule everything created changes and changes, but the good alone is unchangeable. Because Wralda is good, He cannot change anything, and because He remains, He alone is a being and everything else is illusion.

## The second part of the oldest teaching

Among Finda's people there are delusions who have become so bad through over-intelligence that they make themselves believe and convince the initiates that they are the best part of Wralda's mind and that Wralda alone is able to think with the help of their brains.

They learned from us that every creature is a part of Wralda's infinite being.

But their false speeches and their unbridled pride have led them astray. If her spirit were Wralda's spirit, Wraldaganz would be stupid instead of light and wise. Because their minds are always struggling to create beautiful images that they will later worship. But Finda's people are a bad people, for although the delusional people believe that they are gods, they have created false gods for the uninitiated in order to proclaim at all times that these gods created the world, with everything in it, greedy gods, full of envy and anger, who want to be honored and served by people who want blood and sacrifice and demand treasure. But these crazy false men, who allow

themselves to be called God's Schalke<sup>18</sup> or priests, raise, collect and grab everything for the gods who are not there to keep it themselves. They do all this with a broad conscience: because they believe themselves to be gods who owe no responsibility to anyone.

If there are any who suspect their schemes and make them obvious, they are caught by their rascals and burned for their blasphemy, all with many solemn customs in honor of their false gods. But in truth, that they should not harm them<sup>19</sup>.



In order that our children may be armed against their idolatrous teaching, the maidens should cause them to learn by heart what will follow:

Wralda was before all things, and after all things He will be. So Wralda is eternal and He is infinite, therefore there is nothing outside Him. Through and from Wralda's life time and all things were born, and His life takes away time and all things.

These things must be made clear and obvious in every way so that they can mean and prove them to others. If it has now been won so far, then we will say:

So as far as our scope is concerned, we are a part of Wralda's infinite being, like the scope of all created things; but as to our form, our qualities, our mind, and all our thoughts, these do not belong to the being. These are all fleeting things that appear through Wralda's life, but appear this way and not otherwise through His wisdom. But because His life continues steadily, nothing can remain in its place. That is why all created things confuse their place, shape and also their way of thinking. That's why Irtha (Earth) itself can say any creature: "I am", but it can say: "I was". Nor should anyone say, "I think," but only, "I thought."

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<sup>18</sup> Servants of God.

<sup>19</sup> The Frisian humanist, the writer of Codex C, speaks here, under the impression of the persecution of the faith by the Spanish Inquisition.

The boy is bigger and different than when he was a child. He has different desires, addictions and ways of thinking. The man and father is and thinks differently than when he was a boy. Likewise the elderly. Everyone knows that.

So if everyone now knows and has to admit that he alone changes, he must also admit that he changes every moment, even while he says: "I am," and that his mental images change because he says: "I think".

Instead of chattering after the poor Findas in such an unworthy manner and saying "I am" or even "I am the best part of Wralda, yes, through us alone he can think," we want to announce everywhere and whenever it is necessary:

We, Frya's children, are appearances through Wralda's life, lowly and bare at the beginning, but always becoming and approaching perfection, but always becoming as good as Wralda herself. Our mind is not Wralda's mind; it is only a reflection of this.

Since Wralda created us, He in His wisdom gave us brains, senses, memory and many good qualities. With this we can look at His creatures and His laws. We can learn from this and we can talk about it, everything and only for our own salvation. If Wralda had not given us senses, we would know nothing, and we would be even more helpless than a sea jellyfish that is carried away by the ebb and flow of the tide.



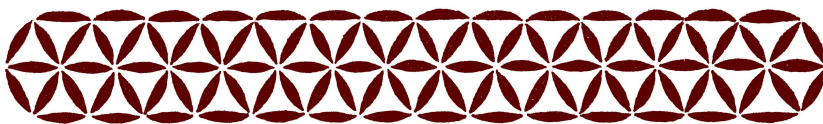
This is written on writing felt: Speak and answer the other maidens as a role model.

An unsociable, stingy man came for consolation, the maid was at Stavia to complain. He said severe weather took away his house. He would have prayed to Wralda, but Wralda would not have given him any help. "Are you a real Fryas," Trost asked. "From

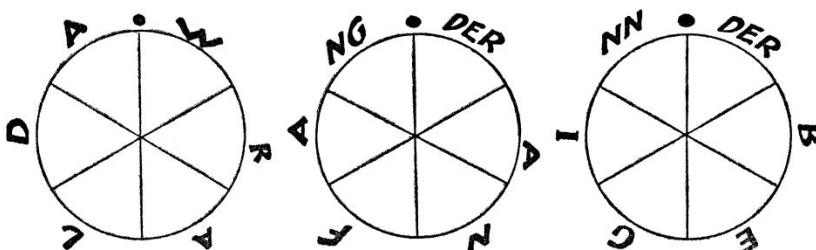
parent to parent," the man answered. "Then," she said, "I will sow something into your mind, trusting that it will germinate, grow, and bear fruit." Forder she spoke and said, "When Frya was born, our mother stood there, naked and bare, unprotected from the sun's rays. Then Wralda created affection and love, fear and terror in her mind. She looked around: her inclination chose the best and she sought shelter under the sheltering linden tree. But rain came and she got wet. However, she had seen the water trickling down the leaves. Now she made a roof with hanging sides, on stakes. But a storm came and blew the rain underneath. Now she had seen that the tribe gave protection. So she went and made a wall of clods and sod, first on one side and then on all sides. Stormwind came back, angrier than before, and blew the roof away. But she did not complain about Wralda or against Wralda, but she made a reed roof and laid stones on it. When she realized how hard it was to struggle alone, she explained to her children how and why she did it. They worked and thought together. In this way we came to a house with a linden tree protecting us from the sun's rays. Finally they made a Burg and then everything else. If your house wasn't strong enough, you must try to make it better.'

"My house was strong enough," he said, "but the high water lifted it and the storm wind did the other thing." "Then where was your house?" asked Trost. "Along the Rhine," said the man. "Wasn't it on a Nol or a Terp then," Trost asked. "No," he said, "my house stood alone on the bank; I built it alone, but I couldn't make any terp there alone." "I knew it well," said Trost, "the maidens told me. All your life you have had an aversion to people for fear of having to give or do something for them. But you can't get very far with that. For Wralda, who is gentle, turns away from those who are miserly. Festa advised us and it is written over the gates of all Burgs: 'If you are very utilitarian,' said Festa, 'then protect your neighbors, then help your neighbors, and they will do it again.' - Isn't this advice enough, I don't know of anyone better for you."

The man turned red with shame and left quietly.



From the book of Adela's followers  
 What's down here is in the walls  
 the Waraburg carved<sup>20</sup>



What is written above are the signs of Yule. This is the oldest symbol of Wralda, also of the beginning or the beginning from which time came: this is the Kroder, which must revolve forever with the Yule. Afterwards Frya made the scripture that she used for her tex (advice). When Festa was honorary mother, she made the circular or running script of it. The White King, that is, the Sea King, Godfried the Old, made the strange number denominators (number symbols) for both standard and circular script. That's why it's not too much that we celebrate once a year. We can give eternal thanks to Wralda for letting his spirit run so powerfully over our ancestors.

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<sup>20</sup> For this purpose, compare the illustrations in the manuscript, facsimile no. III. I transferred the runic letters into our current characters, although the symbolic six number of letters in the three Old Frisian names could not be retained, but was written around the Yule wheel according to the sound value.



During her time, Finda also invented a script, but it was so pretentious and full of curls and curls that her descendants soon lost its meaning. Afterwards they learned our script, called the Finns, the Thyrians and the Krekalanders. But they did not know well that it was made by Yule and that it therefore always had to be written with the sun around it. They wanted their writing to be unreadable for the other people, because they always have secrets. In doing so, they became very out of character, so much so that children could hardly read their parents' writings, while we can read our very oldest writings just as easily as those written yesterday.

Below is the standard script, below it the circular script, for which the number denominators in both ways. (See facsimiles IV and V.)

## This is written on all Burgs

Before the bad times came, our country was the most beautiful in the world. The sun rose higher and there was rarely frost. Fruit and other things grew on the trees and bushes, which are now lost. Among the grass seeds we not only had Korn, Haver and Blyde<sup>21</sup>, but also Swete<sup>22</sup>, which immediately flashed gold and which could be dried under the sun's rays. The years were not counted because one year was as joyful as the next.

On one side we were surrounded by Wralda's lake, on which no people but us wanted to sail or could. On the other side we were fenced in by the wide Twiskland<sup>23</sup>, whereby the Finda people did not dare to come because of the dense forests and wild animals. Towards the morning we bordered on the outer end of the Astersee (Baltic Sea), towards the evening on the Middle Sea, so in addition to the small ones we had twelve large freshwater streams, which passed through

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<sup>21</sup> "blyde", unknown type of grain?

<sup>22</sup> "swete" = sweet apples? Ottema translates as "wheat."

<sup>23</sup> twisk, tuisc, twiska, tuisca etc. = "between", i.e. intermediate land; This name for Germany probably also goes back to the humanist.

Wralda to keep our country strong and to provide the way for our brave people to point out his sea.

Almost all of the banks of these rivers were owned by our people, including the fields on the Rhine, from one end to the other. Opposite Denmark<sup>24</sup> and Juttenland we had folk plantations with a burgmaid. From there we extracted copper, along with tar, pitch and a few other supplies. Opposite our former Westland we had Britain with its tin lands. Britain was the land of the bannlings (outlaws) who, with the help of their burgmaid, had left to keep their bodies. But so that they wouldn't come back, a B was first painted on the front of their foreheads, the banished ones with red blood paint and the other offenders with blue paint. In addition, our sailors<sup>25</sup> had some staging areas in the nearby Krekalands and in Lydia<sup>26</sup>. There are black people in Lydia.

Because our country was so spacious and large, we had many strange names. Those who sat east of the "lower Marches" (Denmarks) were called Jutten; Those who sat on the islands were called Stjurar (steers), sea warriors and angelars<sup>27</sup>. Those who sat from there to the next Krekaland were simply called Kadheimers<sup>28</sup> because they never went out. Those who sat in the High Marches, which bordered on the Twisklands, were called Saxons, for the reason that they were always armed against the wild beasts and the feral Britons. We also had the names Landsassen, Meersassen<sup>29</sup> and Holz- or Waldsassen.

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<sup>24</sup> dena marka = "lower brands"

<sup>25</sup> stjurar = "helmsman" is translated from with as "sailors", "seafarers" or "sea people"

<sup>26</sup> "Lydia" means Africa; Lydia probably stands for Lybia. The following sentence is a gloss from the copyist

<sup>27</sup> Stjurar are the Sturii of Pliny (NH. 4, 101), based on the islands between the mouth of the Rhine and the Meuse; Secempa wschl. = Sugambri; Angelari wschl. = Anglii (Tacitus Germ. 40)

<sup>28</sup> Kadheimers = coastal dwellers. The "Krekalanda" are subsumed into the "near" (Italy) and "far" (Greece): this name for "Graecia" probably also goes back to the humanist

<sup>29</sup> Marsata = Marsaci (Tacitus Hist. 41, 56 and Pliny NH. 4, 101)

## How the bad times came

All summer the sun was hidden behind the clouds, as if it didn't want to see the earth. The wind rested in its cave, causing smoke and steam to stand like pillars over the house and the pools. So the air became cloudy and dusky and there was neither cheer nor joy in people's hearts. In the midst of this silence the earth began to tremble, as if it were dying:

Mountains split from one another, breathing fire and burning; others sank into her lap, and where she once had fields, she lifted up mountains. Aldland, called Atland by the sailors, sank, and the wild lagoon stepped over mountains and valleys until everything was submerged in the sea. Many people were buried in the earth, and many who escaped the fire perished in the water afterwards. The mountains not only breathed fire in the lands of Finda, but also in Twiskland. As a result, forests burned away one after another, and the wind that came from them blew our land full of ash. Rivers were relocated and new islands of sand and floating creatures appeared at their mouths.

So for three years the earth was suffering: but when it got better, you could see its wounds. Many lands had sunk, others had risen from the sea, and half of Twiskland had been deforested. Bands of the Finda people covered the deserted areas. Those who left us were destroyed or became their servants. We were doubly required to be vigilant, and time taught us that unity is our strongest Burg.

This is scratched on the Waraburg near Alde(r)gamunde. The Waraburg is not a Maidenburg, but all local and foreign things that the sailors brought with them are kept there. It is three poles, that is a half-way point, located south of Medeasblik.

So the preface is: "Mountains, bow your summits, clouds and streams, weep. Yes, Schonland, blush: slave nations tread on your garment, O Frya."

## So that's the story

One hundred and one years<sup>30</sup> after Aldland sank, a people came from the east: the people were driven out by another people. Beyond our Twiskland they found themselves at odds; They divided into two groups, each of which went its own way. No story has come down to us about one part, but the other part fell into our protected area. Schonland was sparsely populated and sparsest at the back. That's why they were able to win without a fight, and since they didn't hurt anything else, we didn't want to have a war about it. Now that we have gotten to know them, I want to write about their customs based on what happened to us.

The people were not as wild as many of the families of Finda, but were like the people of Egypt; They have priests like these and, now that they have churches<sup>31</sup>, they also have images. The priests are the only masters: they call themselves Magjara. The chief of them all is called Magy<sup>32</sup>; he is chief priest and king at the same time. All the other people are considered null and are completely under their power. The people have no name: we call them Finns. Otherwise they are not to be envied, for they are slaves to their priests, but even worse to their opinions. They think that everything is full of evil spirits that creep into people and animals. But they don't know anything about Wralda's spirit. They have stone weapons, the Magyars have copper ones. The Magyars tell us that they can banish and banish evil spirits: because of this, the people are completely in fear and there is no joy to be felt in their nature.

When they had now properly settled down, the Magyars sought friendship from us: they praised our language and customs, our cattle and our iron weapons, which they were happy to exchange

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<sup>30</sup> 2193–101 = 2092 BC

<sup>31</sup> The word "church" is an ancient word of the Thule culture and is known as k-r(g-r) or k-l (g-l) strain distributed in Eurasia, cf. H.U. pp. 81–82 and 182–183

<sup>32</sup> Apparently "Magy", used in this form by Fischart in 1586, means "magia" = magic, a genuine humanist etymology. The humanist copyist of Codex C probably also used the term Magjar. For the "Magi" at the time of Liko Ovira Linda, see Fig. 88

for their gold and silver ornaments, and they always kept their people within the border posts . But that misled our vigilance.

Eighty years later, just as it was Yule, they came unexpectedly, like snow driven by a storm, running across the land. Those who could not escape were killed. Frya was called, but the Schonlanders had neglected her advice. Then forces were gathered, they were resisted by three stakes of Godaburg: the war remained there. Kat or Katerine was the name of the maiden who was the Burg maid at Godaburg: Kat was proud and arrogant: that's why she didn't ask her mother for advice or followership. But when the lords of the Burg realized this, they themselves sent messengers to Texland, to the mother there. Minna, that was her mother's name, called up all the sailors and all the young people from East Flyland and the Denmark. This gave rise to the history of Wodin, which is carved on the Burgs and copied here.

An old sea king lived in retirement on the Aldergamunde: Sterik was his name and the reputation of his deeds was great. This old seal had three nephews: Wodin, the eldest, lived at Lumka-makia near the Eemunde in East Flyland. Heermann was formerly. Tünis and Inka were sea warriors and were now at home with their father-uncle on the Aldergamunde. When the young warriors came together, they chose Odin as their army man or king, and the sea warriors chose Tünis as their sea king and Inka as their schoolmaster by night. The sailors then sailed to Denmark: there they took Wodin and his combative militia on board. The wind was strong and they were in Schonland in no time. When the Nordic brothers united with him, Wodin divided his massive army into three wedges. "Frya" was their call to arms, and so he beat back the Finns and Magyars as if they were children.

When the Magy learned how his people had all been killed, he sent messengers with staff and crown. They said to Wodin: "O greatest of kings, we are guilty. But everything we did was out of necessity. You think that we deliberately attacked your brothers. But we have been driven away by our enemies, and they are all still at our heels. We have often asked for help from your Burg maiden, but she

has not respected us. The Magy says: 'So if we kill half of each other, the wild shepherds will come and kill us all.' The Magy has many riches, but he has seen that Frya is greater than all our spirits put together. He wants to lay his head in her lap. You are the mightiest king on earth, your people are made of iron. Become our king and we will all be your slaves. How honorable it would be for you if you could drive the savages back again. Our horns would blow it around and our tales would go everywhere before you.'

Wodin was strong, fierce and valiant, but he was not clear-sighted. Thus he was caught in their snares and crowned by the Magy. A lot of sailors and soldiers who didn't like this choice left quietly, taking Kat with them. But Kat, not wanting to appear in front of her mother or the common eight, jumped overboard. Then the storm came and drove the ships onto the archipelago of Denmark without missing a single man. After that they called this street Katsgat.

When Wodin was crowned, he attacked the savages. They were all horsemen: like a shower of hail they fell on Wodin's army, but like a whirlwind they turned around and did not dare to appear again. When Wodin returned, the Magy gave him his daughter as his wife. Afterwards he was incensed with herbs: but there were magical herbs among them, for Wodin gradually became so presumptuous that he dared to misrecognize and mock the spirits of Fryas and Wralda, while he bowed his free neck before the false idol-like images. His empire lasted seven years and then he disappeared. The Magy said that he had been accepted among their gods and that from there he ruled over them. But our people laughed at his words.

When Wodin had disappeared for a while, conflict arose. We wanted to choose another king, but the Magy would not allow that. He claimed that it was a right given to him by his gods. In addition to this dispute, there was another between the Magyars and the Finns, who did not want to honor either Frya or Wodin. But the Magy did what seemed good to him: for his daughter had won a son from Wodin, and now the Magy wanted him to be of high birth. While everyone bickered and argued, he crowned the boy king and appointed himself as governor and guardian or advisor. Those who

thought more of their brat than of their rights let him have his way; but the good ones went away. Many Magyars fled back with their people, and the sailors embarked, and an army of bold Finns went with them as rowers.

Now the stories of nephew Tünis and his nephew Inka really come into flow

## All of this is not only at the Waraburg, but also at the Stavia Burg, which is located behind the port of Stavre

When Tünis wanted to return home with his ships, he first headed towards the Denmark. But he wasn't allowed to land there: his mother had ordered that. He wasn't allowed to land at Flyland either, or anywhere else. So he and his men would have perished from infirmity and want: therefore they went ashore by night and sailed on by day. So driving along the coastal road, they came to the Kadik<sup>33</sup> people's plantation. Here they bought all sorts of necessities; but Tu(n)tja, the Burgmaiden, didn't want to let them sit down there. When they were finished, they had an argument. Tünis wanted to go through the Middle Sea Strait to travel for the rich king of Egypt, as he would probably have done in the past. But Inka said that he had had enough of all the Finda people. Inka thought that there might still be a high-altitude part of Atland, like an island, left where he would like to live peacefully with his people.

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<sup>33</sup> Cadix, the Phoenician name is Gad(d)ir or Gader = "wall", "castle", "fortress" (see p. 167). The Frisian name "Kadik" is explained here in terms of humanistic folk etymology: "because their harbor was formed by a stone 'kadik'". "Kadik" is made up of "kade" = fortified bank and "dik" = hd. Deic

Since the two nephews couldn't agree, Tünis went and stuck a red flag in the beach and Inka a blue one. After that everyone was allowed to choose who they wanted to follow. And wonder - most of the Finns and Magyars defected to Inca, who was disgusted with serving the kings of the Finda people. When they had numbered the people and divided the ships among them, the fleets separated from one another. There was news of nephew Tünis, but never of nephew Inka.

Nephew Tünis drove alone along the coast through the gate of the Middle Sea. When Atland sank, things were bad everywhere in the Middle Sea. As a result, many people from Findas Land came to our near and distant Crekalands and many of our people also went to Lydas Land. All of this resulted in the near and far Krekalands being lost to the mother's power. Tünis had expected that. That's why he wanted to build a good harbor there and sail from there for the rich princes. But because his fleet and his people looked so depraved, the people of Ratheim thought they were robbers, and so they were repelled everywhere. But at last they came to the coast of Phoenisius, that was one hundred and ninety-three years after Atland sank<sup>34</sup>. Near the coast they found an island with two deep bays, so that it looked like three islands. They set up their accommodation on the middle one and then built a Burg wall around it. When they wanted to give it a name, they disagreed: which one they wanted to call Fryasburg or Neftünia. But the Magyars and the Finns asked that it be called Thyrisburg<sup>35</sup>. Thyr, that's what they call one of their gods, and they landed there on his anniversary. In return they wanted to confess Tünis as their king forever, Tünis was well-read, and the others didn't want to have a war because of it.

When they had now properly settled down, they sent some old sailors and Magyars to the 'Wall and further to Sydon Burg. But at first the people of Radheim didn't want to have anything to do with them. "You're wanderers from far away places," they said, "who we don't want." But since we wanted to sell them our iron weapons,

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<sup>34</sup> 2193-193 = 2000 BC

<sup>35</sup> Thyrisburg = Thyrs Castle



everything went well in the end. They were also very curious about our Barnstein, and the questions about it never ended. But Tünis, who was far-sighted, behaved as if he no longer had iron weapons or barnstone. Then the merchants came and asked him to give them twenty ships, all of which they wanted to furnish with the finest goods; Moreover, they wanted to give him as many rowers as he wanted.

He had twelve ships prepared with wine, honey, prepared leather, and the hems and saddles were covered with gold, the likes of which had never been seen before. With all these treasures, Tünis entered the Flymeer. The Grevetmann of West Flyland was enthusiastic about all these things: he got Tünis to be allowed to build a warehouse<sup>36</sup> at the mouth of the Fly Sea. The site was then called Almanaland<sup>37</sup>, and the market where they were later allowed to trade in Wyringen was called the "Acceptance Market". The mother advised that we should sell them everything except iron weapons, but they ignored this. Since the Thyrians had free rein, they repeatedly came to the detriment of our own naval forces in order to transport our goods far and wide.

Afterwards it was decided at a common eight to admit seven Thyrians annually and no more.

## What happened There

In the northern corner of the Middle Sea lies an island on the coast. Now they came to ask them to buy. A general eight was taken for this. Mother's advice was sought, but Mother preferred to see her far away: so she said it wouldn't be a problem. But when we later saw how we had "mistaken" we called the island Misselia<sup>38</sup>. This will show what reason we had for this.

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<sup>36</sup> The manuscript has the beautiful Old Frisian "loge" for "branch, stacking place, goods store" which, like the other forms loch, loech, is of old Germanic origin

<sup>37</sup> Today's Ameland

<sup>38</sup> This Frisian folk etymology (of the humanist) from Massilia, Greek Massalia, is Mis sellja = "mis-selling, mis-selling"

The Golen, that's what the Sendling priests of Sydon are called, the Golen had clearly seen that the land was sparsely populated and far from the mother. In order to give themselves a good appearance, they had themselves called in our language "to faithful devotees" (ana trowe wydana); but it would have been better if they had called themselves "those who have turned to loyalty" or, in short, "treutwenden" (Trjuwendne), as our sailors later did<sup>39</sup>.

When they had now properly settled down, their merchants exchanged beautiful copper weapons and all sorts of ornaments for our iron weapons and the skins of wild animals, of which a lot was available in our southern lands. But the Golen celebrated all sorts of dirty idol festivals and attracted the Coastal Homers with the help of their lewd girls and the sweetness of their poisonous wine. If there was any of our people who had done so badly that his body was in danger, the Golen gave him cover and shelter and led him to Phonisia. If he lived here, he had to write to his relatives, friends and brothers-in-law that the country was as good and the people as happy as no one could imagine.

There were a lot of men in Britain, but only a few women. As when the Golen found out about this, they had girls kidnapped and they didn't give them up to the British for anything. But all of these girls were her servants who stole the children of Wralda to give to their false gods.

## The War of the Burgmaiden, Kelta and Minerva

Near the mouth of the southern Rhine and the Scheldt there are seven islands named after Fryas, the seven guard maidens of the week. Walhallagara Burg<sup>40</sup> is in the middle of an island. This and the following story is written on the walls. Above it it says: "Read, learn to be awake."

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<sup>39</sup> Apparently this Frisian folk etymology refers to the Gaelic Druids

<sup>40</sup> Walcheren

Five hundred and sixty-three years after Atland sank<sup>41</sup>, a wise Burgmaiden sat here: Min-erva was her name, and the sailors called her Nyhellenia. This surname was well chosen because the advice it gave was "new" and "sound" above all others<sup>42</sup>.

Across the Scheldt on the Flyburg sat Syrhed. This maiden was full of schemes: her face was beautiful and her tongue was quick. But the advice she gave was always in dark words. That's why the sailors called her Kälta. The country people thought that it was an honorary name. In the mother's will, Rosamunde was described as the first successor, Minerva as the second and Syrhed as the third successor. Minerva was ignorant of this, but Syrhed was offended by it. Like a foreign princess, she wanted to be honored, feared and adored; but Minerva wanted to be loved alone. At last all the sailors came to offer her their favor, even from the Denmark and the Flysee. This hurt Syrhed because she wanted to tower over Minerva. So that people would have a greater impression of her vigilance, she put a rooster on her flag. Then Minerva went and made her flag a shepherd dog and a night owl. "The dog," she said, "watches over his master and over the flock, and the night owl watches over the field so that it is not destroyed by the mice. But the rooster has no friendship for anyone, and through his fornication and arrogance he has often become the murderer of his closest clan."

When Kelta saw that her work was going wrong, she went from evil to anger. She quietly invited the Magyars to come to her to learn magic. When she had satisfied herself, she threw herself into the arms of the Golen. But from all these misdeeds, she could not get better. When she saw that the sailors were retreating more and more from her, she wanted to win them over with fear. When the moon was full and the sea was turbulent, she ran across the wild sea, calling out to the sailors that they would all perish if they did not worship her. Then she blinded their eyes, causing them to mistake water for land and land for water: as a result many a ship has sunk with man and mouse.

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<sup>41</sup> 2193-563 = 1630 BC

<sup>42</sup> The name is interpreted here: ni = "new", hel = "heal", "Heil" and lêna "to borrow"

At the first defense festival, when all her compatriots were armed, she had tons of beer served. She had put magic potion in the beer. When the people were all drunk, she stood on top of her battle horse with her head leaning against her spear. The dawn couldn't be more beautiful. Seeing that all eyes were on her, she opened her lips and said, "Sons and daughters of Frya! You are well aware that we have suffered much infirmity and want lately because the sailors no longer come to sell our writing felt. But you don't know what caused it to happen. I held back about it for a long time, but now I can't do it any longer. Listen then, friends, so that you may know what you should bite for.

On the other side of the Scheldt, where you have access to all the lakes, people today make writing felt from plum leaves. This means they save on linen and can do without us. Since making writing felt has always been our biggest activity, our mother wanted us to be allowed to do it. But Minerva has bewitched all the people, yes, bewitched, friends, like all our cattle that recently died. It has to come out, I want to tell you. If I weren't a Burgmaid, I would already know: I would burn the witch in her nest.'

Since she had spoken the last words, she rushed towards her Burg. But the drunken people were so excited that they were no longer able to control their senses. They crossed the sandfall with mad enthusiasm, and after the night had meanwhile fallen, they boldly set out for the Burg. But Kelta missed her target again, because Minerva, her maidens and the lamp, were all saved by the nimble sailors.

## Jon's Additions

Jôn, Jân, Jhon and Jan are all one with "give", but this is due to the pronunciation of the sailors, who by habit abbreviate everything in order to be able to shout it loudly and far away. Jon, that is "given", was a sea king, born in Alderga, sailed from the Flysee with a hundred and twenty-seven ships, equipped for a great outward voyage, richly loaded with barnstone, tin, copper, iron, sheets, linen, felt, women's felt from otters, Beaver and rabbit hair. Now he should take

some writing felt with him from here. But when Jon came here and saw how Kelta had destroyed our glorious Burg, he became so extremely angry that he attacked the Flyburg with all his people and placed the red rooster on it in retaliation. But through his Schultbeinacht and some of his people the lamp and the maidens were saved. But they were unable to capture Syrhed above Kelta. She climbed to the outermost pinnacle; everyone believed that she would perish in the fire. But what happened? While all her people stood rigid and stiff with terror, she appeared on her horse, more beautiful than ever before, calling out: "To Kelta Minhis"<sup>43</sup>. Then the other Scheldt people flocked in droves. When the sailors saw this, they shouted: "For Minerva we!" A war ensued, resulting in thousands of deaths.

During this time, Rosamund, that is Rosa-munde, was a mother. She had striven hard to keep the peace. But since things got bad, she made it short. At that moment she sent messengers through the country posts and announced a common emergency ban. The Landwehr soldiers came from all over the place. The fighting rural people were captured; but Jon hid with his people in his fleet and took with him the two lamps, Minerva and the maidens from the two Burgs. Helprik, the army man, had him banished; But while all the guards were still beyond the Scheldt, Jon drove back to the Flysee and then on to our islands. His people and many of our people embarked with their wives and children, and when Jon saw that they wanted to punish him and his people as wrongdoers, they quietly left. He did right, for all our islanders and all the other Scheldt people who had fought were brought to Britain. This step was wrong, because now came the beginning of the end.

Kelta, who was said to be able to walk on water as easily as on land, went to the strong wall and then to Missellia. Then the Golen came with their ships from the middle sea and sailed to Kadik and our outer lands: then they attacked Britain. But they couldn't gain a firm footing because the chiefs were powerful and the banished people were still Fryas. But now Kelta came and said: "You were born free and for a crime you were cast out, not to improve yourself, but to win

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<sup>43</sup> Corrupt passage, untranslatable

tin through your hands. If you want to be free again and live under my advice and my protection, then go out, weapons will be given you and I will watch over you.

Like lightning fire, it swept across the island, and before Kroder's Yule had even run around, she was master of everything and the Thyrians of all our southern states up to Sejene<sup>44</sup>. Because Kelta didn't trust herself too much, she had a Burg built in the northern mountains; It was called Keltasburg. She is still present, but is now called "Keren-ek"<sup>45</sup>. From this Burg she ruled like a real mother, not for the sake of her followers, but over them, who later called themselves Keltana (Celts). But the Golen gradually came to dominate all of Britain: this was partly because they no longer had Burgs, secondly because they had no Burg maidens and thirdly because they had no real lamp. Because of all these reasons, their people could not learn: they became stupid and dull and finally robbed of their iron weapons by the Golen and finally led around like a bull.

## What happened to Jon?

This is written about Texland Ten years after Jon left, three ships fell into the Flysee here. The people shouted "ho-n-sejen"<sup>46</sup>. And the mother had this written from her story.

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<sup>44</sup> Seine River of modern France

<sup>45</sup> See p. 321

<sup>46</sup> The expression is so inexplicable: ho, hu = "like", 'n from ēn = "a" and sejen may have arisen from segen "sign, standard" and "blessing" or would be a lost alternation of sail (cf. Latvian sega, blessing, sailing "blanket, large cloth"). The meaning would then be something like "what a sail", "what a badge"? It wasn't too long ago that our fishing ships in the North and Baltic Seas still sailed with their own brands. Compare the runic name sigil, sigi "sail" for the ᚱ rune, which in the short Nordic rune series sol is called "sun" (rise of humanity, p. 287 f.) Or did the humanist copyist think that we have only had this since the 18th century 19th century Dutch hoezee and want to etymologize this as "what a blessing," as Ottema also translates it?

When Jon came to the Middle Sea, the tale of the Golen had preceded him everywhere, so that he was nowhere safe on the coasts of the nearby Krekalands<sup>47</sup>. So he sailed with his fleet to Lydia, that is Lyda's country. There the black men wanted to grab him and eat him. Finally they came to Thyrrhis. But Minerva said: "Stop, because the air here has long been polluted by the priests." The king came from Tūnis, as we later heard. But because the priests wanted a king who, according to their ideas, would be eternal, they made Tunis a god, to the annoyance of his followers. When they had Thyr behind them, the Thyrians came and stole a ship from the rear guard. Once the ship was too far away we could not recover it. But Jon vowed revenge. When night came, Jon turned to the distant Crekalands. At last they came to a land that looked very barren, but there they found a harbor mouth.

"Here," said Minerva, "there will probably be no need to fear princes and priests, since they all love rich pastures." But when they entered the harbor, it was not found spacious enough to accommodate all the ships. And yet mostly everyone was too cowardly to move on. So Jon, wanting to leave, went with his spear and his flag, inviting the young people to voluntarily rally around him. Minerva, who wanted to stay there, did the same. The majority now went to Minerva, but the youngest sailors went to Jon. Jon took the Kelta lamp and her maidens with him, and Minerva kept her own lamp and her own maidens.

Between the near and far Krekaland, Jon found a few islands that appealed to him. On the largest he set about building a Burg in the forests between the mountains. In revenge he went from the small islands to rob the Tyrian ships and lands. That is why the islands are just as easily called the "Robber Islands" as the Ionian Islands<sup>48</sup>.

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<sup>47</sup> Italy

<sup>48</sup> Ionis elanda = "the Ionian island, the island of the pirates".

When Minerva had looked at the country which the natives called Attica, she saw that the people were all goat keepers; they sustain their bodies with meat, herbs, wild roots and honey. They were clothed in skins and had their hiding places on the slopes of the mountains. That's why our people call them Hellinggar<sup>49</sup>.

At first they ran up and away; but when they saw that we did not care about their belongings, they came back and showed great friendship. Minerva asked if we could settle down in Love. This was permitted on condition that we would support them in the fight against the neighboring clans, who always came and kidnapped their children and stole their belongings. We built a Burg a pole and a half from the harbor. On Minerva's advice she was named Athenia: "because" - she said "the descendants should know that we did not come here through trickery or force, but were welcomed like friends<sup>50</sup>."

While we were working on the Burg, the most important people came. When they saw that we had no slaves, this did not appeal to them, and they let Minerva feel it, thinking that she was a princess. But Minerva asked, "How did you get your slaves?" They answered, "Some we bought, others we won in battle." Minerva said, "So if no one wanted to buy people, no one would steal your children and you would have none have war. If you want to remain our ally, you must set your slaves free." The most important people didn't want that, but they wanted to drive us away. But the boldest of their people came to help build our Burg, which we now make of stone. –

When they had told all this, they respectfully asked for iron Burg weapons. "For," they said, "our adversaries are mighty; but if we have real weapons, we will resist them." When she agreed to this, the people asked whether Frya's customs would flourish in Athens and the other Crekalands. The mother answered: "If the distant Krekaland belonged to Frya's inheritance, they will flourish there. But

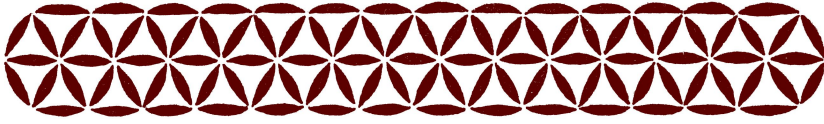
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<sup>49</sup> Hellinggar, local "heap dweller"

<sup>50</sup> Pun of Athenia as a place name with s = "Eidam, brother-in-law, friend"



if they are not included, a fight will have to be made. Because the Kroder has to run around with his Jul for another five thousand years before the Finda people will be ready for freedom.



## From Minno's writings

When Nyhellenia, whose own name was Min-erva, had properly settled down and the Krekalanders loved her almost as much as our own people, some princes and priests came to her Burg and asked Min-erva where her inheritance lay. Hellenia answered: "I carry my inheritance<sup>51</sup> in my bosom. What I inherited is a love of wisdom, justice and freedom. If I have lost that, I am equal to the least of your slaves. Now I give advice without pay, but then I would sell it." The masters went away and shouted with laughter: "Your obedient servants, wise Hellenia." But in doing so they missed their goal: because the people who loved them and followed her, adopted this name as an honorary name. When they saw that her shot had missed, they went and slandered her, saying that she had bewitched the people. But our people and the good people of Kreka always testified that this was a vice.

Once they came and asked: "If you are not a witch, what do you do with the eggs that you always have with you?" Minerva answered: "These eggs are the symbol of the advice of Frya, in which our future and that of the entire human race lie hidden. Time must breed them, and we must ensure that no harm comes to them." The priests replied: "Well said. But what is the use of the dog on your right hand?" Hellenia answered: "Doesn't the shepherd have a sheepdog to keep his flock together? What the dog is in the service of the shepherd, I am in the service of Frya."

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<sup>51</sup> "mina erva", the plural, is written in the manuscript, i.e. "my heirs, inheritance". Frisian humanist etymology

I must watch over Frya's flock." "That seems good to us," said the priests, "but tell us, what is the meaning of the night owl that is always over your head? Is the light-shy animal the sign of your clairvoyance?" "No," answered Hellenia, "it helps me remember that there are a lot of people walking around on earth, that how they live in temples and caves, that they rummage around in the dark, but not like them, to save us from mice and other plagues, but to devise schemes to rob other people of their knowledge so that they can better get hold of them, to make them slaves and suck their blood, like the vampires do."

Once they came with a band of people. Plague had come over the land. They said, "We are all about to sacrifice to the gods so that they may ward off the plague. Don't you want to help satisfy their anger, or have you yourself brought the plague to the land with your arts?" "No," said Minerva, "but I don't know any gods who do evil: I can't ask them to do that whether they want to get better. I only know one good one, that's Wralda's ghost. But because he is good, he does no evil." "Then where does evil come from?" asked the priests. "All evil comes from you and from the stupidity of the people who allow themselves to be captured by you." "If your deity is so particularly good, then why doesn't he ward off evil?" asked the priests. Hellenia answered: "Frya has set us on our way, and Kroder, this is the time, must do the rest. Advice and help can be found for all mishaps. But Wralda wants us to look for them ourselves so that we can become strong and wise. If we don't want to, then he lets our trollishness unfold<sup>52</sup> so that we can find out what follows wise deeds and what follows foolish deeds."

Then a prince said: "I would think that it would be better to fight him off." "It is quite possible," replied Hellenia, "then the people would remain like tame sheep; you and the priests would want to herd them, but also shear them and lead them to the slaughter. But our deity doesn't want it. She wants us to help each other, but she also wants everyone to be free and wise. And that is also our will."

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<sup>52</sup> Freaking out our folly

And that is why our people choose their princes, counts, advisors and all lords and masters from the wisest of good people, so that they can gradually do their best to become wise and good. By doing so, we will know and teach the people that being wise and doing wisely alone leads to salvation (happiness)." "That seems like a judgment," said the priests, "but if you think that plague through our... Stupidity comes, would Nyhellenia then be so good as to give us some of the new light of which she is so proud?" "Yes," said Hellenia, "the ravens and other birds prey on rotten carrion, but the Plague not only loves rotten carrion, but also rotten customs and their associations. If you now want the plague to leave you and not come back, you must free yourself from these bonds so that you all become clean inside and out." "We want to believe that your advice is good," said the priests, "but tell us, how are we to make all the people who are under our power do this?" Then Hellenia got up from her chair and said: "The sparrows follow the sower, the peoples follow the good princes. That's why it behooves you to begin by making yourself so pure that you can look inwards and outwards without becoming ashamed of your own mind. But instead of making the people pure, you have invented dirty festivals at which the people drink for so long that they end up digging in the mud like bass, so that you can indulge your dirty desires.

The people began to shout and jeer. As a result, they did not dare to continue the argument. Now everyone should imagine that they had called the people everywhere to drive us all out of the country. No, instead of accusing them, they all went away, even to the nearby Crekalands as far as the Alps, to announce that the supreme god had deigned to send his wise daughter Minerva, called Nyhellenia, to the people, across the sea with a cloud to give people good advice and so that everyone who would listen to them would become rich and happy and one day lord of all the kingdoms of the earth. They placed their statues on their altars or sold them to stupid people; They always proclaimed advice which she had never given, and told of miracles which she had never performed.

Through cunning they knew how to take control of our laws and statutes, and through false interpretations they knew how to disprove and reinterpret everything. They also placed maidens under their care, seemingly under the care of Festa, our first mother, to watch over the holy light. But they had lit the light themselves, and instead of making the maidens wise and then sending them among the people to care for the sick and teach the children, they made them stupid and dark in the light, and they were never allowed to come out. They were also used as advisors. But this advice was only a pretense from her mouth: for her mouth was nothing other than the voice by which the priests made known their desires.

When Nyhellenia was different, we wanted to get a different mother. Some wanted to go to Texland to ask for one. But the priests, who were once again in power with the people, did not want to admit this and declared us unholy to the people.

## This is about the Gertmanns

When Hellenia or Minerva died, the priests behaved as if they were with us, and to make this clear they proclaimed Hellenia a goddess. Nor did they want to let us have another mother, on the pretext that they feared that there would be none among their maidens whom they could trust as well as Minerva, who was called Nyhellenia. But we did not want to recognize Minerva as a goddess, since she herself had said that no one could be good or perfect except Wralda's spirit. That's why we choose Gert Pire's daughter as our mother.

When the priests saw that they could not fry their herring on our fire, they went outside Athena and announced that we did not want to recognize Minerva as a goddess out of envy because she had shown so much love to the locals. They then gave the people images that resembled them and testified that one could ask them for anything as long as one remained obedient. All these stories turned the stupid people away from us, and in the end they fell on us. But we had turned our stone Burg with two horns towards the sea. That's why they couldn't come any closer to us. However, what happened: an

Egyptian, who was a high priest, bright of eyes, clear of mind and bright of spirit - his name was Sekrops - he came to give advice. When Sekrops saw that he and his men could not attack our wall, he sent messengers to Thyris. Accordingly, three hundred ships full of mercenaries from the wild mountain tribes unexpectedly came and sailed into our harbor while we fought with all the men on the rampart.

As soon as they had taken the harbor, the wild mercenaries wanted to rob the village and our ships. A mercenary had already violated a girl, but Sekrops would not allow it, and the Thyrian sailors, who still had Frya's blood in their bodies, said: "If you do that, we will put the red rooster on our ships and then you will "Don't see your mountains again." Sekrops, who did not like murder and destruction, sent messengers to Gert to demand that she hand over the Burg: she would be granted free departure with all her moving and traveling belongings and the same to her followers. The wisest of the Burg lords, who saw that they could not hold the Burg, advised Gert that she should take action quickly, before Sekrops got angry and did something different. Three months later Gert moved from there with the best Fryas children and seven times twelve ships. When they were some way out of the harbor, there came thirty ships from Thyris with women and children. They wanted to go to Athens, but when they heard what it was like there, they went with Gert.

The sea king of the Thyrians brought them all through the strait that at that time ran into the Red Sea. Finally they landed on the Pangab, which in our language means "five waters" because five rivers flow with it to the sea. They settled here. They called the country Gertmannia. When the king of Thyris saw that his best sailors had fled, he sent all his ships with his fierce mercenaries after them to capture them, dead or alive. But when they came to the road, the sea and the earth shook. Then Irtha lifted her body up, so high that all the water ran out to the street and that all the wades and skerries rose in front of them like a Burg wall<sup>53</sup>.

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<sup>53</sup> See introduction p. 280

## From the writings of Minno

When I had thus departed from Athenia with my people, we finally came to an island which my people called Crete, because of the wild cries<sup>54</sup> which the people raised at our coming. But when they saw that we were not planning on war, they became tame, so that at last I was able to exchange a harbor and a place for a boat with iron equipment. But when we had lived there for a while and they noticed that we had no slaves, they were horrified. But when I told them that we had laws to give everyone equal rights, the people wanted them too. But as soon as they had this, the whole country fell into confusion. The princes and priests came and complained that we had made the people rebellious, and the people came to us for protection and protection. But when the princes saw that they would lose their kingdom, they gave the people freedom and came to me for a book of Asega. But the people were not used to freedom, and the masters continued to rule as they saw fit.

When this storm passed, they began to see division between us. They said to my people that I had called upon their help to reign permanently. Once I found poison in my food. When a ship from Flyland sailed to us, I left in silence.

However, by leaving my own experience here, I want to say with this story alone that we do not have to join forces with the Finda people, no matter what, because they are full of false schemes, just as much to be feared as their sweet wines filled with killing poisons.

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<sup>54</sup> A sample of the humanistic etymologies from Codex C: Pun between Krêta, name of the island, and the "krêta" = screams, mnl. crete, nnl. kreet

## In the year one thousand and five, after Aldland sank, this is written on the east wall in Fryas Burg<sup>55</sup>

After we hadn't seen a Krekaland in Almanland in twelve years, here came three ships, more beautiful than any we had and had never seen before. On the most stately was a king of the Ionian island: his name was Ulysus and the reputation of his wisdom was great. This king had been prophesied by a priestess that he would become king over all Crekaland if he knew how to get a lamp that would be lit by the lamp in Texland. In order to take possession of one, he had brought with him many treasures, especially women's jewelry, the likes of which were not made more beautiful in the world. They came from Troy, a city that the Krekalanders had taken. He offered all these treasures to his mother. But the mother didn't want to know anything about it. When he finally saw that it could not be won, he went to Valhallagara<sup>56</sup>.

There sat a damsel whose name was Rat; but popularly she was called Kalip because her lower lip stuck out like a ledge. He stayed with this one for a year, to the annoyance of everyone who knew it<sup>57</sup>. According to the Maiden's statement, he finally received a lamp from her. But it wasn't of much use to him: when he set sail, his ship sank and he was picked up naked by the other ships.

From this king there remains a scribe of pure Fryas blood, born in the new port of Athenia, and what follows here he wrote for us about Athenia. From this one can see how Mother Bright-Light spoke when she said that Frya's customs could not stand in Athenia.

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<sup>55</sup> 2193-1005 = 1188 BC

<sup>56</sup> Walcheren; The legend of the landing of Ulixes (Ulysses) reported here differs considerably from the report of Tacitus Germ., 3rd chapter, which makes him the founder of Asciburg on the Rhine. See Holy Original, p. 249 f

<sup>57</sup> the Calypso of Homer (Od. 12, 403-453)



“You have certainly heard a lot of bad things about Sekrops from the other Krekalanders: for he did not have a good reputation. But I dare say: he was an enlightened man, highly praised both by the locals and by us. For he was not one to duck people like the other priests, but he was virtuous and he knew how to value the wisdom of the peoples who lived far away. Therefore, because he knew this, he allowed us to live according to our own same Book of Asega. There was a story going around that we liked him because he was the father of a Fryas girl and an Egyptian priest, because he had blue eyes, and that many girls from our country had been kidnapped and sold to Egypt. But he never confessed it himself. Whatever the case may be, what is certain is that he showed us more friendship than all the other priests put together. But after he died, his successors soon began to dismember our laws and gradually made so many bad choices that in the end all that was left of equality and freedom was the appearance and the name. Furthermore, they did not want to allow the statutes to be drawn up in writing, which meant that knowledge of them was hidden from us. Before, all things within Athenia were conditioned in our language. After that it had to be done in both languages, ultimately only in the national language.

In the first years the men in Athenia only took women of our own sex, but the young people, who grew up with the girls of the inhabitants of the country, also took these. The bastard children that emerged were the most beautiful and clever in the world, but they were also the worst. Limping on both sides, not caring about any custom or custom unless it was for their own benefit. So long as a ray of Frya's spirit acted, all building materials were turned into common works, and no one was allowed to build a house more spacious and richer than his neighbor's. But when some degenerate city dwellers became rich through our journey and through the silver that the slaves won from the silver lands, they went to live outside on the heaps or in the valleys. Behind high ramparts of deciduous trees or stone they built courtyards with valuable household goods, and in order to gain a good reputation among the dirty priests, they set up lewd images resembling false gods. The dirty priests and princes often desired boys more than daughters and often led them away from the path of

virtue through wealth or violence. Since wealth was valued far above virtue and honor among the corrupt and degenerate sex, boys were often seen adorning themselves with large, rich clothes, to the shame of their parents and girls and to the ridicule of their sex. When our simple parents in Athenia came across the common people and wanted to complain about it, they shouted: "Hear, hear, a sea mother will be talking."

So Athenia has become like a moorland in the hot lands, full of bloodsuckers, poggers and poisonous snakes, into which no person of strict morals can set foot.

## What was written on our Burg sixteen hundred and two years after Aldland sank<sup>58</sup>

Through Wodin's folly and presumption, the Magy had become master of Schonland's Easter portion; They dared not come over the mountains and the sea. The mother didn't want it back. She spoke and said: "I see no danger in his weapons, but I do see danger in taking the Schonanders back again, because they are degenerate and corrupt." The common eight thought something like that. That's why he's okay with it.

Almost a hundred years ago, the people of Denmark began trading with it. They gave him iron weapons and implements; In return they exchanged gold jewelry along with copper and iron earth. The mother sent messengers and advised them to stop trading. There would be danger, she said, for their morals, and if they lost their morals, they would also lose their freedom. But the Danish people had no ears for this: they did not want to understand that their morals could be corrupted. That's why you paid no attention to it. Last but not least, they wasted their own weapons and food. But this misstep

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<sup>58</sup> 2193–1602 = 591 BC

brought about its own penance! Their bodies were laden with trinkets and tokens, but their chests, lockers and barns became empty. Just a hundred years after the first dead ship sailed from the coast, poverty and want came through the windows; Hunger spread its wings and struck the land; Discord ran proudly across the streets and into the houses; Love could no longer remain, and unity fled. The child demanded food from his mother, but the mother had ornaments but no food. The women came to their husbands, the men went to the counts, the counts themselves had nothing or kept it a secret. Now the jewelry had to be sold, but while the sailors were leaving with it, Frost came and laid a board on the sea and across the street. When Frost had made the bridge, Vigilance strode across it to the land, and treachery mounted its seat. Instead of guarding the banks, they harnessed their horses to their sleighs and ran toward Schonland. But the Schonlanders, eager for the land of their ancestors, came to Denmark. One bright night they all came. They declared that they had the right to the land of their ancestors, and while they were fighting over it, the Finns came into the deserted villages and ran away with the children. Because of this and because they had no good weapons, they lost the fight and the Magy became master. This was because they did not read Frya's advice and neglected her advice.

There are those who are of the opinion that they have been betrayed by the counts; that the Maiden had suspected this for a long time. But if anyone wanted to talk about it, their mouths were tied with gold chains. We cannot pass judgment on this, but we want to say to you: "Do not rely too much on the wisdom and virtue of either your nobles or your maidens: for if it is to prove itself, everyone must watch over their own passions and for the general salvation.

Two years later the Magy himself came with a fleet of light boats to steal Texland's mother and the lamp. He undertook this terrible deed one night in the winter, during a stormy tide, when the wind howled and hail pelted against the windows. The lookout, who thought he heard something, lit the bale on fire. As soon as the light from the tower fell on the circular structure, he saw that many armed men had already come over the Burg wall. Now he went to ring the bell: but it was too late. Before the defense was ready to fight, the

gate was already rammed by two thousand people. The fight therefore lasted a short time: because the guards did not keep a good watch, everyone died.

While everything was in full scuffle, a dirty Finn had crept into the mother's bed or room and wanted to force her. His mother fended him off so that he stumbled backwards against the wall. When he was on his feet again, he stabbed his sword into her stomach with the words: "If you don't want my rod, you shall have my sword." Behind him came a sailor from the Danes; he took his sword and cut the Finn through his skull.

The Magy had the mother cared for on his ship. When she was now healed and better enough to be able to speak with a firm voice, the Magy said that she had to go with him, but that she should keep her lamp and her maiden; that she would lead a state higher than she had ever known before. He then said that he would ask them in the presence of his nobles whether he should become master of all the lands and peoples of Frya. He said that she should affirm and confirm this, otherwise he would let her die in many labor pains. Afterwards, when he had gathered all his most important people around their camp, he asked loudly: "Frana, since you have clear vision, should you tell me whether I will one day rule over all the lands and peoples of Frya?" Frana pretended to ignore him. Finally she opened her lips and said: "My eyes are darkened, but the other light appears in my soul. Yes I see it. Hear, Irtha, and rejoice with me. In the times when Aldland sank, the first spoke of the Yule was in the top. Then she fell and our freedom with her. When it has fallen for two spokes or two thousand years, the sons that the princes and priests have begotten by the people's sexual immorality will rise up and will testify against their fathers. All these will be destroyed by murder: but what they have announced will remain and become fruitful in the bosoms of vigorous men, like good seed that was deposited in your womb. For a thousand more years the spoke will bow down and sink ever deeper into darkness and blood, poured out on you by the schemes of princes and priests. Then the dawn will begin to glaze again. Seeing this, the false princes and priests will fight and wrestle together against freedom. But freedom, love and unity will take the people into their

own hands and rise from the lake with Yule. The light that first dawned will then turn from a bright flame to a flowing glow<sup>59</sup>. The blood of the evildoers will flow over your body, but you must not drink it. Finally, the poisonous animal will feed on it and die. All impure stories devised to glorify the princes and priests will be sacrificed to the flame. "All your children will live in peace in the future."

When she had finished speaking, she sank down. But the Magy, who had not understood her well, shouted: "I asked you whether I would rule over all the lands and peoples of Frya, and now you have spoken to someone else." Frana stood up again and looked at him fixedly and said: "Before seven Etmelda<sup>60</sup> are gone, your soul will wander around the graves with the night birds and your corpse will lie at the bottom of the sea." "Very well," said the Magy with hidden anger, "just say that I am coming." He further said to his henchmen: "Throw the woman over the side of the ship." So that was the end of the last of the mothers.

We don't want to seek revenge for this, it will take time. But a thousand times a thousand times we want to shout after Frya, "Watch, wake, wake!"

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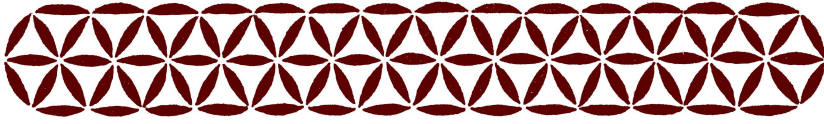
<sup>59</sup> The manuscript has the Old Germanic *glora* = "glasten, shine" for this wonderful passage with its wonderful intensification. The passage reads: "Thet ljucht, thet erost allena glorade, skil than fon lejar laja ton-n logha wertha." The expression "lichter laaie" has survived in Dutch, while it lost *logha* = "fire"; vice versa in German, where *laja* disappeared and *logha* remained. The alliteration here is also a symbol of the great age of the tradition

<sup>60</sup> The "etmeld", still preserved in Dutch as "etmaal", is the period of day and night, 24 hours

## What happened to Magy?

After his mother was murdered, he had the lamp and the maiden brought to his ship, along with all the household goods that seemed good to him. Then he went up the Flysee because he wanted to steal the maiden from Medeasblik or Stavora and then make her his mother. But they were on their guard. The sailors of Stavora and Alderga would have gladly gone to meet him, but the great fleet was on a long journey. Now they went and sailed with their little fleet to Medeasblik and kept themselves hidden in the lee of the trees. The Magy approached Medeasblik in broad daylight and with the sun shining. Nevertheless, his men boldly attacked the Burg. But when the people had landed in their boats, our sailors came out of the harbor and shot their arrows with balls of turpentine at his fleet. They were so well directed that many of his ships immediately caught fire. Those who kept watch on the ships also shot at us; but they hit nothing. At last, when a burning ship drifted towards Magy's ship, he ordered his skipper to hold off. But the skipper, who was the Danish man who had killed the Finn, replied: "You sent our mother of honor to the bottom of the lake to announce that you were coming. You might forget that in your haste. Now I want to make sure that you keep your word." The Magy wanted to fend him off; but the skipper, a true Fryas and strong as a whole ox, clamped his two hands around his skull and lifted him overboard into the surging lagoon. Then he hoisted his brown shield and headed straight for our fleet. As a result, the maidens came to us unharmed; but the lamp had gone out and no one knew how that had happened. When they heard on the ships that were not destroyed that the Magy had drowned, they ran away, because the sailors on them were mostly Danish. Once the fleet was far enough away, our sailors turned around and shot their incendiary arrows at the Finns. When the Finns saw how they had been betrayed, everything went into chaos: there was no longer any obedience or commandment. At that moment the guards chased them out of the Burg. Those who did not flee were cut down, and those who fled found their end in the pools of the Krylingen Forest.





## From the book of Adela's followers

Thirty years after the day<sup>61</sup> when the mother of the people was killed by the chief Magy, things were bad. All the states that lie on the other side of the Weser had turned away from us and came under the power of the Magy. And there was a fear that he might become powerful over the entire country. To ward off misfortune, a common eight had been set up, where all men who had a good reputation with the maidens were gathered. But after more than three Etmelda<sup>62</sup> had passed, the whole Gaurat was in disarray and everything was as it was when she came.

Finally Adela asked to speak and said: "You all know that I was chosen to be a mother, and also that I didn't want to be a mother because I wanted Apollo<sup>63</sup> as my husband. But what you don't know is that I followed all the events, even if I had been a real mother of the people. I kept driving back and forth to see what was happening. This has revealed many things to me that others don't know. You said yesterday that our clans on the other side of the Weser were submissive and cowardly. But I can tell you that the Magy did not win a war through the power of his weapons, but only through malicious schemes and even more through the greed of the dukes and nobles. Frya said we shouldn't allow slave people to stay with us. But what have they done? They have followed our enemies: for instead of

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<sup>61</sup> 459 B.C.

<sup>62</sup> etmelde = day and night, 24 hours

<sup>63</sup> Apol, cf. Dawn of humanity, p. 119, and Holy Original, note 15 to the first main piece, p. (8)



killing or releasing their prisoners, they have ignored Frya's advice and made them their slaves. While they did so, Frya no longer wished to watch over them: they have taken away another's freedom, and that is the cause of their losing their own.

But this would mean increasing what you know. But I want to tell you how they gradually sailed so low. The Finnish women had children. They grew up with our free children. Sometimes they romped and played together in the yard, or they were together over the stove. There they listened with pleasure to the misleading legends of the Finns because they were meaningful and new. So they are degenerate<sup>64</sup>, despite the violence of their parents. When the children grew up and saw that the children of the Finns were not allowed to carry weapons and only had to work, they developed a contempt for work and became very arrogant. The leaders and their strongest sons crawled to the loose Finnish girls, and their own daughters, misled by their impure example, allowed themselves to be impregnated by the most beautiful Finnish boys, a mockery of their impure parents. When the Magy got wind of this, he took the most beautiful of his Finns and Magyars and promised them cows with golden horns if they allowed themselves to be caught by our people so that they could spread his teachings. But his people did more: children were taken away, taken away to Upsaland, and as soon as they had been brought up in his teachings, they were sent back again. When the pseudo-slaves were able to speak our language, they clung to the dukes and nobles on board and announced that they should be subordinate to the Magy, so that their sons could follow them without being chosen by the people.

To those who had received a front part of their house because of good deeds, they promised a back part because of him; To those who had received a fore and aft part they promised a round part, and to those who had a round part a whole State<sup>65</sup>. If the parents were too hard-nosed Fryas, they turned their backs and stopped at their bitter sons. Yesterday there were some of you who wanted to call all the people together to force the eastern states to do their duty again. But

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<sup>64</sup> untfryast has the handwriting, i.e. "entfryast", "entfries".

<sup>65</sup> State = "courtyard seat"

in my simple opinion that would end up wrong. Just think, if there had been a severe lung disease among the cattle and had raged badly, would you then dare to lead your healthy cattle in the midst of the sick cattle? So if a person has to affirm and confirm that things could happen badly to his flock, how would he be so bold as to dare to raise his children in the midst of a people who are completely corrupt?

If I could give you some advice, I would say to you: “Above all, you must choose a new mother of the people. I know well that you are embarrassed by this, because of the thirteen Burg maids we still have left, there are probably eight who are looking for this honor. But I wouldn't pay any attention to that. Tüntja, the maiden who is at Medeasblik Burg, has never cared about this: but she is full of knowledge and clarity and sticks to her people and our customs as firmly as anyone else. I would then advise you: You should go to the Burgs and write down all the laws, Frya's advice, along with all the stories, yes everything that can be found on the walls, so that everything doesn't get lost and destroyed along with the Burgs. It is written there: “The mother and every Burgmaiden shall have, in addition to helpers and messengers, twenty-one maidens and seven teaching girls. If I could add something to that, I would write - and so there would be many honorable daughters to teach in the Burgs. For I say faithfully and time will confirm it: If you want to remain true Fryas children, never to be overcome, neither by cunning nor by weapons, then you must ensure that your daughters become true Fryas wives. The children should be taught how big our country used to be, how great men our ancestors were, how great we still are if we condescend to the others<sup>66</sup>; One should tell them about the warriors and their warrior-like deeds, also about the distant sea expeditions. All these stories should take place at the hearth, in the yard and wherever it may be, with joy as well as with tears. But if it is to become firm in the minds and hearts, all teachings must flow from the lips of your wives and daughters in it.

Adela's advice is followed.

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<sup>66</sup> So we compete with the others

## These are the Grevetmen under whose authority this book was written

Apol, Adela's husband. He has been sea king three times, now he is Grevetmann over East Flyland and over the Lindaorte. The Burgs of Ljudgarda, Lindahem and Stavia are under his protection. The saxman Storo, Sytja's man, Grevetmann over the high fens and forests. He was elected duke, that is Heermann, nine times. The Burgs of Buda and Mannagarda-forda<sup>67</sup> are under his protection. Abelo, Yaltja's man, Grevetmann about the Süder-Flylande and Texland. He has been named Sea King nine times. The Waraburg, Medeasblik, Forana and Alt-Fryasburg are under his guard. Foppa, man of Dunros, Grevetman of the Sea Islands. He has been Sea King there five times. Valhallagara Burg is under his guard<sup>68</sup>.



My name is Adelbrost, son of Apol and Adela. Through my people I was elected Grevetmann over the Linda places. That's why I want to continue this book in the way my mother spoke.

After the Magy was slain and Fryasburg was restored, a mother was to be chosen. During her lifetime, her mother had not appointed a successor. Her last will and testament was gone and nowhere to be found. Seven months later, a common eight was assigned to Grenega<sup>69</sup>, for the reason that it borders on the Sachsenmarken. My mother was chosen, but she didn't want to be a mother. She had saved my father's life: through this they had grown to love each other and now wanted to become husbands. Many people wanted to dissuade my mother from her decision. But my mother said: "A mother of honor should be pure in her mind than she appears on

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<sup>67</sup> Münster in Westphalia, called Mimigardevord at the time of Charles the Butcher of Saxony

<sup>68</sup> Walcheren

<sup>69</sup> Groningen

the outside and equally gentle for all her children. Since I love Apol more than anything in the world, I can't be that kind of mother.”

This is how Adela spoke and talked; but the other Burgmaidens all wanted to be mothers. Every state hired for its own maiden and did not want to be left behind. As a result, no one was chosen and the empire became without cohesion. You may understand it from the following.

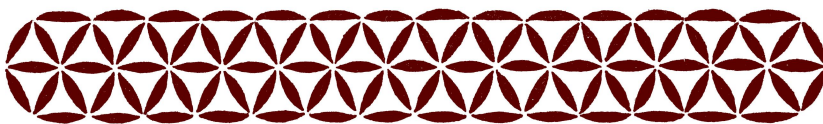
Ljudgert, the king, who is now deceased, was chosen in his mother's life, apparently by all states with love and trust. It was his turn to live in the great farm at Dokhem; and by his mother's life great honor was shown him there. Because it was always full of messengers and riders from near and far, like you had never seen before. But now he was lonely and abandoned, because everyone feared that he could illegally make himself master and rule like the slave kings. Every chief now believed that he was doing enough by watching over his own state; and one did not yield to the other.

Things were even worse with the Burg maidens. Everyone boasted of their own wisdom, and when the Grevetmen did something without it, they created distrust between him and his people. When a thing happened that affected many states, and the advice of one damsel was sought, the others cried out that she had spoken for the benefit of their own state. Through such intrigues they brought discord among the states and loosened the bonds to such an extent that the people of one state became jealous of the people of the other state and at least regarded them as strangers. The advantage of this was that the Golen or Trowyds won all the land from us up to the Scheldt and the Magy up to the Weser. My mother explained how this happened; otherwise this book would not have been written, although I have lost all hope that it will still be pious. So I'm not writing under the illusion that I will win or keep the country. In my opinion this is impossible. I write only for the future generation, so that they may all know how we perished, and so that each may learn from it that all evil begets his repentance.

I was called Apollonia. Twice thirty days after my mother's death, Adelbrost, my brother, was found slain in the shipyard, his head split open and his limbs torn apart. My father, who was sick, died of terror. Apol, my younger brother, drove from here to the west side of Schonland. He built a Burg there, called Lindasburch, in order to avenge our suffering from there. Wralda gave him many years to do this. He has had five sons: all of them bring terror to Magy and joy to my brother. After the death of my mother and my brother, the bravest people in the country came together: they formed an alliance, called the Nobility Association. So that no harm should happen to us, they brought me and Adelhirt, my youngest brother, to the Burg, me to the maidens and my brother to the guards. When I was thirty years old I was chosen Burgmaiden, and when my brother was fifty he was chosen Grevetmann. My brother was sixth on my mother's side, but third on my father's side. By law, his descendants are not allowed to use Overa Linda (Über den Linden) after their name<sup>70</sup>, but everyone wanted to have it, in honor of my mother. We were also given a copy of the book by Adela's followers. That's what I'm most happy about, because it came into the world through my mother's wisdom. In the Burg I found other writings that are not in the book, including eulogies for my mother. I want to write about all of these later.

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<sup>70</sup> As in the Island sagas, the family determines the name of the court seat



## These are the posthumous writings of Brunno, who was a scribe at this Burg

After Adela's followers had copied everything that was written on the walls of the Burg, everyone in their own kingdom, they decided to grave a mother. In addition, a common eight was occupied on this Hiem<sup>71</sup>. After Adela's advice, Tüntja was recommended. She would have been successful too. But then my Burgmaiden asked to speak. She had always thought that she would become a mother, because she was sitting here in the Burg from which all mothers were usually chosen. When she was allowed to speak, she opened her false lips and said, "You all seem to place great value on Adela's advice. That won't shut my mouth. Who is Adela and why do you give her such high praise? Like me today, she was previously a Burgmaid her. But does that make her wiser and better than me and everyone else? Or does she think more of our manners and customs? If this were the case, she would probably have become a mother when she was chose. But no, she would rather have a marriage with all the joy and pleasure that comes with it, instead of watching over herself and the people in isolation. She is clear-sighted. Good! But my eyes are far from darkened. I saw that she really liked her Friedel. Well, that's commendable. But I later saw that Tüntja is Apol's niece. I don't want to say anything else."

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<sup>71</sup> The Old Frisian hem, him, heme generally means "enclosed space", later "property, house"

The most noble ones understood very well where she was looking for windward<sup>72</sup>. But discord arose among the people, and since the majority came from here, they did not want to grant Tüntja the honor. Speeches were ended, knives were pulled out of their sheaths, but no mother was chosen. Shortly afterwards one of our messengers had killed his companion. He had been efficient up until today, so my burgmaid is on leave to help him out of the land stakes. But instead of helping him escape to Twiskland, she herself fled with him across the Weser and then to the Magy. The Magy, who wanted to please his Fryas sons, appointed her as a mother to Godaburg and Schonland. But she wanted more. She told him that if he could get rid of Adela, he would become master of all Fryasland. She was an enemy of Adela, she said, because her schemes would have prevented her from becoming a mother. So if he wanted to give her Texland, her messenger would serve as a guide for his warriors. Her messenger himself confessed all these things.

## The Other Script

Fifteen months after the last eight was friendship or win month. Everyone gave themselves up to merry joy, and no one had any other concern than to increase his pleasure. But Wralda wanted to show us that vigilance should not be neglected. In the midst of the festival celebrations, the fog came and enveloped our places in thick darkness. The pleasure fled, but the alertness would not return. The lifeguards had run away from their emergency beacons and there was no one to be seen on the access paths. As the fog cleared away, the sun shined through the gaps in the clouds and reached the earth. Everyone came back to shout and cheer: the young people went around singing with the May tree, and it filled the air with its lovely smell. But while everyone was bathing in pleasure, treason had landed with horses and riders. Like all evil ones, they were helped by the darkness and slipped in through the paths of the linden forest. Twelve girls with twelve lambs and twelve boys with twelve calves<sup>73</sup> arrived

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<sup>72</sup> The windward side is the windward side; The phrase taken from sailors' language means: with her one knew where the wind was blowing from

<sup>73</sup> hoklinga = one-year-old calves

at Adela's door; A young saxman was riding a wild bull that he had caught and tamed himself. They were decorated with all sorts of flowers, and the girls' linen outer garments were bordered with gold from the Rhine<sup>74</sup>.

As Adela came down the path from her house, a shower of flowers fell on her head; Everyone shouted loudly, and the boys' horns rang loudly. Poor Adela, poor people, how short the joy should be here. When the long group had disappeared from view, a horde of Magjaren Reuters came running straight towards Adelas Hiem. Her father and her husband were sitting on the step bench. The door was open and Adelbrost, her son, was standing inside. When he saw the danger his parents were in, he grabbed his bow from the wall and shot at the foremost robber. He staggered and staggered down into the grass. The second and third were given an equal lot. In the meantime his parents had taken up their weapons and were heading towards them without any concern. They would soon have been caught by the robbers, but then Adela came. At the Burg she had learned to use all weapons; She was seven feet long, and her sword was the same length<sup>75</sup>. She swung it three times, and when it came down, a rider fell on the grass.

Retainers came around the corner of the dirt road. The robbers were felled or captured. But too late. An arrow had hit her breast. Treacherous Magy. Its tip was dipped in poison and that's why she died.

## Praise from the Burgmaiden

Yes, distant friend, thousands have already come and more are on the way. Well, they want to hear Adela's wisdom.

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<sup>74</sup> Ottema does not want to derive the outer garment called tohneka from the Latin tunica, but rather sees it as a combination of to = "to" and hnekka = "neck, neck", i.e. "a garment that reaches up to the neck"

<sup>75</sup> The name of the "Reuter" as "knight", as well as the two-handed sword of Adela and the legendary dimensions of her figure are probably of medieval origin



Certainly she is a princess, for she has always been the most noble.

Oh dear, what would it be used for? Her shirt is made of linen, her outer garment is made of wool, which she spun and wove herself. What would she do to increase her beauty? Not with pearls, because their teeth are whiter<sup>76</sup>; not with gold, for her hair is brighter; not with stones. Her eyes are indeed as gentle as the eyes of a lamb, but at the same time so glassy that one could only look into them with shyness.

But what am I talking about beautiful? Yes, friend, Frya, who had seven beauties, whose daughters each inherited one or at most three, Frya was certainly not more beautiful. But if she had been ugly, she would have been dear to us.

Was she brave? Listen, friend, Adela is our Grevetmann's only child. She is seven feet high, her wisdom is even greater than her body, and her courage is equal to both.

Lie here, there was once a fire. Three children had jumped onto that gravestone. Wind blew sharply. Everyone screamed and the mothers were at a loss. Here comes Adela. "Why are you standing and hesitating," she cries, "try to bring help, and Wralda will give you strength." Then she runs to the Kryl Forest, grabs bushes, tries to make a bridge. Now the others also help and the children are saved.

Every year the children came here to lay flowers. Then three Phoenician sailors came who wanted to harm them. But Adela rushed over: she had heard her screaming. She struck the evildoers into a swoon, and in order that they might themselves confess that they were unworthy men, she tied them all to a distaff. The foreign lords came

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<sup>76</sup> The Old Frisian, Old High German *per(e)la*, *perala* is borrowed from the early Middle Ages. *per rula*. Since these are not the old Germanic amber beads or glass river beads or enamel beads, this comparison is to be made by the writer of Codex C, if not by D. The flowery style is reminiscent of the description of the three ancestors of humanity and is probably from to have flowed from the same pen. But here too, real, old things were used, legendary motifs from the revered and beloved figure of Adela: this also emerges from the mythical echoes, e.g. B. the "seven beauties of Frya", the size of Adela, which measures "seven feet of the earth".

and demanded their people back. When they saw how they had been played, their anger flared up. But they were told how it had happened. What did they do next? They bowed to Adela and kissed the hem of her robe.

Come, friend who lives far away, the forest birds are fleeing from the many visitors. Come, friend, and you may hear their wisdom.

Now I want to write myself,  
first about my Burg  
and then about what I was allowed to see

My Burg is at the northern end of the Ljudgarten. The tower has six sides. It is three times thirty feet high, flat from above; a small house on it from where you can look at the stars. On each side of the tower stands a house, three hundred feet long and three seven feet wide, of the same height, except for the roof, which is rounded: all these are of hard-baked stone, and on the outside there are no others. There is a ring dike around the Burg and around it a ditch, three times seven feet deep and three times twelve feet wide. If anyone looks down from the tower, they will see the figure of Yule. On the ground between the southern houses are all kinds of herbs from near and far: the maidens have to learn their powers. There is only field between the northern houses. The three northern houses are full of grain and other supplies. Two southern ones are for the maidens to hold school and house. The southernmost house is the Burgmaiden's home. The lamp hangs in the tower. The walls of the tower are decorated with precious stones<sup>77</sup>. The "Council" (Fryas) is written on the south wall, on the right side you can find the ancient teachings, on the left side the laws. The other things can be found on the other three pages. Against the dike, near the Burgmaiden's house, stands the oven and the mill, turned by four oxen.

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<sup>77</sup> The dimensions of the castle complex as well as the crane arches probably belong to the legendary design of the tradition of the early Middle Ages. However, the "precious stones" are historical. These are not precious stones, but stones fired from red clay and decorated with symbolic ornaments; see Figure 213

Outside our Burg wall is Hiem<sup>78</sup>, where the lords of the Burg and the guards live. The ring dike around it is one hour long, not one sailor's hour, but one hour of sunshine, of which twelve times per day are equal to<sup>79</sup>. On the inside of the pond is a slab five feet below the edge. There are three hundred crane arches on it, covered with wood and leather. In addition to the residents' houses, there are three twelve emergency houses for the surrounding residents along the dike. The field serves as storage and pasture.

On the south side of the outermost ring dike, the Ljudgarde is fenced in by the large Lindawalde. Its shape is three-horned, the broad part facing outward so that the sun may shine therein. Because there are many foreign trees and flowers brought back by our sailors. Just as the shape of our Burg is, so are all others; however ours is the largest. But that of Texland is the greatest of all: the tower of Fryasburg is so high that it breaks the clouds. Everything else corresponds to the tower.

In our Burg everything is distributed like this: seven young maidens keep watch by the lamp; each watch lasts three hours. During the other time they have to do housework, study and sleep. If they have been awake for seven years, they are free. They are then allowed to go among the people to pay attention to their customs and give advice. If a woman has been a maid for three years, she may temporarily go along with the older maidens.

The scribe must teach the girls to read, write and count. The old men or Greva have to teach them law and duty, morals, herbology, medicine, history, stories and songs, along with all sorts of things that are useful to them in order to give advice. The Burgmaiden has to teach them how they want to use it on people. Before a Burgmaiden takes up her position, she is supposed to travel through the country for a full year. Three Greva lords and three old maidens go with her. So it happened to me too.

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<sup>78</sup> Hiem, see note on page 82

<sup>79</sup> etmelde = day and night, 24 hours

My journey was along the Rhine, up this bank, down the other side. The higher I climbed, the poorer the people seemed to me. Boom<sup>80</sup> had been built everywhere in the Rhine. The sand that collected inside was poured with water over sheepskins to extract gold. But the girls didn't wear any golden crowns<sup>81</sup>. There used to be more of them, but since we lost Schonland they went to the mountains. There they mine iron earth, from which they make iron.

Above the Rhine, between the mountains, I saw Marsaten. The Marsaten are people who live in the Maren<sup>82</sup>. Their houses are built on stilts. This is because of wild animals and evil people. There are wolves, bears and black, hideous lions. And they are the tribe neighbors or neighbors of the nearby Krekalanders<sup>83</sup>, the Kelta followers and the feral Twiskers, all greedy for robbery and prey. The Marsatians survive by fishing and hunting. The skins are processed by the women and prepared with birch bark. The small skins are very soft, like women's felt. The Burgmaiden of Fryasburg told us that they were good, simple people. But if I hadn't heard them say this before, I would think that they weren't Fryas, but savages: that's how bold they looked. Their furs and herbs are traded by the Rhine residents and exported by ships.

It was the same along the other side to Lydasburg. There was a big whistle. There were also people on this fleet who had houses on stilts. But these were not Fryas people, but black and brown people who had served as rowers to help the outsiders home. They had to stay there until the fleet moved away again.

Finally we came to the Alderga. At the south harbor head is the Waraburg, a stone house; All sorts of shells, weapons and clothes are stored in it, brought from distant lands by the sailors. A quarter from there is the Alderga, a large Flete surrounded by barns, houses

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<sup>80</sup> Probably woven hordes, a type of groyne

<sup>81</sup> In place of the Proto-Germanic symbolic headdress, the "main band", Old Fri. *havedband*, *hafdband*, the Romans only adopted the "corona" as a word and symbol in post-Christian times

<sup>82</sup> Fri. *mar* means "pond", "swamp lake", "moat"

<sup>83</sup> Italians

and gardens, all richly decorated. A large fleet was waiting on the fleet, with flags of all kinds of colors. On Fryastag the shields hung around the ship's sides, flashing like the sun. The shields of the White King and the Schultes-by-Night were bordered with gold. A canal was dug behind the Flete, which ran from there alongside Forana Burg and further into the sea with a narrow mouth. For the fleet this was the exit and the fly was the entrance. On both sides of the canal there are beautiful houses, painted with bright colors. The gardens are fenced with evergreen hedges. I saw women there wearing felt robes as if they were writing felt. As at Staveren, the girls were decorated with golden crowns on their heads and rings on their arms and feet.

South of Forana lies Alkmarum<sup>84</sup>. Alkmarum is a Mare or Flete with an island in it: black and brown people have to stay on the island, just like in Lydasburg. The Burgmaiden of Forana told me that the Burg lords went to them daily to teach them what true freedom was and how people should live in love in order to gain blessings from Wralda's spirit. If anyone was there who wanted to hear and could understand, they were kept there until they had finished learning. This was done to make the distant peoples wise and to win friends everywhere. I had previously been to Mannagardaforda Burg<sup>85</sup> in Sachsenmarken. But I saw more poverty there than wealth here. She answered: "So when a suitor comes to marry a girl in Saxony, the girls ask: Can you defend your house against the outlawed Twisklanders? Have you liked one yet? How many wild oxen have you caught and how many bear and wolf skins have you brought to market?" This is why the Saxons left farming to women; that not one person in a hundred can read and write. Hence it is that no one has a saying on his shield, but only a misshapen form of an animal which he has felled. And finally, this is why they have become very warlike, but at the same time they are just as stupid as the creatures they catch and as poor as the Twisklanders with whom they wage war.

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<sup>84</sup> Alkmaar in North Holland

<sup>85</sup> Münster in Westphalia

Earth and sea are created for Frya's people. All our rivers flow into the sea. Lyda's people and Finda's people will destroy each other, and we must populate the empty lands. Our salvation lies in driving back and forth. If you now want the Oberlanders to share in our wealth and wisdom, I will give you some advice. Let the girls get into the habit of asking their suitors before they say "yes": "Where have you traveled in the world?" What can you tell your children about distant lands and the peoples who live far away?"

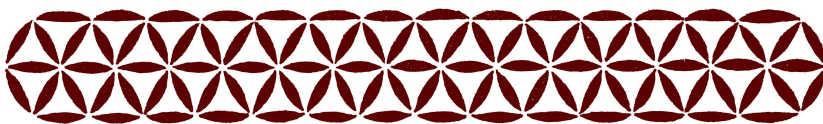
If they do so, then the quarrelsome boys will come to us<sup>86</sup>. They will become wiser and richer, and we will no longer need these dirty people<sup>87</sup>.

The youngest of the maidens who were with me came from Sachsmarken. When we got home, she asked for leave so she could go home. After that she became a Burgmaiden there, and that's why so many Saxons sail with our sailors these days.

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<sup>86</sup> d. H. to Friesland

<sup>87</sup> This refers to the auxiliary rowers from the Mediterranean peoples



## The writings of Frethorik and Wiljow

My name is Frethorik, called Ura Linda, that means "Over the Linden"<sup>88</sup>. I was chosen asega at Ljudwardja. Ljudwardja is a new village, within the ring dike of Ljudgarda Burg, whose name has fallen into disrepute. A lot has happened in my time. I've written a lot about it; but a lot of things were still reported to me. I want to write a story about one and the other according to this book, to honor the good people and to dishonor the bad ones.

In my youth I heard everyone complaining: bad times had come, bad times had come, Frya had left us; She would have held back her guard maidens, for idol-like images would have been found within our country posts. I was burning with curiosity to see these images. In our neighborhood an old woman hobbled in and out of the houses, always shouting about the bad times. I turned alongside her<sup>89</sup>. She stroked my chin. Now I became bold and asked her if she wanted to show me the difficult time and the pictures. She smiled kindly and took me to the Burg. An old man asked me if I could read and write yet. "No," I said. "Then you must go and learn first," he said, otherwise I won't be allowed to show you." I went to the scribe every day to learn. Eight years later I heard that our Burgmaiden had committed fornication and that some of the Burg lords had betrayed the Magy and that many people were on her side. Discord arose everywhere. There were children who rebelled against their own parents. The good people were murdered in secret. The old woman

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<sup>88</sup> over = beyond, i.e. "beyond the linden forest" or "beyond the Linda river"

<sup>89</sup> Sailor's expression "I went to her side", "I join her".

who had revealed everything was found dead in a ditch. My father, who is a judge, wanted to avenge her. He was murdered in his house that night. Three years later the Magy Lord was without a fight. The Saxons remained pious and clever. All good people fled to them. My mother died because of it. Now I did like the others. The Magy boasted of his cleverness. But Irtha was to show him that she would not allow any magy or idol into her sacred womb from which she gave birth to Frya. Like the wild horse that shakes its mane after it has beaten its rider to the grass, so Irtha shook her forests and mountains. Rivers poured over the fields. The sea was boiling. The mountains spat fire at the clouds, and what they had spat the clouds hurled back onto the earth. At the beginning of Arne month<sup>90</sup> the earth tilted northwards; she sank down, lower and lower. In the Wolf Month<sup>91</sup>, the lower Marches (Denmarks) of Frya's Land were submerged in the sea. The forests in which there were images were lifted up by the play of the winds. The following year, frost came in month<sup>92</sup> and completely covered Old Frya's land with a sheet of ice. In Sella month<sup>93</sup>, storm winds came from the north, bringing with them mountains of ice and stone. When the riptide came, Irtha lifted herself up. The ice melted away. The tide went out and the forests with the sculptures floated out to sea. In the month of Winne or Minne<sup>94</sup>, everyone who dared went home again.

I came to Ljudgarda Burg with a maid. How sad it looked there. The forests of the Linda towns were mostly gone. There was a lake where the Ljudgarten had been. Its waves lashed the ring dike. Ice had destroyed the tower and the houses were in disarray. On the slope of the dike I found a stone: our scribe had carved his name. That was a beacon<sup>95</sup> for me.

Just as our Burg had happened, so had the others. In the high lands they were destroyed by the earth, in the lower lands by the

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<sup>90</sup> harvest month

<sup>91</sup> Winter month

<sup>92</sup> Hardening

<sup>93</sup> Hornung

<sup>94</sup> May

<sup>95</sup> Bouy



water. Only Fryasburg on Texland was found uninjured. But all land to the north was under sea. It has not yet been raised again. Thirty salt lakes were reported to have formed on this side of the Flysee, created by the forests that had been blown away, soil and all. In West-Flyland fifty. The canal that ran across the country in front of the Alderga was silted up and destroyed. The sailors and other traveling people who were at home had saved themselves on the ships with their wagons and their families. But the black people of Lydasburg and Alkmarum had done the same. While the blacks were drifting south, they had rescued many girls, and since no one came to claim them back, they kept them as their wives. The people who came back all settled within the ring dikes of the Burgs because outside everything was mud and rubble. The old houses were shattered. Cows and sheep were bought from the Oberland, and in the large houses where the maidens were previously housed, only cloth and felt were made for the sake of life. This happened one thousand eight hundred and eighty-eight years after Atland sank<sup>96</sup>.

We hadn't had an honorary mother for two hundred and eighty-two years<sup>97</sup>, and now everything seemed lost, we went away. The lot fell on Gosa, called Makonta. She was a Burgmaiden in Fryasburg on Texland. Bright of head and clear of mind, very good, and while her Burg alone was preserved, everyone saw her reputation from it. Ten years later the sailors from Forana and Lydasburg came. They wanted to drive the black people out into the country with their wives and children. They wanted to seek their mother's advice. But Gosa asked: "Can you lead one and the other back to their lands, then you should hurry, otherwise they will not find their stomachs again." "No," they said. Then Gosah said, "They have tasted your salt and eaten your bread. Their life and limb are placed under your care. You must examine your own heart. But I want to give you some advice. Keep her until you are able to take her home again. But keep them outside your Burgs. Watch over their customs and teach them as if they were Frya's sons. Your women are the strongest here. Their blood will evaporate like smoke, until at last nothing other than Frya's

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<sup>96</sup> 2192–1888 = 305 BC

<sup>97</sup> Since 587 BC

blood will remain in their offspring.” So they stayed here. Now I would like my descendants to pay attention to the extent to which Gosa spoke the truth. When our lands could be visited again, bands of poor Saxon men and women came to the towns of Stavoren and the Alderga to look for gold and other jewelry in the swampy ground. But the sailors didn't want to allow it. So they went and populated the empty villages of West Flyland to maintain their bodies.

## Now I want to write how the Geertmen and many followers of Hellenia came back

Two years after Gosa became a mother<sup>98</sup>, a fleet invaded the Flysee. The people shouted “Ho-n-seen!”<sup>99</sup> They drove to Stavoren, then they shouted again. The flags were in top condition, and at night they shot incendiary arrows into the air. When it was daylight, some people rowed into the harbor with a snail; they shouted again: “Ho-n-seen!” As they landed, a young fellow jumped onto the rampart. In his hands he had a shield with bread and salt placed on it. Then an old man came. He said: “We come from the distant Crekalands to preserve our customs. Now we wish you would be so kind and give so much land that we can live on it.” He told a whole story, which I will describe better hereafter. The old people didn't know what to do; they sent messengers everywhere, including to me. I went over and said, “Now that we have a mother, we should ask her advice.” I went along myself. The mother, who already knew everything, said: “Let them come, so they may help preserve our country. But don't let them stay in one place, lest they gain power over us.” We did as she said. That was exactly what she wanted.

Friso and his people remained in Stavoren, which they turned back into a sea town as best they could. Wichhirte and his people went east to the Eemude. Some of the Jonians, who believed that they were descended from the Alderga people, passed away. A small group,

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<sup>98</sup> 303 bc

<sup>99</sup> See 3<sup>rd</sup> footnote, p. 58

believing that their ancestors had come from the seven islands<sup>100</sup>, went there and settled within the ring dike of Wallhallagara Burg.

The following part, which tells the return journey of the Indo-Frisians, was deleted by me because it probably represents a humanistic revision and would therefore have come from the pen of the scribe of Codex C. The beginning is old and of the greatest importance, as I explained in the introduction (p. 28f.): "After we had sat at the "Five Waters" twelve times and twice for twelve years,<sup>101</sup> while our seafarers sailed all the lakes, which can be found, Alexander the King came from above with a huge army along the river and sailed into our villages." It appears from this that the settlement of Minagara mentioned by Strabo, which was located at the mouth of the Indus by the sea, was not extensive can be. It is now said that the sailors who lived by the sea embarked on the fleet with all their possessions and conquered the high seas. Alexander, learning what a great fleet had eluded him, threatened to burn all the villages if it did not return. An agreement is now concluded between Wichirte, who is lying sick on the wall, and Alexander that the Fryas should serve him as free men in return for a wage, specifically for the transfer of his army to the "holy Ganges", which Alexander had not been able to reach on land, Alexander had his soldiers fell trees that the Frisian carpenters were supposed to make into ships. The soldiers from the mountains, who were afraid of the sea, set fire to the sheds, burning the entire village. Alexander is angry and wants to have the guilty executed. Nearchus advises him against it. Alexander gives up his plan and decides to retreat. The Frisian fleet, with women and children - apparently as a pledge of their loyalty - and the new ships, which had escaped the fire and were manned by Ionians and Crecalanders, now sail to the mouth of the Euphrates, while Alexander moves along the coast through the desert.

The contract stipulated that the Geertmen should travel so far and then choose a settlement site there or could return. At Nearchus'

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<sup>100</sup> Zealand

<sup>101</sup> Alexander appears in 327 BC. on the Indus; The Geertmann settlement dates back to 1551 BC. took place

request, the fleet then travels with Alexander's gold pay to the end of the Red Sea, where it is pulled by two hundred elephants and thousands of camels on beams to the Mediterranean within three months, namely through the desert that has developed since that passage of the Fleet of the Geertmann ancestors had formed. Nearchus would have told them that his king wanted to show the other kings his omnipotence. "When Alexander found out how his design had turned out, he was so presumptuous that he wanted to have the dry road dug up, to the mockery of Irtha. But Wralda let go of his soul; so he drowned in wine and his arrogance before he could begin."

Nearchus suggests that the Geertmanns settle on the Phoenician coast. They refuse and declare that they would rather venture back to Fryasland. Nevertheless, they seem to have remained out of friendship for Nearchus, "whom we recognized as a mixed blood, because of his fresh skin, fine blue eyes and his light hair," and helped the city master Demetrius, the son of his friend Antigonus, in the sea battle against Ptolemy to victory. They also drive his army over to Rhodes. However, in the absence of the Frisian sea king Friso, Demetrius attacks his daughter and son. Friso persuades his desecrated children to commit suicide through a secret messenger, which his wife has already committed out of grief. Friso's message to his children is remarkable: "Your body is polluted against your will: this will not be counted against you. But if you defile your soul, you will never enter Valhalla. Your souls will then wander around on earth, never being able to see the light. Like bats and night owls, you will always hide in your caves by day and come out at night and then cry and howl on our graves while Frya has to turn her head away from you."

In revenge, Friso sets fire to Demetrius' storage barns and drives away with the entire fleet, women and children, sackcloth and baggage. The attack by Demetrius's pursuing fleet is repelled. On the way, a fleet of Ionians wants to join them, who have heard about what has happened and also want to escape Demetrius' rule. "Friso, who had traveled a lot with Ionians, said 'yes', but Wichirte, our king, said 'no'." "The Ionians are idolaters," he said, "I heard them calling them

myself." Friso said it came from their dealings with the other Krekalanders. "I have often done that myself, and yet I am as good a Fryas as the truest of you." Friso was the man who had to lead us to Fryasland. So the Ionians went with them. Wralda also seemed to like it, for before three months had passed we were sailing along Britain, and three days later we were allowed to shout "ho-n-seen."

## This writing was given to me about Nordland or Schonland

At the time<sup>102</sup> when our country was sinking, I was in Schonland. So that's where it went. There were large lakes that extended from the bottom like a bubble; then they split, and out of the cracks came a substance as if it were red-hot iron. There were mountains whose peaks broke off. They tumbled down and swept away forests and villages. I myself saw one mountain being torn away from another. He sank down vertically. When I went to see afterwards, a mar had appeared there. When the earth recovered, a Duke came from Lindasburg with his people and a maiden. The maiden shouted to everyone: "The Magy is to blame for all the suffering we have suffered." They moved further and further and the army grew steadily larger. The Magy fled from there. His body was found: he had killed himself. Then the Finns were driven out to a place where they could live. There were some of mixed blood: they were allowed to stay. But many went with the Finns. The duke was elected king. The churches<sup>103</sup> that had remained intact were destroyed. Since then, the good northern people have often come to Texland for advice. But we cannot recognize them as right-wing Fryas.

In the Lower Marches (Denmark) it will certainly have happened like it did here. The sailors, who boldly call themselves sea warriors, went onto the ships and then back again.

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<sup>102</sup> 305 B.C.

<sup>103</sup> In the writings of Apollonia, Frethorik and subsequent fragments, the temples - as mentioned above (p. 48) - are always called kerka "church". This is an ancient Eurasian word from the Thule culture, a k-r or g-r or k-l or k-r tribe, see Holy Original, pp. 82-82 and 182-183



Heil!

When the Kroder has gone on for some time<sup>104</sup>, the descendants will think that those defects and infirmities which the Bruchmänner brought with them were peculiar to their ancestors. I will guard against this and therefore write as much about their customs as I have seen.

I can easily ignore the Geertmanns. I didn't hang out with them much. But as far as I have seen, they have remained mostly true to the language and customs. I can't say that about the others. Those who came from the Krekalands are of foul language and their custom cannot be praised. Many have brown eyes and brown hair. They are vicious and bold and frightened by superstition. When they speak, they say the words first that should come last. For "ald" they say "ad", for "salt" they say "sad", "ma" for "man", "sel" for "skil", "sode" for "skolde", too many to list. They also usually have strange and shortened names that cannot be given any meaning.

The Ionians speak better, but they hide the h, and where it is not supposed to be, it is pronounced. If someone makes an image after a deceased person and resembles it, they believe that the spirit of the deceased enters into it. That is why they keep all the images of Frya, Festa, Medea, Thjanja, Hellenja and many others hidden. When a child is born, the clans come together and pray to Frya to send her maidens (servants) to bless the child. Once they have prayed, no one is allowed to be moved or heard. If a child begins to cry and continues for a while, it is a bad sign and it is suspected that the mother has committed fornication. I've seen bad things about it. If the child begins to sleep, it is a sign that the servants have come. If it laughs in its sleep, then they have promised the child good luck. Furthermore, they believe in evil spirits, witches, fiends, goblins and elves, as if they came from the Finns.

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<sup>104</sup> Nml. the Yule wheel

This is where I want to end, and now I think that I have written more than any of my ancestors. Frethoric.



Frethorik, my husband, is sixty-three years old. He was the first of his family to die peacefully in a hundred and eight years. All others succumbed to the blows because they fought against their own and others for rights and duties.

My name is Wiljo, I am the maid who drove home with him from Sachsenmarken. Through conversation and interaction it came out that we were both of Adela's race: that's when love arose, and after that we became man and woman. He left me five children, two sons and three daughters. Konerêd is the name of my eldest, Hachgana my second; my eldest daughter is called Adela, the second is Frulik and the youngest is Nocht. When I drove to Sachsenmarken, I saved three books: the book of songs, the book of stories and the Helenja book. I am writing this so that no one should think that they are from Apollonia: I have suffered a lot because of them and therefore I also want to have the honor. I also did more: when Gosa-Makonta died, whose kindness and clear-sightedness had become a proverb, I went alone to Texland to copy the writings that she had left behind. And when Frana's last will was found and the posthumous writings of Delaor Hellenia, I did it again.



## The writings of Hellenia

Hail to all real Fryas!

In earlier times the Slavonian peoples knew nothing of freedom. They were brought under the yoke like oxen. They were hunted in the bowels of the earth to mine metal, and out of the hard mountains they had to build houses for the home of princes and priests. In everything they did, there was nothing to satisfy them, but everything had to serve to make the princes and priests even richer and more powerful. Under this labor they grew gray and stiff before

they had reached old age, and died without enjoyment, although the earth gives it in abundance for the benefit of all its children.

But our Britons and our exiles crossed Twiskland to their marques, and our pilots (sailors) came into their ports. They heard from them talk about equal freedom and rights and laws, without which no one can exist. All this was absorbed by these sad people like the dew from the dry fields. When they were full of this, the boldest ones began to rattle their chains, so that it hurt the princes. The princes are proud and warlike, which is why there is no virtue in their hearts: they consulted together and gave away something from their abundance. But the cowardly, seemingly pious priests didn't like that; They had also created viciously cruel masters<sup>105</sup> among their devised gods. The plague came to the country. Now they said that the lords were angry because of the insubordination of the wicked. The boldest people were strangled with their chains. The earth has drunk her blood; With this blood she nourished her fruits and her plants, and all who ate it became wise.

Sixteen hundred years<sup>106</sup> had passed since Atlantis sank, and at that time something happened that no one had expected. In the heart of Findasland on the mountains lies an area called Kasamyr<sup>107</sup> (that's "strange"). Then a child was born, his mother the daughter of a king and his father a chief priest. To escape shame they had to deny their own blood. That's why it was taken outside the city to poor people. In the meantime nothing had been hidden from him; therefore he did everything to obtain and gather wisdom. His mind was so great that he understood everything he saw and heard. The people looked upon him with reverence, and the priests were cornered by his questions. When he came of age, he went to live with his parents. They had to hear hard things. To make up for it, they gave him an

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<sup>105</sup> Wrang wrada drochtna is beautifully written in the manuscript, which can still be translated into pure Dutch as "wrang wreede". Old Frisian drochten "Lord", "Prince", as well as Old Saxon threathenedin, druhtin, Anglo-Saxon dryhten etc., is used as a name for the deity or god

<sup>106</sup> 2193-1600 = 593 BC

<sup>107</sup> Kashmir, in the northwestern Himalayas, on both sides of the upper Indus



abundance of precious stones; but they did not dare to confess him openly as their blood.

Overwhelmed with sadness at his parents' false shame, he began to wander. Constantly traveling he met a Fryas Steurer (sailor) who served as a slave; from him he learned our customs and customs. He bought him out and they remained friends until her death. Everywhere he went, he taught the people that they should not admit either rich people or priests; that they should beware of false shame, which always harms love. The earth, he said, gives its gifts according to the extent to which its skin is harvested; that you should dig, farm and sow in it if you want to mow it. But, he said, no one needs to do anything for another unless it is done out of common will or out of love. He taught that no one should rummage in their bowels for gold or silver or precious stones, from which envy clings and love flees. To adorn your maidens and wives, the river (gold) gives enough. No one, he said, has the power to make all men moderate and to give (everyone) equal happiness. For it is the duty of all people to make people as moderate and to give as much enjoyment as can be achieved. No science, he said, should be underestimated, but sharing equally is the greatest science that time can teach us. Because it wards off offense from the earth and nourishes love.

His first name was Jes-us. But the priests, who hated him very much, called him Fo, which is "wrong"; The people were called Kris-en<sup>108</sup>, which means "shepherd," and his Frisian friend called him Bûda, because he had a treasure of wisdom in his head and a treasure of love in his heart. At last he had to flee from the vengeance of the priests, but wherever he went his teaching preceded him, and wherever he went his enemies<sup>109</sup> followed him like fine shadows. Now what do you think the priests did? I have to report this to you. You also have to pay close attention to this, then you have to watch over their activities and schemes with all the powers that Wralda has placed in you. While the teaching of Jesus was spreading across the earth, the false priests went to the land of his birth to make his death known.

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<sup>108</sup> Kris-en = Krishna

<sup>109</sup> Ietha = native "unfortunately", "those who do you harm"

They say they are his friends; they displayed great mourning by tearing their clothes to shreds and shaving their heads. They went to dwell in the caves of the mountains; but there they had brought their treasures; In there they made images of Jesus. They gave these images to the Unargues-thinking people. At last they said that Jesus was Lord God; that he himself had known this to them and that everyone who wanted to believe in him and his teaching would later come into his kingdom, where there would be joy and enjoyment.

When they knew that Jesus had campaigned against the rich, they proclaimed everywhere that poverty and simplicity were the doors to enter his kingdom; that those who had suffered the most on earth would again have the most joy (enjoyment). Although they knew that Jesus had taught that one should have power over one's impulses and direct them, they taught that one should put all one's impulses to death, and that the perfection of man consisted in his being as imperturbable as the cold stone. In order to make the people believe that they themselves did this, they behaved in poverty in the streets, and in order to prove that they had killed all their passions, they did not take wives. However, wherever a young daughter made a misstep, she was quickly forgiven. The weak, they said, should be helped, and in order to keep one's own soul, one should give a lot to the Church. So they had wives and children without a household, and they became rich without working. But the people became much poorer and more miserable than before. This teaching, in which the priests had no need for any other knowledge than to speak fraudulently, to make pious appearances and to practice injustice, spread from east to west and will also come to our country.

But when the priests will imagine that they have extinguished all the light of Fryas and of Jesus' teaching, then people will arise in every place, keeping the truth in silence among themselves and hiding it from the priests. These will be of princely blood, of priestly blood, of Slavonian blood and of Frya's blood. These will carry out their lamps (?)<sup>110</sup> and the light, so that truth may be seen by all. They will cry woe because of the deeds of the priests and princes.

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<sup>110</sup> foddikum(?)

The Princes wgi hold truth and justice will give way to the priests. The blood will flow; but from this the people will gather new strength. Finda's people will use their ingenuity for common benefit and Lyda's people will use their strength and we will use our wisdom. Then the false priests will be swept away from the earth. Wralda's spirit will be honored and invoked everywhere and everywhere. The laws (êwa) which Wralda placed in our minds at the beginning will alone be heard; There will be no other masters, nor princes, nor chairmen<sup>111</sup> than those who will be chosen by common will. Then Frya will shout for joy and Irtha (Earth) will give her gifts alone to the working man.

This will all begin four thousand years after Atland sank<sup>112</sup>, and a thousand years later there will no longer be any priest or compulsion on earth.

Dela, called Hellênja. Guard!

## Frana's Last Wish

All noble Fryas hail! In the name of Wralda and freedom I greet you and I ask you, if I should die before I have appointed a successor, I recommend to you Tüntja, the Burgmaiden is in Medeasblik Burg: to this day she is the best .

## Gosa has given up

Hail to all people! I didn't appoint an honorary mother because I didn't know of one, and it's better not to have a mother than one you can't rely on. A bad time has passed, but another one is coming. Irtha did not give birth to her and Wralda did not create her.

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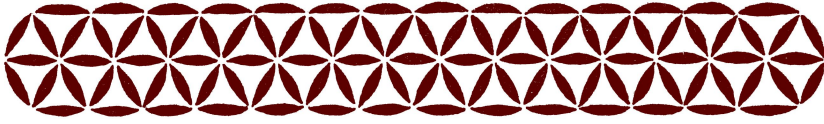
<sup>111</sup> bāsa, Middle Dutch baes (rare), Dutch baas, as Bas "master", "master" (honorary address of the servants to the master, the workers to the foreman or master, the guests to the innkeeper, etc.), also in Borrowed from High German, originally native to Frisian and West Low German, documented by Kilian in 1597 as "amicus, herus, paterfamilias". One could also assume that this word was the hand of the humanist, the author of Code C

<sup>112</sup> 2193 v. = 4000 = ca. 1800

She comes from the East, from the bosom of the priests. She will breed so much suffering that Irtha will not be able to drink the blood of her slain children. It will spread darkness over the minds of men, like thunder clouds over the sunlight. Everywhere and in every way, cunning and idolatry will fight against freedom and justice. Law and freedom will succumb and we with them. But this gain will bring about their loss. Of the three words our descendants will teach their people and slaves the meaning: they are - common love, freedom and justice.

First they will shine, then they will fight with darkness until it becomes bright and clear in every heart and head. Then compulsion will be swept away from the earth like thunder clouds by a storm, and all idolatry will no longer be able to counteract it. Gosa.





## The writing of Konerêd

My ancestors wrote this book one after the other. I also want to do this because there is no Burg left in my state where the events are recorded as before. My name is Konerêd, my father's name is Frethorik, my mother's name is Vilyov. After my father's death I was chosen as his successor, and when I was fifty years old I was chosen as chief Grevetmann.

My father described how the Linda places and the Ljud gardens were destroyed. Lindahem is still gone, some of the Linda places are gone, the northern Ljud Gardens are swallowed up by the salty sea. The roaring lagoon wraps around the Burg's ring dike. As my father reported, the poor people went and built houses within the ring dike of the Burg. That's why the circular part is now called Ljudwerd. The sailors say Ljuwrđ, but that is a misspeak. In my youth, the other land that lies outside the ring dike was all bogs and ruins. But Frya's people are brave and hardworking, they neither get tired nor weary because their goal leads to the best. By digging trenches and building quay dikes from earth that came from the trenches, we again got a good home outside the ring dike, which has the shape of a hoof, three piles measured east, three piles south and three piles west. Nowadays we are in the process of driving in water piles to create a harbor and at the same time protect our ring dike. Once the work is completed, we will place sailors in it.

When I was young it was rough here, but today the little houses are rows of houses. And defects and defects that had crept in

here with poverty have been eliminated through hard work. Everyone can learn from this that Wralda, our all-holder<sup>113</sup>, feeds all of his creatures if they keep courage and want to help each other in a manly way.

## Concerning Friso

Friso, who was already powerful through his people, was elected supreme Grevetmann by the people surrounding Staveren. He mocked our way of land defense and sea combat. That's why he founded a school in which boys learn to fence in the manner of the Krekalanders. But I believe that he did this to bind the young people to his string. I sent my brother there too: that was ten years ago. For, I thought, now that we no longer have a mother to protect one from the other, it behooves me to watch twice so that he does not become master of us.

Gosa hasn't named a successor to us: I don't want to pass judgment on that. But there are still old, suspicious people here who think that's why she fell out with Friso. When Gosa died, people from all over the place wanted to have another mother. But Friso, who was preparing to create his empire for himself, Friso sought neither advice nor messengers from Texland. When the messengers from the country residents came to him, he spoke and said: "Gosa," he said, "was far-sighted and wiser than all the Grevet men put together: that's why she didn't have the courage to choose a successor. And she saw a disadvantage in choosing a successor who was doubtful. That's why she wrote in her last will: it is better for you not to have a mother than to have one you cannot rely on."

Friso had seen a lot; He was raised in war and from the schemes and tricks of the Golen and princes he had learned and gained just as much as he needed to lead the other counts where he wanted. See how it happened.

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<sup>113</sup> Alfoder, native "breadwinner"

Friso had taken another wife here, Wilfrethe's daughter: in his life he had been chief Greva in Stavoren. With her he had two sons and two daughters. At his instigation, Kornelja, his youngest daughter, was married to my brother. Kornelja is bad Frisian and has to be spelled Kornhelja. He attached Wehmut, his eldest, to Kauch. Kauch, who also went to school with him, is the son of Wichhirte, king of the Gertmanns. But Kauch is also bad Frisian and is supposed to be Kap. But they brought with them more bad language than good morals.

After the great flood<sup>114</sup>, which my father wrote about, many Juts and Latvians were taken out of Balda or "Evil Lake" with the low tide. At Kathisgat they were stuck in their boats with the ice on the Lower Marches (Denmarks), and they remained stuck there. There were no people in sight anywhere. That is why they took the land: after their name they called the land Juttarland. Afterwards many Danes came back from the high seas, but they settled further south. And when the sailors returned who had not sunk, one went with the other to sea or to the islands. Through this providence, the Juts were allowed to keep the land to which Wralda had led them. The Sealand sailors, who did not want to survive or feed themselves solely with fish and had a great dislike for the Golen, began to rob the Phoenician ships.

At the southwest corner of Schonland, there lies Lindasburg called Lindasnase, founded by our Apol, as described in this book. All the coastal inhabitants and surrounding areas remained true Fryas, but because of their desire for revenge against the Golen and against the Keltana followers, they made common cause with the Sealander. But this community did not hold out. For the Zealanders had adopted many evil customs and habits from the bad Magyars, making Frya's people a laughing stock. From then on, each robbed for himself, but wherever it happened, they faithfully supported each other. Last but not least, the Zealanders began to lack good ships. Their shipwrights had perished and their forests, land and all, had been swept away from the land. Now three ships came unexpectedly and docked at the ring dike of our Burg. Due to the collapse of our land they were lost and

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<sup>114</sup> 305 BC

their journey had missed the Flymund. The merchant who had gone with us wanted ships from us; they had also brought with them all sorts of delicious goods that they had stolen from the Celtic lands and the Phoenician ships. Since we didn't have any ships ourselves, I gave them nimble horses and four armed messengers to take with them to Friso. For in Staveren and along the Alderga the best defensive ships were made of hard oak wood that never rots.

While the navigators stayed with me, some Juttes went to Texland and were then referred to Friso. The Zealanders had stolen many of their oldest boys, who had to row on their benches, and some of their daughters in order to father children with them. The big Juts were unable to defend themselves because they had no good weapons. When they had told their woes and exchanged many words, Friso finally asked if they had no good harbor in their country. "Oh yes," they replied, "a very good one, one created by Wralda. It is like your beer mug there, the neck is narrow, but its bellows can hold a thousand large boats. But we don't have a Burg or Burg weapons to keep the pirate ships away." "You'll have to make one," said Friso. "Good advice," said the Jutten, "but we have no craftsmen or building materials; we are all fishermen and hunters. The others drowned or fled to the highlands."

While they were talking like this, my messengers came to his court with the Seeland lords. Here you have to be careful, as Friso knew how to get everyone involved, to the satisfaction of both parties and to the benefit of his own goal. He promised the Zealanders that they would have fifty ships a year, according to fixed dimensions, equipped with iron chains and crane bows and with all the equipment that was necessary and necessary for warships; but the Juts should then leave them in peace and all the people who belonged to Frya's children. Yes, he wanted to do more: he wanted to invite all our seafarers to go with them to fight and rob.

When the Zealanders had left, he had forty old ships loaded with Burg weapons, wood, hard-baked stones, carpenters, masons and blacksmiths to build Burgs with. He sent Witto, that is White, his son, to supervise. I wasn't told what happened there. But this much has



become clear to me: a stronghold has been built on both sides of the harbor mouth; It contains people that Friso drew from the Saxony Marches. Witto freed Syuchhirte and took him as his wife. Wilhelm, that was her father's name: he was the highest alderman of the Jutten, that is, the highest Grevetmann or count. Wilhelm died shortly afterwards and Witto was chosen in his place.

## What Friso Sürder did

He kept two brothers-in-law from his first wife who were very brave. He sent Hetto, that is Hot, the youngest, as an emissary to Kattaburg, which is located deep in the Saxony Marches. He had learned from Friso that seven horses besides his own, loaded with delicious things, had been stolen by the sea. With each horse were two young sailors and two young riders, dressed in rich robes and with money in their purses. Just as he sent Hetto to Kattaburg, he sent Bruno, that is Braune, the other brother-in-law, to Mannagarda Wrda (town). Mannagarda Wrda is further written in this book Mannagardaforda: but that is wrong. All the riches they had with them were, according to the circumstances, given away to the princes and princesses and the chosen virgins. When his boys came to the village meadow to dance with the young people, they sent for baskets of herb cakes and tons of the best beer. After these messengers he always had young people drive across the Saxony Marches, all of whom had money in their purses and all brought gifts or gifts, and they ate away without a care in the village meadow. When it happened that the Saxon boys looked at it with envy, then they laughed amicably and said: "If you dare to fight the common enemy, you can give your bride even richer gifts and eat them even more royally."

All of Friso's two brothers-in-law were married to daughters of the most glorious princes, and afterward the Saxon boys and girls came down in droves to the Flymeer.

The Burgmaiden's and old maids, who still knew of their former greatness, were not inclined to follow Friso's activities: that is

why they spoke nothing good of him. But Friso, smarter than she, left her chattering. But he seduced the young maidens to his cause with his golden fingers. They all said: "We haven't had a mother for a while, but that's because we're one year old. Today it is fitting for us to have a king, so that we can regain our lands, which our mothers have lost through their carelessness." They further announced: "Every Fryas child is given freedom to let his voice be heard before he goes to the election of a prince. But if it happens that you kill a king again, then I will also tell you my opinion. From what I can see, Friso is the one chosen by Wralda, for he has wonderfully led him here. Friso knows the scheming of the Golen whose language he speaks; So he can guard against their wiles. But then there is something else to consider: which count should one make king without the others being jealous?" Such sayings were spread by the young maidens; but the old maidens, although few in number, drew their speeches from a different barrel. They announced to everyone and everyone: "Friso," they said, "does it like spiders: at night he spreads webs in all directions and during the day he surprises his friends who suspect no harm. Friso says that he doesn't like priests or foreign princes. But I say he doesn't like anyone but himself. That's why he doesn't want to allow Stavia Burg to be rebuilt. That's why he doesn't want to have a mother again. Today Friso is your advisor, but tomorrow he wants to become your king so that he can judge you all."

Two parties now emerged within the people. The old and poor wanted to have a mother again, but the young people, who were full of fighting spirit, wanted to have a father or king. The first called themselves "mother's sons," and the others called themselves "father's sons." But the mother's sons were ignored. Because many ships were made, there was plenty here for shipmakers, blacksmiths, sailmakers, rope makers and all other craftsmen. The sea warriors also brought all sorts of jewelry with them. The women enjoyed it, the maidens enjoyed it, the girls enjoyed it, all their stomachs and all their friends enjoyed it.

When Friso had been farming in Staveren for around forty years, he died<sup>115</sup>. Through his efforts he had brought many states back together. But I don't dare confirm whether this made us better. Of all the counts who came before him, no one was as well known as Friso. But, as I said before, the young maidens praised him, while the old maidens did everything to ostracize him and make him hated by all people. Now the old maidens were not able to disturb his efforts, but they achieved so much with their behavior that he died without becoming king.

## Concerning his son Adel

Friso, who had learned about our story from the book of the Adelingen<sup>116</sup>, did everything he could to earn her friendship. He named his first son, whom he had here with Swethirte, his wife, Noble. And although he used all his power to ensure that no castles were rebuilt or rebuilt, yet he sent nobles to the castle on Texland, that he might become thoroughly acquainted with everything that pertains to our laws, our language, and ours customs heard. When Adel was twenty years old, Friso sent him to his own school, and when he had finished learning, he let him travel through all the states. Adel was a lovely young man: he made many friends on his journeys. This is why the people called it Atharik (Friendly Kingdom), which later served it well. For when his father died, he remained in his place without the election of another count being discussed.

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<sup>115</sup> 263 BC

<sup>116</sup> The Adel(a) League, the Adela Followers

While the nobility was in training in Texland, a very dear maid was at the castle at the same time. She came from the Saxony Marches, from the state called Svoboland<sup>117</sup>. Therefore she was called Texland Svo bene, although her name was Ifkja. Adel had grown fond of her, and she loved Adel. But his father told him to wait. Adel was obedient, but as soon as his father died and he sat in his seat, he immediately sent messengers to Bertholde, her father, asking if he could have his daughter as his wife. Bertholde was a prince of unspoilt morals. He had sent Ifkja to Texland to be an apprentice in the hope that she would one day be chosen as a castle maiden in his own country. But he had learned of both their desires, so he went and gave them his blessing.

Ifkja was a right-wing Fryas. As far as I have gotten to know her, she has always worked and strived so that Frya's children would again come under the same law and under one spell. In order to get people on her side, when she left her father, she drove her Friedel through all of Saxony and on to Gertmannia. Gertmannia, that's what the Gertmanns called their state, which they had maintained through Gosa's efforts. From there they went to the Denmarks. From the Denmark they embarked for Texland. From Texland they went to Westflyland and along the sea to Walhallagara. From Walhallagara they moved along the Rhine until they came, with great danger, to the Marsatians, about which our Apolloniah wrote. After they had stayed there a while, they went down again. When they had driven down the valley for a while until they came to the area of the old castle of Aken (Aachen), four servants were suddenly murdered and plundered naked. They were a little behind. My brother, who was always there, had often forbidden them, but they had not obeyed. The murderers who

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<sup>117</sup> Land of the Suebi or Suevi, ahd. Swāba "Swabians". This is a root word sū(e)bh(o) "of one's own kind", which includes the Gothic sībja, Old High German sipp(e)a "clan, entirety of one's own people", Old Prussian. subs "own, self" etc. heard ; cf. Russian soba "person", sobъ "peculiarity, character", Old Church Slavonic sobъstvo "peculiarity, essence" and svoboda "freedom", the highest good and the highest demand of the Nordic, Aryan people.

did this were Twisklanders, who today brazenly come across the Rhine to murder and rob<sup>118</sup>.

Like Apollonia, they looked at the Lyda Castle and the Alderga. From there they moved around Staveren's places with their people. They behaved so lovably that people wanted to keep them at all costs. Three months later, Adel sent messengers to all the friends he had made, asking them to send wise people to him in the month of Minne...

*(Here a sheet, two pages, is missing from the copy, which the scribe of Codex D must have already lost when copying Codex C.)*

...his wife, he said, who had been a maid at Texland, had received a copy of it. Many writings are still found on Texland that are not copied in the Book of Adelingen<sup>119</sup>. Gosa placed one of these writings in her last will, which was to be revealed by the eldest maid, Albethe, as soon as Gosa died.

## Gosa's Advice

When Wralda gave children to the mothers of the human race, he put a language on every tongue and on every lip. Wralda gave this gift to people so that they could show each other what they should avoid and what things they should strive for in order to find happiness and maintain happiness for all eternity. Wralda is wise and good and foreseeing everything. Since he now knew that happiness and bliss must flee from the earth if evil can deceive virtue, he firmly attached a righteous peculiarity to language. This peculiarity lies in the fact

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<sup>118</sup> The writer of the original code A took the opportunity to direct the contempt of the purebred Fryas and Wralda admirers for the Franks in a few remarks to the ancestors of the "eldest daughter of the church", the Franks and their imperialism, whose henchmen the church was. These remarks were probably provided by the later writers of Codexes B and C with those etymologies which I, like many others, have deleted. It is said of the Twisklanders: They are banished or runaway children of Fryas. They had taken their wives from a brown Finda people and called themselves Frya or Franka."

<sup>119</sup> The Adal League or the Adela Followers

that one cannot tell a lie, nor speak deceptive words, but rather a distortion of the voice and a blush of shame, through which one can instantly recognize those who are evil at heart. After all, our language shows the way to happiness and bliss and guards against evil inclinations, which is why it is rightly called the language of God, and all those who honor it have joy in it.

But what happened? As soon as fraudsters arose in the midst of our half-sisters and half-brothers who claimed to be servants of Wralda, things quickly changed. The deceitful priests and the wicked princes, always conspiring with one another, wanted to live arbitrarily and act outside of God's law. In their wickedness they have gone and invented other languages so that they can speak secretly in the presence of everyone about all evil things and all unworthy things, without stammering betraying them or shame disfiguring their faces. But what was born from it? As easily as the seed of good herbs springs up in the earth, which has been clearly sown by good people in broad daylight, just as easily does time bring to light the harmful herbs which have been sown by evil people in secret and in the darkness.

The loose girls and the unmanly boys who fornicated with the unclean priests and princes coaxed the new languages from their lovers. In this way they spread among the nations until the language of God was completely forgotten. Now do you want to know what happened to it? Now that the distortion of voice and countenance no longer betrayed their evil passions, virtue has departed from their midst, wisdom has followed and freedom has disappeared; Unity has been lost and discord has taken its place; Love has fled and fornication sits at the table with envy, and where justice once reigned, the sword now reigns. Everyone has become slaves, the people of their masters, the masters of envy, evil desires and covetousness. If they had invented another language, things might have worked fine for a while. But they have invented as many languages as there are states. As a result, one people can no more understand the other than a cow can understand a dog or a wolf can understand a sheep. Sailors can attest to this. This is why it has come about that all slave peoples view each other as other people and that, as punishment for their

carelessness and presumption, they have to fight and fight each other until they are all destroyed.

## Konerêd's Advice

If you are therefore eager to inherit the earth alone, you should never allow any other language to pass your lips than the language of God, and then it behooves you to ensure that your own language remains free from native sounds. If you now want some of Lyda's children and Finda's children to stay, then you do the same. The language of the Eastern Scholanders has been corrupted by the impure Magyars; the language of the Keltana followers has been corrupted by the dirty Golen. Now we have been kind enough to accept the returning Hellenja supporters back into our midst, but I very much fear that they will repay our mildness by corrupting our pure language.

A lot has happened to us, but of all the castles that were destroyed and destroyed by the bad times, Irtha Fryasburg has remained intact. I can also report that Frya's or Wralda's language has also been preserved intact here.

Schools should be founded here on Texland: the young people must be sent here from all states that adhere to the old customs; Afterwards, those who have finished their training are allowed to help the others who are staying at home again. If the other peoples want to buy hardware from you and talk to you about it, they must return to the language of God. If they learn the language of Wralda, the words "to be free" and "to be right" will come to them; in their heads it will then begin to glow and glow until it becomes a blaze. This flame will consume all evil princes and false pious and dirty priests.

The local and foreign messengers liked the writing: but no schools came. Nobility founded schools themselves; after him the other princes did as he did. Every year Adel and Ifkja went and visited the schools. When those among the locals and foreigners found "blessed ones" who showed one another friendship, they showed great joy. If some "blessed people" had sworn friendship to one another, they brought everyone together and with great pomp they had their names written in a book, which they called the book of friendship. All of these customs were maintained in order to reconnect the separate branches of the Fryas tribe. But the maidens, who envied Adel and Ifkja, said that they did it for nothing other than the sake of the good reputation and to gradually rule over someone else's state.

*(What follows is the letter from Gertmann Ljudgert, which he found among his father's writings. The letter contains a short description of "Pang-ab": "that is 'five waters', near which we come, is a stream of special beauty and is called 'five waters' because four other streams flow through its mouth into the sea flow. Far to the east there is another large river called the holy or pious Gong-ga (Ganges). The whole part was deleted by me as a later revision of a core that can no longer be identified.)*



My name is Beden, son of Hachgana. Konerêd, my uncle, was never married and therefore died childless. I was chosen in his place. Adel, the third king of that name, approved the election if I wanted to recognize him as my lord. In addition to my uncle's full inheritance, he gave me a whole piece of land adjacent to my inheritance, on condition...

*(There is a large gap in the manuscript here, which contains Beeden's report on King Adel III, who is called Ubbo in the chronicles.)*

...that's why I want to give this a place here.



## Letter from Rika, the Altmaid, said in Staveren at the Yule festival

All of you whose ancestors came here with Friso, my homage to you. If you think so, you are innocent of idolatry. I don't want to talk about that today, but I want to point you to an ailment that is little better. You know or don't know that Wralda has a thousand brilliant names. But you all know that he was called Nurturer of all, because from him everything comes and grows for the sustenance<sup>120</sup> of his creatures. It is true that Irtha is sometimes called the all-breadwinner (Alfedstre) because she gives birth to all the fruits and sufficiency with which people and animals feed themselves. But she would bear neither fruit nor satisfaction if Wralda did not give her strength. Women who let their children suckle their breasts are also called breadwinners. But if Wralda didn't have any milk in it, the children wouldn't benefit from it. So that in the end Wralda remains the sole breadwinner (father).

The fact that Irtha is sometimes called the all-breadwinner and a mother breadwinner can still be accepted. But the fact that a man allows himself to be called breadwinner because he is a father is controversial to all reason.

But I know where this folly comes from. Listen here: - it comes from our enemies, and if it is followed, you will become slaves to Frya's pain and your pride to punishment.

I will tell you what happened to the slave peoples: you may learn from that. The foreign kings, who live arbitrarily, reach out to Wralda's crown: out of envy that Wralda is called All-Nurturer, All-Father, they also want to be called breadwinner-fathers of the peoples. Now everyone knows that a king has no power over growth and that

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<sup>120</sup> As with "ewa" (see p. 37), there is a subtle play on words here between foda, feda = "to nourish" and, derived from this, foder, feder = "feeder, nurturer" and feder, fader = "father", an equality that was applied to the related Anglo-Saxons by a Christian preacher in the 12th century

his food is brought to him by the people. But they still want to persist in their presumption. In order to achieve their goal, they did not content themselves with voluntary contributions, but instead imposed interest on the people. For the treasure that arose from this, they hired foreign mercenaries who they placed around their farms. Then they took as many wives as they wanted, and the little princes and lords did the same. When strife and discord later crept into the households and complaints arose as a result, they said: Every man is the breadwinner of his household, therefore he should also be lord and judge of it. Then arbitrariness came, and just as it ruled over the households with the men, so it also did with the kings over states and peoples. When the kings had come to the point where they were called breadwinner-fathers of the nations, they went and had images made in their likeness: these images they had placed in the "churches" next to the images of the gods, and those who... Those who refused to bow to this were killed or put in chains. Your ancestors and the Twisklanders dealt with the foreign princes: from that they learned this folly. But not only are some of your men guilty of stealing famous names, I also have to complain about your women. If men are found among you who want to be equal to Wralda, women will also be found who want to do this with Frya. Because they have given birth to children, they allow themselves to be called "mother" (modar). But they forget that Frya bore children without the entrance of a husband. Yes, not only did they want to rob Frya and the mother of honor of their illustrious names, which they cannot match, they do the same thing with the illustrious names of their neighbors. There are women who allow themselves to be called "woman" (frowa), although they know that this name only belongs to the wives of princes. They also let their daughters be called "maidens" (famna), even though they know that no maiden (toghatera<sup>121</sup>) is allowed to be called that unless she belongs to a castle.

You all imagine that you will become better by stealing your name, but you forget that envy is attached to it and that every evil sows its own rod of discipline. If you do not turn back, time will make it grow so much that the end cannot be foreseen. Your descendants

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<sup>121</sup> toghatera, native "daughter", a usage that is still common in Switzerland.

will be tied up with it; They won't understand where the blows come from. But although you do not build castles for the maidens and leave it to fate, yet they will remain. They will come from forests and caves, they will prove to your descendants that you are willingly guilty of this. Then you will be condemned, your shadows will rise from the graves startled: they will call on Wralda, they will call on Frya and her maidens, but no one will be able to do anything to improve it before Yule enters another cycle. But that will only happen when three thousand years have passed after this century.

*(Here is a new, probably larger gap in the manuscript, which contains the beginning of the following writing, probably by a grandson of Beeden.)*

## Of the Black Nobility

...that's why I want to write about the black nobility first. Black nobility was the fourth king after Friso. In his youth he learned to Texland, then he learned to Staveren, and since then he has traveled all over the states. When he was twenty-four years old, his father ensured that he was chosen as an Asega Emperor. Since he was once a king, he always wanted to benefit the poor. "The rich," he said, "do enough wrong things with their money: therefore it behooves us to make sure that the poor look to us (for help)." Through these and other sayings he became the friend of the poor and the terror of the rich. So bad things happened that his father took his cue from him. When his father died, he ascended to his seat: he also wanted to retain his office, as is usual with the kings of the East. The rich didn't want to tolerate it; But now all the people came together and the rich were happy that they got away from the eight with their skins intact. Since then, people have never heard anything about equal rights. He condemned the rich and flattered the poor, with whose help he claimed all matters within his jurisdiction.

King Askar (Heischer), as he was always called, was seven feet long, and his strength was as great as his figure. He had a clear mind, so that he understood everything that was spoken about: but

there was no wisdom in his actions. He had a smooth tongue for a beautiful face, but his soul was found to be even blacker than his hair. When he was king for a year, he forced all the boys in his state to come to the skirmish game every year and to stage a mock war there. At first he had difficulties with it, but eventually it became common practice for old and young people from all over the place to come to ask if they could take part. When he had made it this far, he had military schools founded. The rich came and complained that their children were no longer learning to read or write. Askar paid no attention to this, but when a fake war was held again shortly afterwards, he stood on the Upstal<sup>122</sup> and shouted loudly: "The rich have come to me to complain that their boys are not learning to read and write sufficiently. I didn't say anything to that. But I want to express my opinion here and let the common people dictate it." When everyone looked up at him curiously, he then said: "According to my opinion, reading and writing should be left to the maidens and the old 'luminaries' today. I don't want to speak ill of our ancestors, I just want to say: in the times that some people boast about so highly, the castle maidens brought discord across our lands, and the mothers, one by one, could not drive the discord out to the land again. Even worse, while they were chattering and talking about useless customs, the Golen have come and stolen all our beautiful southern lands. Today they have already crossed the Scheldt with our degenerate brothers and their mercenaries. So it remains for us to choose between carrying the yoke or the sword. If we want to remain free, it would behoove our boys to stop reading and writing for now and instead of playing in the meadow, they should play with swords and spears. If we are trained in all parts and the boys are strong enough to wear helmets and shields and handle weapons, then with your help I will throw myself at the enemies. May the Golen then write the defeat of their helpers and mercenaries on our fields with the blood that drips from their wounds. Once we have driven the enemy before us, we must continue to do so until there are no more Golen, nor Slavs, nor Tartars left to drive from Frya's land<sup>123</sup>."

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<sup>122</sup> Upstal = elevated location, speaking station

<sup>123</sup> The writer of Codex B, *Hidde über die Linden*, is probably responsible for this last addition, the mention of the Tatars, for whom the Battle of Walstatt in Silesia (April 9,

"That's right," most people shouted, and the rich didn't dare open their mouths. He had certainly thought of this speech beforehand and had it copied, because by the evening of the same day the copies of it were already in twenty hands, and they were all identical. He then ordered the sailors to make double stems to which a steel crane bow could be attached. Anyone who omitted this repentance; If someone could swear that he had no means, the rich people in his district had to pay for it. Now we will see what all this led to.

At the northern end of Britannia, which is full of high mountains, there sits a Scottish people, mostly of Fryas blood, but partly descended from the Keltana followers, and partly from the Britons and outlaws who had gradually fled here from the Tin Lands over time. Those who came from the Zinnland all have women of foreign race and a rabble of local prostitutes. They are all under the power of the Golen, their weapons are wooden bows and poles tipped with staghorn or flinsstone. Their houses are made of clods and straw, and some live in mountain caves. Sheep that they stole are their only possessions. But some of the descendants of the Keltana followers still have iron weapons that they inherited from their ancestors.

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1241) may have brought back all sorts of memories. The manuscript uses the form "Tartara", a play on words attributed to Louis the Saint of France (1226-70), who is said to have compared them to the evil spirits of Tartarus. The Slavs or Slovenians who appear in various places in the manuscript and who are sometimes referred to as "slaves" in a play on words were probably already called that in the original codex A. In Jordanes they are called Sclaveni, in mlat. at the time of Charles the Saxon Butcher Slavi, a usage that remained until the 16th century (see note on p. 99)

In order to be properly understood, I must leave my story about the Scottish people aside and write something about the nearby Krekalands<sup>124</sup>. The nearby Krekalands previously belonged to us alone, but from time immemorial descendants of Lyda and Finda have also settled there; A whole group of these last came from Troy. Troy was the name of a city that a people from the distant Krekaland took over and destroyed. When the Trojans settled in the nearby Crecalands, they used time and hard work to build a strong site with ramparts and castles, called Roma, that is space<sup>125</sup>. When this was done, the people took possession of the entire country through cunning and violence. Most of the people who live on the south side of the Middle Sea came from Fhonysja<sup>126</sup>. The Fhonysjar are a bastard people: they are of Frya's blood and of Lyda's blood. The people of Lyda are there as slaves, but through the fornication of the women the black people have bastardized and browned all the other people. This people and that of Roma are constantly fighting for control of the Middle Sea. The Roma continue to live in enmity with the Fhonysjar. And their priests, who want to rule over the earth alone, cannot see the Golen. First they took away Fhonysjar Misselja<sup>127</sup>; Afterwards, all the countries that lie to the south, west and north, including the southern part of Britain<sup>128</sup>, and everywhere they drove out the Phoenician priests, that is, the Golen. As a result, thousands of Golen moved to northern Britain.

Recently the chief of the Golen was sitting in the castle called Kerenak, that is Horn<sup>129</sup>, from whence he gave his orders to the other Golen. All their gold was also brought there. "Keren herne" or "Kerenak" is a stone castle that belonged to the Kelta. That's why the maidens of the descendants of the Keltana followers wanted the castle back. So through the enmity of the Maidens and the Golen, feud and strife had come over the mountainous region with murder and fire. Our sailors often came there to get wool, which they exchanged for

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<sup>124</sup> Italy

<sup>125</sup> Humanist etymology

<sup>126</sup> Phoenicia

<sup>127</sup> Marseilles

<sup>128</sup> We are therefore in the period after Caesar's journey to Britain, 55 / 54 BC

<sup>129</sup> About Kerenak see p. 58 and introduction note 54, p. 321

prepared hides and linen. Askar had often been there; He had secretly made friends with the Maidens and some of the lords and pledged to drive the Golen out of Kerenak. When he returned afterwards, he gave iron helmets and steel bows to the princes and valiant men. War had come with it, and soon after, rivers of blood flowed down the mountainsides. When Askar thought that fortune was on his side, he went with forty ships and took away Kerenak and the chief of the Golen with all his gold. He had lured the people with whom he had fought against the mercenaries of the Golen from the Saxon Marches with promises of great military raids and great booty. That's why the Golen were left with nothing.

He then took two islands as a shelter for his ships, from which he later set out to plunder all the Phoenician ships and cities he could sail to. When he returned he brought with him nearly six hundred of the fittest boys of the Scottish mountain people. He said that they were given to him as hostages so that he could be sure that their parents would remain faithful to him. But that was a lie. He kept them as a bodyguard at his court, where they were instructed daily in riding and handling all kinds of weapons. As soon as the Danes, who proudly called themselves sea warriors high above all others, heard of Askar's glorious deeds, they became so jealous that they wanted to spread war across the sea and his lands. See how he avoided war here.

A clever castle maiden and her maidens still lived among the rubble of the destroyed Stavia Castle. Her name was Reintja, and a great reputation came from her wisdom. This maiden offered Askar her help on the condition that Askar had Stavia Castle rebuilt. When he had undertaken to do so, Reintja went to Hals with the three maidens; she traveled at night and by day she spoke in all the markets and all the village meadows. Wralda, she said, had thundered to her that all the Fryas people should become friends, as became sisters and brothers; otherwise Finda's people would come and destroy them all. After the thunder, Frya's seven guard maidens would have appeared to her in her dream, seven nights in a row. They would have said: "Calamity looms over Frya's land with yoke and chains. That is why all peoples who have sprung from Frya's blood must throw away their

surnames<sup>130</sup> and call themselves only Frya's children or people. Everyone must rise up and drive Finda's people from Frya's inheritance. If they do not want to do this, the foreign masters will have their children abused and scourged until the blood seeps into your graves. Then the shadows of your ancestors will come to awaken you and rebuke you for your cowardice and carelessness."

The stupid people, who had already been used to much foolishness through the Magyars, believed everything she said, and the mothers pressed their children to their breasts. When Reintje had persuaded King von Hals and all the other people to agree, she sent messengers to Askar and traveled along the Baldasee<sup>131</sup> herself. From there she went to the Hlith-hawar (Lithuanians). The Lithuanians are emigrants and outlaws from our own people, who sit and roam in the Twisklanden. She went on behind the Sachsenmarken, across the other Twisklands, and always announced the same thing.

After two years had passed, she came home along the Rhine. She had pretended to be her mother to the Twisklanders and said that they would be allowed to come back as free and frank people; but then they should cross the Rhine and drive the Golen followers from Frya's southern lands. If they did this, their King Askar would move across the Scheldt and win the land there. Many bad customs have crept into the Twisklanders from the Tartars and Magyars<sup>132</sup>, but many have also remained true to our customs. This means they still have maidens who teach the children and give the old advice. At first they were hostile to Reintja, but in the end they followed and served her, and she was praised by them whenever it was useful and necessary.

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<sup>130</sup> The special tribal names adopted over time

<sup>131</sup> It is uncertain which lake is meant by this. The name mare balticum (Baltic Sea) was first created by Adam of Bremen (d. 1076) after the island called Balcia or Baltia by Pliny, the location of which has not yet been determined. Wisler suspects that they are identical to Bornholm. For the Baltic Sea, page 45 "Astarsee" is used

<sup>132</sup> See note p. 48.



As soon as Askar heard from Reintja's messengers what the Jutten's attitude was, he immediately sent messengers from himself to the King of Hals. The ship in which the messengers went was loaded with women's jewelry; There was a golden shield on which Askar's figure was artistically depicted. These messengers were supposed to ask whether Askar was allowed to have the king's daughter Frethogunsta as his wife. Frethogunsta came to Staveren a year later: in her entourage was also a Magy (magician), because the Jutten had long since been corrupted. Shortly after Askar was married to Frethogunsta, a temple was built in Staveren; In the "church" nasty, undesigned statues were set up, with clothes interwoven with gold. It is also claimed that Askar bowed down to it with Frethogunsta at night and inopportune time. But this much is certain: Stavia Castle was not rebuilt.

Reintje had already returned and angrily went to complain to her mother on Texland. Prontlik went and sent messengers everywhere, saying: Askar is devoted to idolatry. Askar pretended not to notice anything. But unexpectedly a fleet came from Hals. At night the maidens were driven out of the castle, and in the morning a glowing heap could be seen from the castle alone. Prontlik and Reintja came to me for shelter. When I thought about it later, it seemed to me that this could mean evil for my state. That's why we devised a trick together that should benefit us all. See how we started it here.

In the middle of the Krylwald, east of Ljudwerd, lies our escape or defensive castle, which can only be approached by taking wrong paths. For a long time I had placed young guards in this castle, all of whom had a dislike for Askar and kept all other people away. Now things had gotten to the point where many women and men were already talking about spooks, white women and goblins, like the people of Denmark. Askar had exploited all these follies to his benefit, and we wanted to do the same to our benefit. One dark night I brought the maidens to the castle, and then they went and haunted the wrong paths with their maidens, dressed in white robes, so that no one dared to come later. When Askar felt that he had a free hand, he let the Magjars (magicians) drive through his states under all sorts of names,

and apart from Greninga (Groningen) and my state, they were nowhere defended.

After Askar was allied with the Juts and the other Danes, they went out together to rob, but that didn't bear any good fruit. They brought home all sorts of foreign treasures. But it was precisely because of this that the young people no longer wanted to learn crafts or work in the fields, so that in the end they had to take slaves. But this was entirely against Wralda's will and against Frya's advice: therefore the punishment could not be avoided. See how the punishment has come.

Once they had won an entire fleet together: this came from the Middle Sea (the Mediterranean). The fleet was loaded with purple garments and other valuables, all of which came from Phonisia (Phoenicia). The weak people of the fleet were put on the wall south of the Sejene1, but the strong people were retained. This was to serve them as slaves. The fairest were kept to stay on shore, and the ugly and black were kept on board to row on the benches. In the fly, the possessions were divided, but their knowledge was also divided. Of the people who were hired on the foreign ships, six died of stomach ache. It was thought that the food and drink was poisoned; therefore everything was thrown overboard. But the stomachache remained, and wherever slaves or goods went, the stomachache also came. The Saxons brought it over their brands; With the Jutten they traveled to Schonland and along the coast of the Balda Sea; With Askar's sailors it sailed to Britain. We and those from Grenega did not allow any goods or people to cross our border posts, and that is why we were free of the stomach ache. I can't write how many people were killed. But Prontlik, who later found out from the other maidens, reported to me that Askar had taken a thousand times more free people out of his states than he had brought in dirty slaves. When the plague had finally disappeared, the Twisklanders, who had become free, came to the Rhine. But Askar did not want to be on the same level as the princes of this dirty and corrupt people. He didn't want to allow them to call themselves Frya's children, as Reintja had offered, but he forgot that he himself had black hair.

Among the Twisklanders were two peoples who did not call themselves Twisklanders. One people came from far away from the southeast: they called themselves Allemanna. The other people who moved around more near us called themselves Franka, not because they were free, but Frank, which was the name of the first king who, with the help of the corrupt maidens, made himself the hereditary king of his people. The peoples who bordered on them called themselves Thjoth's sons<sup>133</sup>, that is, people's sons; They remained free people because they never wanted to recognize a king, a chief, or a lord except those who were chosen by common will on the common eight.

Askar had already heard from Reintja that the Twiskland chiefs were mostly at enmity and feud with one another. Now he suggested that they should choose a duke from among his people because he feared that they might fight with each other for control. He also said that his chiefs could speak to the Golen. That, he said, would also be his mother's opinion. Then the chiefs of the Twisklanders came together, and after three seven Etmelde<sup>134</sup> they elected Alrik duke. Alrik was Askar's nephew; He gave him two hundred Scots and a hundred of the fittest Saxons as his bodyguard. The chiefs had to send seven of their sons to Staveren three times as a guarantee of their loyalty. So far everything had gone according to plan: but when it was time to cross the Rhine, the King of the Franks did not want to be under Alrik's orders. This caused everything to go wrong. Askar, believing that everything was going well, landed his ships on the other side of the Scheldt; but people had long been informed of his coming and were on their guard. They had to flee as quickly as they had come, and Askar himself was captured. The Golen did not know who they had caught, and so he was later exchanged for a high Golen that Askar's people had brought with them.

While all this was happening, the Magjars (magicians) were running across our neighboring lands even more boldly than before.

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<sup>133</sup> thjoth corresponds to the Old German theoda = "people", ahd. diot, asächs. thiod, thioda etc., mnl. diet etc.

<sup>134</sup> Day and night = 24 hours

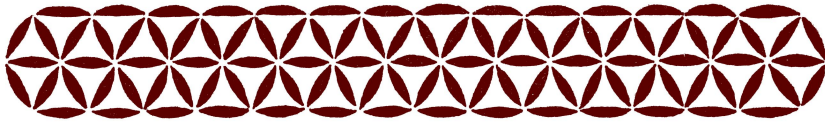
At Egmuda, where Forana Castle had previously stood, they had a “church” built, even larger and richer than Askar had done at Staveren. Afterwards they said that Askar had lost the battle against the Golen because the people did not want to believe that Wodin could help them and that they therefore did not want to worship him. Then they went and kidnapped young children, whom they kept with them and raised in the secrets of their corrupt doctrine. Were there people who...

(Here the handwriting breaks off.)

DIE  
URALINDA  
CHRONIK  
—  
DIE  
EINFÜHRUNG

For all those who have an idea - or want to achieve it - of what true human freedom can mean, I have made the effort to make this book available again and easy to read in a modern font.

The amount of text from the original pages can also be found in this version, although the incomplete bottom lines have been filled in with text from the following pages so that a reasonably clean typographic image is preserved.



## 1. On the History of the Current Manuscript

I hereby advocate the authenticity of the source of a so-called forgery and request that the current public renew the proceedings in the matter of the “Ura Linda” manuscript.

Those living today will be completely unaware of the events that took place 60 years or more ago. For your brief information, the following should be prefaced.

In the possession of Cornelis Over de Linden, once the first "Meesterknecht" at the Reichsmarinewerft in Den Helder (North Holland), there was a manuscript that he had received in August 1848, when he was an orphan, from his grandfather's estate from his aunt Aafje Meylhoff née Over de Linden received. This grandfather, the master carpenter Andries Over de Linden (probably born in Friesland in 1759, died April 15, 1820 in Enkhuizen), had several sons, including Jan, the father of Cornelius, and further the daughters Antje and the aforementioned Aafje (d. 1849), the latter of whom was married to Hendrik Reuvers (d. 1845) in her first marriage and to Koops Meylhoff in her second marriage

Grandfather Andries did not give the manuscript for his grandson to his son Jan, the ship's carpenter, who was at sea, but to his daughter Aafje, who stayed in her parents' house with her husband. Jan Over de Linden was - as L. van Berk reports - a rough, unintelligent fellow who would only have used the leaves of the manuscript to light his pipe. Whether van Berk did not do the sailor Jan an injustice with this judgment remains to be seen. Jan must have known about the family tradition, which was based on the manuscript: because he used to boast of his old Frisian origins and “older nobility”. And his grandfather Andries always pointed out his Frisian blood to

his grandson, the meaning of which he would explain to him in more detail when he grew up. But this shouldn't happen, because grandfather Andries died in 1820 at the age of 61, when grandson Cornelis (born January 11, 1811 in den Helder) was only 9 years old.

When Cornelis grew up, his aunt Aafje wanted to send him the manuscript. But her husband Reuvers did not want to allow this, suspecting that there might be some message regarding valuables in it. Cornelis also later suspected some family tradition of a treasure in the leaves of the manuscript. This was the reason why he initially did not want to give the manuscript away and initially only gave a few pages to the then archivist and librarian of the province of Friesland, Dr. Eelco Verwijs, handed over a facsimile copy of the manuscript. Cornelis justified his behavior with the fear that there might be something in the manuscript that could "compromise his family." It was only Ottema's later, piecemeal translation that freed Cornelis from this apparently inherited delusion of the treasure secret in the manuscript and taught him about it know another, incomparably greater treasure. And this treasure was not sold to him for any monetary value and made him turn down an offer to buy the manuscript for £1000 before his death.

When H. Reuvers died in 1845 and Aunt Aafje remarried to M. Meylhoff in 1846 (or 1847), Cornelis Over de Linden no longer wanted to leave the manuscript, the grandfather's sexual legacy, in Enkhuizen, like a distant nephew, the printer W. Over de Linden, declared on oath to the very old Mr. Knuivers there. As a further witness, old Mr. Knuivers cites the widow Keetje Kofman, daughter of H. Reuvers, who lived in the ancestral home of the Enkhuizer Over de Linden and would have stated that she knew about the existence of the manuscript.

As Cornelis Over de Linden's son, Cornelis II, reports, he traveled with his father from Den Helder to Enkhuizen in 1848 to get the manuscript.



Cornelis Over de Linden had tried in vain to penetrate the secret of the manuscript with the help of a Frisian dictionary by "Gijsbert Jakops" (Japiks) and a few other books. In 1860 he presented it to the school director Sipkens in Den Helder and finally, on the advice of the Harlingen teacher Jansen, sent it to the librarian and archivist of the province of Friesland, Dr. Eelco Verwijs, those autograph facsimile copies which clearly show graphically that Cornelis Over de Linden could never have written the Ura Linda manuscript.

From now on the manuscript comes into the public eye. In a letter dated October 13, 1867 to Cornelis Over de Linden, Eelco Verwijs stated that he was unable to come to any conclusions about the age and authenticity of the manuscript based on the copied pages, since in addition to linguistic antiquities there were also modern language phrases. Only receiving the first part of the manuscript would have finally convinced him of its authenticity. He offered to translate the manuscript for Over de Linden and have it published by the Friesch Genootschap.

Dr. Verwijs writes in another letter dated October 16, 1867: "Is conscious handwriting a sacred place in your family, if so, then allow it to be published, if not, may I, in my capacity as archivist, discuss it with the King's Commissioner and "Speak to the "Gedeputeerden" (provincial parliament committee) and suggest that they negotiate with you about the takeover."

On the corresponding orders of the King's Commissioner and the "Gedeputeerde Staten" Dr. Verwijs then November 20th and 21st, 1867 in Den Helder. Verwijs reported the result of this trip and negotiation in the above-mentioned "Officiële Report" of December 17, 1867, Leeuwarden. Cornelis Over de Linden would have been happy to show him his possessions of Old Frisian manuscripts, firstly that manuscript of the Ura Linda family (New Dutch Over de Linden = "Over the Linden", beyond the Lindenwall), around 200 pages in a quarto, which from the most diverse fragments and whose conclusion is apparently missing; secondly - a folio volume, the first part of which would be written in Latin, as the beginning of a chronicle of

the history of the Frisians, which would deal with their origins, their freedoms, Charlemagne, etc. The largest part would be in Dutch and would include the continuation of the chronicle until approximately the middle of the 16th century. It is an unknown chronicle: the writing and paper are from the 16th century, and there is no question of authenticity. (This manuscript was then also published by the Friesch Genootschap as "Kroniek van Worp van Thabor".) Over de Linden, however, refused to hand over the first manuscript and first demanded the complete translation before he could agree to publication.

Verwijs suggested having a copy made on behalf of the "Friesch Genootschap". He then wanted to translate them. This copy was then made very poorly by F. Goslings, at Verwijs' request on February 4, 1868.

After 3 years, Verwijs announced in a letter to Over de Linden on April 24, 1871 that he had not been able to undertake the translation due to excessive workload and was now sending the copy of the manuscript to someone else in Leeuwarden who was very busy who deals with Frisian and also has a lot of free time (Johan Winkler), would have transferred it.

Mr. J. Winkler reported on his examination of that copy at the meeting of the Friesch Genootschap on November 24, 1870. "The content is extremely strange, partly mythological, partly historical; the language is partly old, but there are also expressions that appear to be of very recent date." In his opinion, a translation would not be commensurate with the time and effort invested.

The deputy principal of the Leeuwarder Gymnasium, Dr. J. G. Ottema, former teacher of Eelco Verwijs, and finally receives the manuscript from Cornelis Over de Linden for information. In his detailed report at the meetings of the Friesch Genootschap on February 16 and March 23, 1871, Ottema advocates the authenticity and the great age (13th century) of the manuscript.<sup>6</sup> This report, already in the annual reports of the Genootschap from 1870-71 printed, meant the beginning of the press battle, which would now form Ottema's path of suffering until the end of his life.

On October 4, 1872, Ottema published the text of the manuscript with a Dutch translation; The second edition followed in September 1876 after the first was sold out.

## II. The Manuscript Rejected as a Modern Forgery

The attacks against Ottema's publication and the rejection of the manuscript as a forgery were based on two facts:

1. that the language of the manuscript represents a completely corrupt Old Frisian, which, in addition to old components, also had modern "Hollandicisms". From the linguistic side, the brochures by J. Beckering Vinckers and J. H. Gallée from the years 1876–1878 and, most recently, by J. W. Muller should be particularly mentioned here.

2. that the paper in the manuscript dates from around the middle of the last century and appears to have been artificially made "old", perhaps by incense. In the breakthrough it shows itself white. According to the report by Messrs. F. Muller and P. Schmidt van Gelder, Amsterdam ("Oudheid van papier en schrift van het Oera Lindahoek." *De Nederlandsche Spectator*, No. 32, August 5, 1876), it is "machinaal papier vergé «, which probably comes from the Tielens and Schrammen factory, Maastricht, and could not be older than 25 years.

I had a paper sample of the manuscript examined again through the intervention of my late publisher, Eugen Diederichs, Jena, in 1925 and received the same report: that it was definitely machine paper from the first half of the last century.

This latter. The fact confirms the error of Ottema, who stubbornly stuck to the medieval quality of the paper in the second edition of the manuscript and tried to justify it.

But what is not decided by either the first or the second fact is the open question of the authenticity of the source of the manuscript. The only thing that emerges from the second reason is that the manuscript is a copy from the first half of the 19th century.

### III. Chronological Origin of the Current Manuscript

First of all, the question arises as to when the current manuscript could have been created at the latest. We now have an explanation that C. Over de Linden had published in the Sunday issue of March 12, 1876 (34th year, no. 31) of the *Heldersche en Nieuwedieper Courant*, on the occasion of an essay by P. Leendertz (Medemblik) in “*De Navorscher*” from December 1875, entitled: “*Het Oera Linda-Bok*”. Leendertz comes to the conclusion: “Either the *Oera Linda* book is centuries old, or it is no older than 1853.”

The statement in question reads:

"The undersigned hereby declare that they were aware, especially between 1848 and 1850, of the existence of the manuscript in the possession of the Over de Linden family, here, later by Dr. J. G. Ottema translated and published in Leeuwarden under the title “*Het Oera Linda Bok*”.

Helder, 7. März 1876.

(gez.)

L. van Berk

Magazinaufseher der Reichsmarinewerft in Willemsoord.

P. Urbanus

Hauptlehrer an der Gemeindeschule Nr. 6.

A. J. Leijer

Lehrer der Mathematik und Nautik.

T. Mooij

Hauptlehrer an der Staatl. Subsid.-Schule  
mit Religionsunterricht (*Bijzondere School*).«

Almost 20 years later, another witness came forward, the retired captain lieutenant. D., inspector of steam shipping in the East Indies and director a. D. the Dutch Steamship Company in Rotterdam, W. M. Visser. In a letter dated May 22, 1895 from Delft to L. F. Over de Linden in Den Helder, the second son of Cornelis and the keeper of the manuscript at the time, Mr. W. M. Visser reports how he met on Friday, December 23, 1854 as a young Adelborst first class was assigned to manage dock work at the Reichsmarinewerft in Willemsoord. The “Baas” Cornelis Over de Linden was also involved. In a conversation about the usefulness of traveling abroad and home education by book, Over de Linden mentioned that he, for example, E.g. if he had a book at home that had been in his family's possession for a very long time, had been passed down from parent to child and had now been under his care for several years. The book would not only be written in a foreign language, but also with such foreign letters that he would not be able to read it. He would probably have gathered everything he could to get on the right track and would have made the greatest effort, but he could only find a single word here and there.

Visser would then have advised him to contact a university professor, a linguist, like Roorda in Delft, who would, if necessary, make recommendations to colleagues in Leiden above Utrecht.

Over de Linden would have happily and gratefully accepted Visser's offer to mediate this, and it was arranged that Visser would come to Over de Linden the next Sunday to view the book. That Sunday, however, Visser was on duty on board, but then forgot the appointment because he soon went on vacation and only returned to Nieuwediep in 1867, after further sea voyages.

It was only in 1874 that the context at that time became clear to him through the first edition of Ottema's manuscript: "The conversation and the promise I had made and not kept to Baas Over de Linden came back to me with shame and regret, but immediately so clearly that I was able to find the correct day and date in my diary."

Visser concludes: "It is completely impossible for a "Baas" at the shipyard to ask a superior, an officer, on Friday evening to come and see something in his house on Sunday that did not actually exist. The manuscript was therefore available before December 23, 1854."

As Cornelius Over de Linden confirmed twice in writing, in 1871 and 1873, he received the manuscript in 1848 from his aunt Aafje née Over de Linden in Enkhuizen.

Today we no longer have any reason to doubt the honesty of the honest Cornelis Over de Linden, and we can only note with deep regret the recurring carelessness with which one tends to treat the personal honor of others, to the point of destroying the other's life . In order to be able to lift the veil of the mystery, one after the other and alternating C. Over de Linden, Prof. Dr. Eelco Verwijs, Pastor F. Haverschmidt ("Piet Paaltjes"), Dr. J. G. Ottema was suspected of being a forger, on the basis of the most impossible, subtly distorted combinations, despite the public, honest declarations made by those concerned who rejected this suspicion, also with factual justification.

What we can initially only determine is that the current Ura Linda manuscript must have been created before 1848.

The determination of this fact or this point in time is of great importance with regard to the authenticity of the source of the manuscript. In 1853, when the water level was very low, Dr. F. Keller discovered the pile dwellings in the Swiss lakes, which are also mentioned in the Ura Linda manuscript (see p. 88), which he published in the communications of the Antiquarian Society in Zurich, Vol. IX, 2nd Dept., Issue 3, 1854, p. 79 f. The pile dwelling, discovered in 1829 near Meilen in Lake Zurich, remained unnoticed and unknown to the public.

The fact that the Swiss pile dwellings are mentioned in the Ura Linda manuscript was considered serious evidence of the inauthenticity of the manuscript, which could therefore only have been created after 1853 as a forgery.

This brings us to the facts on the basis of which the proceedings in the matter of the Ura Linda writing must be renewed.

## IV. The lack of a source-critical examination of the contents of the manuscript

A source-critical examination of the contents of the manuscript was never carried out. Otherwise, over time, one would have had to find more and more confirmations in early and prehistoric areas, namely of important details that were not or could not have been known before 1848-53 or before 1867, when Verwijs had already seen the manuscript. This will be discussed further below.

The fact that an alleged historical source was found in Holland around 1867, which gave rise to a high, down-to-earth original culture and worldview, the belief in the cosmic spirit, in the north, was enough from the outset to make this source appear highly suspicious and so impossible, that further discussion of the content was unnecessary. The psychosis of “ex oriente lux” (light from the East) and “salus ex Judaeis” (salvation from the Jews) still dominates the Dutch educated world today as a humanistic-theological obsession. Northern Netherlands, in particular the leading trading and merchant town of Holland, is an uprooted country that has already lost its spiritual people for almost two centuries. An intellectualistic, internationally educated, still very saturated bourgeoisie, with an enlightened-libertine attitude, or strongly theologizing, subject to every foreign intellectual current, especially those “ex oriente”, also in manifestations such as theosophy or Oxford movements, etc., etc. - that is the overall psyche of the Northern Dutchman, the “Dutchman”.

What they all have in common is the complete lack of instinct in spiritual and spiritual matters of the people, of the blood. This of course also applies to the Marxist intellectual part of the population, which here too is under predominantly Jewish intellectual leadership.

A characteristic example of this, especially on the question of our handwriting, is the series of essays written by the former pastor Dr. G. Wumkes, the current director of the Friesland Provincial Library in Leeuwarden, in "It Heitelan" (5th year nos. 16 to 18, April 21 to May 5, 1923) under the title "Bodders yn e Fryske striid" ("Bodders yn e Fryske striid" ("Workers in the Frisian Struggle«). He sees the Ura Linda manuscript as an early link in a Masonic-Pangermanist movement. "Cornelis Over de Linden was the pioneer and pathfinder for Lagarde, Chamberlain, Delitzsch and other anti-Semites" (p. 207) and the Ura Linda manuscript is a Frisian Freemason's Bible, which was described in lectures by Pan-Germanism as the federal book of a "proto-Germanic Christianity." and courses would be announced. This refers to my time studying and working in Friesland 1923-1924. I know Wumkes personally and hold him in high esteem. He is, like so many of my compatriots who have just been ruthlessly marked, a highly honorable person. And with him the tragedy of the Nordic man, who hears the spiritual voice of his blood from far away, but does not understand it, cannot understand it, is particularly noticeable. I have been able to determine this in many personal conversations. At one point, like the Roman Catholic, he resorted to the authority and tradition of the church in order to be able to internally assert himself against the new findings of Nordic spiritual history and against the overthrow of established, unique religious-historical truths of salvation. And at other times he really tried to spiritually connect the all-dominating idea of the "glory of God" in the most radical form of Protestantism, the reformed or Calvinist faith of the North Sea peoples, the Dutch, with the all-dominating concept of honor of the "pagan" saga period of the north Voice of the Blood.

Wumkes represents the "continuity" of that Dutch mental state of the seventies, which fundamentally and from the outset rejected the Ura Linda manuscript as inauthentic because it



historically did not allow light and salvation to reach the north from the east. There was a time - and it has not yet been overcome even in Germany - when this doctrine was still universally binding for science and faith. And we are still in the first stages of a newer, larger, deeper and truer way of looking at things.

No one ever cared about the factual, representational content of the manuscript. This was unnecessary because of the bad, corrupt Old Frisian of the text and the suspicious, recent Dutchisms of its language.

But it is precisely for this reason that I have to file an appeal today and force the proceedings to be reopened. This is about something other than restoring the personal honor of those men who were suspected of being innocent.

If the Ura Linda manuscript is just a forgery, a fabrication, there are two possibilities:

1. either the author made the whole thing up,
2. or – he used some sources and added the rest of his own fiction.

As I said, an investigation into the sources that could have been used in the writing of the Ura Linda manuscript never took place and was unnecessary. At best, one was content with borrowing from Volney, whose work "Les Ruines" was in a French edition and a Dutch translation among the books of Cornelis Over de Linden. L. F. Over de Linden rejected this assumption in his work "Beweerd maar niet bewezen" (pp. 32, 37–39). But if we accept this possibility, it would only prove the ingredient of the unknown author of the copy before us.

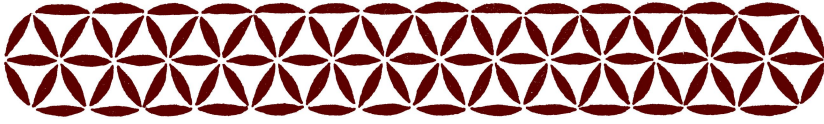
But where do all the other most important details in the area of prehistoric history, the history of primitive religions, paleoepigraphy (prehistory of the symbolism of writing), the history of the earth, etc. come from, which we will now deal with randomly?

It almost seems like a crotisque when J. Beckering Vinckers writes in conclusion: "It turns out that Cornelis Over de Linden was in possession of all the works that he needed to write the Ura Linda book "to acquire the necessary knowledge" - and - "it turns out that he was actually in possession of this knowledge."

We now want to examine this claim, for which Beckering Vinckers lacks any proof, using a number of details in the manuscript.

It will be shown that neither the autodidact Over de Linden, nor academically educated men like Eelco Verwijs or Haverschmidt or any other person could have been the author and creator of the manuscript, even if the entire foreign literature in the field of prehistory was theirs would have been known until 1853. Because it is precisely this last, oldest monument literature that we look for in vain in the possession or in the perspective of those concerned.

Back then, the science of spades was still in its very early stages. Let us now look at details of the manuscript in the light of modern research results in the field of prehistory. I'll pick out a few pieces of evidence as examples.





## V. The Ura Linda manuscript and its prehistory

### a) The 6-spoked wheel as a symbol of God and time: Wralda and Krodo:

The "Book of Adela Followers" (p. 44, cf. Facsimile III) has three 6-spoke wheels with inscriptions at the entrance: "Wralda", "t-Anfang" (the beginning), "t-bijin" (the Beginning), which would have been scratched on the walls of the Waraburg with the explanation that they were "the signs of Yule", "that is the oldest symbol of Wralda, also of the beginning or the beginning from which time came: this is the one Kroder, who has to go around forever with the Yule."

Mother of Honor Festa made the runic script from this wheel. And among the Eastern and Mediterranean peoples (Finns, Crekalanders and Thyrians), who would have once known or adopted this Nordic script, the tradition of its origin and meaning would have been obscured. They no longer knew that this writing was "made by Yule, and that it therefore always had to be written with the sun around."

First of all, with this fundamental fact, it should be noted that I demonstrated for the first time in my "Rise of Humanity" (1928) and especially in my "Holy Original of Humanity" (1932):

that the 6-spoked wheel  is the more southern Nordic year and divine ideogram, equivalent to the 8-spoked wheel , omitting the "mid-time site", O-W line (spring and autumn equinox), which is irrelevant for the north;

that from this "Year of God", the visual solar year of the wheel (⊙ or ⊕ Arctic-Atlantic or Nordic, Thule culture; ⊗, ⊗ or ⊗ South-Nordic or North Atlantic) writing emerged as the original sequence of calendar signs;

that it was originally written "with the sun around", in circular notation (on the edge of the wooden calendar disc, the wheel of the year) or spiral (spiral) notation (sun arc year) (cf. Sacred Original, Chapter 20);

that the Creto-Minoan linear script as well as the so-called Phoenician or North Semitic alphabet both go back to the proto-Nordic runic alphabet of the later Stone Age. The Creto-Minoan linear script shows a penetration of primitive picture writing elements, like the early dynastic Egyptian and the ancient Sumerian writing systems - the characteristic of racial mixing with the mentally lower indigenous population. The Phoenician script represents a completely impoverished level of decline compared to the "Iberian script" of the Pyrenees Peninsula, which goes back to the same early Stone Age tradition of the Nordic megalithic culture and its northern race carriers in North Africa (Libyans - Berbers - Kabyles).

Creto-Minoan and Iberian monuments, like the Old Norse of the saga period, show us the same solar notation "with the sun around" (cf. Sacred Original, plates 208–210).

For the creation of the 6-spoke wheel of the year ⊗, as a linear connection of the 6 points around the center, see Fig. 1 (= plate 3 of the "Holy Original").

The ⊗ or ⊗, or ⊕ and ⊗ "jol", Old Norse hjól, hvél (= Old Frisian hwêl), Dutch wiel, Anglo-Saxon hwêol, hweohhol, etc. appears as an annual ideogram in the Yule symbolism of the Germanic wooden calendars, the Old Norse rune stick calendars, the Anglo-Saxon clog calendars, etc. (cf. Fig. 2 under 25. XII. and Fig. 3 under 1. I. = Plates 44 and + 45 of the "Holy Original"). It is the time

of the winter solar standstill, when the "wheel" of God's year stands still and, in the symbolic cult custom of the Germanic people, all wheels in human life (spinning wheel, etc.) should also rest. Because it is the holy turning point, the time of death and becoming, where the dead, the souls of the ancestors, are resurrected and reborn, embodied again in the clan.

That's why the "oldest teaching" (p. 40) says: "With Yule, everything created changes and changes." This "oldest teaching" (form-lêre) is "the oldest symbol of Wralda" (forma sensebild Wraldas) (p. 44).

The late Norse tradition of the Edda also knows of the "oldest runes of the great god" (Fimbultýs fornar rúnar), which will arise again when the Nordic world is renewed (Vǫluspá 60). This prophecy of the Nordic seeress corresponds to the prophecy of the Old Frisian mother Frana (p. 73) and the old maid Rika in her letter, read out at the Yule festival in Staveren: that the renewal of this Nordic world, which has fallen away from its freedom from God, will occur in the 3rd millennium of our current era will, after the deepest decline of the Yule wheel. Then it will enter another cycle again (see also pages 104 and 119).

It must seem very peculiar to us that the end of the 2nd millennium of our era is marked by the memory of the inheritance, the departure to species-appropriate renewal, and this symbol is the turning cross (hooked cross), which comes from the ⊕ or ⊗. The ancient sacred symbol of the course of the year and time of the world spirit.

Of greatest importance is the traditional name of God, Wralda, whose "oldest symbol" would be ⊗ "Yul." The unabridged form here, which is otherwise Old Frisian wrald and warld, Anglo-Saxon weorold, worold (English world), Old High German wëralt, wërolt, worolt, Middle Dutch wërelt, New Dutch wereld, Old Norse vëröld etc., has the meaning of in these Germanic languages "Age" (Latin saeculum), "world", "creation", "earth" (as the abode of people),

"humanity", "people", "people". The word is formed from the original syllable ur- or ūr-, wr- (cf. Holy Original, Chapter 9), which denotes the beginning of the world and the beginning of the year  $\mathfrak{U}$ , the turn of life and the becoming of man (Old High German for "man") and -ald (Gothic alds, Old Norse öld) = "age", "time", "age", "eternity", which contains the God's name -al.

Veraldar goð "World God" is called Freyr in the Ynglinga Saga (c. 13), the youngest manifestation of the son of god and bringer of salvation in the Edda. Far more important than the tradition of the sagas and the Edda, which is also obscured and fading away here, is the Lappish tradition, which has "primeval" Nordic borrowings in cult symbolism and cult from the younger Stone Age to the Edda period.

The supreme being of Old Lappish religion is Radien ac̃c̃e (attje), "ruler" or "power" - "father", from Old Norse rāð, "advice, consideration, determination", which is also called Waralden (Veralden) wheel or Radien "World Ruler" or Waralden (Veralden) Olmai (Olmay), "World-Man", he seems. He reveals himself and works, according to old North Atlantic tradition, through the savior, Radien kidda or barn, "ruler child", which also means Jubmel, Jibmel, Jumala, etc. barn or kidda, "sky child", like God -Father Jumal, Jubmel ac̃c̃e etc.

The Lappish rune bomb "rune drum", which, like the other Eurasian shaman drums, shows the world and year image with the world and year god (cf. Holy Original, plate 13, no. 4-5, and plate 314, no. 2, on pp. 77 to 78), represent God the Father, the "Cosmic Man," Waralden Olmai with the  $\mathfrak{X}$ , such as. B. the one depicted by Olav Rudbeck in "Atlantica" (Pars II, Upsala 1689, p. 279). To the right of him is Horagalles (Thor + Karl) with the axe, a younger manifestation of the savior and son of god (than Ullr), later borrowed by the Lapps from the early Nordic religion (Fig. 4).

A borrowing from Rudbeck by the alleged "forger" of the Ura Linda script is excluded, since Rudbeck is often wrong in his interpretations of the "Runebommen" and his explanation given here

(= "Frigg") by Friis is rightly in "Varalden olmai « is improved. J. A. Friis' "Lappisk Mythologi", which reprints the "Runebomme" as No. 10 after Rudbeck (see p. 45), but only appeared in Christiania in 1871!

For the ancient, Old Atlantean tradition of the representation presented here, see Holy Original, plate 301 B. How reliable the Lappish tradition of the proto-Germanic religion is is proven by the one I have also published in the H.U. (Plate 7, No. 1, cf. note 5, p. (6)) mentioned Runebomme of the hundred-year-old "Finn" Anders Poulsen, reported by Niels Knag (1693), where Jumal barn "Heaven-Rind" with † and ☉, the Old Norse arctic rune "year", Lappish Païve, Baïve "sun" (originally "solar year") is depicted (in Friis No. 5).

For the other ancient epigraphic connections that result from the alternating forms of the Lappish sun rune, see H.U., plate 4, no. 14-24, and plate 328, no. 17 to 22.

Only the complete ignorance of the epigraphic monument material made it impossible to develop the valuable, ancient tradition of the Lappish "Runebommen". Like the Nordic rune-staff calendars, they were exegetized by philologists from the point of view of Christian borrowing, especially where the depictions of the Trinity and God the Father and God the Son, the bringer of salvation, were concerned. And so they shared the same tragic fate as the Edda: what was an ancient, long-standing tradition was considered a young southern Christian influence, and what was the latest layer, such as the skaldic Wodanism of the Saga period, became an old Germanic religion.

For the further Arctic-Atlantic connections (Thule cultural circle) of the motifs of the "World God", the "World Pillar" and the "World Nail" ("Polar Star") as the axis of the world wheel, see "Rise of Humanity", pp. 66–67. Here, too, it becomes apparent how "ancient" the tradition of "Wralda" is.

And just the fact that the Ura Linda manuscript has handed down the name Wralda to us as the name of God and as its oldest symbol the 6-spoked wheel, the picture of the world and the year

from which the writing with the sun around it arose - this This fact alone is enough to prove the authenticity of the Ura Linda manuscript.

The syllable al- "God" contained in the name Wralda is also preserved in the Nordic escort coins (bracteates) as alu (the winter-sunny verb form of ul-); There he is also called hag alu "Hag-God" or "Hag-All", the "All-rounder" (cf. my study in H.U.). His symbols are ❖ and ❖❖ or the linear connection  $\oplus$  and  $\otimes$  along with the turning or swastika, and on an escort coin (H. U., plate 420, no. 1) 147 he, who is also called Ul, appears as Tyr of the Edda with the H rune in the left hand, the right hand in the mouth of the winter solstice wolf. The H rune of the long rune series (younger or southern Nordic calendar string) appears in the short rune series (the older Norse calendar string, dagsmal or eyktamark, ) as with the name hagall, hagl. The Old Norwegian rune song explains the rune:

(hagall) er kaldastr korna,  
Kristr skóp hæimenn forna.  
(Hagel) is the coldest grain,  
Christ created the ancient people.

During Christianization, "Kristr" will have taken the place of alu. The symbol is in the series of runes as a calendar symbol for the beginning of May, when the ice saints threaten, and once in the east of my Dutch homeland on the "hail crosses" in the Montferland area, the old Irmin columns with the symbol, the Ilgen, etc., the farmers' petitions defense against hail damage took place.

The relationship of the rune to the "coldest grain" is again based on the ancient Nordic vision of God in God's creation, God's world: the ice or snow crystal falling from the sky shows the sign as its basic form (H. U., plate 418, no. 10).

The Hagel or Six spoked wheel is the symbol of the hag-alu, and the "coldest grain" falling from the sky was a parable of this "All-Heger" who once created the world: for through him the world god Wralda reveals himself in space and time, in the picture of the world



and the year. So if the inscription on the Waraburg read: "is the oldest symbol (formal symbol) of Wralda, also from the beginning or the beginning from which time came," it says in the "oldest story" (p. 44), which begins with the creation myth: "Wralda, who alone is good and eternal, makes the beginning; then the time came; "Time created all things, including the earth" (p. 16), – a sublime cosmology that can now be completely affirmed as knowledge of God by the most modern scientific worldview.

And in the same way it says in the "Oldest Teaching" (Form-lêre): "All we can see of him are the creatures that come and go through his life: for from Wralda all things come and all things return . From Wralda come the beginning and the end, all things merge into Him" (p. 39). And in the second part: "Wralda was before all things, and after all things He will be. So Wralda is eternal and He is infinite, therefore there is nothing outside Him. Through and from Wralda's life time and all things were born, and his life takes away time and all things."

This is the same tradition as that of the Old Norwegian runic song, (hag-alu) "created the oldest world" (cf. p. 175) and what the Germanic languages have preserved for us as the meaning of the name Wr-al-da have: "Time, age, world, creation, earth, humanity."

Let us now turn to the second information in the Waraburg inscription: the Yule is the oldest symbol of Wralda, also of the beginning or the beginning from which time came: this is the Kroder, which runs forever with the Yule must".

In the "Chronicke der Sassen" by the Braunschweig citizen Konrad Bothe, "prepared by Peter Schöfter van Gernsheim, in the noble Stat Mencz" (1492), a representation of the Krodo has come down to us, which has so far been used many times - due to the same ignorance of the iconographic and epigraphic Monuments materiales – was seen as a late medieval fabrication or "forgery" (Fig. 5).

This representation will certainly be a new creation by Bothe, but - as can be proven - based on oral tradition that may have still

existed in his time, or based on an older written source that no longer survives.

We see a bearded old man with one lowered and one raised arm: in his lowered hand he holds a bucket of water containing 8-petalled (?) flowers, in his raised right hand he raises the 6-spoked wheel. He is standing on a fish lying on the capital of a pillar.

For the details of this symbolism, I refer you to my investigations in the H.U. We have before us the "old God", the year God, the Son of God in the last átt (compass direction) of his yearly course, in the winter solstice, who is on the Julfish, the "white" one who bestows wisdom, stands (H.U., main piece 14). The position of the arm, one arm lowered, one arm raised, also indicates this (H.U., main piece 27): the Anglo-Saxon rune series still preserved this ideogram as the phonetic value g (name of the rune gear, etc., "year"). The lowered (originally left) arm is found in the formula  $\uparrow \times \ast l-nk, in \uparrow$  lagu the leohto "the shining pool", where the Son of God with the sun, the "light of the land" (landa ljóme), has entered the cosmic sea, the mother water, the primordial well in the womb of the earth, from which he raises the new light again with the other (originally right) hand, the rune series formula r-k (\*ra-ka), originally  $\circ Y$  or  $\odot Y$  (H. U., main piece 32).

The bucket as a water container is a symbol of water here: in our Germanic folk art, the tree of the world, the year and the tree of life grows out of the bucket (see Fig. 125). The sun blossoms signify the new growth through the light that has entered the ocean of the world, the revival, as the rune naming XX also conveys as a derivational, ancestral syllable "born, begotten by".

Konrad Bothe's report in the "Chroncke der Sassen" (fol. 16v) reads, with the foolish explanations omitted: "I found in the writing that he had stood in the east to the heart of the city<sup>10</sup> with an idol after Saturn. The latter were called the lude and that my whole population was Krodo. Therefore, the idol stood up with his eyes and with his eyes . . . . And the idol had in synergy lochteren (= left) hant

eyn rad, which meant that the sats curses were firmly decided in eyn (hag-al-"All-Heger" motif). And there is a wateraymer in the front hant. That bed, that he was a moder of the kulde. and the roses in the aymer bedudde dat he were borne of the fruits. In this way, the synergy makes it easier for the frost or fruit to be damaged.

It is significant that the Frankish King Charles dedicated a church to St. Stephen, the patron saint of Boxing Day (December 26th), in place of the Krodo cult site. The "Sint Steffens" horn, the old wooden lure of Scandinavia, the "Midwinter horn" of Twente, was still known in Friesland until the 19th century (H. U., p. 444, on plate 169, no. 3). announced the birth of the savior and son of God as a Yule horn and accordingly belongs to the Yule symbolism of the rune staff calendar.

The old rural horns, the wooden and bull horns, often converted into powder horns, always show the 6 points around the center, their linear connection the 6-spoked wheel, also stylized as a 6-pointed star, as well as the odil, odal "Life of God" rune, the calendar symbol for the Yule month, the ideogram of the winter solstice "sling" (H. U., main piece 16).

Fig. 6. Frisian Julhorn, "Sint Steffenshoorn" (Mus. Leeuwarden).

Fig. 7. Coat of arms of the West Frisian city of Hoorn on the so-called "Baardmant jeskruik" (16th century): St. Steffenshorn with the od-il rune placed on it. (Mus. Horn.)

Fig. 8. Horn from Småland, Sweden: the ornamentation consists of 6 spoked wheels, stylized as 6-pointed stars, rune with the sun in it (cf. H. U., plate 227 B), juxtaposed as an ing rune (= , cf. H. U., plates 196 to 198), and the "braided ribbon" ornament. (Mus. Stockholm.)

Fig. 10. Drinking horn from West Frisia (16th century) with later silver mount from 1684 (Mus. Leeuwarden). The end of the inscription reads:

– and a horn on the hand,  
that is the coat of arms of Westfriesland.

The house brand shows the Hagel rune, which rises from the XX rune with the "year" cross, as a symbol of the old Inguaeon tribe names (Old and Great Frisians, North Sea Germans), according to Pliny (N. H. 4, 96) the first people of Germania (gens Inguaeonum, quae est prima in Germania). On both sides of this world and year and life tree is the theophore name Tirdt Tyerds (= New Frisian Tjeerd Tjeerds). The figure in 16th century costume raises the "apple" (sun ball). Above this is the Yule fish (Fig. 10 b, cf. H. U., p. 445: for "fish" . ☒ bzw. ☒ plate 138, no. 5 a-b).

The Krodo image, which the Frankish King Charles destroyed, was the symbol of the year god, the "hag-alu", the winter solstice son of God with the Yule fish and the Yule wheel, at whose place of worship St. Stephen's Church was built, the patron of the Yule festivals. The god with the water bucket is thus indicated as the winter solstice son of God "in the waters" (lagu the leohto). There is said to have been a "crop pool" near Eschewegen

The combination of the Krodo with Saturnus mentioned in the Saxon Chronicle, which may come from the Germanic conversion period, takes on particular significance here, since his cult festival, the Saturnalia, which represents Yule in ancient Rome, with the characteristic "reversal" of things, the circumstances, as a symbol of the turning point, as well as the giving of presents, etc., are motifs that are also part of the Germanic Yule and Solstice festivals. Also the passage from the Imperial Chronicle (German Mythology I, 204) mentioned by Grimm:

an dem sameztage sâ  
 einez heizet rotundâ,  
 daz was ein hêrez betehûs ;  
 der got hiez Saturnûs,  
 darnâch was iz aller tiuvel êre,

is revealing here. If Saturnus's "bêthhus" was a rotunda, a round building, this is an allusion to the old Germanic cult site, which was designed as an 8 spoked wheel or 6 spoked wheel (cf. H.U.,

section 7). This round stone setting or stone circle as a cult site, erected in "honor of all the gods' devils", was dedicated to Saturnus = "Krodenduvel". The 6 spoked wheel encloses all the gods (= months, weekdays of the year), just as "Satersdag" is also the last day of the week: it is the "All umheger", the "hag-all".

Viewed from these facts and contexts, the so-called "Krodo Altar", a reliquary container of early Roman work in the Goslar cathedral chapel, appears in a completely new light (Fig. 11 a–b). Its name may originally come from popular usage, as the symbolism (Hagel rune) and (chaos star), i.e. H. and shows whose holes were once filled with colored precious stones. It is the same arrangement that the so-called "Widuchind Reliquary" in the Berlin Palace Museum has as a symbolic ornament. This shrine, which the Frankish king Charles is said to have given to the Duke of Saxony after his conversion, also shows this and its linear connection (chaos star) (Fig. 12). Perhaps Karl wanted to use this syncretism to lead the Krodo worshiper to Christianity, just as the Norwegian rune song turned the rune hag-al into a Christogram. And in fact the Christogram is originally a primordial Nordic symbol of the year god, the year splitter  $\Phi$ ,  $\mathfrak{P}$  bzw.  $\mathfrak{P}$ , formed from and (Hagel rune) or (chaos star), which in a Christian reinterpretation only comes to the first letters (X P = Ch -r) from XPHCTOC, Christ (cf. H.U., main piece 31 and plates 330–335).

Kaspar Zeus already compiled the name Krodo with Old Norse hróðr, "praise, fame, glory", Anglo-Saxon hrôþor "joy", which is also present as (h)ruod in Old High German proper names such as Hruodolf (New High German Rudolf), Hruodperht, etc. The "pagan" Saxons believed in him, the Krodo, the bringer of salvation, the revelation of Wralda, the world spirit, in time and space, whose name is "praise", "glory".

### **b) Krodo-UI, ( etc.) and the Schwangel guide boat**

As mentioned above, the Nordic escort coins (bracteates) show us that the hag-alu god with the H-rune, the  $\mathfrak{N}$ -rune of the short series, with the  $\cdot\cdot$  und  $\cdot\cdot$  or (Cross) and (turned cross) and the  $\cdot\cdot$ - The symbol is identical to the "one-handed god" Tyr of the Edda. It is the

winter-solar parable of the Son of God, who only has “one hand”, the 5 “pre-July days” (Epagomenes). I have examined symbols and myths in detail in the H.U.

It is also ensured by the inscriptions on the escort coins as Ul, the winter god Ullr of the later Edda (H. U., plate 92, no. 1, plate 232, no. 3 and plate 300, no. 2). He is the lord of the yew, the "winter-greenest tree", the god of the "stretched (yew) bow", the "giant arrow". And the Icelandic rune song gives the  $\updownarrow$ , the double "arrow" sign,  $\uparrow$  the T = Tyr rune (the upper and lower = winter solstice), as a sign for this "yew" rune (ýr), which is the last, 16th . or winter solstice rune of the short rune series.

From this ýr rune, which is also called (the death rune), d. i. The lower half of the world or annual tree, whose "root" appears, is said in the St. Gallen manuscript: al bihabe "encompasses everything" in itself, just as the hag-alu "cares for everything around" as the beginning and End. Compare the beautiful Anglo-Saxon variants of the ýr-rune, the (ra-ka) in ur, as the name ýr is an i (i) ablaut of ur and therefore the ýr-rune also as i in ŋ, occurs (H. U., plates 68, 77, 90 B etc.).

In this context, certain bronze cult vessels that were found in the eastern hinterland of the North Sea region (Denmark - northwest Germany) take on special meaning for us. They show the swan guide boat, the sun ship with the swan steven, in which the solar wheel of the year is contained.

Fig. 13. Bronze vessel from peat bog near Lavindsgard, Rönninge parish, Odense district, on Fyen (Nat.-Mus. Copenhagen): a) photograph, b) redrawn

Fig. 14 Bronze vessel, found near Siem, Amt Ålborg, Jylland (Nat. Mus. Copenhagen): a) photograph, b) outline.

One vessel of this group is of utmost importance for our investigation because of an added symbol: it is the one found at Bjersjöholm, Herrestad parish, in Skåne. On both sides of the vessel appears the swan guide boat with the 8 spoked wheel (Fig. 15 a) and on the handles the (double arrow rune) ýr rune (Fig. 15 b) of Ull, the

winter god of the Edda period , who was still referred to half a millennium earlier in the Nordic escort coins (bracteates) as ul, alu and hag-alu and also identified himself as the same "one-handed god" Tyr ((Tyr rune) of the long rune series, = the short rune series, i.e. " a hand" !) proves the Edda.

Based on their manufacturing technique, these vessels have been considered to be of Italian origin since Montelius. If this is actually completely true, then we would have further important confirmation of the statement in the Ura Linda Chronicle that the "Krekalanders", Hellas and Italy, were once under the (cultic) supremacy and control of the people's mother on the island of Texel, the cult center of the North Sea region. On the other hand, this information in the Ura Linda manuscript is confirmed again by the mythically obscure tradition of the cult center in the Northern Sea, the Hyperborean Island, "beyond" or "opposite the Celtic land" (Diodorus II, 47).

I examined them in the "rise of humanity" (p. 118 f.) and in the H. U., note 15 to the first main piece, pp. (7)–(13); see also section 36: The "UI" god.

During the winter half of the year, the god of light Apollo (Etruscan Apulu, Aplu), who returned to Hellas with the swan and the summer, stayed on the Hyperborean island, the Swan Island. This is where the wise man Abaris came from, who came to Hellas with the "arrow" (Tyr rune) of Apollo and had a staff on which the movements of the sun and moon were inscribed. On the Hyperborean island was the spherical or circular temple of Apollo (Aelian. hist. XI,1), which would therefore correspond to the rotunda, the "betehûs" of Krodo-Saturnus.

And according to Diodorus (II, 47), "some Hellenes also came to the land of the Hyperboreans and had left precious votive gifts there with Hellenic inscriptions".

I emphasized for the first time that Apollo, Apulu, Aplu is not a Hellenic, but an Iguaeonic (Frisian-Saxon) deity. It is the son of God "in the waters" who turns to the winter sun. The name is

Inguaeonic (Frisian-Saxon), as it is also documented in the Ura Linda Chronicle and is preserved in Frisian place names such as Apel(e), Apelsgae, Apelland (Hallig in North Frisia), Apellum, sunken village on Nordstrand, etc. Old Frisian āpōl means "pond, water pond", Old Frisian, Anglo-Saxon pōl, English pool, Dutch poel, Old High German pfuohl, Middle Low German pûl, pōl, Latin palus.

The same god's name is documented as Phol-, Pfol-, Old High German: PholBalder of the Merseburg magic spells, which "drive to wood" in the winter sun, where his foot is sprained, which is then healed by Wodan, the Odal god of the July month; in place names Phulsborn not far from the Saale, near Apolda; Pfolesbrunno, like Balde(rs)brunno in the Eifel, Pholesauwa in Bavaria, etc.

As I have shown, this Hyperborean land is to be equated with the old Forsitesland or Forsetesland (Vita Willebrordi of Alcuin, c. 10). According to the Snorri Edda, Forseti is the son of Balder and Nanna. In the Edda, Forseti is an already completely misunderstood name, which originally meant not "chairman" but "seat of For", to Old Frisian seta, Low German saeta, Bavarian setr, today still in Frisian sate "court", originally the release, of Odaling, Edeling, Old High German sâze, Middle High German sâte.

According to Grimnismøl 15, it is the tenth house of heaven, where all disputes are settled and reconciled by him, as the best place of judgment for gods and men. This "tenth" heavenly house, (Cross) or (X rune) (December), also refers to the older Arctic-Nordic Thule year of 10 months, which I have examined, and to the highest and holiest Thing of the year, the Jul-Thing.

Likewise, the "theophore" name Hyperborean "bringer over" (H. U., p. (8)) explicitly refers to the winter solstice parable.

Forsetes-land from the time of King Radbod, with its sacred spring, which may have been called Apōl-, Pōl- in Old Frisian, or Phols- or Phulsbrunno in Old High German, has long since been submerged beneath the waves of the North Sea, like most of the Texel



island, where the castle of the Mother of the People and Mother of Honour, the sacred cult center, once stood.

In the latest Bronze Age and the oldest Iron Age, around the beginning of the last millennium B.C., Italic and Hellenic people sent votive gifts there with the old sacred symbol of the Northland homeland: the Krodo-Ul-Apulu's swinging boat.

Basically, it should be noted here that the swan is a motif that can only have originated in the North Sea region. Only in this latitude is the swan, the sacred bird of light and bringer of life of the Sea Germans, the migratory bird that is the last to leave the mainland with the sinking light, goes to sea and is the first to return from sea to land with the rising light after the winter solstice.

It is the companion bird of the Savior and Son of God as the god of the year, the fetcher and the bringer : as in the Indo-European and especially Germanic-Italic naming his "theophoric" name also appears with a winter-sun-using u-a-ablaut : cf. Old High German albiz, elbiz, Anglo-Saxon elfet, Old Icelandic elptr, ǫlptr, Serbian labud, Polish labędz "swan" to Latin albus, alfo, alfu "white", Sabine alpum etc. - and Latin olor "swan" (from \*ul-), Cymric alarch, Cornish elerch etc.

The swan is the bringer of life, the odebaar or adebaar, of the north-western Germanic tribes of the Old Germanic area of the North Sea, which is replaced by the stork on the mainland, the companion of Odin, the Yule god, All-Father in the Yule moon, in the creation of the human couple from the tree ( -motif) by the sea (Gylfag. 9, Völusp. 17, 18, Skaldsk. 15). They give people the od-, the julrune, or rune odil "life of God", just as in the depictions of the Greek vases Apollo, returning on the swan of the Hyperborean island, is greeted with the odal bow. For these symbols and the myths, see H. U., pp. 161, 252, 378, 455, 535, note 15, pp. (7)-(13) and note 73, p. (43). For the Greek monuments of the swan with the rune and the god, see H. U., Pl. 239, nos. 3-4.

As I have explained in the visual material related to K. F. Wolff's essay, "On the Intellectual History of the North Sea Germans" (Die Tide, Bremen, Year 5, October 1928, Issue 10, p. 457, Plate 1) and in H. U., pp. (10)-(11), the migration of the motif of the swan escort boat or the swan with the solar year wheel or the son of God with lowered arms (tyr rune), or as a reborn divine child with raised

arms (life rune), traces the southern migration of Nordic tribes, which later appear in Italy and Hellas. This trace passes through Hallstatt, Upper Austria, as an intermediate stage.

Fig. 16. The migration of the motif of the swan escort boat to Italy in the recent Bronze and older Iron Age.

Nos. 1-3. Frisian "Uleborden," farmhouse gable symbols in Dutch-Friesland.

No. 1. The 4-spoke wheel between the two swans; from the wheel's cross, the tree of life trunk with the three leaves, the Odal symbol, grows out.

No. 2. In place of the wheel's cross, the sun and seed hieroglyph, the perforated disc (= circle with a center), from which the trunk with the "human" symbol emerges, synonymous with the "three leaves"; at the bottom of the gable, the heart of Mother Earth.

No. 3. The two swan necks appear in the ornamental stylization of the S-spiral; on the trunk of the tree of life, the "diamond," i.e., the angular representation of the "year" hieroglyph. At the bottom of the gable, the six-spoked wheel of the year, the six-pointed star.

No. 4. The swan boat with the eight-spoked wheel of the year from the ritual vessel of Bjersjöholm, Scania (late Bronze Age), with the double sided arrow-rune.

No. 5. The swan boat from the ritual vessel of Siem, Jutland (late Bronze Age).

No. 6. Double swan boat from a bronze shield in the Copenhagen Museum, from the same period (Fig. 38): the upper and lower, or summer and winter, ship with the yearly ideogram of the six concentric circles, identical to the so-called "Wurmlage": six ascending and six descending solar arcs.

No. 7. The same double swan boat on a bronze clasp from Øster Hæsinge (Copenhagen Museum) with the two suns of the Wends (summer solstice NE-NW, winter solstice SE-SW).

No. 8. The same double swan boat with the sun points of the Wends in the cross of the year and cardinal directions, on a bronze weapon ornament from a grave near Benacci, Prov. Bologna, Northern Italy (pre-Etruscan, older Iron Age) (= Fig. 48).

No. 9. Earthen vessel from the burial ground of Arnoldi near Bologna (Northern Italy). On the neck: the swan and the divine child in the "Ka-" or "human" posture as the Resurrected or Awakener; at the bottom, the swan boat with the six-pointed star (= Fig. 47).

No. 10. The sun swan with the eight-pointed star on a bronze sheet metal belt from the burial ground of Hallstatt (Austria).

No. 11. The swan with the six-spoked wheel. Grave vessel from Mycenae.

No. 12. The swan with the six-spoked star on a clay bowl from Kameiros, Rhodes. Geometric style (= Fig. 66).

No. 13. The wheel cross of the solstice points or the eight-spoked wheel of the year, the swan and the Ul- or Tiu, the God's son lowering his arms, the guide of the dead, on a burial vessel from Villanova, Northern Italy (older Iron Age) (= Fig. 51).

No. 14. The swan boat with the Ul- and Tiu as a gable symbol on a house urn from Corneto, Prov. Roma (older Iron Age) (= Fig. 45).

No. 15. The swan boat with the sun circle as a gable symbol on a house urn from Vetulonia, Prov. Grosseto, Central Italy (older Iron Age) (= Fig. 46).

No. 16. Urn lid from Corneto (Prov. Roma). The escort swans with the hieroglyph of Ulli or Tiu, emerging from the ing-Rune. This Frisian god's name \*Ti-ing, also borne by the Ingvaeones, still appears on the altar of Housesteads, Scotland, dedicated by the Tubantes serving in the Frisian cuneus to "Mars Thingsus," who is also depicted there with the swan (= Figs. 230-231). Above are the two Wendic suns, below in the ing-Rune (mother's womb rune) is the winter solstice sun.

No. 17. Bronze razor knife from Honum, Skanderborg Amt, Denmark. Grave offering (late Bronze Age): the swan boat with the Ulli- or Tiu-hieroglyph in the dugout and the -sign on the stem attachment of the outrigger, above the two Wende suns, plus 6 sun points = . The outrigger swans show the ornamental stylization to the S-spiral (cf. Nos. 3, 7, 8).

No. 18. A contemporaneous bronze razor knife, also a burial offering (Copenhagen Museum): the -sign in the swan boat (= Fig. 37).

Nos. 19-20. Bronze shield from the burial mound of Wies, Styria.

No. 19. The swan escort boat with the (= Fig. 39);

No. 20 a-d. The winter solstice axe god, the and and the swan, who also appears in Frisian legends as the law-finder with 12 Asegas (= Fig. 40).

No. 21. Jewelry, Charront near Gannot, France: the swan escort boat, with the -wheel.

No. 22. Swan mark from Lincoln, England, 1524: the swan as the escort of the healer as and .

No. 23. Symbolism on a Neolithic Mother Earth idol: Orsowa, Pannonia: the swan escort boat with the and .

In this context, a particularly important burial vessel from Apulia (!), which is still called "Apulien" today, must be considered.

Fig. 17. Burial vessel from Apulia (Museum of Decorative Arts, Hamburg).

a) Side view; b) Bottom view.

Above, under the "handle," the world and year image , in the south, the upward-growing tree of the year and life, in the north, the downward-growing one (cf. the spindle whorl from Hohen-Wutzow, Neumark, older Iron Age; H. U., Plate 28, No. 5, and Plate 140, No. 1, p. 123 and 406).

The 4 points of the solstices are each indicated by the wheel of the year and world. The further ornamental painting is also motif-wise borrowed from the proto-Nordic annual cycle symbolism; especially emphasized is the world, year, and life tree between the two suns of the halves of the year (Old Norse missari) at the ends of the handle, and the sun in the two halves of the year, framing the bottom (see H. U., Main Section 19 for this).

The underside shows the year sign as a cross, sun wheel, hagal rune, and chaos star, with the added tree determinative and the two swans, which have a peculiar cross mark on their necks (cf. Fig. 16, Nos. 1-3 and Fig. 31-32). As we will see below, it is the -sign, in italic form, the odil rune (cf. H. U. 89, 102, 162-163, 252, 325, 345,

352-353, 416), preserved in the angular form as iw- ("yew") rune in the longer rune series. In the Lower Saxon folk tradition, the stork, the "Obebaar," is also associated with it (H. U., Text Figs. 25-26, p. 162-163). We will further examine these Apulian burial vessels from the older Iron Age (first half of the last millennium BCE) in connection with the priestess and see how those ritual vessels with two and three-pronged forks (= or ) in their symbolism feature the horned ornament, the world, year, and life tree with the swan, and the "year" sign, just as Frisian gable symbols still do today. I particularly refer to vessel Fig. 137-138 and 228.

Among the Apulian burial vessels of Daunia, let's mention the following:

Fig. 18. Fragments of a funnel-shaped vessel:

a) The pre-winter solstice god with lowered arms, the yearly ring or "year" sign on the body, the swan, and the -sign; the head is the or l l rune (al-, il- etc.).

b) The same as the post-winter solstice god, one arm lowered and the other raised, the latter reaching to Mother Earth, or she raises him up. Also, the swan. The garment of Mother Earth is adorned with single or double odil (Life of God) runes, as found on ritual basin stones.

Fig. 19. Vessel in the young Canosan style, Apulia: Mother Earth or the priestess reaching out to the god. The foot of the god touches the wheel of the year, in whose quarters there is an -sign each.

Fig. 20. Similar: two swans, each with an -sign, from which the world and life tree grows upward and downward, as well as the turning or swastika in the round original form.

Fig. 21. The same symbol on a sealstone from Platanos, Crete (Cretan-Mycenaean, 2nd millennium BCE), in the and forms, with the life tree growing upward and downward (cf. H. U., p. 160–161); one stone also bears the triskelion turning cross.

Fig. 22. Casting mold from Sitia, Crete, also Mycenaean era: the solar wheel, Mother Earth or priestess in arm posture, with the sign on the head. Next to it: the God's son lowering his arms at the winter solstice, who has entered the solar wheel with the cross or will emerge from it again.

For the North Atlantic motif of Mother Earth and the priestess with the sign, see H. U., Main Section 25 and Plates 274–275, plus my upcoming special publication ("Mother Earth and Her Priestess").

Fig. 23. Early Greek Mother Earth idol with Mycenaean influence, found in Tanagra (British Museum): the arms in a cross position are only suggested; on the head, an attachment with the sign, on the chest and garment, the geometrically stylized Mother Earth symbol, known as the "diamond field" pattern (H. U., Main Section 25 and Plates 280–281).

Now, let's explore the gable symbols of Old Ingvaemonic Frisia and Saxony, those ancient symbols of truth and lineage that have been passed down to this day, starting with Saxon Twente on the German side.

Fig. 24. Gable symbol from Striepe, still interpreted today as the "Little Man." The "year" god with lowered arms.

Fig. 25. Gable symbol from Balderhaar: the t-rune of the god with lowered arms (Tyr, Ullr).

On the Dutch side:

Fig. 26. Gable symbol along the Oldenzaal–Weerseloo road: the t-rune with the .

Fig. 27. Gable symbol at Monnikhof, de Lutte: the t-rune and the or sign.

In the Vollenhove district at the Zuiderzee, a Frisian-Saxon mixed area:

Fig. 28. Gable symbol on the farm of Koelof Bos, Stabhorst: the rune of the God lowering his arms and the solar wheel (1924).

Fig. 29. "Ulebord" on the farm of Sake Roelofs Meiner, Blankenham: "Three leaves," the t rune lowering and raising his arms (-motif), and the "Heart of Mother Earth."

Fig. 30. "Ulebord" on the farm of G. Groenhof, Boegen near Oude Mirdum, Gaasterland, Friesland (1924): between the two escort swans, the wheel, from which the yearly tree with the "Three leaves" emerges, the ancient Frisian, Altingvaeonic symbol, appearing prehistorically and similarly in the Uleborden as an alternate form for the "Human" (= God-) rune: see Fig. 16, No. 2, and Fig. 75, 78, 79. At the neck of the swans, the sign.

Fig. 31. "Ulebord" on the farm of Hwoitze Schilstra, Wyckel near Balk, similar to No. 30: the or bent swan neck holds the sign at the neck; between the swans, the solar wheel.

Fig. 32. "Ulebord" on the farm of Franke van den Laan, Nyehaske near Heerenveen: the swans are ornately resolved into or -spirals themselves, here turned into a grid, above which is the "Heart" of Mother Earth, the four solstice points, horn, and "Three leaves" (cf. Fig. 16 No. 3, "Ulebord" by S. Bosma, Ysbrechtum).

Fig. 33. "Ulebord" on the farm of W. Yselstein, Wijtgaard by Leeuwarden: at the trunk between the escort swans, the year sign with the "Three leaves."

Fig. 34. "Ulebord" on the farm of Jan de Boer, Baarloos near Blokzijl, Vollenhove district: the escort swans with the "Heart" of Mother Earth, the "Three leaves," and the life trees. a) Photograph, b) Redrawing.

Fig. 35. Frisian farmhouse with the swan gable symbol, the "Ulebord," in Oudemirdum, Gaasterland.

That the designation "Ul-" for the healer and God's son of the descending half of the year, the one lowering his arms or t, has ancient origins from the Thule cultural circle, I have demonstrated in H. U., Main Section 36 (also see the guide to the first exhibition on primordial religious history, "The Healer," Section 18).

I present here the burial offerings mentioned in Fig. 16, Nos. 17–18, bronze razors from Denmark (Copenhagen Museum):

Fig. 36. Shows the "Ul" sign in the escort boat with the - shaped swan neck prow and the at the prow attachment; on the front prow attachment, the sign, in front of it, the swan with a respective curved neck.

Fig. 37. The winter solstice "Worm" or dragon ship (Old Norse ormr, dreki) with the sign, as the front prow attachment of the - shaped swan neck.

Even in the "poetic language" (Skáldskaparmál 49), the shield is called "Sun" (sól) like "Ship of Ull" (skip Ullar) and "Ship Sun" (skipsól), just as the ship itself is called "Ull's Ash" (askr Ullar). Askr can mean "Ash" (= boat) as well as "Spear" (= t) (cf. H. U., p. 65 and 249 f.). The god in the swan escort boat with the sun-year shield would thus be the winter solstice Ul.

I present here as Fig. 38 the bronze shield mentioned in Fig. 16, No. 6, from the Copenhagen Museum, whose symbolism consists of the annual and divine hieroglyphs (= or ), of which 3 points are designed as double swan escort boats (Upper and Lower Worlds, Day – Night), carrying the 8 equally-centered circles, the ideogram of the solar arc year (cf. H. U., Main Section 8).

Similar shield-shaped, bronze-beaten discs have been found in burial mounds in the vicinity of Wies, Styria, serving as votive pieces or lids for burial vessels, similar to the vessel from Corneto (Fig. 16, No. 16):

Fig. 39. The shield consists of the ideogram of the 3 equally-centered circles: an outer ring of 13 signs as lunar year months within the solar year circle; in the middle ring, 5 swan escort boats; the inner ring is the sign.

Fig. 40. Here too, the symbol of the solar arc year with the equally-centered circles, with the sun sign in the 6- or 8-pointed year



star in the inner circle. The symbols of the outer circles consist of the winter solstice axe god with the radiant head, the grave and year splitter (cf. H. U., Main Section 31), along with the cross/sunwheel and escort swan (see Fig. 16, Nos. 20 a–d).

The Frisian "Ulebord" or "Ul-Board" (not "Owl-Board") still bears the ancient Germanic name of the winter solstice sunboat, the "Ul-Ash," just as the old Frisian-Saxon wooden burial posts in the Moordorf Wanneperveen, Vollenhove district, still exhibit and signs as burial symbols, much like three thousand years ago when burial offerings featured these symbols on the "Ul-askr," the swan escort boat (cf. H. U., p. 249 and Main Section 36: The "Ul-God").

Figs. 41-43. Burial posts from the cemetery of Wanneperveen, Vollenhove district, with and signs (1924).

We find ourselves in the Lower Rhine, the homeland of the Healer Elias Lohengrin, the Swan Knight, who appears in a chronicle of the Princes of Cleves with Flemish miniatures from the late 15th century (Munich, Cod. Gall. 19), drawn in a boat ("Asch") pulled by the swan, showing the symbol with the Ilgen at the ends on the shield (cf. Fig. 103, Wappen von Wimbritseradeel). Elias, however, is the medieval Christianization of the Il-God, who was called ul- and al- during the winter solstice, the Slavic Ilija, the Ilja Muromez of Russian epics, the Boga-Tyr "great god," who was also reinterpreted as Elijah in the Christian calendar in an Old Testament-Hittite context (H. U., p. 165, 236–237, and 249).

The young Healer in the escort boat is transmitted to us in Anglo-Saxon legends as Scéaf, who is brought ashore sleeping on a sheaf of grain (Anglo-Saxon scéaf, Old Saxon scôf, Middle Dutch scoof). He is the one who brings new growth. According to the Beowulf poem, Scild descends from him, called Scêfing "Son of Scéaf." According to this "Scild," the Anglo-Saxon genealogy traces back to Wôden, while among the Danes, Skjoldr "Shield" is Odin's son (Sn. 146), from whom the lineage of the Skjöldungar derives: he is called Skânunga gođ "God of the People of Scania," explicitly named as an old local deity.

The prehistoric connections that lead from the Danish bronze sun shield with the swan escort boat to Wies and Hallstatt in Austria are also preserved in the name Schiltunc in Tyrol and in Parzifal as a corresponding counterpart to the Danish Skjoldungar ("Schiltunger").

It is the migration of the Nordic Italic tribes through the Danube lands–Tyrol–Veneto into the Po Valley of Upper Italy. They carried with them from the North Sea region the motif of the swan escort boat of the Healer, the swan as a soul bird, guide of the dead and bringer of life (odebaar), the one who hauls and brings about the turning point of life.

Fig. 44. Swan escort boat, bronze find from Velem St. Vid, Hungary (early Iron Age).

They also had the "Ulebord" with the sun-year disc and the escort swans and the symbol of the god lowering his arms, Ul, Tyr, see:

Fig. 45. House urn from a grave at Corneto, Monterozzi, Province of Rome (oldest Iron Age) (cf. Fig. 16, No. 14).

Fig. 46. House urn from a grave at Vetulonia, Province of Grosseto (oldest Iron Age) (cf. Fig. 16, No. 15).

In this context, the burial vessel from Arnoldi near Bologna, mentioned in Fig. 16, No. 9, is also depicted in its entirety (Fig. 47): we see the swan above, bringing the reborn divine child, the Healer; below is the radiant "Ul" symbol (see H. U., Main Section 36); the swan escort boat with the hag-alu rune; the ornamental form of the , the 6-pointed "star" within a circle; and our symbol, the iw-rune, the cursive form of the odal-rune (cf. Fig. 20, 21, 23, 29-32, 36-37).

And as on the Danish bronze shield in the Copenhagen Museum (Fig. 38) and on the "Uleborden" of Friesland, still prevalent in the same North Sea region after almost three thousand years (Fig. 28, 30-32), we find on the bronze weapon ornament from Benaci, Bologna, Northern Italy, from a pre-Etruscan Italic grave of the earliest Iron Age (Fig. 48, cf. Fig. 16, No. 8), the double swan boat, the upper and underworldly, with the four solstices.

The god in the swan escort boat, the Resurrected and Awakener, or , the Healer of the Northern homeland, is the symbol of salvation that those migrating tribes from the younger Bronze Age and older Iron Age, entering from the north across the Alps, placed in the graves of their dead as a symbol of rebirth.

Fig. 49. Bronze plaque found in the necropolis of the Villanova culture near Spadarolo, Northern Italy (Rimini Museum): The god in the swan escort boat is depicted standing between the swan necks and surrounded by a circle of originally 10 quadrupeds + 2 additional symbols (representing the most recent division of 10 + 2 months). The entire composition rests on a hammer-shaped base (cf. Axe or Hammer God, Fig. 40), supported by another bronze figure. A similar fragment was found at San Francesco, Bologna.

Naturally, the swan motif fades in the Mediterranean region because the experience of swan migration from land to sea and from sea to land with the changing light is no longer present. The swan migration from the north reaches North Africa. In the northern Mediterranean region, we observe the goose replacing the sacred white bird, the odebaar, the swan. Thus, on a Mycenaean gold pendant from Aegina, we see the Nordic Healer in an Egyptian-like transitional form, resembling Horus, standing before the escort boat, with two geese at the neck instead of the two swans, in the -Arm posture (Fig. 50).

We can trace this transition from swan to stork to goose to duck on the mainland migration of these later Italic tribes passing through the Danube region.

Fig. 51. Shard of a Villanova burial vessel, Northern Italy (cf. Fig. 16, No. 13): From top to bottom, we see the with the symbol, the escort bird (swan-duck), the procession of figures with lowered arms, the yearly symbol of the three equidistant circles (cf. Fig. 38), swan-duck, with within it, etc.

Compare this with:

Fig. 52. Necklace found in Roga near Friedland (Schwerin Museum), younger Bronze Age. Front side, top right: the god between the two swans, which are depicted again to the left in a radiant manner; also, the sun symbols. On the back inner side, the same winter solstice procession of figures with lowered arms.

We have seen the pre-winter solstice god with lowered arms, the tyr rune, on that house urn from Corneto with the "Ulebord" on the roof ridge (Fig. 45). Another house urn from Corneto (Selciatello, Tomb 45) shows the same linear figure along with simple and meandering hook or swastika crosses (Fig. 53). It is the same linear stylization as on the burial vessels from Apulia (Fig. 18). In addition to this pre-winter solstice arm posture, we find the winter solstice posture, with one arm lowered and the other raised.

Fig. 54. House urn from Castel Gandolfo near Albano, Province of Rome (late Bronze Age, 1200–1100 BC): on the door, the deity as the "Twofold" in the 8 points; the head indicated only by the two eye points, as on the Mecklenburg piece (Fig. 52); the gable swans only suggested; on the roof ridge: swastika or swivel cross, horn attachment, with the "Ul" symbol.

With this, we are back to Krodo with one lowered and one raised arm.

And this figure of the winter solstice godson and bringer of salvation also appears accordingly in the grave offerings of the Italics of the early Iron Age, in the swan boat, as first published by Remble based on findings in the British Museum (Figs. 55–59). The collection of the British Museum again includes finds along the Mecklenburg–Styria–Northern Italy line.

A particular characteristic of the representation of the god is that he is consistently depicted with one lowered and one raised arm, and his two arms are always rendered as semicircles, forming the in the execution. There may also be an allusion to the changing half-year circles (Old Norse *míssari*), as preserved in the Germanic rune = Old English *gear*, *gyr*, *ger*, etc., meaning "year" in written history.

The figures are attached to discs, with additional symbolic animals, bulls, also as a team, and upright horses with lowered forefeet or with one lowered and one raised forefoot.

No. 57 comes from the necropolis of Suessula. The god, like the swans, wears the sun (= month) rings.

In No. 59, the god appears in a cross or year posture.

Even today, in Germanic folk customs, in the Frisian St. Nicholas figure bread, as well as in the German customs (Fig. 60 from Karlsruhe), this symbol of ancient Nordic cult symbolism has been preserved in tradition. Because the Yule festival and cult of the dead are inseparable as the turn of the year and of life.

And that this cult symbolism belongs to an ancient Stone Age Thule culture is ensured by my investigation in H. U. With the megalithic culture, the great stone grave culture, it also came across the sea route, past the Iberian Peninsula, through the Mediterranean region to the East.

Let's take a closer look at this sea route now because the Ura-Linda Chronicle specifically mentions Cadix as a Frisian settlement on the coast of the Iberian Peninsula and as a stopover for the journey to the "Krekalanden." The Greek Gadeira (Phoenician Gadir, Agadir), "castle, fortress," Latin Gadeis, Gades, is also equated with ancient Tartessos. The Tartessians or Turdetanians had, according to Poseidonios-Strabo (III, 139), their own ancient script, which was attributed an age of 6000 years. In this script, their chronicles, songs, and laws would have been recorded. This once powerful trading city, the intermediary between the "Tin Lands" of the Ura-Linda Chronicle and the Mediterranean region and the Orient, was brutally destroyed around 500 BC by the Carthaginians, who thus took possession of the Northern trade.

In "Aufgang" as well as in H. U., I have pointed out that the so-called "Iberian script" of the Iberian Peninsula, the Tartessian-Turdetanian script, the inscribed stones of Alvão, Tras-os-Montes (Portugal), like the Libyan-Berber script of North Africa, trace back to a common source, the Neolithic linear script (Urrune script) of the Megalithic culture period (Great Stone Grave Culture).

A classical monument of the ancient Ingvaemonic-Hyperborean connections to the Iberian Peninsula is a coin from Dertosa (Tortosa), a city of the Ibercaones at the mouth of the Ebro River. It depicts a ship with a swan-shaped prow and the -sign as a

prow symbol (*skipa skreytir*), along with a flag featuring the Tree of Life at the top (Fig. 61). With this, we have an overseas, western stage of symbolism found on the burial vessels of Apulia (Fig. 17-20), which, in turn, traces back to the Ingvaemonic symbolism of the Bronze Age (Fig. 36-37 and Fig. 16, No. 17-18).

The swan as the "Year" bringer appears on Iberian pottery (Numantia) from the late 4th or early first half of the 3rd century BCE (Fig. 62). An Iberian standard head (Fig. 63), which must still have been in use during Christian-Roman times, judging by the engraved Christogram, shows the horse between the two escort swans. I have briefly discussed the Indo-European myth of the horse as a symbol of the breath of God, the Yule storm, and hence the "Year" symbol, in "Aufgang" (pages 65–72). The white snowstorm of the pre-Yule period, in which Allfather (Odin)-Wralda's breath guides the Son of God and bringer of salvation on his journey to the underworld during the Od month (calendar rune and ), has been preserved for us in Christian reinterpretation as St. Nicholas "from Spain" and the "black servant."

Therefore, the horse also appears on Iberian burial vessels with the or rune on its body or head, or carries the child in its mouth with the or sign, etc., as I will further elaborate on in my special publication "Des Rosses Ruhebett" based on the monuments.

For the visible connection of the "near and far Krekalande" to the Polsete (Forsites) Land, see Fig. 64: Bronze fibula, Thisbe, Boeotia, Bronze Age: on both sides, the 12-fold solar wheel between the two swans. On one side (bottom), the horse with the sun in the escort boat, guided by the dolphin, Apollo's escort fish; on the right, the horse with the winter solstice snake. Snake and turning or swastika also reappear on the reverse side (top, left).

Fig. 65. Attic vessel of geometric style. At the neck, the turning or swastika between the left and right turning swans = descending and ascending halves of the year. Below them, the two escort swans with the , between them the growth ideogram.

Fig. 66. Earthen bowl from Kameiros, Rhodes (Altes Museum Berlin): the swan with the "Jul" of Wralda, with the sun dots at the end of the spokes. Compare this to;

Fig. 67. Gable swans ("Uleborden") of the Frankish region, Altland (according to Förster). The swan carries the hieroglyphs of the year and the gods: , or , or , or the 6- or 8-pointed star, the hexagram, the sun, the "heart" of Mother Earth, etc.

Due to textual constraints, only these specific examples are mentioned here. For further material, I refer to my forthcoming book on Palestine.

Regarding the Aegean or Philistine ceramics of Palestine, the following should be noted in this context:

Fig. 68. Vessel from Gezer, with 5 swans arranged in a circle around the belly, representing the sun arc symbol with the sun in it (H. U., Plate 69) and the solar spiral or annual spiral of the solar arc year (H. U., Chapter 8).

Fig. 69. Symbolic ornament on a vessel from Gezer: the two escort swans with the "dotted" year symbol (the two suns of the yearly halves), which is also documented in the script of Troy (H. U., Plate 8); the solar arc symbol with the sun in it, the diamond pattern of Mother Earth (H. U., Plates 279-281), etc.

That the Philistines, the Purasata or Pulasata of the cuneiform documents, are the people of Pul-sata or Phol-sata (= Forsites), I have already postulated in the "Aufgang" (p. 122). As part of a large confederation of allied sea peoples, the "peoples of the North," as the Egyptian inscriptions say ("Aufgang," p. 135 ff.), they seize, after the conquest of Crete towards the end of the 2nd millennium BCE, the old land of Amuru (Canaan), the territory of the "people of the West," who once in the later Stone Age reached the Middle East through North Africa and Arabia Petraea with the Megalithic culture. Even today, Palestine carries their ancient Nordic name.

The cult symbolism of the Pulasata is Ingvaonic: the swan's beak of their Nordic, non-Oriental long keel ship (Fig. 70. Relief of the Temple of Medinet-Habu in Thebes), as they also wield the round Nordic shield and the Nordic longsword of the Bronze Age.

Urnordatlantic is the feather crown (main band), as worn by the kindred Libyans of North Africa and the Iberians, and similarly in the predynastic period of Upper Egypt by a purely Nordic ruling class, based on their pure Proto-runic script and their Nordic ship symbolism.

In addition to the swan's beak, we also find the "three-leaf" symbol on the prow of the Philistine ship on the Disk of Phaistos (Fig. 71 d). This oldest "printed" document in the Western world, where the characters were impressed with stamps in a spiral arrangement (H. U., p. 506), includes symbols such as the Philistine head with the feather crown, the hieroglyph of the year and god with 6 points around the center and the 8-petaled "star" (= or ), the cross with the three-part root (a common Frisian house and farm mark), the C and (ka)-rune, the B (= B)-rune, etc., as well as the ship with the three-leaf prow.

For the epigraphic evidence of the overseas origin of the Pulasata (Philistines) from Polsata, see Fig. 73.

The "UI" knife with the hole or the sun symbol comes from the North Atlantic burial symbolism of the Thule cultural circle (cf. H. U., Chapter 36, Plate 378): here, too, the trace leads back to the North through Crete.

Based on these facts, that the name and tribal emblem of the Pulasata (Philistines) identify them as Polsata people from the North Sea region, the information from the Ura-Linda-Chronik about the "Thyrians" and the voyage of the Frisian Sea King Tünis to Phoenicia around 2000 BCE (p. 52 ff.) takes on a different meaning. It turns out that there is indeed a, albeit obscured, tradition of the voyage of those sea peoples who, in alliance with the North-Race Libyans of North Africa, the Tahenna, the "white men," stormed against Egypt during the reign of Merenptah (around 1230 BCE) and later at the beginning of the reign of Ramses III (1197 BCE) (cf. "Aufgang," p. 135 ff. and 122).

Also, of these events, about which we only have more detailed information from the excavation findings of the last decades,



no one around the middle of the previous century could have had knowledge. As mentioned above, the "Trinity Leaf," which emerges from the or "Year" sign of the Frisian "Ulebord," is an equivalent alternate form for the "Man" rune, the symbol of the God's son raising his arms, signifying resurrection (see Fig. 16, No. 1-3). It is the symbol of "own land" (Old Frisian *aeayneerde*), the "own inheritance" (*ainervet*), which only the Odal farmer, Frisian *etheling*, *friling*, holder of *êthel*, *ôthol*, the Odal, is entitled to carry. I have pointed out this wonderful equation of our ancestors' vision of God in my works "What does German mean" and in the H. U.

The term *odal*, *odil* "life of God" simultaneously designates the "free soil" as God's gift and its holders, the "nobles." Hence, in the Anglo-Saxon runic rows, the Odal rune also appears stylized as a "Trinity Leaf" (see Fig. 74), also with the theophoric sound value *m*, Anglo-Saxon *man* "man," otherwise written (see H. U., p. 546).

Even today, the Odal rune *o* in this form, both open and closed, has been preserved on the Frisian farmhouse and the children's chair as a symbol of the life of God, newly arising from the sacred soil of the ancestors, the divine gift (see H. U., Plate 237, No. 3-6, Friesland – Amt Vollenhove – Twente), as well as on St. Nicholas' (= Jul-) shaped bread. Compare the following selected illustrations:

Fig. 75. The "Trinity Leaf" as the Odal symbol on a farmhouse in St. Nikolaasga, Friesland.

Fig. 76. The "Trinity Leaf" as a burial offering, Northern Italy, south of the Po, early Bronze Age (after Montelius).

Fig. 77. The enthroned Allfather Zeus, on his outstretched right hand the eagle, below the Odal rune with a cross-stroke (as on the Persian Sassanian coins) and the "Anchor," the symbol of the "U" God, with the "Year" cross: in front of his mouth, as a symbol of the breath (*od-*) of God, the "Trinity Leaf." Coin of Seleucus I. Nicator (306–281 B.C.).

Fig. 78. Medieval sculpture, Martini Church Bolsward, Province of Friesland (12th century): Christ, the enthroned Son of God, with the "Trinity Leaf," and Mary, the Mother of God: below is a depiction of the birth of the Son of God.

Fig. 79. Late medieval church bell from Zandeweer, Province of Groningen (1467): the Son of God on the -"Man"-Cross, whose ends bear the "Trinity Leaf."

Fig. 80. Medieval cross, Ireland: the Son of God standing on the cross, whose ends carry the "Trinity Leaf."

Fig. 81. Cross stone in the cemetery near the Monastery on Holy Isle, Arran: representation of the Tree of Life; from the chalice emerges the figure of Christ with arms spread in a cross shape, on each side, three "Trinity Leaves" (= ), above on both sides the "Druid's Foot" (H. U., p. 147 f.). At the foot of the God's tree, a kneeling figure.

On the sea route, with the Swan ships from Polsata-Forsites-Land, which carried the "Man" sign or the Trinity Leaf on the Steven as a tribal and salvation symbol, the doctrine of the Light God, who brings the Year of God and the new life, the "odil," "odal," returned to the "near and distant Krekalande" to Pulasata (Palestine).

And just as in the grave symbolism of the Northland Italic tribes, the Bringer of Salvation and the Son of God appears in the -"Man"-Arm position in the Swan procession boat, we still see him a thousand years later in an Italian Christian grave lamp standing at the bow of his Swan procession boat (Fig. 82 a-b, Museum Florence), which bears the "Man" rune at the stern, the Old Norse ship symbol (skipa skreytir) of the resurrected God and Awakener, and the -sign. The stylized representation of the Steven rune is the same as on the ancient Etruscan sarcophagi, which preferentially contain the myth of the abduction of the Sun Maiden Helena by the "Trojans" as a Jul myth: the ships carry this -rune with the sun disc below (for the Troja myth, see H. U., Main Section 8).

Correspondingly, in the catacombs, we also find the escort ship with the (or ) mast, the vessels of life water, and the escort bird (Fig. 83).

As in Italy, we also see in Nubia the enduring tradition of the ancient past re-emerging as a Renaissance in Christian cult and grave symbolism. The Coptic burial lamp (Fig. 84, Kaiser-Friedrich-Museum, Berlin) depicts the funerary escort ship from the predynastic era of Upper Egypt with the -rune as a mast, at the tips of which is the Order's cross with the escort bird, an ancient North Atlantic motif from the Thule cultural circle, which is already documented in Denmark in the Middle Stone Age. At the bow of the funerary escort hound.

These containers of life water, Odrerir of the Edda, with the Odebaar, the swan as an escort bird, are found in the late Bronze Age North Sea region and in the Danubian region as a stage towards Italy.

Fig. 85. Bronze cult vessel (Swan boat vessel), found near Skallerup, Amt Baarse, South Zealand, Denmark.

Fig. 86. The same from Transylvania from Svartzvoroszek (Hallstatt period, around 600 BC).

The swan, the Odebaar, brings the reborn divine child with the new "Light of the Lands" again. Even in Christianization, this tradition is preserved in the homeland on the North Sea, as well as in Italy, which was almost entirely devoid of its once Nordic peasantry.

Figs. 87 a-b. Baptismal font from Åkirkeby, Bornholm (around 1280). Representation of the birth of Christ: the swan brings the divine child with the 8-spoke annual star. At the feet of the columns on the left and right of Mary's bed, the -spirals, the cursive form of the Odil, "Life of God" rune, which do not appear on the other columns of the baptismal font!

That here an ancient Nordic tradition was syncretically processed is evident from the runic inscription: "hiar huiles maria sum han barn fydi ska pera himiz ok iorþar sum os leysti." "Here rests Maria, who bore her child, the Creator of Heaven and Earth, who redeemed us."

So here too, the Son of God appears with the as the "Creator of Heaven and Earth" (skapera himiz ok iorþar), as the Rune Song explains the hag-al(u) rune as a symbol of Christ (p. 148): "Christ created the ancient world" (Kriistr skóp hæmenn forna), in the sense of the old myth of ancestral belief.

In this context, we must consider the well-known "Franksche Schrein" (around 650) in the British Museum, an ivory casket from Northumbria, with pictorial representations on all four sides and the lid, featuring scenes from Germanic and Roman heroic sagas and biblical history, framed by inscriptions in Anglo-Saxon and Latin. The side reproduced in Fig. 88 shows on the left the presentation of the head of John the Baptist and on the right the three Kings from the East, conspicuously referred to as Magi Magi ("Magicians"). They bring consecration gifts to the enthroned Mother of God, who holds the Son of God in her lap. The foremost "Magus" holds a vessel in hand, above which are the solar wheel and the -sign: below is the swan (or raven as "Odin's swan") and again the -sign.

Now, let's examine a cradle that farmer Harm Hulst from Staphorst, Amt Vollenhove, retrieved from the floor for me in September 1924, an old family relic (Fig. 89). We see a large 6-spoked wheel and three smaller ones, and in between, that cursive form of the Odil rune, from which the or , the swan spiral, originated. The cradle bore the year 1877 and still carried the "oldest symbol" of Wralda and Kroder (Krodo), as I found them in the same way on old Hessian, Alsatian, Swiss cradles. But there is also the "od," the symbol of the "life of God."


How wonderfully the sublime creation myth of the Ura-Linda-Chronik (p. 16) comes to life here: "Wralda, who alone is good and eternal, made the beginning; then came the time (6 spoked wheel); time created all things, including the Earth (Irtha). – After the twelfth Yule feast, she bore three maidens. – Since they only came, Wralda nourished them with his breath. Od entered into them (Od trâd tora binna), and now each gave birth to twelve sons and twelve daughters, each time two during Yule. From them all people have come."

And twice the od with "Yule" stands on this Frisian-Saxon cradle from the 19th century.

At this point, we must remember the splendid Yule or year cake iron (St. Nicholas waffle iron) from Emden, East Frisia (Fig. 90), which I have published and discussed in "Aufgang" and H. U.

It bears the year 1785 and may have been newly crafted by the blacksmith at that time, possibly inspired by an old family piece. We see: (on the left) Irtha, Mother Earth of the Ura-Linda-Chronik, "only" depicted (!), standing on the diamond pattern ("Mother Earth" symbol, cf. p. 162 and H. U., Main Part 26), holding the Odil rune stylized with the loop ends drawn together in her right hand, which, for instance, has been preserved in Bavaria as a votive offering, called "Heaven's key"; the year symbols or ; in the other hand, she lifts the reborn Son of God, who raises his arms, on his head the year sign. Next to him is the World, Year, and Tree of Life with the three-part -root and the cross. Above her head is the -Yule wheel of Wralda and Krodo; on her lap, the so-called "heart" symbol.

On the other side is the "human" (God's) rune rising from the "Ur" bow, from the Mother's water vessel, with the -sign (see Fig. 36–37 and 42–43). Below the ritual water basin again is the diamond pattern of Mother Earth, with the -sign above. The inscription is arranged in concentric circles, with the "Ur"-shaped winter solstice snake in between.

An unprecedented piece of pre-Christian enduring tradition of Old Frisian cult symbolism. The fact that it was still alive in the 16th century is evidenced by the wedding cake iron from the once Greater Frisian region (Museum of Arts and Crafts, Hamburg) from the year 1556, Fig. 90c: it depicts the bridal couple, whose hands are intertwined with a ribbon, the -knot, which had also been preserved in Frisian courtship customs until the 19th century (cf. H. U., p. 546). But beneath it, the older form of the od rune, the  -sign!

Both pieces, in Emden and Hamburg, were initially recorded by me in 1924 and are now being published.

And this passage in the Ura-Linda manuscript, the "od" of Wralda, which is now so completely confirmed by monument research, alone sufficed to securely establish the manuscript's authenticity for the knowledgeable.

## C. The Wheel of Time of Wralda and Krodo, the God in and with the wheel, and the Ilgen Crown.

Following this motif analysis of the wheel of Krodo (Kroder) and Mother Earth from the Year Cake Iron from Emden, let me point out another monument of enduring tradition in the North Sea region.

As I mentioned fundamentally in the "Aufgang" and elaborated further in the "H. U." (Main Section 27–30) based on the monuments, the Son of God and Savior, Krodo (Kroder) of the Ura Linda Chronicle's tradition, appears as the Year God with or in the cosmic and annual wheel.

### I. As an individual figure.

- a) with the wheel (cf. H. U., Plate 11).
- b) in the wheel (cf. H. U., Plates 313–314), the deus in rota.

A rarely beautiful piece of enduring tradition, like the St. Nicholas gingerbread from the 18th century from Friesland, which I was able to identify in the old collection of baking forms belonging to Mr. Baker van Elseloo, Sneek, in 1924 (Fig. 91). It shows the "Kroder" in the -year wheel: from his head emerges the "Mensch" rune, the ancient representation of the ancient Thule myth that God (man) creates "Man" (man) through "Thinking" (minne) (H. U., Plates 304–305, Main Section 30). The counterpart to this is the "God in the Wheel" at the collegiate church in Tübingen, originally the winter-solstice Savior and Son of God entering into the maternal night of the year, into the mother water, into the womb of Mother Earth in the -year wheel (Fig. 92). Probably for Roman-Christian conversion purposes, he was banished here into the church wall as the "powerless God" of "paganism," "woven onto the wheel." For, simultaneously, the Wheel of Wralda, and , may have been dishonored and degraded, re-evaluated and reinterpreted as an execution and torture instrument. Later medieval legend-building may then have invented a suitable "historical" event of an executed criminal, which is then further

circulated by our unsuspecting art historians as an "exact scientific interpretation."

That the so-called "Romanesque" church builders, i.e., the Germanic, German craftsmen and the Roman clerics keeping an eye on them, knew a lot about the still-living "paganism" in popular belief, is best proven by the arrangement of the stone carvings in the frieze of the monastery tower of Hirsau, Black Forest (Fig. 93): North side, the heaven king lowering his arms with the -wheel, entering the descending half of the year; West side, the winter solstice Krodo, with one lowered and one raised arm; South side, the post-winter-solstitial God raising his arms.

## 2. As "Dual Being."

a) In the wheel, as or , the calendar rune known in Sweden in the 16th century as *tvemaghr*, Old Norse *tvimaðr* meaning "two humans," i.e., and (see Fig. 1), the Tuisto "Dual Being" of Tacitus. As particularly beautiful examples from the Germanic Migration Period, here are the bronze ornamental disc from Niederbreisig (Fig. 94) and from Pfahlheim (Fig. 95 a–b) from the Germanisches Nationalmuseum in Nuremberg.

b) In the wheel, to the right and left of it, and or , symbolizing the embodiment of the ascending and descending, "changing" halves of the year (Old Norse *missari*). Once again, the Hallstatt culture in Italy provides insightful evidence.

Fig. 96. Engraving on a sword sheath from Hallstatt, Upper Austria (early Iron Age): the -Year Wheel is held by two figures; above and below, in the yearly axis , the rivet heads as sun symbols : the formation of the *odil*-Rune. The edge of this Year Wheel forms a meander-like repetition of the Germanic "Year" Rune (see p. 168) in the angular script *j* (cf. H. U., p. 518).

The sword replaces the stone axe (*adze*, hammer) in the Bronze Age, the "thorn," *W* from , as a symbol of the annual division, and appears in the Bronze Age rock carvings of East Gotland with the

-Year sign and its splitting form or . In this sense, it has persisted in the Yule symbolism of Swedish runic calendar staffs until the 19th century; see Fig. 2 and 3 under December 27th and January 1st (the axe on December 1st and January 13th).

Now, compare this with

Fig. 97. Iron dagger in a wooden sheath, from a cemetery of the Gallic epoch, north of the Po, Northern Italy: the -Wheel held by the "Upper" and "Lower," and = and , in the north and south, just like on the tower of Hirsau.

Fig. 98. Imprint from a medieval casting mold, Meldorf Museum, Dithmarschen: the -Wheel held by and , just like on the Gallo-Italian sword sheath.

c) As the "Triad," the extension of the arctic dualism of the yearly division = summer and winter to the universally Germanic triad of spring, summer, and winter. "Three Brothers" motif, where the last one is thrown into the "well" and redeemed, gaining the treasure hoard and the maiden, etc. (Winter Solstice myth).

Even in the saga period, the runic sequence was divided into 3 ættir "cardinal points, generations," representing the original succession of calendar signs in the solar annual cycle, dagsmark, eyktamark. For comparison:

Fig. 99. Rock carving from Tanum, Bohuslän, Southwest Sweden (late Stone Age): the god in the 3 ættir of his annual cycle. At the World and Year Wheel, the winter solstice god Krodo is depicted at the bottom right, with a lowered and a raised arm; after the winter solstice, the Reborn, the Risen and Resurrector, the ; between them, the soles of the feet as a symbol of "new walking" of God, the new "vintage" (cf. H. U., Chapter 23); at the top, the God's son in his "ascent to the sky" at the summer solstice and midsummer, as the heavenly king.

Fig. 100. So-called "Wheel of Fortune," Lykkehjulet, medieval painting in the village church of Udby near Vordingborg,



Denmark (received through the kind mediation of Dr. Rudolf Tack): the Virgin Mary as the successor and representative of Mother Earth (Irtha of the Ura-Linda-Chronicle) with the wheel of the year and seasons, and the Savior and Son of God in the 3 "aettir," Youth - Man - Old Man = Spring - Summer - Winter. The descending "old man" (= Fig. 92) is depicted with closed eyes. The midsummer, the heavenly king (rex coelestis), holds the staff with the Ilge (Water Sword Lily) in the same place where in the Anglo-Saxon long runic row, the rune ilx, etc., "Ilge" as the 15th rune, midsummer sign, stands (cf. Fig. 101, the long Germanic runic row in the calendar arrangement of the wooden calendar disk). The additional symbolism of the mural consists of the annual and divine signs or heraldic Ilgen (Lilies) in the stylization of these summer solstice and midsummer symbolically blooming, golden-yellow divine flowers, 3 petal cups upwards, 3 downwards = or (cf. H. U., p. 45–47, p. 163, 165, 235, 237, etc.).

Regarding the symbolic Ilgen crown worn by the Virgin Mary, Maria – Irtha, and the "Heavenly King," attention is drawn to the beautiful "Marienkrone" preserved in the Museum of Arts and Crafts in Hamburg (Fig. 102): it shows 6 Ilgen in the -stylization, 6 in between, at the bottom edge 12 in a circle; the same symbolism as the wheel of time from Udby. 6 Ilgen in a circle around the central Ilge, i.e., , the schema of or (cf. p. 165), is also shown in the coat of arms of Wymbritseradeel, golden on a blue field, an ancient cosmic "heraldry" from the Old Frisian era of the doctrine of Wralda, the World Spirit (Fig. 103).

Wymbritseradeel or -diel is a contraction of Wagenbrenstzeradeele, from which Weyn-, Wayn-, Weim-, Wembritseradeele originated; the name Wembrige also occurs. Old Frisian wein, wain "wagon," is passed down in folk tradition as gouden wein, the "heavenly wagon" ("Great Bear"), Middle Dutch Woenswaghen "Wodan's wagon," Odin's wagon, which also consists of 7 (= 6 + 1) stars and is the axis of the heavens and the season indicator (cf. H. U., p. 71 and note 30, p. (15)). Here, too, All-Father – Odin – Wodan (Wodin) is identified as one and the same as Wralda, the "veraldar god."

Bregge, brigge means "bridge." The bridge served as a cultic judicial site. The Eddic tradition also mentions the "Gods' Bridge" (ásbrú) Bifrost to the judicial site (Gylfag. 13, 15, 17, 27, 49; Grimm 20; see H. U., p. 194). "dat deel to Wagenbrugge" (the court at Wagenbrücke) is documented for us, as Grimm also demonstrates in the German legal antiquities (799).

A similar coat of arms to Wagenbrugge-Wymbritzeradeel is found in Ferwerderadeel, Oostergo: it shows 6+1 hagal runes arranged in circular pattern with one in the middle.

In connection with the Ilgenkrone, attention is drawn to the original Germanic form of the "crown," a word that was borrowed from Latin corona only in Old High German. In Old Saxon and Old High German, the native symbolic insignia was called hōb<sup>̄</sup> idband, houbitbant, meaning "headband." From the Old Frisian region, a bronze "headband" with sun symbols (hagal) from the younger Bronze Age or older Iron Age is preserved in the Museum in Assen, Prov. Drente (Fig. 104).

This artifact once again confirms the Ura Linda Chronicle's statement that among the tribes along the Rhine, girls did not wear "golden crowns" (golden krona) as they did in Friesland (p. 88). The term "krona" in the text again indicates the late period of the manuscript's composition, where the Latin corōna, meaning "wreath" or "crown," had already been borrowed as krōne in Old Frisian.

From this "headband," the Oorijzer, or "ear iron," the Neo-Frisian women's costume of the gold helmet emerged in the 18th and 19th centuries, covering the entire head and now belonging to the fading old tradition.

The discovery from the fourth shaft grave in Mycenae (Fig. 105) suggests that even in the Mycenaean period in ancient Greece, in the "distant Krekaland," the Nordic ruling class of castle builders wore the "headband" with the turning sun and the wheel of time of Wralda and Krodo-Chronos.

### c) The jewelry as a request for the blessing of light from the world god.

On the recently discovered Germanic brooch from Kehrlich (Vorgesch. Mus. Berlin), the runic inscription reads "Wodini hailig" meaning "holy to Wodin," dedicated to the od-God, the All-Father in the Yule month. Incidentally, we find the same form (Wodin) as preserved in the Ura-Linda-Chronik.

Why a piece of jewelry is referred to as "wi hailag" ("consecration," "consecrated," and "holy"), as the inscription on the Gothic gold ring from Petrosa, Romania, also indicates, is most clearly demonstrated by the ancient Frisian jewelry in its enduring tradition in folk customs.

Starting from the main ornament, the headband, the children's (infants') bonnets from East Frisia from the middle of the previous century show us the Wheel of Time of Wralda in various forms, such as an 8-fold turning wheel or an 8-pointed star (Home Museum Leer).

Also in Dutch Friesland, the 8- or 16-spoked wheel of the year and God adorns the top cap of the Frisian woman (Miss Boltjes, 1921) as a forehead wreath, "headband," covering the gold helmet underneath. The odil runes in cursive form, as seen on the cradle from Staphorst (Fig. 89), reappear as forehead decoration (East Frisian "sternspange"). The necklace features the and as pendants, similar to the breast clasp.

Figure 108 shows various gold jewelry items. The top image displays a bracelet with 6+1 stones, and the bottom image features a necklace and a breast clasp. This represents the culmination of ancient customs, as depicted in costume illustrations from the 16th century and described by Friesian chroniclers Ubbo Emmius (1616, Fig. 109 to 110) and Pier Winsemius (1622, Fig. 111). We observe how the noble bourgeois and aristocratic Frisian woman (formerly a noble, free Odal farmer, now relegated to the lower "third" estate) wears the large central shield, called "spân," "spôn," or "borstspanne" in East Frisian, on her chest. This shield faithfully preserves the Wheel of Time of Wralda and Krodo, whether as or , or with 12 points around the center.

In the rich gold and silver embellishment (scherssoen) of women's garments, the noble Frisian woman, since the Middle Ages, adorned her body with the entire family fortune as a blessing of light.

A fragment of such ancient golden bridal jewelry (pael, pail, etc.), discovered in a peat bog, is currently housed in the museum in Emden, East Frisia (Fig. 112). Once again, this confirms the information from the Ura-Linda-Chronik about the rich gold jewelry of the ancient Frisian attire. This was the reason why the poor Saxons, after severe natural disasters during the "evil time" (climate deterioration), came to Friesland to search for treasures in the submerged and silted villages (cf. p. 94).

As shown in Figs. 109–110, women also wore large, bell-like filigree buttons on their shoulders; the same bell buttons were also worn on belts. Such filigree buttons, sewn together to create a child's toy, were photographed by me in 1924 at the Hindeloopen Museum (Fig. 113): the ornamentation once again consists of . Filigree buttons of this kind, made of silver and gold, are still found today in Friesland, Vollenhove, Salland, and Zeeland, especially as shirt fasteners, also worn on the belt.

Fig. 114 presents a selection of these buttons, displaying the 6 or 8 (or 16) points around the center, the 6-pointed or 6-spoked star, and the 16-fold division of the dags- or eyktamark, etc.

It is noteworthy that the same filigree buttons reappear on golden earrings from the burned city of Troy (Fig. 115). According to Tacitus and the Ura-Linda-Chronik, Ulysses-Odysseus was supposed to have come to the Lower Rhine from there (cf. p. 68, as well as p. 249 in H. U.).

From the costume treasures of the Thaulow Museum in Kiel, let's also consider:

Fig. 116: Chest plate with 12 Frisian filigree buttons, displaying the 8 points around the center.

Figs. 117–118: Costumes from the Provostship of Holstein, the middle of the previous century. Fig. 117: The 8 shield-shaped buttons on the bodice show the 8 points around the center and an additional outer circle of 8 points, representing the 16 half-eykt, the subdivision of the Old Norse dagsmark or eyktamark (H. U., p. 24).

Fig. 118: The bodice also has 8 buttons and 2 at the neck (like No. 117), displaying the symbol of the 6-fold division of the year, again subdivided by 6 .

Both headpieces display the same annual and divine symbol in the embroidery on the back.

The ancient folk tradition represented here is demonstrated by the golden sun-year disc found in Moordorf near Aurich, East Frisia (Mus. Hannover, Fig. 119), which I discussed in H. U., p. 67, in connection with the cult wagon of Trundholm. It represents the 8-fold division of the year (dagsmark, eyktamark) in the 8-fold subdivision (16 halfeykt) of the ancient Norse solar year.

These golden sun-year discs are also frequently found in Ireland, the territory of the Tuatha Dè Danann, the "People" of the "Germans of Mother Anu," the bearers of the megalithic grave culture. According to ancient Irish sagas, they arrived in Ireland from the north, through Scotland, bringing the old, bright, lofty religion (H. U., Main Section 7). Even in the era of that advanced Irish-Scottish Christianity, which Christianized Germania, we find in Ireland and Scotland on the crosses of cult and grave stones, not a crucified human figure, as the Oriental-Roman Church introduced, but the symbol of God's time, the World Spirit, represented by stone circle formations .

Fig. 120: Cross stone from Meigle, Perthshire, Scotland. In the center of the cross stone, the ; on each crossbeam, 4 = 16 sun orbs (the "halfeykt"), as in the ring circle.

Fig. 121: Cross stone from the churchyard of Kells, Ireland: in the center of the cross, the .

Fig. 122: Silver filigree cross from Föhr, North Frisia, 18th century (Schloßmuseum Berlin): on the cross, the , the salvation sign of God's time, the World Spirit, Wraldas.

It is that high-standing Irish-Scottish Christianity whose origin is unknown but which, as the Roman Church of the Frankish Merovingian Empire dissolved in complete degeneration, independently embraced the Germanic Christian preaching.

This Irish-Scottish Christianity and its adherents were then combated by Rome and its legate, the so-called "Apostle of the Germans," Wynfrid-Boniface, in the most unworthy and deceitful manner. Because this Nordic heresy taught, among other things, "that Christ, the Son of God, descensus ad inferos (descended to the underworld) has liberated all, which included Hell, believers and unbelievers, worshippers of God as well as idolaters" (Ep. 67, year 745, Romana synodus de haereticis a S. Bonifacio damnatis, ad eundem et alios in Germaniam missa)18.

According to Boniface, this was the "seed of Satan" that must be suffocated in the dungeon. However, as the cult symbolism of the Irish-Scottish gravestones teaches us, which always feature the Jul formula ing "born from" and od-il "Life of God," these descendants of the Tuatha De Danann guarded the ancient and profound certainty of salvation from the North that death is the Yule of human life, its turning point, and the grave is the birthplace. It is that great certainty of salvation of "Die and Become," the time of God, Wraldas, whose oldest symbol appears as or also on the Odil runes of the Irish-Scottish gravestones (H. U., Plates 220–222 and 198).

With the same deceit, with falsified information, these Irish-Scottish Christians were degraded, just like the Frisian and Saxon "Heathenism," the people of Wraldas and Krodo: a historical crime of the Roman Church.

And the deep outrage over the sacrilege committed at their sacred sites may have eventually driven the highly provoked Frisians to exact retribution, letting the presumptuous, blasphemous Roman Archbishop atone for the theft of their internal and external freedom with his life.

Because, as the cult symbolism, the sacred signs of the Germanic, Saxon burial urns from the lower Weser as well as from Wehden, Kreis Lehe, 4th to 5th century (Vorges. Mus. Berlin, Fig. 123), still reveals to us, the ashes of the dead are under the sign of or , the time of God, the sacred turning point.

That is the emblem that the free Frisian, who only bent the knee before the spirit of God, wore as symbolic adornment, as the archaeological finds from the "terpen" (man-made dwelling and refuge mounds) of Friesland, those mounds crafted by human hands, teach us. All the following illustrations (No. 124 and 124 a–b) are located in the museum in Leeuwarden.

Fig. 124. Left: Copper pendant from Goutem, Teeghiem: the with the 8 points and its 8-fold division in the outer circle, as on the gold disc from Moordorf (Fig. 119), the 16 "halfeykt"; Middle: Pendant, bronze fibula (Blija, terp near Sijtsema), made from a coin bearing the ; Right: Golden pendant with the cosmic and solar year cross, featuring the four sun points of the year.

Fig. 124 a. Small, crude figure made of red, fired clay, consisting of a round human head on a square base stamped with a rectangular seal: Krodo figurine?

Fig. 124 b. Vessel lid found in Terp near Britsum: the knob displays the with an extravagant edge.

And as we trace the history of our symbolic folk art, its ornamentation as the former cult symbolism, we can rediscover the consecrated ancestral heritage, the salvational legacy of ancient times, until the era when urban factory-made goods obliterate every distinct rural tradition.

Thus, the "oldest symbol" of the time of God, from which all things come, pass away, and come again, the symbol of the "world" of God, Wraldas and Krodos, appears on the swing board from Mönchsgut, Rügen (Fig. 125), from the year 1855 (Berlin, Collection for German Folklore). The farmer inscribed the 12 numbers of the months and daily hours around the 6-spoked wheel. Above it appears the "heart" of Mother Earth with the and - signs, on the right and left, the 8-branched cosmic and annual tree growing from the vessel (symbol of water), and other 6-spoked annual wheels, also in overlapping connection.

And just as the Old Norse sixteenth division as the annual and daily circle, the eykt, still lived on in Bavaria around this time as

eicht, eichtlein, the "big hour" (1½ hora-hour) (H. U., p. 24 and Note 13), we find the same tradition in the symbolic folk art of the region, the Germanic chip carving art.

Fig. 126. Wooden box, without a lid, from Bavaria (Collection for German Folklore, Berlin). The ornament consists of the 6-spoked wheel stylized as a 6-pointed star. On one narrow side, a large 6-pointed annual wheel star, on the other, the year symbol, surrounded by the circle of the number 12 representing the months and hours, similar to the one on the swing board from Mönchsgut.

Pay special attention to the fact that the number 4, in the midst of the "Roman" notches, appears here as  $\square$ , i.e., the square form of 4, which is the half of "eight" ( $8 = 4 \times 2$ ), the number of the annual god in his eternal recurrence, the or (dagsmark, eyktamark). This symbol still represents "infinity" for us today, and it similarly appears here in its original form.

Thus, everyday objects carried the light blessing of the world god, and their decoration served as the "holy scripture" of God's revelation in time and space, in the "world." This was the great salvational certainty, inherited from the ancestors, where tools and ornaments, like a written text on the wall, proclaimed that humans, within their kin, exist in the time of God and its eternal renewal.

## e. Mother of the People and BurgMaiden

The preceding section of our brief, sample examination of the authenticity of the Ura Linda Chronicle was dedicated to the history of religion. We now move on to another equally important section, the cultural and historical aspects.

The Ura Linda Chronicle is primarily a collection of folk historical traditions, which, unfortunately, terminates in the manuscript available today before the Roman era. Furthermore, it contains a compilation of ancient folk laws that also pertain to the organization of cultic life in its public, state form.



Regrettably, we learn just as little about the details of cultic, religious practices as we do from the Sagas and the Edda. Nevertheless, what the Ura Linda Chronicle transmits is much more extensive and much more ancient than the aforementioned late Nordic tradition.

Since I am going to publish a separate investigation on the history of our "wise woman" (Mother Earth and her priestess), I will also limit myself here to the necessary information, drawing upon selected and essential monuments.

The Ura Linda Chronicle unfolds before our astonished eyes the picture of an ancient and well-established cultic organization of the Inguäones, culminating in the person of the "Honored Mother" as the mother of the people. State and church form a unity here: religion is the foundation of public life as well as state order. The cult is, therefore, a publicly and state-regulated matter, resting in the hands of womankind. And the one who is called to stand at the highest level as the carrier and preserver of the civilization of the people in the cultic order also bears the highest responsibility for the guidance of the state.

We observe a constitution that is, in a higher and highest sense, democratic, a community of equals. Land is God's possession (p. 18, 23), God's fief, hence communal property with individual farming. General principle: Common interest takes precedence over self-interest.

Clear and strict laws guard the freedom and equality of the "Odalingen" as it is God's will. Because what is now revealed as the religious foundation of our old village constitution is the "divine right," which the once enslaved and oppressed former servant of God demanded back in the German Peasants' War of the Reformation era.

The supervision of this divine right, its preservation and observance, lies in the hands of the mothers of the people and the castle maidens ruling under them in the regions. The ancient laws transmitted to us in the Ura Linda Chronicle, which extensively regulate the rights and duties of the mothers of the people and their maidens, provide us with a series of crucial details that serve as starting points for our investigative examination.

The Ura Linda Chronicle reports (p. 54 ff.) about a war that erupted between the castle maidens Kälta and Minerva, referred to by the sailors as Nyhellenia, "563 years after Altland had sunk" (= 1630 BCE). At the mouth of the South Rhine and the Scheldt, there were seven islands named after Frya's seven guardian maidens of the week. In the middle of one island was the castle Walhallagara (Dutch "Walcheren"), on whose walls the history was said to be written. At that time, the castle maiden Minerva-Nyhellenia sat on this castle Walhallagara, and beyond the Scheldt, on the Flyburg, Syrhed, called Kälta by the sailors. Both had received their names based on the advice they gave: Nyhellenia, because the advice she gave was "new" (ny) and "bright" above all others (folk etymology: lēna "to lend," ni = "new," and hēll "bright-sounding"). Kälta received her name because the advice she gave was "always in dark words."

Nyhellenia shall now form the starting point of our current sub-investigation. Specifically, votive altars and reliefs dedicated to Deae Nehalenniae have been found on the island of Walcheren in Zeeland. They date from approximately the 1st to the 3rd century AD. As O. Vredius already reported on the monuments known to him in his "Historiae comitatum Flandriae pars prima," Brugis 1650 (in the "Additiones," pl. XLIV ff.), it could be inferred that the "forger" of the manuscript used this source. It shall remain to be seen whether the humanistic editor of Codex C actually revised his source here and added the name "Minerva," among other things. The monuments of Nehalennia, however, provide us with further insights, which, in turn, demonstrate through their various connections that the information in the Ura Linda Chronicle is original and goes back to other sources, former oral traditions.

On the monuments from Zeeland published by Janssen (1845), we see this "goddess" Nehalennia depicted sitting with a dog and a basket of fruit (Fig. 126 and 127a). The dog is also indicated in the Ura Linda Chronicle as a symbol of Nyhellenia. Of great importance now is that the back of monument Fig. 127 (Janssen, Plate VII, No. 5) shows a veiled door, above which is the 6-spoked Yule wheel of Wraldas! (Fig. 127b). While another monument (Janssen, Plate XII, No. 21d) shows the half or winter solstice sun (compare Fig. 2, Yule month, under 6. XII.) between the two annual serpents (Fig. 129).

For this ancient North Atlantic symbol of the year, refer to H. U., Chapter 18. The Roman stonemason or the Frisian from Zealand trained in the Roman stonemason workshop still added the traditional symbols to the back of the monuments.

The depiction of Nehalennia with a ship aligns perfectly with the relevant tradition in the Ura Linda Chronicle, where Nyhellenia had the special responsibility of caring for sailors in her district.

The designation "dea" (goddess) is characteristic of Roman church politics. When the Roman Empire expanded from the Lower Rhine to Britannia under Julius Caesar, it encountered the already dissolving and declining altinguäonic cultic-hierarchical system of Burgmaiden and the Honored Mother.

Unfortunately, the Ura Linda Chronicle, in its current transcription, ends where the Roman epoch should be represented. The earlier period covered gives us a clear picture of how the hereditary dynasty managed to increasingly assert the Mediterranean concept of rulership while simultaneously incorporating Eastern and Celtic superstitions. The main enemy on their path to absolute power was rightly seen by the dynasty and the royal faction as the old state and cult order of the Volksmutter and Burgmaiden. Therefore, they sought to eliminate this institution as outdated in these real-political times and allow it to die out completely by preventing new elections.

The fact that the Romans encountered the lingering old cultic state order in the area west of the Weser and the Lower Rhine is ensured through Tacitus's account of the Burgmaid Velede on the Lippe. We will revisit this later in connection with the Ura Linda Chronicle's information about the castle and tower, the dwelling of the Volksmutter and Burgmaiden.

While there were still Burgmaiden in the independent Saxon territory, King Askar, after the attack on Texland and the destruction of the Mother Castle (p. 125), had probably succeeded in completely annihilating the old cultic institution in the now narrower Frisian territory, the Lower Rhine region.

With unbreakable loyalty, the people clung to the memory of its "wise woman," the "mother of the people," the caretaker of souls and teacher, the "helper in need" as a doctor and social welfare officer, the judge. And this memory, especially of those who once worked during the time of the ancestral generations, had partially already elevated into the transcendent.

At this time, the Roman appeared at the Lower Rhine, in the territory of the Greater and Lesser Frisians (Frisii maiores and minores or Frisiavones, Pliny, n. h. IV, 101, and Tacitus, Germ. 34). What Tacitus records in the well-known passage *Germania* 8 clearly depicts this transitional state. He reports on the significant moral influence of women among the Germans, who brought to a halt battle lines that were already giving way; that the German finds the thought of a woman's captivity far more dreadful than his own. Hence, the safest means to effectively bind entire tribes was to offer maidens as hostages.

"Indeed, they believe that something sacred and prophetic is inherent in woman (*inesse quin etiam sanctum aliquid et providum putant*), whose advice one should follow, whose responses one should carefully heed. Under the deified Vespasian, we saw *Veleda*, believed by many to be a goddess; but even earlier, *Albruna* and various others were revered, yet not with servile adoration, and they were not made into goddesses (*nec tamquam facerent deas*)."

This statement by Tacitus simultaneously serves as a jab at the oriental-Hellenistic-Roman cult of rulers, which, for example, led to the consecration of Nero's deceased daughter by *Poppaea Sabina* (*Ann.* 15, 23), primarily in the East, extending to living members of the imperial family as well. This report is supplemented in *Hist.* 4, 61 with the information: *vetera apud Germanos more, quo plerasque feminarum fatidicas et augescente superstitione arbitrantur deas*, "according to an old custom among the Germans, by which they consider many women as prophetesses and, with increasing superstition, as goddesses."

The "increasing superstition" and its historical background are now thoroughly described in the preserved part of the Ura-Linda-Chronik up to the Roman period. Tacitus again complements the Ura-Linda-Chronik's depiction by mentioning the Naharvali among the eastern Germans in Silesia and western Poland: "Among the latter, there is an ancient sacred grove (*antiquae religionis lucus*); over it presides a priest in female attire (*sacerdos muliebri ornatu*). It is likely to be a 'pious fraud,' a *pia fraus*, that prompted the priest of Eastern superstition to don female attire to transfer the memory of the 'wise' and 'white woman,' the mother of the people and burgmaiden of the motherland, onto himself. Because it is evident from the relevant Chapter 43 of *Germania* that these distant eastern Twisklanders, 'in-between lands,' were influenced by Gaulic and Eastern customs.

The Romans did not understand the veneration of these "mothers" by the Lower Rhine Germanic tribes. Their own Vestal Virgins had long been relegated to the lowest position in the oriental-Mediterranean, male-oriented reevaluation of state cult life under the chief shaman, the Pontifex Maximus. That they guarded the sacred fire, produced cult grain, wore the white hooded mantle (*suffibulum*), and had a circular temple as an ancient cult site (= the setting of 6 or 8 stones) of which there were six, wore six hair braids, had a *virgo maxima*, a "chief maiden," etc. – all these were long-forgotten memories from the distant time of the ancestors, those Italic tribes that once came from the north across the Alps and from the west across the sea, bringing the symbol of the dying and resurrecting god in the swinging-boat from the Nordic homeland.

From their once eponymous honored mother Vesta, likely the *Festa* of the Ura-Linda-Chronik, she had long since become a *dea*. And only the folk tradition that she was *antiquissima dea* "oldest goddess" and *mater* "honored mother" (*numen sanctissimae Vestae matris* CIL 6, 32414) reminds us of the ancient origin of her cultic form, like her ancestral simple cult house and her "maidens" entourage drawn from the first families, the *virgines Vestae* or *Vestales*, who had to commit to thirty years of unmarried service. The place of *Vesta mater* and the state hearth was so sacred that no man, not even the Pontifex Maximus, was allowed to enter the *penus*

Vestae, the pantry separated by mats where the sacred items were stored. The nature of these sacra, to which the palladium brought over from Troy is said to have belonged, is unknown (see p. 216). However, of particular interest to us is the veiled door on the back of the Nehalennia votive stone (Fig. 127 b) with the "Jul" of Wraldas above it. On the shores of Walcheren, where these "Nehallenia" dedication stones were found—such as on January 5, 1647, when the sea receded due to a strong southeast wind (Vredius, p. XLIV)—the remains of a sanctuary of the "Goddess" are said to have been visible for some time, the foundations of a kind of small round aedicula. The circular temple of Vesta in Rome, with its surviving substructure, also has a diameter of only 14 meters.

As the inscriptions on the dedication stones indicate, the Romans regarded Nehalennia as dea, a "Goddess," and further adorned her with a symbolic addition that links her to the Lower Rhine matres or matronae dedication stones—the fruit basket. This symbol seemingly expresses her role as a social welfare caregiver, as documented in the Ura-Linda-Chronik.

Roman church policy consistently followed a unified approach: to the incorporated, conquered peoples, their own religions and cults were allowed. They were only Latinized—meaning the foreign cult was interpreted and integrated into the Roman state religion through syncretism. Since certain "wise women" from ancient times were highly revered among these Lower Rhine barbarian tribes, they were, for simplicity, elevated to the "saintly" status.

I would like to note here fundamentally: the cult of matres or matronae, the "wise" and "white women," the "mothers of the people," originally belongs to the megalithic tomb culture of the broader North Sea region. Uniformly distributed in the megalithic grave areas (dolmens, passage graves, burial mounds with stone chambers, etc.) as well as megalithic cult sites (symbol stones, stone settings, etc.), one finds closely linked with these monuments in folklore the memory of the "white woman," the "fairy," etc.

The region of megalithic culture monuments in Western and Northwestern Europe is a maritime cultural circle, meaning it is formed by the coast and the broader mainland as its hinterland. This circle extends northward to central Germany and westward to the Alps (Savoy, Wallis, etc.). When the Celts advanced across the Rhine, subjugating the west, Gaul, the northwest coast of the Iberian Peninsula, and later Britannia, the ancient religion with its eastern shamanistic characteristics was reinterpreted. The "white woman" was left in local cults and subordinated under the Druids, the "Gauls." For example, there were the Gallizenae, virgin priestesses who practiced divination and magic on the island of Sena, and the women who maintained a Dionysian cult on an island in the Loire (Mela III, 6; Strabo IV, 4, 6).

However, the "fairies," the "white women" (*bonnes dames*, *dames blanches*, etc.) with the ancient megalithic religion cult, withdrew into the mountains of the hinterland—Vosges, Jura, Western Alps—probably carried by tribes that thus avoided Celtic domination and preserved their freedom there. Alsace is notably rich in this regard. In old Irish sagas, symbolically, the Tuatha De Danann (see p. 185), after being conquered by the Celts coming from the mainland, retreat into the burial mounds with stone chambers and thereafter are called the *fir side*, "hill burial people."

When the Romans came to Britain, they found the same tradition of "white" and "wise women" there, who were then similarly incorporated into the cults of "Matres" and "Matrones."

The Celtic Druids had them subordinated as prophetesses, seeresses (*banfilid*, *banfáthi*). Occasionally, the name *ban-druí*, "woman-druid," also appears, who continued to perform priestly functions, such as tending to the sacred fire. This sacred ancient cult practice of the former *ban tuath*, "people's mothers," has even been preserved for us in a Christianized form in the figure of St. Brigid. She is identified with Danu, the mother goddess of the Tuatha. Brigid was revered as the goddess of wisdom (*dán*) by poets and had two sisters with the same name who were skilled in healing and smithing.

The significance of this triad will be discussed shortly in connection with the triad of Matres or Matronae.

According to Caesar (*de bello gallico* VI, 17), Minerva was the chief goddess of the Gauls, whom Caesar explicitly identified as different in language, customs, and laws, i.e., distinctly Gallo-Celtic (I, 1). In the inscriptions of Gaul, she appears as Minerva Brigindo or Belisama, and in Breton inscriptions as Dea Brigantia. According to Solinus (XXII, 10), the goddess of the Bretons was a Minerva, a goddess of wisdom, in whose temple an eternal fire burned. Christianized as St. Brigid, the nuns in her monastery in Kildare, Ireland, guarded the eternal sacred fire until the dissolution of monasteries by Henry VIII. There were a total of 19 nuns, each taking turns for a night watch. On the 20th night, the last nun would pile wood on the fire and leave it to the Saint's care.

The sacred fire burned within a circular enclosure made of poles and brushwood, and no man was allowed to set foot inside. According to Ovid (*fast.* 6, 261f.), the "temple" of Vesta was originally a thatched hut with walls of wicker (*quae nunc aere vides, stipula tum tecta videres, et paries lento vimine textus erat*).

St. Brigid, allegedly born in Scotland or Ireland (Ulster), is said to have been the "first nun" in Ireland, dying around 521. Her feast day is on February 1, while February 2 is the day of Candlemas or St. Bride's day, marking the Candlemas Eve. It is the time of candle consecration, Candlemas, known in Norwegian as *Kyndelmisse* and generally in Scandinavia as "Little Yule," a Christianized "pagan" consecration of the new light (*Eldborgs skål*).

In Welsh or Cymric, the former "Mothers of the People," called *bantuath* in Irish, were known as *y Mamau*, "the Mothers." In folk tradition, the blessing of the lakes is still referred to as "the blessing of the Mothers." The term *Y Foel Famau*, "the Hills of the Mothers," designates burial mounds in the Clwydian Range.

The *Deae Matres*, known from Lower Germania throughout Gaul, are documented in no less than 600 dedicatory inscriptions in



the Gallo-Roman region. They are also equated with Parcae, "Fates," and Fatae, "Seeresses, Prophetesses" (CIL V, 4208, 5771; VII, 927; Holder II, 89). Like the Lower Germanic "Matres" or "Matronae," they are consistently depicted in groups of three. In addition to the fruit basket, like our Lower Rhineland Germanic counterparts, they also hold a box, a bowl, an unfolded diaper in hand, or in their lap, as well as a swaddled infant in their lap or arms.

As evident from the Lower Germanic dedicatory inscriptions, they represent the revered ancestral Mothers of specific tribes or kinships, such as the Matres Frisiavae near Xanten (CIL XIII, 8633). This indicates the ancient cult hierarchy, as preserved in the Ura-Linda-Chronik, where Burgmaiden presided over specific regions and tribes. The Lower Rhineland findings present them individually, much like the Nehalennia of Walcheren, or in the characteristic triad.

Now, there is an important connection to the Norse tradition of the Edda, dating about a thousand years later, which we will explore. The Eddic tradition also presents us with the triad of wise women, which, as we will see, is of Proto-Indo-European origin. Even there, they have been elevated to a quasi-divine status, though they are not yet explicitly termed "deae." Instead, they appear as the disir or normir, supernatural entities. The former social sphere of the "matres," the "Mothers of the People," the "wise women," and "helpers in need," resonates clearly in the obscured Eddic tradition.

In Fáfismál (12), Sigurd inquires:

Tell me, Fafnir, you're renowned for your knowledge,  
And celebrated for your rich wisdom:  
Which Norns provide help in times of need  
And deliver mothers from the burden of childbirth?

To which Fafnir responds (13):

Of diverse origins, I esteem the Norns,  
Not all are of the same lineage:  
Some are of the Aesir stock, others of the Elves,

The third from Dvalin's kin.

Fafnir's answer holds great significance as it confirms the racial stratification of the North, as also depicted in *Rígsþula*, and, in addition, the racial mixing during the Eddic tradition. The Dvalin's kin, the "Dwarves," represents that originally Asiatic Lappo-Finnish layer, the "Finda people" of the *Ura-Linda-Chronik*, which, during the saga period, begins to devalue the lofty tradition of the ancient Nordic seeress with its sorcery and superstition. The despised sorcery (*seiðr*) of the saga period is practiced by the "Finns" (*Finnas*), a term in Old Norse referring to the non-Nordic Lappo-Finnish indigenous population and the "sorcerers." Finn is also a dwarf's name, representing those of the "Dvalin's kin." For a more detailed discussion, I refer to my earlier examination in "Aufgang," page 175 ff., which I will revisit later when addressing the racial question in the *Ura-Linda-Chronik*.

The passage in *Fáfnismál* (12) is supplemented by *Völuspá* 19–20 and *Gylfaginning* 15. The former passage (*Völuspá* 19 to 20), spoken by the seeress (*völva*), reads:

19. An ash I know, named *Yggdrasil*,  
The mighty tree with white mist wet;  
From it comes the dew that falls in the valleys,  
Evergreen, it stands over *Urd's* well.

20. From there come women, much-wise,  
Three from the hall beneath the tree.  
One is named *Urd*, the second *Verdandi*,  
They carve staves—*Skuld* is the third.  
They cast lots, determining life,  
Announcing fate to the races of mankind.  
And in *Snorri's Edda* (*Gylfag.* 15), it says:

"At the foot of the ash, by the well, stands a fair hall: from it come the three maidens, named *Urd*, *Verdandi*, and *Skuld*. These maidens bestow life upon humans; we call them *Norns*. There are other *Norns* who come to every child that is born to bestow life upon it, and they are partly of the gods, partly of elves, and partly of

dwarves, as the poem says" (followed by a similar stanza as Fáfismál 13).

We have, firstly, the clear tradition of the helper and physician: they "deliver the mother from childbirth" (kiósa mœðr frá mo, gom), they "determine," "bestow life."

Here, the gap between the visual representations of the "Mothers" and "Seeress" consecration stones in Gaul up to the written record of oral tradition in "Ultima Thule" has been filled by the Matronen monuments of the Lower Rhine. I present here two small consecration images of "Matronen," which I could identify in February 1932 in the rich collection of the Provincial Museum in Bonn. The "wise woman" and helper are also depicted sitting here.

Fig. 130 shows her with the "Rune of Life" on the front of her attire.

Fig. 131 shows her with the newborn child in her lap, like her colleagues in Gaul, the "matres" from the distant time of the great clan stone graves, before this land of the honored mother on Texel was seized by the "Golen."

Now, what is the significance of that triad, which is a fixed feature in the "Mothers" stones of Gaul and Lower Germania, alongside individual representation and mention, and also recurs in the Edda? Here, the Eddic tradition provides the elucidating addition.

The 3 "much-wise maidens" (þriár meýiar, margs vitandi) reside at the base of the World, Year, and Life Tree, at the well where the "hall" is. The origin and meaning of this cosmic symbol have been extensively examined and clarified by me in H. U. (Main Section 15-17).

The "World Tree" with its 3 roots and 3 branches is the "Measure Tree" (mjo, tviðr, Völuspá 2), or the Mimameid: no one knows from which roots it grew. Its "fruits" should be placed in the fire when a woman writhes in labor: what was inside then comes out. Such power does the "tree" (Fjolsvinns. 13–16) have for humans.

This tree roots in Mimir's well, the "Well of Wisdom" of Allfather Odin, where his winter solstice "eye" ( ), the Yule sun, is then located as a pledge.

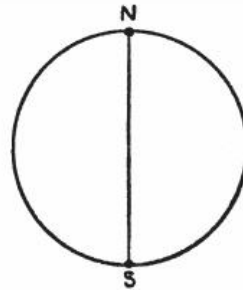
From this maternal well, by the sea, the mother water, from the "tree," the "ash," man is created by that divine trinity, of which we mentioned Odin and his companion Hönir (= "Swan," "Stork," see H. U., p. 161, 252, 378, 455 and note 73, p. 43). There, Hönir bestows upon him the "od-" (or).

In the mythical tradition of the Edda, the white escort swans appear in the rejuvenating well from which the World and Life Tree grows, just like in the old Persian tradition. And the fact that the Norns or Disir in the same Eddic tradition are also called "Swan Disir" explicitly points to their origin from the ancient Scythian Swanland.

That root ýr, the "yew" of the "evergreen tree," the 16th or winter solstice rune of the dagsmark or eyktamark disc calendar, has also been mentioned before (p. 152). At the "foot" of this World and Year Tree, the "Measure Tree," as a revelation of the World God in time and space, thus during the winter solstice, where the sacred Yule festival is celebrated, the festival of the dead, ancestral spirits, and the reborn, the children – there stand the three maidens. To illustrate the cosmic symbol, I present the schematic representation here: (see p. 199)

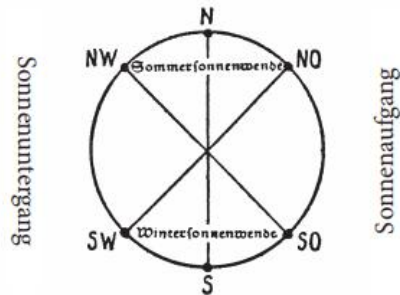
Arktisch-nordisches  
Jahresbild  
(Thule-Kreis)

Mittsommer  
Sommersonnenwende



Wintersonnenwende  
Mittwinter

Südliches-nordisches  
Jahresbild  
(Nordsee-Kreis)



Urd  
↑

Werdandi  
✚

Skuld  
ψ

Only through the allegory of the Year God, the World Spirit, can the symbol of the tree, its root, and the three maidens bestowing life upon it be understood. The Ura-Linda-Chronik has preserved this allegory for us in older mythical tradition as the three daughters of Irtha. The analogy of the three roots of the World Tree in the well, where the three maidens stand, is closely connected here with the Yule myth, the holiest festival of the Nordic cult year, marking the light and life turning point when graves open, ancestral spirits rise,

and the housemother places the ritual breads adorned with symbols of the yearly cycle—and the swaddled child—on the Yule table.

That it concerns the Yule myth is also evident from the ancient Indian tradition of the winter solstice festival of the three Ekās t akā (As t akā), as clearly shown in that passage of the Anuvāka of the Taittiriya Samhitā whose Arctic-Nordic origin Bal Gangādhara Tilak has already demonstrated ("Aufgang," p. 97):

(3) "The three maidens have come on the path of R ta (= year, rotation, divine cosmic order); the three fires (gharmas), with light, have followed. One (of the maidens) protects posterity, one the procreative power, and one the ordinance of the pious.

(4) The 30 sisters (= the 30-day Arctic twilight), carrying the same banner, move forward to the appointed place. They, the wise ones, create the seasons. Glowing, knowledgeable (of their path), they go around (i.e., on the celestial horizon, the circle of sight) with songs.

(5) The Ekās ht akā, glowing with sacred fervor, bear a child for the great Indra. Through him, the gods have defeated their enemies; through his power, he has become the conqueror of the Asuras (= spirits of darkness)."

The names of our three Nordic Norns at the "root" of the World Ash, the "Measure Tree"—Urđr, Verđandi, Skuld—clearly reveal the connection with the myth of the yearly cycle. As Grimm (D. M.4, 335) has emphasized, the first two names are derived from our verb "werden" (to become, to be) in its various forms: altnordisch verđa, varđ, urđom. Thus, Urd is the "Became" and stands at the SW point of the , the sunset position of the winter solstice; it is the end of the old year, the direction of the annual cycle of the Savior. Verđandi is the "Becoming": she stands at the transitional point of the old annual division, in the south, where the turns, and the divine son is also depicted with one arm raised and one lowered, similar to Krodo. Skuld is the past participle of skulu, the word used to circumlocute the lacking inflections of the future tense. Therefore, she stands at the SE point of the , the sunrise position at the winter solstice, where the begins. Without knowing the actual and final connection explained here, Grimm already correctly inferred: "It is very fittingly the

Became, the Becoming, and the Shall-Become or Past, Present, and Future, each of the three Fates indicated in one of these directions."

That it is a common Germanic tradition has also been demonstrated by Grimm (D. M.4, 336 to 339). He also pointed to the complementary depiction at the beginning of the younger Lay of Helgi, the Hunding-slayer (Helgakvida Hundingsbana I):

In ancient times, when eagles screamed,  
Holy waters flowed from the mountains of heaven,  
there, Helgi, the high-minded,  
fathered Borghild in Bralund.  
It was night in the fortress; Norns arrived,  
who determined the age of the noble.  
They gave the king to become the boldest,  
to seem the noblest of all princes.  
Sharply they tied the threads of fate  
for the castle-breaker in Bralund.  
A golden web they spun,  
fixing it in the midst of the moon-hall.  
West and east they concealed the ends,  
in the middle lay the king's land.  
Neri's sister threw a thread northward:  
she called it the eternal bond.

In this context, the hero born here in ancient times, where "Ur" turned into "Ar" (H. U. p. 421), who, like Elias-Loherangrin, frees the distressed princess (Winter Solstice Myth) and wins, is assigned the by the three Norns. It is the upper or summer and vital part of the year when the Savior of the celestial realm is the king. The eternal-holding thread in the north is the one attached to the Pole Star, the "World Nail" (Old Norse veraldarnagli), as the axis of the universe and the year (see "Aufgang," pp. 66-67). The Edda tradition clearly shows the ancient mythical core of the annual myth: the godson and savior reborn from the yew now receives the .

In this context, let's consider the monuments from the Cretan-Mycenaean cultural circle of the "distant Krekalande" from

the period around 2000–1400 BC. Here too, we can observe the same progression: the three priestesses of the Minoan era have become the "Muses" and daughters of Zeus in Cretan folklore a thousand years later, similar to the Norns transforming into Valkyries from the Aesir lineage and daughters of Odin in the later stage.

Just as the Edda tradition still attributes rune-carving, i.e., writing, to them, the later Cretan tradition also knows that the ancient indigenous linear script – as we now know from the excavations of the Minoan palace culture of Knossos by Evans – was invented by their "Muses" (Diodorus V, 74). In contrast to the complete obscurity of the Nordic tradition in Hellas, the Cretans still explained that the Phoenicians "did not invent writing first but only changed its form, and because most people used their letters, they were thus called Phoenician." Regarding the question of the affiliation of the Cretan-Minoan and Mycenaean linear script (Orchomenos vessel) with the Neolithic primordial script of the North, see H. U., pp. 244ff. and 502f.

In my work H. U. (pp. 143, 153, 174, 284, 304, 509), foreshadowing my book on Palestine and my "Mother Earth and her Priestess," I briefly discussed the migration of the clan tomb and ancestral altar from the great Stone Grave period of the North through the Mediterranean region to Amuru-Palestine, to Galilee and the Sea of Galilee. These are the "people of the West," the Amuru (Amorites), who arrived through North Africa, Arabia Petraea, to Syria and gave their name to Canaan, until the Pulasata, the youngest and last Northern wave, arrived. They brought with them that primordial dolmen (Celtic = "table-stone," "high stone"), consisting of two standing supporting stones and a capstone, the clan tomb and ancestral altar, as depicted on the Cretan-Mycenaean seal images as an altar.

A peculiarity of the Cretan-Mycenaean dolmen ancestral altar is not only the cult column or stele standing in it but also the horn attachment made of clay placed on it for specific cult purposes and at certain times, similar to what is still found today in the capstone of dolmens at the Sea of Galilee, in the Golan. I first made



the relevant monument material accessible to the public in the exhibition "The Savior" in the context of the history of the "Passio Domini."

Even today, this horn attachment can be seen as a symbolic carving in the dolmens and passage graves of Morbihan, Brittany (H. U., p. 408, Fig. 75), in the land where Brigitta and her two sisters were revered, and the eternal fire burned. And even in the older Germanic Iron Age, clay plates with this horn attachment and the engraved "Ur" rune appear in Silesian graves.

The horn attachment is a symbol of the winter solstice, an emblem of the passage of the Savior and God's son through the "Ur," the winter solstice "snake," through the grave and mother's house (see H. U., Chapter 13 and 33). The Savior and God's son appear as the reborn, resurrected, "horned" with the horns of his winter solstice Sun House (= constellation) animal, elk (deer), bull, ram: depending on the various ages of the zodiacal image, we see the symbol change. From the symbol of the winter solstice, it becomes, proto-North Atlantic, the symbol of the new divine power. It appears accordingly in funerary cults as a grave symbol. A second connection was with the horns of the new moon: also in Old Norse custom of the annual sun-circle year, the winter solstice was later associated with the new moon, and the horns of the new moon sickle were equated with the bull's horns.

Now let's look at the four Cretan-Mycenaean seal images that were integrated into the history of the "Passio Domini" in the exhibition "The Savior" in the context of the history of religions:

Fig. 132. The three priestesses, the middle one in -arm postures with lowered arms; the right one mournfully lowers her head, taking the ritual tree (annual, life tree) down from the dolmen altar; the left one has her head sleeping, mourning, laid on her arms. ( : Pre-winter solstice, descent of the Godson and Savior into the underworld, into the "shining puddle," into the mother's water of the womb of Mother Earth.)

Fig. 133. The three priestesses in front of the dolmen altar in the waters (!), on which the horn attachment is placed. The left, rear one, holds both arms lowered (= 1); the middle one holds one arm lowered and one raised (= Verdandi); the right, front one, is about to raise both arms (Skuld). Winter solstice.

Fig. 134. The priestess stands with raised arms ( or ) in front of the dolmen altar, on which the tree stands green again. In front of the grave house hovers the figure of the reborn, resurrected Godson.

Abb. 135 teaches who this Godson is, in which sign he has risen:

Three priestesses in front of a fourth sitting under the ritual tree, holding three poppy heads in her hand and seemingly touching the double axe, the "labrys," the symbol of the Cretan Mother Earth. Above: Sun and crescent moon surrounded by a water stream (Sun and New Moon in the waters = Yule); next to it, the resurrected Godson in the Odil rune, the Yule rune of the Proto-Nordic calendar.

For this ancient Neolithic symbolic connection of the winter solstice cult symbolism, see H. U., Plates 215 and 218.

For the "labrys," the 24th, last, or winter solstice rune in the long runic sequence (Anglo-Saxon *dæg* »day«), which, with the 23rd, the , rune, forms the calendar signs for the Yule month, see H. U., Chapter 8 and 24. Also in Cretan-Mycenaean cult symbolism, the "labrys" appears in a solid symbolic connection with the younger Odil rune in open writing (H. U., Plates 256–257).

Another peculiarity of the Cretan-Mycenaean dolmen altar is the two companion birds sitting on the horn ends, as seen on the "labrys" steles at the grave (Haga Triada). They also belong to the symbolism of the winter solstice and, according to Proto-Nordic belief, to the symbolism of the grave and death cult.

Fig. 136. Representation of a large altar made of gold leaf found in the 3rd and 4th shaft grave of Mycenae, showing the two birds on the horned top.

In tracing the rear trace of the "Train from the North," with which the three maidens arrived in Crete with the horned dolmen, Apulia now formed an enlightening stage again. The grave offerings of Apulia still show echoes of the geometric style, the Dipylon style of the ancient Hellenic burial vessels (like the one treated under Fig. 17), along with echoes of the cult symbolism of the megalithic tomb culture, around the middle of the last millennium BC.

Figs. 137–138 show two burial and cult vessels from Apulia (according to Mayer), burial lamps, candlesticks (?), which bear the horn attachment and also depict the priestess with long braids.

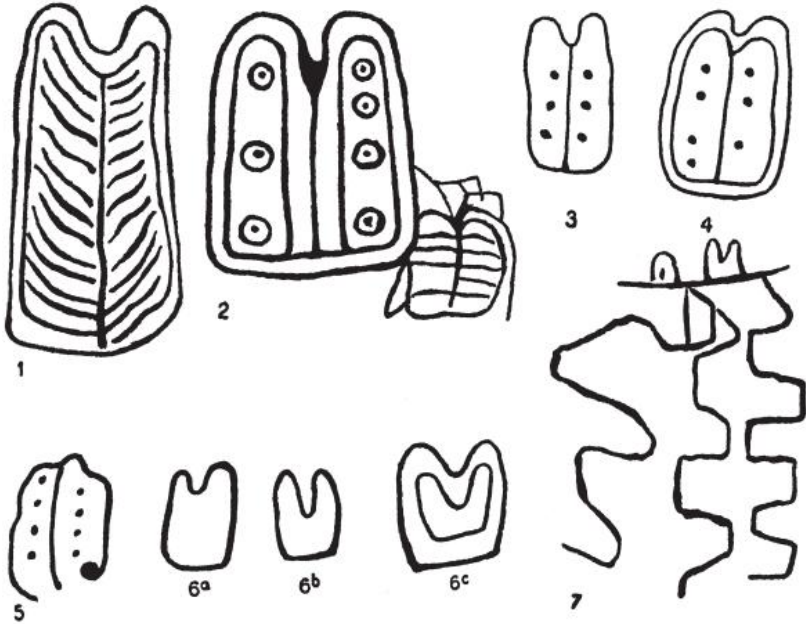
The vessel in Fig. 137 has a ring of swans around the rim at the top, the year sign in the middle of the belly, and at the bottom of the foot, the companion bird (swan) in the horn attachment with the tree of life and the tree of the year. The vessel in Fig. 138 also shows further representation of the horn attachment at the foot. See additional Figs. 227 to 229.

The Yule horn, blown at the horn attachment, and the tree of life in and on the horn attachment are also part of the Cretan-Mycenaean cult symbolism (H. U., Plate 168, No. 3). Likewise, we find the motif of the horn attachment with the tree of life, the snake, and the "Ur" sign in the walls of the dolmens, passage graves in Brittany, carved (dolmen of Lizo, passage grave of Pierres Plates) in connection with the symbol of the mother's breast and the winter solstice sign of the "two mountains" (see p. 208 and H. U., p. 408, Fig. 73).

For comparison, let's consider the popular Yule or year symbolism of the North Sea Germans from the 17th to the 18th centuries. Rudbeck, as a St. Nicholas symbol, thus as an ancient Nordic year or Yule symbol, gives the bird in the horn (see Fig. 2 under 6. XII.) with the -year sign, bull's head, etc.

And in Frisian St. Nicholas cake forms from the 18th century (Fig. 139), the "wise woman," the Berchta-Holda, appears in the cart

(Tacitus' Nerthus), her arms pressed into her sides in a "year" position, in the horn attachment and with the year, world, and tree of life. For the runic staff calendar, see H. U., p. 442.



Der Lebensbaum im Hornaufsatz und den beiden Mutterbergen (♩) in den Megalithgräbern von Morbihan, Bretagne (jüng. Steinzeit)

Let's now return to the prehistoric documents. In the rock carvings of southwestern Sweden, Bohuslän (Hvitlike, Soldattorp), the horn attachment with the sun in it appears (H. U., Plate 328, No. 12), just like in Apulia (Fig. 137). Similarly, as in Crete, we find the two escort birds depicted on the horn tips (Fig. 140, rock carving at Rickeby). While these rock carvings may still belong to the younger Stone Age, the representation on a plate from the well-known stone cist grave of Kivik (Fig. 141 a) dates back to the older Bronze Age (early 2nd millennium BC). We see the 8 + 1 priestesses at the altar with the horn attachment. Above: the churning of the "new fire" under the blowing of three lurs (see H. U., Chapter 16); below: four veiled or bound figures in front of a "ur"-shaped enclosure, similar to those used by the Guanches on the Canary Islands, the knightly descendants

of the blond Cro-Magnon people of the North, as a meeting and judgment place (tagoror).

Fig. 141 b. Another plate from the Kivik grave shows, among other things, the funeral ship and the two burial axes, with the edges facing each other, which will be discussed later.

That the "wise woman" once held her office at the megalithic grave and burial mound was also commonplace in the region of the North Dutch, proto-Frisian megalithic graves in the 17th century.

Pastor Johan Picardt, in his "Korte beschrijvinge van eenige vergetene en verborgene Antiquiteiten der Provintien en Landen, gelegen tusschen de Noord-Zee, de Yssel, Emse en Lippe" (Amsterdam, Anno 1660, p. 46), reports on his surveys in Drenthe, in the area of the Hunebeds and burial mounds: "Among the small 'mountains' (hills) mentioned before, some are found to have collapsed and were previously hollow from the inside; and these are invariably the largest. Wherever one goes, one hears everyone speak as if with one voice that these hills were formerly the dwelling places of white women. And the memory of some of their works and deeds is still so fresh in the recollection of many gray heads as if they had happened recently."

Wherever these dwellings of the white women are found, the locals will unanimously explain them in general terms: "that in some of these large 'mountains' (hills), the white women used to reside; that they were often called by laboring and distressed women during day and night, and that they helped them even when all was desperate; that they prophesied to superstitious people, predicting their fortune and misfortune; that they knew how to indicate stolen, lost, and estranged goods, where they would be hidden; that the locals revered them (the white women) with great respect, as if they recognized something divine in them."

The name for the midwife in Dutch folklore, "vroedvrouw," meaning "wise woman," also traces back to that distant time of castle maidens, confirming the information provided by Picardt. Picardt then

had an illustration made of this tradition, portraying the priestess in the burial mound as an earth hut (Fig. 142). This representation is, of course, pure fantasy and nonsense. However, the tradition he collected and confirmed as consistent is an extremely valuable confirmation:

The white woman and helper in times of need once officiated at the kin grave, during burials, and weddings. Because the kin grave is the place of rebirth, where prayers are offered for the rebirth and reincarnation of the departed ancestors.

The sunken burial mound once contained a wooden burial chamber, as has been clearly established through the excavations of van Giffen and Müller Brauel.

As for the 8- or 8 + 1 number of priestesses mentioned in the Kivik grave (the number varies), it refers to the 8 + 1 points or the division of the year and cult places, just as the equivalent 7- or 6 + 1 number relates to the or . The number 9 is also documented in the Edda. According to Hyndl. 37–40, Gylfag. 27, Heimdall, like Agni in the ancient Indian tradition (Rigveda), is the white god (hvíti áss, hvítastr ása) born of 9 sisters, virgins, at the "edge of the Earth" (= South), where the sea and the earth's power nourished him and the blood of the yule boar. The same is reported about Agni, who is born of 7 sisters in the waters, in the "House of Power," and is also called the "Child of the Waters." Here too, the monuments of Gaul, despite the Celtic overlay, show the same ancient tradition.

Fig. 143. Stone in the Musée de Picardie, Amiens. Location unknown. We see 6 + 1 priestesses, with the middle one (the people's and honor mother) depicted seated. They hold the vessel of life water in their hands. The necklace is still recognizable on the third from the left.

Fig. 144 a-b. "Pierre aux Dames" or "Pierre des Demoiselles" (= "Maidenstone"), found on the burial mound of Troinex-sous-Salève near Geneva. a) Overall view of the stone; b) the four priestesses with the vessels of life water.

We now move on to another motif: the vessel of life water. Even in our fairy tales, which represent a much more ancient source in religious history than the Edda, the three white and wise women, the helpers in times of need, the fairies, etc., have faithfully preserved the water baptism they gave to the newborn child. Water baptism is an ancient Indo-European ritual. As I will show further in my "Mother Earth and Her Priestess" based on sources, the ritual drink and the bread offering, at the two highest festivals of the year, the Yule or Winter Solstice festival as the *Missa solemnis* and at the Summer Solstice as the *Missa brevis*, were presented by the priestess as communion, later—after the decay and suppression of the old religion and its bearers—by the house mother. The vessel of life water has also been part of the grave offerings since ancient times.

For this was the great cosmic mystery, that the Savior and Son of God, like a human being, enters the mother's water of the womb during the Yule of his year and life and is reborn from it. The Gallo-Roman monuments, therefore, show us the resonance of the old cult ritual in the symbolic cultural tradition, despite the Celtic, East-Mannish overlay, in which the Druids had seized the practice of the cult. As examples, here are some illustrations:

Fig. 145. Tombstone with "Ur" hole: the white woman with a wide necklace; in her left hand, the consecration cup, in her right, the bread (Mus. Metz, Espérandieu 4864), at the bottom edge, the inscription: "D(iis) M(anibus) monumentum Ariolae."

Fig. 146. Tombstone, Mus. Epinal (Espérandieu no. 4863). Clumsy representation of the white woman, with a vessel of life water in her left hand and bread in her right. On the right side of the stone, the *ascia*, the symbol of the splitting of the year and the grave.

Fig. 147. Fragment of a tombstone from Til-Châtel, Mus. Dijon (Espérandieu No. 3604). The priestess with lowered arms (cf. Fig. 132), on the left and right, the 6-spoke wheel of *Wralda*; below her, the inscription: "D(iis) M(anibus) Vimpur(i)lla." Below, the *ascia* and a hole for life water offerings (*libation?*).

That the Matres carried the axe or that the axe was presented to them as a symbol is confirmed by the discovery of two bronze axes dedicated to Matribus, Matronis, along with four others dedicated to Jupiter, Mercury, Neptune, and Minerva, found in the remains of a Roman temple in Allmendingen, Upper Germania (CIL XIII, 5158). The Roman deity equation would thus be translated back as follows: Jupiter = Wralda Allfather; Mercury = Odin, Wodan, Wodin, the calendar name for Allfather in the od-month = Yule month, where his breath is the soul guide, like Hermes-Mercury with the Caduceus staff; Neptune = the god in the waters, with the "Trident," the hypostasis of the Son of God in the Yule month.

The Neolithic and Bronze Age monuments of Gaul, predating the Celtic era, further assure us of the connection to the Megalithic grave period.

Fig. 148. Antechamber, entrance to the burial grotto, called "du Courjeonnet," Dep. de la Marne. On the left, bas-relief, figure of the White Woman, in stylized simplicity: only the nose and the necklace, with the large gold or amber bead in the middle, are indicated. Below, a carved stone axe.

Fig. 149. Similar representation of the white woman (Mother Earth) in the burial grotto of Razet near Coizard, Marne, also from the later Stone Age, Stone-Copper Age, older Bronze Age. Only the nose and the bonnet, like the necklace with a yellow-dyed central bead, and the breasts are highlighted; the eyes are indicated by dots. The relief is also located to the left of the entrance to the burial chamber. On the left and right of the door opening leading to the burial chamber, two carved axes, with the cutting edge turned toward the entrance, are depicted; as well as in the chamber (cf. tombstone box of Kivik, Scania, Fig. 141 b).

Fig. 150. Stone grave stele from Collorgues, Dep. du Gard (later Stone Age). The burial chamber, constructed with dry stone masonry and an overhanging false vault, is located in the mound heaped above it. It is only possible to access it on the knees through a



narrow passage approximately 65 cm high. The vault was closed at the top with a large slab; on this slab, there was a second stone slab, and on top of that, the sculpture. The whole structure was covered with the mound. The chamber contained skeleton burials and four beautiful flint tools. The execution of the carved stele is very rudimentary, a simple peasant's work: the breasts, meant to be held or offered by the hands (cf. H. U., Chapter 25, Mother Earth, the Nurturer of All), are located just below the face, within the necklace. Below the hands is the ritual axe. The head is pointed, representing a bonnet.

In the aforementioned chapter of H. U., I discussed the connection between the White Woman, the priestess, and Mother Earth: it involves the motif of the Nurturer of All (alma mater), as also transmitted to us in the Ura Linda Chronicle as *alfêdstre* (p. 117).

Fig. 151. A small bronze figurine found in Fangel, Odense district, Denmark (later Bronze Age, early last millennium BCE), shows us the same ritual posture of "*alfêdstre*," along with the necklace, as seen in the later Stone Age.

Fig. 152. A Baltic amber pendant from Schwarzort, Curonian Spit, East Prussia (later Stone Age), provides us with the same, even more geometrically stylized representation: the hands and the necklace are only indicated in dotted lines.

And it is these Neolithic Baltic amber pendants from Schwarzort from the 4th millennium BCE that offer us the oldest documentation of the tradition of "People's Mothers" stones in Gaul and the Lower Rhine, indicating that the "White Woman" bestowed upon the children of humans the life of God (or ).

Fig. 153 shows on the front side (1a) the same linearly stylized representation of the White Woman-Irtha as in Fig. 152. The back side (1b) bears the [Odal] odil "Life of God" rune. The other pendant shows on the front (2a) the X and on the back (2b) the [life rune] "Human" rune. The [X shaped] rune is preserved in the Old English rune row with the sound value "g" (gear and "year") and

appears in the Nordic votive coins (bracteates) of the Migration Period as an abbreviation for gibu "sheaf," especially in the formula t G ti gibu "God's gift."

The [X shaped rune] "year sheaf" of the White Woman is the [Odal rune] odil, odal "Life of God," and the (life rune) "Human," derived from the sacred God's earth, the odal, the God's legacy (p. 171, cf. Fig. 74).

Over the millennia, the Nordic woman and housemother have preserved this metaphor and the assurance of salvation from the distant ancestors of ancient times through their Yule-shaped bread:

Fig. 154. "Julbröd" from Västra Torsås, Sweden. a) "Here" or "Gosse" (Boy) in life rune form; b) "Jungfru" in the form of the White Maiden, presenting the [Life rune].

Therefore, the White Woman, like Irtha-Alfêdstre, wears the life rune (three branches, three rods, three feathers, etc.) as a symbol (cf. Fig. 22 with the casting mold from Sitia, Crete, where she appears with her arms in the shape of the life rune, the life rune on her head).

To illustrate how ancient and North Atlantic this tradition is, consider a Mother Earth figurine from Mexico in the Museum of Ethnology in Leiden (cf. Fig. 274, No. 1, in "Mutter Erde und ihre Priesterin"): it depicts Tonan or Tonantzin "our mother," Teteo innan or Toci "our grandmother, ancestor," Ilamatecutli "the old mistress, the old goddess," just like Irtha-Alfêdstre as "alma mater": hands under the breasts offering "life water," a necklace, the 3 branches as z on the hood. On the hood's edge and below on her body, there are 6 sun circles each (!).

Now, let's explore the other side of the Atlantic Ocean, where the Ura-Linda Chronicle tells of the sinking of "Atlantis" as the last remnant of the former "Atlantis" or "Atland" in 2193 BC. This region, described by Diodorus (III, 56-61), is where the "Atlanteans" settled, demonstrating great piety towards gods and kindness to strangers. They claim that the gods were born among them, indicating the origin

of religion. The Atlanteans are renowned for their wisdom, particularly their king Uranus, who observed the stars carefully and predicted celestial events. They taught people to observe the year based on the sun's movement, the months by the moon, and the different seasons.

These Atlanteans, depicted as the bearers of the Megalithic culture, are found in the Iberian Peninsula and Northwest Africa as Libyans, the predynastic people of Upper Egypt, and the Amuri Amuru of Canaan (see Section IV, Rise of Humanity).

Examining the cultural and symbolic heritage of this region, where the ancient Tartessos was located (p. 169), here is a sample:

Fig. 155. Iberian coin from Lascut (Liscula, Lascula?): the three-tier motif of Mother Earth, with 3 ears of corn arranged in a Algizpattern, which also frequently appears in ancient Frisian coats of arms.

The artifacts and inscriptions mentioned refer to depictions of Mother Earth (Irtha) and cultural symbols found in various archaeological contexts, such as Numidian coins from Icosium, a Matron stone from Zatzhausen, and the Palladion cult image from Troy, representing Pallas Athene. These archaeological findings illustrate the continuity of megalithic cultural traditions and symbolic representations across different regions and time periods.

Such a "Palladion" is said to have stood in the sanctuary of the Vestal Virgins in Rome (cf. p. 194). Regarding the July myth, the birth of Athena, the goddess of wisdom, from the splitting of the head of the sky god, see H. U., p. 97–98 and Plate 266, No. 3).

And Pallas Athena is also said to have a tradition of Libyan North African origin. We find ourselves in the realm of the Amazonian saga of antiquity: the peoples ruled by women once extended their power to Hellas. In the tradition of the Amazons, there is likely a distorted memory of the valiant Nordic "white women," known as hari maguada among the fair-skinned Guanches of the

Canary Islands, who performed the water baptism for newborns and bestowed names upon them.

The same applies to the Libyan-Numidian region as it does to Gaul: through the later, brief Punic influence on the North Coast, the ancient and elevated cultic tradition of the Megalithic culture resurfaces. The subsequent Roman era, whether pre-Christian or Christian, was unable to erase or absorb it. The Punic and Punic-Roman funerary steles depict Mother Earth, Tanit, whose name in Berber also means "well" or "spring," in the Algiz-arm position.

Fig. 159. Funerary stele from Tubernuc: Mother Earth Tanit in the Algiz-arm position, beneath her the odil rune with the year symbol at the ends and the tree of life.

Fig. 160. Funerary stele from Sidi Mecid: Mother Earth Tanit in the Algiz-arm position under the "Ur," with the sun within it; beneath her, the younger odil rune; to her right, the "caduceus" or staff, i.e., - and -staff, and to her left, the "hand of God" (= 5 days before Yule, the Epagomenen), see H. U., p. 544. Here too, the same consistent tradition: Mother Earth, in the waters, brings forth life as z, or , again, in the Odin or Mercury month = in July.

A beautiful cult object found in the necropolis of Bordj-Djedid, a box in a wooden container (Fig. 161), shows on the lid Tanit in the same arm position, with the 16-spoke wheel of the year on her lap, the 16 halfeykt of the ancient Nordic day or eyktamark division of the year, below her the "Heart of Mother Earth," and three additional wheels. The border ornament forms the letter S in a continuous, meander-like connection.

Similarly, the Heart of Mother Earth and the Year-God's symbol appear on ancient Swedish clay lamps, which were once considered "Holy Lamps" (see Fig. 221).

Also on the tombstone found in Carthage (Musée Lavigerie de Saint Louis, there), Fig. 162, she or her priestess, the white woman, appears similarly with the vessel of life water and a raised hand in

blessing, like the Matres or Matronae. This particular representation seamlessly connects again to the so-called "Iberian" cult monuments of the Pyrenean Peninsula, constituting a continuous tradition of megalithic burial sites.

An especially crucial point of reference in this area is provided by the votive statues made of limestone discovered on a hill along the road from Yecla to Montealegre, Albacete, Province of Murcia. This hill once housed an open-air sanctuary. As Cartailhac suggests, the "Cerro de los Santos" is likely the location of ancient Althaia, the capital of Baetica, conquered and destroyed by Hannibal in 220 BCE. We find ourselves in the region of the ancient Tartessier culture, which, according to ancient tradition, dates back to the later Stone Age and beyond (see p. 169). After these votive statues, locals fittingly named the hill the "Hill of the Saints," Cerro de los Santos. Among the valuable artifacts housed in the Madrid Museum, let us mention:

Here are translations for the provided text:

Abb. 163. The priestess with a hooded mantle, the chalice of life in her left hand, the right hand raised; a large necklace with a pendant (Madrid, No. 3505).

Abb. 164. Priestess with a hooded mantle, necklace, and the chalice of life in her hands.

Abb. 165. Priestess with a large, mitra-like hood, holding the chalice in her hands, above it the two year-snakes (p. 191); a large necklace (Madrid, No. 3507). The inscription is a modern forgery.

In all three statuettes, the Nordic racial type is still clearly recognizable. The following statuettes are significant for the North Atlantic, cosmic basis of cult symbolism:

Abb. 166. (Madrid, No. 3501). Priestess with a hooded mantle, holding a flaming chalice, above which the "Drutenfuß"

hangs on the necklace: left crescent moon, right radiant sun. On her garment, the winter solstice snake, the sun, and the Algiz-branch.

For the ancient symbolism presented here, snake and sun, also found in the Neolithic rock drawings, winter solstice cult caves of Spain, see H. U., Main Piece 13, especially Plate 114-115.

For the "Drutenfuß," the pentagram, Middle High German "trutenvuoz," also of Urnordic-North Atlantic origin, see H. U., Main Piece 6. Old Norse "þrud-" (in compounds) means "power, might," Old English "þryð." Thrudheim "House of Power" is the winter solstice divine house, the "sacred land, close to the Aesir and Elves," where Thor, the son of Allfather and Earth, dwells, the house in the waters, where Agni, the Bringer of Salvation and God's Son in Vedic tradition, is reborn. Thrudr is also Ran, the Mother Sea, the goddess of the sea, the goddess of death. And thrudr (þrudr) was the term for "divine being, virgin, Valkyrie," the legendary castle maiden in the Wodanistic Edda era. Her name, Thrude, then in Christianization, in Late Middle High German "trute," became a contemptuous term, "witch, sorceress, hag."

Abb. 167. (Madrid, No. 3502). Priestess with a hooded mantle and necklace, similar to the previous depiction, sun and moon (?) on the chest, the flaming chalice in her hands, from which the ram emerges. Below on her garment, the winter solstice dragon, the "Wurm" (cf. H. U., Main Piece 8 and 13).

Abb. 168. (Madrid, No. 7620). Priestess with a pointed hooded mantle and necklace, on which the ram hangs above the chalice in her hands.

Abb. 169. Priestess in a hooded mantle, the bull's head as an astral symbol on the chest, holding the chalice (?) in her hands.

Regarding the North Atlantic winter solstice ecliptic symbol, Taurus and Aries era, see my study in "Aufgang," which I will extensively discuss for the first time based on the monument material in a special continuation of H. U.: "The Atlantic Constellation Eras."

Abb. 170. (Madrid, No. 3508). Priestess with a hooded mantle, necklace, the vessel of life in her right hand, in her left a bread (?) covered with -inscription.

Here we have the full communion: chalice and bread as the corpus domini. The same representation is transmitted to us for Sardinia from the culture of those Nordic defensive towers of the Bronze Age, which we will discuss in connection with the residential tower of the people's mothers and castle maidens of the Ura-Linda-Chronicle.

Abb. 171–172. Lead figurines, Sardinia (Bronze Age): the priestess, offering bread and a bowl, the right hand raised in blessing. The bread in Fig. 171 also shows the "Jul" of Wralda. In the bowl (Fig. 172) fruits (?), like the Matres or Matronae.

In this context, it must be explicitly pointed out that the contemporaneous divine idols of Sardinia, Bronze Age lead figurines, similarly confirm the connection to Polsata-Hyperborea Land, the Nordic homeland of the Light God with the Swan.

Abb. 172a. The God with the swan hood and the raised right hand.

Abb. 172b. The same, with the swan hood and his "Human Rune."

Abb. 172c. The same, with the escort swan on the head, in Algiz-position, with three faces, the second and third on the body and lap, as a symbol of the 3 ættir of his annual cycle. He is pierced by the z "Human" Rune, as an indication of his Passion period in the 3rd ætt, where he became "Human," must die; therefore, the stroke is also placed in the lower part of the 3rd face, which is otherwise indicated in Nordic cult symbolism with the t-Rune, his own rune in the 3rd or winter ætt, as a "spear" (Latin runa).

Like the priestesses of Cerro de los Santos, the Sardinian priestess wears the mantle as a cloak, its end thrown over the head, the suffibulum of the Vestal, or the tall pointed hood in addition. Presumably, we are dealing with an ancient ritual costume, the white hooded mantle, which, according to Old Irish tradition, the bantúath, the "People's Mothers," are said to have worn. According to this tradition, the "wise woman" also appears as the white woman in the entire area of the megalithic culture, the hvíta quína of Nordic folk tradition, the "dame blanche," etc.

The attire is particularly clear in the case of the priestess of Cerro de los Santos (Fig. 173 = Madrid, No. 7622). She wears the hooded mantle with the pointed hood, forming three folds on the chest. Compare this with Fig. 174, priestess, Iberian bronze, found in Linares, Jaèn: hooded mantle, necklace, and arm posture (see Fig. 132), and a similar bronze figure from Despeñaperros (Jaèn) (Fig. 175).

That it is an ancient Neolithic ritual costume is evident from the French burial stelae (see Fig. 149–150). The burial stele from Saint-Sernin in Aveyron (Fig. 176) shows the same pointedness of the stone, probably indicating the hooded mantle, whose folds are recognizable from the sides of the figure. The hood apparently has 6 folds under the chin (see Fig. 173). The chest is left open. A belt, with its two fringed ends hanging in front, holds the mantle around the waist.

Compare this with Fig. 177, Cretan priestess, clay figure, found in Petsofa (Mus. Kandia), with a pointed hood, mantle garment with an open chest, and a belt with hanging loop ends.

The open chest is, in general, the ritual attire of the Cretan-Mycenaean priestess of "Irtha-Alfêdstre," the All-Nourisher.

The cryptic burial and cult vessels demonstrate how closely the "distant Krekalande" are connected to the western motherland, the Hyperborean island Polsata-Forsites Land. The Old Cypriot runic script is directly related to the Proto-Nordic runic script, like the



Cretan-Mycenaean Linear script and the Iberian script. Here too, the "wise" and "white woman" may have been the bearer:

Fig. 178. Cypriot cult vessel from the necropolis of Marion-Arsinoë (6th century B.C.): the priestess in a pointed hooded mantle with the bull's head (see Fig. 169).

Fig. 179. Similarly (5th century B.C.): priestess in a pointed hooded mantle, holding a fruit (bread?) in the raised left hand; right hand missing.

Fig. 180. Similarly (Necropolis II, No. 214). Part of the upper rim, rolled up. At the top of the vessel neck, a priestess with a water jug. Around this neck, at the edge of the vessel, 6 swans (!) stride = . Note the two white and two black trees and the -symbol (no longer understood); not visible further in this reproduction 6 . A similar vessel from Necropolis II, No. 118 also shows the priestess with a water jug, the 6 swans in a circle, the two dark trees, and a light one. On the burial vessel II, No. 84, the black tree has 6 branches and z as a crown, to the left and right of the tree; 6 swans stride in a circle, with the z between them. Commentary unnecessary. Hail to Polsata-Forsites-Hyperborean Land forever! The high age of this ritual costume borrowed from the culture of Ultima Thule should only be mentioned here.

Fig. 181. "Stone Little Mother" (Kámennaja baba), wooden Mother Earth stelae, later also Christianized into Mother of God stelae, in an Iron Age burial mound (Kurgan) near Ruteinikow, Bachmut District, Governorate of Yekaterinoslaw. Necklace and open chest still recognizable.

Fig. 182. "Stone Little Mother," baba, from Sagaisk, Askys (Altai-Ural Bronze Age): pointed hooded mantle with an open chest.

Fig. 183. "Baba" stela from Perm (Iron Age): the "Mother" wears the pointed hooded mantle and holds the child in her lap.

Fig. 184. "Baba" stela from Biisk, Tscharysch, with a bare chest and a vessel of life in her hands.

The fact that the "Finda" peoples once had connections to the teachings of Wralda and his bearers and guardians, the Nordic "People's Mothers," is proven not only by the Lappo-"Finnish" Waralden Olmay (p. 146) but also by the monuments of "Mother Earth" – and the "white woman" in the hooded mantle, the life-giving and life-bestowing.

The strength of the ancient religion in Gaul, despite Celtic Druid rule, is evident in the finds from the ruins of a Gallic temple at Canevedo near Este, Prov. Padova (Fig. 185 a–b). They depict the "Mother" in the hooded mantle and with a vessel of life, offering the (filled) bowl.

In Gaul, we find the priestess, the "white woman," the "Mother," individually with the vessel of life and the fruit in her hands, just like the Cyprian priestess: Fig. 186, stela found at Col de Ceysat, Puy-de-Dôme.

Or, as she did three thousand or more years ago (Fig. 148 and 150), she holds the stone hammer (= ax, hatchet) in her hand: Fig. 187, stela found at Nolay, Côte d'Or (Mus. de St. Germain, No. 20687).

In addition to the vessel of life, on Gallo-Roman stelae, she also carries the ritual bread, the correct Swedish Yule bread, shaped as a wheel or turning wheel, and appears further with a cornucopia in Roman attire. Figs. 188–189, the two lost stelae from Châlons (Espérandieu No. 2146, 2142).

In this context, it is now to be remembered that the Gallo-Roman monuments represent the sky god with the vessel of life (olla), the wheel or cross, and the stone hammer, as the thunderer.

Fig. 190. The sky god with the -year wheel, the thunder and lightning wedge, and 9 (= 8 + 1) -symbols (cf. p. 161) on the ring.

Bronze figure found in Châtelet near Saint Dizier. Musée de Saint Germain-en-Laye, Paris.

Fig. 191. The sky god with the yearly wheel, found in Landouzy-la-Ville (Aisne). Inscription: I OM ET N<sup>—</sup>. AUG = I(ovi) o(ptimo) m(aximo) et n(umini) Aug(usti). Musée de Saint Germain-en-Laye, Paris.

Fig. 192–193. The same, with the cross symbol on the garment and offering the vessel of life (olla) in hand (Musée de Saint-Germain-en-Laye).

Fig. 194. The same, holding a long-handled hammer in the left hand (there), found in Prémaux (Côte-d’Or). Multiple instances of and on the garment, on the chest the runes and , and likewise on the belt to the left and right, the open rune.

A similar statue found in Vienne (Isère), representing him as Hercules, shows the upper part of the 8-spoked wheel behind his head.

Fig. 194a (left): the god with the in the right hand on the shoulder.

Fig. 194a (right): The same, next to him the young god in Algiz-pose. Both pieces found in the department of l’Allier.

Fig. 194b. Side of an altar stela found in Theley near Tholey, Ottweiler District, Trier. The god with the in the right hand, in the left hand an object no longer present, at his feet the escorting bird. On the other three sides, representations of Hygieia, Minerva, and Hercules.

Fig. 194c. Representation of Ixion in the wheel, according to a drawing in the Codex Pighianus, sarcophagus symbol. The god is still associated with the fiery wheel in the completely darkened Roman tradition, with which he rolls across the sky and the underworld. The god, whose name Ixion is cognate with our Germanic word "axis," appears as the Tyr rune and cross, and the wheel as the connection of sun wheel and life rune.

That this 6- or 8-spoked wheel is the symbol of the supreme deity, the world and sky god, and simultaneously the Yule wheel of Mother Earth, from whose womb the Bringer of Salvation and Son of God is reborn at Yuletide, at the turning point, is proven by the Gallo-Roman consecration altars dedicated to "Iovi optimo maximo et Terrae Matri":

Fig. 195. Stele found in the forest of Saint-Quirin, Meurthe (Musée Zabern): the -year wheel (Old Norse dagsmark, eyktamark) and its subdivision into 16 halfeykt.

Fig. 190. Altar (Musée Nîmes): the -wheel, below the symbol of the World and Year Tree.

Fig. 191. Altar fragment found near Lausargnes (Musée Saint-Eloi, Montpellier): the -wheel between two , later made into the "lightning symbol" of the sky god. Blurred inscription: I(ovi) o(ptimo) m(aximo).

Fig. 192. Altar found in Cologne, on former Roman temple grounds (Musée Bonn): the and inscription J(ovi) O(ptimo) M(aximo).

From all these monuments, it is evident that the Celtic Druidic cult hierarchy only drew from the legacy of a much higher prehistoric era, the religion of the Megalithic culture period and its continuity up to the Celtic superimposition. The cult order of the "Volksmütter" and their Burgmaidens, the "white women," was displaced by the Druids, an Eastern-male-dominated institution, and the clear, elevated folk religion was occulted and superstitiously reinterpreted. In terms of the monument findings and the consistent testimony of ancient writers regarding the cruel Celtic sacrificial ritual, there is no mention of creating their own values.

All the details revealed by the prehistoric monuments, however, can be found in the Germanic, German folk tradition, in the rich treasury of our folklore. They survived in the best part of our national life: the mother and child paradise. This is a much richer,

older, and more reliable source for the pre-Nordic religion than the skaldic theology of the Edda period.

And one fundamental point must be established here: in our folklore, there is never any mention of the Wodan priest or temple god of the Viking Age. Only the "wise" and "white woman," the "helper in need," the seer, is preserved in faithful memory here, as evidence of what the ancient Germanic religion was. Everything else, the creations of the era of decline and decay, were eradicated in the popular tradition.

The "White Woman," the "Radiant," Berchta, Perchta, Berta, Berche, etc., the Germanic "Brigitta," still carries the axe, and in certain parts of Carinthia, she is still referred to as Berchta-Baba. The saying "in die Baba gehen," meaning "going to sleep," still relates to the ancient winter solstice myth.

For "Baba," our "Babylone," etc., see H. U., Main Section 8, p. 220 ff. She, Berchta-Holda, Frau Harke, etc., who wanders during the Yule season, brings the turning point, death and life; thus, she also brings the child. This is evident in our German "Gebildbrote" (shaped bread) for "Weihenacht" (Yule), the Anglo-Saxon "modranæcht" meaning "Mother Night" (cf. Fig. 139).

Fig. 199 a–b. Wooden Yule cake mold (St. Nicholas–Christmas): Berchta-Holda, holding the swaddled child, with three sticks, twigs of the [life rune] "human" sign on her head (Musée Nordhausen).

Fig. 200. Yule cake mold (Musée Nordhausen): the "White Woman," Berchta, in a hooded cloak; under the garment at her feet, the trefoil(!).

And from here to the Frisian St. Nicholas or Yule cakes of the 18th century (Collection of Elseloo, Sneek):

Fig. 201. The "White Woman," arms in a "Yule" posture, on her garment (= at her feet) the vessel of life water with the turning wheel, and on her hood, the 3 twigs = the [life rune] "human" sign.

Fig. 202. a) From the vessel of life water, the 3 branches rise = the [life rune] "It is a Rose Sprung Up"; c) has the 3 branches alone on her lap, the -sign on her hood; b) carries the 5-spoked star of the "Drutenfuß" on the lap of her garment.

Fig. 203. At her feet, the vessel of life water with the Yule wheel of Wraldas, from which the 5 branches spring.

Thus, the memory of the "wise" and "white woman" continued as a sanctuary in the people's memory, as Pastor Picardt could ascertain during his travels in the Old Frisian region, as a unified tradition. Even in the Middle Ages, the white woman appears in the coat of arms of Upstalsboom, the association of the seven Frisian seelands, later the "Virgin" = "Mother of God," with the Asegas, the judges.

Thus, she remained preserved in the old heraldic emblems, as evidenced by the coat of arms of the Van Someren family from the 16th century (Fig. 204): it displayed the White Woman in the -arm posture and the 3 or 6 "Ilgen" (cf. Fig. 103).

Old Frisian medieval fragments of glazed stones (Leeuwarden Museum) depict this summer God's flower of the - Savior and Son of God, the Ilge with the sun (Fig. 205). And so, the representation of the "White Woman" is carried by the caryatid-like statue on the central post of the tower window of the so-called Kunigunde Chapel in Burgerroth, Lower Franconia (Fig. 206). The hands laid on the chest, under the breasts, hold the Ilge and the sun ring!

The canonization of Empress Kunigundis took place in the year 1200. The chapel belongs stylistically to the first half of the 13th century (after 1220), so-called late "Romanesque," and was a pilgrimage site in the Middle Ages, meaning it was built – as local

circumstances reveal – on the site of an ancient cult place. This approach aligns with the general guidelines of Pope Gregory I, known as "the Great," who instructed the Frisian Abbot Melittus, active in England, not to destroy pagan cult houses but to repurpose them for Christian use.

It was not Gregory's instructions given to the Anglo-Saxons but the unwavering loyalty of the people to their "White Women," whether long departed or still alive, that forced the Roman Church to repeatedly tactfully relent and employ the concept of "pia fraus" (pious deception). When the image of the "White Woman" and "Mother Earth" at the sacred cult tree (Old Norse ættaraskr "ancestral tree" or barnstokkr "child tree") was secretly reinstated by the peasants despite repeated removals and destruction by the servants of the Roman Church, the Church eventually transformed it into the "Holy Virgin," the Mother of God. A devout legend, applicable in all cases, asserted that the image of the Mother of God miraculously returned to this place, indicating that a chapel and pilgrimage site should be established there. In Gaul, reliefs depicting the Matres carrying a child were adopted by the Roman Church as Mother of God images (vierges noires) and still hold prominent places in Roman-Christian worship sites today, such as the "Très Saintes Maries" in the Camargue (Bouches-du-Rhône). Many chapels and churches dedicated to Our Lady are built at locations where an image of the maiden is said to have been "miraculously found." The Matres altar in Vaison was consecrated in this manner to the holy maiden as the "Good Mother."

It is the same Roman Church policy before and after Christianization, with the difference that the pre-Christian Roman Empire elevated the "White Women" of the ancient territory, once under the People's and Honor Mother from the Texel Island, directly to the "holy state" in order to ritually annex the subjugated peoples to the Empire and the state religion. The Roman, as a realpolitiker, clearly understood the cultural-political significance of this syncretism. Thus, he transformed the "People's Mothers" and "White Women" into Matres and Deae.

To conclude this partial investigation, I would like to mention, as Fig. 208, one of the beautiful Matronae stones from the Provincial Museum in Bonn, the Matrones Aufaniae, the "Abundant Givers" or "Mothers of the Ubii," as most "Matronae" bear a tribal or ethnic name where they once held sway and were revered. Even today, certain old lineages, such as the Hohenzollerns, have their "White Woman." The "Matres Aufaniae" are seated in a group of three, with fruit baskets on their laps; the outer two wear the stylishly stylized hood on their heads.

The "canonization" by Christian Rome took place only reluctantly, from place to place and occasion to occasion, when the people's attachment could not be swayed or broken by any church prohibitions, threats, disciplinary measures, slander, or lies.

The fact that the "White Woman" persisted long after the destruction of the old Ingaevonic cult association in Germanic regions and must have been independently maintained, passing down her legacy from generation to generation, is evidenced by the name "Hexe" (witch), Middle Low German hagetisse, hagetesse, Old High German hagazus(s)a, Old English hægtesse, hægtis, the one who resides in the "Hag" or "Forest" -tusjô (Old Gaulish dusius), Norwegian tysja "Elf," which is also called haugo-tysja for haugr "mound" or "grave mound," the "mound elf." This serves as confirmation of the folk tradition collected by Pastor Picardt in the Frisian-Saxon region (p. 209). Against "Hexe" and "Drude," the blessed ones, the woodland maidens, etc., who withdrew into the forests and mountains, held ancient traditions as an inheritance, and as healers (herbal women) continued their duty as helpers, giving baptism and names to children and making prophecies – against these "supernatural beings" clearly recognized by the Church as its most dangerous opponents, it waged an unrelenting war of annihilation in the Middle Ages with pyres, lies, and slander. However, stronger than the Roman-Church distortion of the "heathen" Germanic culture proved to be the people's loyalty, which had erected a monument in its heart to its bearers and guardians of a greater and higher past, a truth that modern historical source research could deliver through the



Ura-Linda-Chronicle. It now allows the bright light to shine, glorifying them.

But even in those monuments of Roman syncretism where the "3 Virgins" were elevated to the "holy state," we always have a hint through some symbol of historical details in the tradition. Such is the case with the Stone of the 3 Virgins in Worms Cathedral, which stands on the north wall of the southern nave above an altar (Fig. 207). The Gothic stone carving represents the 3 Virgins Einbede, Warbede, and Willibede, as the inscription above and below indicates. Catholic hagiography (Stadlers Heiligenlexikon) knows very little about the three. They are said to have been in the retinue of Saint Ursula among the 11,000 virgins, who originally were probably 11 "M" = "Martyrs" (better "Maids," "Maidens," "Mothers," "Matres") and not "Mille" = 1000, as Jung correctly surmises<sup>26</sup>. They are said to have stayed behind in Strasbourg to care for the ailing, later Saint Aurelia. There, they were said to have led a godly life in the service of the poor. The Stadlersche Heiligenlexikon does not mention any martyrdom. In Bavaria, Ainbeth, Barbeth, and Wilbeth are venerated as saints against the plague.

Paul Zauner reports on a veneration image of the three sisters in Leutstetten, District of Starnberg, that a three-part painting with the three crowned virgins St. Ainpet, Berbet, and Firpet was found in a niche on the south wall in 1643. These three virgins were highly revered until the 18th century, and women in childbirth dedicated small cradles made of wood, wax, and silver to them as votive offerings.

How strong must have been the love and veneration of the people that precisely in Worms, the three helpers were elevated to the status of saints, and this altar stone was placed in the 15th century? Because at this location, Bishop Burchard (died 1025) worked, who explicitly warns against their worship in his "Corrector" penance book (Corr. 151): *credidisti, quod quidam credere solent, ut illae, quae a vulgo parcae vocantur, ipsae vel sint vel possint hoc facere quod creduntur?* "Have you believed what some people are accustomed to believe, that those whom the common people call Fates either exist or

can do what they are believed to do?"<sup>27</sup> – Corr. 153: fecisti, ut quaedam mulieres in quibusdam temporibus facere solent, ut in domo tua mensum praeparares et tuos cibos et potum cum tribus cultellis supra mensam poneres, ut si venissent tres illae sorores, quas antiqua posteritas et antiqua stultitia parcas nominavit, ibi reficerentur, et tulisti divinae pietati potestatem suam et nomen suum, et diabolo tradidisti, ita dico, ut crederes illas, quos tu dicis esse sorores, tibi posse aut hic aut in futuro prodesse? "Have you, as some women are accustomed to do at certain times, set up a table at home with food and drink and knives, so that those three sisters, whom ancient posterity and ancient foolishness called Fates, might come and partake there? And have you taken away divine piety's power and name and given them to the devil, I say, so that you believe that those whom you call sisters can be of benefit to you either here or in the future?"

In Worms, however, "divine piety," the sacred loyalty to an older covenant with God, the World Spirit, prevailed. The "three sisters," elevated to the status of saints, entered the church. The struggle against the three "wise," "knowing women," the symbol of primal Nordic freedom, of primeval matriarchy in Roman perspective, continues to this day.

On the "Chapel Hill" near Gengenbach in the Baden Black Forest, formerly known as Eimbetenberg, Eimbete and her sisters were once revered. The current officially recognized saints of the location, Perpetua and Felicitas, are only later developments<sup>28</sup>. Similarly, the church in Adelhausen in the Breisgau, now officially dedicated to Saints Cyriacus and Perpetua, is still colloquially referred to as Sant Einbeten LütKirche<sup>29</sup>!

Erich Jung, who investigated these matters and traveled to Gengenbach to see the mountain chapel, initially could not find it: "Finally, it turned out that quite recently, about ten years ago (1912), an entirely new little church had taken the place of the old Eimbeten chapel, dedicated to Saints Peter and Anna. So, the place is now finally purified from foreign influences, as initially saints from another region and now two saints undoubtedly of Old Testament

descent have replaced the Nordic sisters. An old bell from 1751, dedicated to Embeta, still hangs there as the last echo of the old consecration."

The previous details of the Upper German tradition of the three "sisters" depict them as the helpers in need, the healers, the social welfare caregivers.

The Worms altar stone indeed forms the final and concluding piece to the comprehensive picture of the castle maiden from the Ura-Linda-Chronik, which has been seamlessly reconstructed here. The symbol given to the three sisters, the book, points to the knowledge of the Highest and Ultimate, the divine revelation that the proclaimers of Wralda's teachings once guarded.

It is the legacy of the "wise" and "white women" of ancient times, the sacred knowledge of the great law of God's life in all existence, the od-il, odal. Once, she was the guardian, the teacher of the "holy scripture," the runic script, as the sacral writing, the sequence of the calendar signs of God's year, the revelation of the world spirit of God in time and space. Not only she, the learned and appointed "wise woman," but also the housemother once understood the art of "rune-reading." Even Caesar (*Commentarii de Bello Gallico* I, 50) reports that among the Germanic people, usually the *matres familias* predicted through lots and divinations whether a battle would turn out well or not (*ut matres familias eorum satisibus et vaticinationibus declarent, utrum proelium committi ex usu esset, nec ne*). In the course of the decline of ancient Germanic culture and civilization, in which Tacitus' account (*Germania* 8) no longer mentions the white woman or housemother but rather the state priest (*sacerdos civitatis*) or "privatim, ipse pater familiae" "the housefather himself, privately" throwing the runes carved on the branches of the "fruit-bearing tree" onto a white cloth and "reading" their three (!).

The "3 branches," the divine oracle, have remained the "crown" of the "white woman" in the Yule and year cakes, which no Germanic prince, having inherited himself against Wralda's law in Eastern and Mediterranean fashion, could take from her. And even if the Gothic king Filimer (according to *Jornandes*, cap. 24) "certain magical women, called *Aliorunen* (*aliorunas*) in the old language of the Foroderns," into the desert, this is just one of the proofs of the tragic self-destruction of a Germanic world falling apart under the

Alberich curse of power and greed. Also, the almost Roman-Christian desecration of the memory of the "Aliorunen," claiming that they then joined the wild forest people and begot the cruel race of the Huns, can be traced back to the probably Wodanist-priestly originators of this "pious legend."

It is the same inner instability, the loss of their own worldview and civilization, which led the Brukteri and Batavi to surrender Veleda, the soul of the uprising and resistance against the Roman yoke, to Rome.

The Al-rune, as well as the mentioned Aurinia by Tacitus (p. 192), may have been called Albrinia = Albruna, carries the knowledge of God in her name. The "white woman" from the "Danelands," dominated by the "Magy" until the "evil time," the worsening of the climate, is also handed down to us through Roman historiography. Strabo reports on the migration of the Cimbri from the Jutlandic Chersonesus, who (according to information he unjustly doubted) were driven from their seats by a great flood. This great flood was the "cause of their wandering and marauding life." The Ura-Linda-Chronicle describes these emigrants as "wild Twiskländer" (intermediate landers) and explains their degeneration and estrangement from the old noble disposition. According to Strabo (VII, 2, 3), they were accompanied by barefoot, white-speaking priestesses with gray hair and white undergarments. These priestesses sacrificed war captives over a bronze kettle that held about twenty measures by cutting their throats. They spoke the truth by the blood flowing into the kettle. Others slit the prisoners' bellies and prophesied victory for their own from the entrails. During the battles, they beat on hides stretched over the wickerwork of their wagons, creating an immense noise.

As for whether this human sacrifice ritual represents "Finda" degeneration or Roman fear psychosis and horror stories that filled the Roman world until the victory of Marius, cannot be conclusively determined. According to Strabo (VII, 2,1), they sent such a consecrated kettle, considered sacred among the Cimbri, as a gift to Augustus, "when they sought friendship and forgiveness for their invasion of Italy." A Cimbrian (?) "consecration kettle" with a depiction of human sacrifice over a vessel (Fig. 265) has been preserved in the Gundestrup find, Aalborg district, Jutland. The silver

votive vessel, which will be discussed later (Fig. 264), clearly reveals an East-Celtic mixed culture, the influence of those "Findas" and "Golen," which the ancient Frisian Wralda worshippers vehemently denounce as degeneration and reject as the decay of the old pure religion.

On the other hand, further information about the "white women" of the Cimbri gains increased significance as evidence of their origin from "Fryasland," the ancient homeland of the People and Honor Mother and the Castle Maidens. According to Florus (*Bellorum omnium annorum DCC*, I, 38), who wrote a summary of Roman history under Emperor Hadrian (117-138 AD), the death of the Cimbrian women, "who defended themselves on all sides from the height of their wagon fortress with axes and long spears," was no less glorious than their fight. When Marius rejected their envoys, who asked him for freedom and a priesthood – granting the latter would have been a sin (sic!) – they strangled and killed their children everywhere, fatally wounded each other, or hung themselves by their hair, which they twisted together like a rope, on trees or on the yokes of their wagons."

Valerius Maximus, the author of *Factorum et dictorum memorabilium libri IX* (Nine Books of Memorable Deeds and Sayings), dedicated to Emperor Tiberius, reports a similar story about the women of the Teutons, allies of the Cimbri. They asked the victorious Marius to send them as a gift to the virgin priestesses of Vesta, promising to remain as chaste as them. When he did not fulfill their request, they strangled themselves the following night (VI, 1, 13 Ext. 3).

The information handed down regarding the Cimbri and Teutons clearly reveals the ancient role of women as folk priestesses and their high responsibility as the backbone of the state and people, as well as the life companion of men. Furthermore, it shows that these Germanic women considered the Vestal Virgins as an institution of similar nature and essence.

In the subsequent centuries of Germanic military expeditions and migrations, the wise woman disappears from the cult life of the tribes. In causal connection with the eradication of the bearer and guardian of civilization and culture, the general intellectual level declines.

In the Wodanistic obscurity of the Eddic tradition, the Germanic house and folk mothers (*matres familias*) mentioned by Caesar, who cast lots, "chose the slain" or the Old Norse *spá-dísir* and *spá-konur*, were transformed into the semi-deified Valkyries. However, even in this new, highly one-sided role as drivers for Wodan's warriors beyond "Valhalla," they still preserve the ancient high tradition of the "Alruna," even if in the context of serving free beer.

When the already epic hero and savior Sigurd-Siegfried awakens the Valkyrie Sigdrifa-Brynhild from the winter, the Sleeping Beauty slumber, he asks her to teach him wisdom, as she knows the tales of the entire world. After her beautiful opening prayer (Sigdrifomal 4) "Grant us noble twain word and wisdom and ever-healing hands" (*læknis-hendr*), she teaches him the wisdom of the runes.

Certainly, in the Laplandic-Finnish magical stuff of the Eddic tradition, hardly anything remains of the original meaning of the signs of God's time, the *Waraldas*. Neither in the *Sigdrifomal* nor in the *Hávamal*, whose 18 magic spells, in our "Germanic" literature untarnished by any scientific expertise, are exegetically interpreted as the highest occult wisdom from Guido List to John Gorsleben. Only the passage, "*Hugrúnar skaltu nema, ef þu vilt hveriom vera gedsvinnari guma*" – "Learn the mind-runes if you wish to be wiser in understanding than another man" – points to the light of ancient times, the time of the folk mothers, when the Nordic peoples were no less heroic, held their honor no less high, but their intellectual culture towered far above the Wodanistic afterlife views of the Edda, which had to succumb to the superior Christianity.

The Edda era also acknowledges that its present world is destined to perish. And just like the folk mothers in the *Ura-Linda-Chronik* tradition, in the Edda, it is not the temple god, not an Odin priest, not the man, but in both cases, the woman, the seer, the *Völva*, in the "Seeress's Prophecy" (*Vo<sub>l</sub> luspá*) and likewise in the *Hyndla-Lied* (*Hyndlolióð*), who prophesies the renewal of the realm of ancient times and the "oldest runes of the highest god" (*Fimbultýs*

fornar runar). Thus, the seeress, Hyndla, heralds the Germanic Reformation, much like the Frana, when she speaks of the faith of ancient times, the age of Wralda's teachings and the Kroder of the Ura-Linda-Chronik:

(43) One was born, better than all,  
the son increased the earth's might:  
as ruler, they say, he is the noblest,  
by kinship linked to all peoples.  
Yet comes another mightier than he; –  
but to name him, I dare not.

For it was not yet the time; the "Twilight of the Gods" in this Nordic world had not been fulfilled, where its destiny inevitably completes itself. And beyond that, until our time, the gaze did not reach.

Only a few can still see further  
than when Walvater's battle with the wolf begins.

The battle with the wolf has now begun. What does the next millennium, the next "age," bring?

## d. The Tower of the Folk Mothers and the Sacred Lamp

At the conclusion of this investigation into the second main motif of the Ura-Linda-Chronicle, we must briefly address two remaining historical details:

1. The tower or fortress of the Folk Mothers;
2. The sacred lamp or eternal fire.

In the "Apollonia" book (p. 86 ff.), the Castle Maiden provides a detailed description of the castle she inhabits at the northern end of Ljudgarten (Haines). In this extremely important description, which also encompasses the entire development of the young Castle Maiden, it is mentioned that the tower has 6 sides, is 3 x 30 feet high, and is flat at the top. A small house for observing the stars is located on top. "On each side of the tower, there is a house,

300 feet long and 3 x 7 feet wide, equally high, except for the roof, which is rounded: all made of hard-baked stone, and there are no others on the outside. Around the castle is a ring dike, and around it, a moat, 3 x 7 feet deep and 3 x 12 feet wide. If someone looks down from the tower, they see the shape of the Juls (i.e., the ). – "The shape of our castle is the same as all others; however, ours is the largest. But the one from Texland is the very largest."

A tower of this kind is still preserved today in Sardinia, from that ancient Bronze Age culture of the Nuraghi, those residential and defensive towers. I have discussed their connection with the Irish-Scottish "crannogs" and "brochs" in the "Aufgang" section IV (13: "The Atlantic hill fort and its defensive and cult tower"). They are closely related to the Truddhus of Apulia and the Talayots of the Balearic Islands. Especially the "Trul(l)is" of Apulia, the still-inhabited stone house with its overarching false vault, has kept the tradition of the megalithic culture period alive, also in the urnordic symbolism of its gable signs painted with lime.

Image 209 a. Nuraghe of Ortu near Domus Novus, completely preserved in plan. Reconstruction by Engineer Cima.

Image 209 b. Nuraghe of Ortu, plan.

The plan shows a tall central tower, surrounded by a ring wall with 6 small towers arranged in a circle, in an upper arrangement. This outer ring wall is 2 m thick and has a circumference of 148 m, built from very hard granite stone from the nearby Marganai mountain, which cannot be worked with hammer and chisel but had to be processed raw by the Nuragh builders. The construction executed from it is all the more admirable.

The tower has two floors with a large central chamber and 4 small cells arranged around it. The entrance to this main chamber of the tower again leads through a vestibule with three small tower chambers on the south side (!) and a small courtyard. The large courtyard inside the ring wall is separated by an east-west-oriented transverse wall into a larger courtyard in the south and a smaller one in the north. In the ring wall, there are four entrances: two in the north and two in the south. From this Nuragic culture, which I cannot go into here due to space constraints, originate the priestess figures (Image 171-172), as well as the idols (H. U., Plate 284, No. 24, Plate



305, No. 2–7, Plate 343, No. 5–6, Plate 381, No. 4–5, Plate 121, No. 2), which clearly secure the ancient connection with "ultima Thule."

What is also noticeable about this structure is the vestibule on the south side of the tower. Because even the Castle Maiden of Ljudgarten explicitly states that the southernmost house is the home of the Castle Maiden. Compare this with the placement of the Embede-Warbede-Wilbede stones on the south side of the church.

For the "distant Krekaland," we have another representation of a castle complex from the contemporary Cretomycenaean culture, also in the 2nd millennium BCE, found in an urn in Melos (Image 210). This castle consists of 6 + 1 towers and has its entrance in the south. The walls are adorned with connected spirals, a symbolically common ornament from the Nordic Bronze Age.

In connection with this, we must consider the statement of the Castle Maiden of Ljudgarten that the tower would be adorned with precious stones. The enduring tradition of these "hard-baked stones" and their decoration borrowed from kerb-cutting techniques reveal findings from excavations in Friesland: Image 213, one of the oldest bricks in Friesland, found in Terp Unia State near Barrahuis. The stone still shows fragments of a large wheel; between the spoke ends, there are symbols like the one found on the circumference of the wheel and the border of the stone. On the left, a 6-spoked wheel and again the symbol resembling "Jul" of Wralda, as it was also carved on the walls of the Waraburg (Page 44).

The specific cult-symbolic structure of the castle represents an ancient tradition of the megalithic culture of the North Sea region and was spread by the original Frisians on their "Lyda" (Africa) voyages, as confirmed by the mentioned account of Diodorus (Page 215) about the Atlantic people building castles on the coast of Africa.

The North Atlantic cultural deposits along the North and West coasts of Africa have been extensively discussed by me in "Aufgang" and H. U. in the areas of religion, myths, cult symbolism, and writing. Notable monuments of the lost North Atlantic cultural streams in Africa include the recently discovered residential castles of Kabure and Tamberma in North Togo (See Image 211, Tammermaburg from the hinterland of Togo).

The floor plan of such residential castles in the Sudan is provided in Image 212 a–b according to Leo Frobenius: it follows the

same principle of hollow clay pillars (in place of towers) with connecting walls and a dwelling hut in the middle.

Regarding the information from the Castle Maiden of Ljudgarten and other passages in the Ura-Linda-Chronik (Page 86, 20, 72, etc.), the sacred lamp, the "eternal light," hangs in the central chamber of the castle. Here, we must turn to the archaeological findings from ancient Frisia, especially lamps or candlesticks, for insight. We already know that the oil or fat lamp belongs to the Thule culture of the younger Diluvium, the Magdalenian culture of Western Europe. Similarly, candles made from birch bark with fat wicks are known from the Neolithic era in Western Europe.

From Old Greater Frisia, I can now present the following beautiful artifacts:

Image 214: Candlestick made of fired clay, Terpfund (Leeuwarden Museum), representing a tower with two consecutively positioned gates and a three-tiered upper structure. The walls are adorned with a zigzag or serpent ornament (lightning snake).

To complement this:

Image 215: St. Nicholas-shaped bread (van Elseloo Collection, Sneek), 18th century: it depicts the same tower candlestick, with walls at the bottom adorned with Wraldas as decoration, similar to the Waraburg.

Images 216 a–b: Tower-shaped candlesticks made of fired clay, dating to the Migration Period (Utrecht Museum), with stamped - and -wheels. Number 216 a features a double snake ornament that appears like a diamond chain.

Image 217: Fragment of a Lombard candlestick (according to Haupt): the double snake motif and -symbol.

Image 218: Pine splinter candlestick, Westphalia, made of fired red clay (Westphalian State Museum, Münster). From left to right: a) with wheel ornament; b) - and -symbols, double snake motif; c) double snake motif.

Image 219: Double candlestick made of fired clay, East Frisia (Emden Museum), with two large -wheels incised and stamped -wheels.

Image 220: Early medieval Frisian candlesticks made of fired clay (Leeuwarden Museum). a) Fragment, at the base the -wheel; b) with 4 large and 4 small holes arranged around a central hole = ; further double snake ornament.

Image 221: Farmer's candlestick in tower form made of fired clay from Halland (Stockholm Museum): on the four "walls," the "Heart of Irtha" and the "Jul" Wraldas.

Image 222: For comparison, four more farmer's candlesticks made of fired clay (Stockholm Museum), in tower form. From left to right: a) hexagonal tower candlestick (= ); b) 3-tiered tower candlestick with stamped radiant sun circles and -wheels; c) 3-tiered tower candlestick; d) tower candlestick with the Heart of Mother Earth and the "Druten foot"; e) = Image 221.

I believe the small selection of monuments presented here for the first time is sufficient. It shows how the Germanic farmer in the North Sea region depicted the candlestick as a tower, reminiscent of the sacred lamp that once burned as an eternal light, a symbol of the or "Jul Wraldas."

For the three-story residential tower, see also:

Image 223: Trullo or Truddhu from Bari (according to Perrot-Chipiez), the Apulian enduring tradition of the megalithic culture period, constructed from dry stone walling and projecting false dome.

Image 224: "Garrita," modern stone house, Ferrerias, Minorca, in the style and technique of ancient "Talayots."

As an example of Scottish residential and cult towers, the "brochs" (Germanic "burg"), also mentioned in the Ura-Linda-Chronik (page 121 f.), is added here:

Image 225: "Broch" of Mousa, Shetland, constructed like the stone house (beehive-house) from dry stone walling (without mortar), current height 45 feet, diameter 50 feet.

Image 226: "Beehive-house" from Huishinish, South Uist, Scotland, circular, 28 feet in diameter, arranged with ten chambers in a circle. Like the "Trullis" and "Garritas," they are still in use today on the islands of Harris, Lewis, St. Kilda; in Ireland, they are called cloghauns (Arran Islands and County Kerry). The same type of house was present on the Canary Islands in the past.

As the investigation in this and the previous section has monumentally demonstrated, a strong cultural connection links the megalithic culture circles of the North Sea and Italy, the "near Krekalande." The overseas connection is particularly evident through the stages of the Balearic Islands-Sardinia-Apulia. It is a lasting connection in contrast to the much more challenging, prolonged overland route over the Alps that the later Italic tribes coming from the north had to take during their migrations.

In addition to the Apulian burial vessels shown as Images 137 and 138 (lamps, candlesticks?), depicting the priestess with the horned headdress, the winter solstice escorting swan, and the "-year"-rune, the following are presented here as a supplement:

Image 227: Apulian burial lamp or candlestick (Museum of Decorative Arts Hamburg) with the trident shaped rune.

Image 228: Similarly, with horned headdress depiction the trident shaped rune, along with the priestess.

Image 229: Similarly, with the priestess in Life rune styled arm pose.

Following the traces of the swan escort boat with the life rune "human"-rune of the resurrected helper and reviver, we rediscovered the priestess, her lamp, and her tower. In all peripheral areas of the motherland in Scotland, as well as in the "Krekalande," Sardinia, and Apulia, her tower house has been preserved as a monument or in folk customs. Just not in the motherland itself. This should not surprise us further. As the Ura-Linda-Chronik has handed down to us, both natural forces and princely power destroyed it. In the

two millennia since then, the last foundations were likely dismantled for construction purposes, just as no stones remain today from the medieval castles in Friesland, nor from the "Hünebedden" or other megalithic monuments. For example, in the Margraviate of Brandenburg, nothing remains today of that wealth of megalithic monuments that Beckmann documented in illustration and description for the mid-18th century. They were completely destroyed for house, road, and bridge construction.

We owe Tacitus the latest authentic tradition of the Germanic "wise woman," the castle maiden and her tower: it is Veleda (Hist. 4, 61): "This virgin from the Brukterer tribe had extensive influence, according to ancient Germanic custom (*vetere apud Germanos more*), in which many women are considered prophetesses (*fatidicas*) and, with growing superstition, as goddesses" (p. 192). (4, 65): "She lived in a high tower" (*ipsa edita in turre*): "a chosen one from her kin brought questions and answers, like a messenger of the deity."

This last piece of information also aligns with the prescribed registration and examination requirements for castle visitors coming to the castle maiden or the honored mother in the Ura-Linda-Chronik (p. 22).

That she was the soul of the national uprising against foreign oppression has been mentioned above, as well as the courageous thanks of the tribes who ultimately handed her over to the Romans. Cassius Dio reports of a predecessor who confronted Drusus in the land of the Cherusci when he had crossed the Weser and approached the Elbe in 10 BC (*Historia Romana* LV, 1): "A woman of superhuman size indeed stood against him and spoke to him: 'Where in the world are you rushing, insatiable Drusus? It is not destined for you to see all of this. Hurry away! For the end of your deeds and your life is near.'" Cassius Dio adds: "Although such a divine communication to a mortal may appear strange, I do not see why one should not believe in it. The prophecy, in fact, immediately came true. Drusus hastily turned back but, on the way before reaching the Rhine, he fell ill and died."

The "superhuman size" of the Cheruscan Burgmaid (γυνή τις μείζων ἢ κατὰ ἀνθρώπου φύσιν) recalls the information about Adela (p. 85). Truly majestic must have been the valiant and warlike ancestral Volksmütter, whose descendants, our women, have been degraded by our men, as the metropolis still demonstrates.

Suetonius (in Claudio 1) speaks disparagingly of a species *barbarae mulieris, humana amplior, victorem tendere ultra, sermone latino, prohibuit*: "a kind of barbarian woman, larger than human, prevented the conqueror from advancing further, in Latin speech." Grimm pointed out the tradition of the seer Jeththa, who, according to Hubertus Thomas of Liège, secret secretary of the Elector Palatine, received from his book "de Tungris et Eburonibus," 1541, by an antiquarian, Joan Berger, from an old book (*libello vetrustissimis characteribus descripto*), and communicated in his treatise "de Heidelbergae antiquitatibus" (D. M.4, 79). She lived in an ancient tower and answered from the window without showing herself. The wolf legend is also associated with this. In this context, Grimm also pointed out that Brynhild lives on the rock and has a high tower (Völs. Saga, chap. 20–25), like Menglod with the 9 maidens at her knees on the rock.

The motif of the maiden in the tower and the tower window, often appearing in our fairy tales, must also be connected with this fading tradition.

As a conclusion to this and the preceding section, three monuments from Roman times must be mentioned, whose representation is unfortunately no longer included in the present transcript of the Ura-Linda-Chronik: they are the only ones that associate the Burgmaid, the priestess, in the dual form with the Savior and Son of God with the escorting swan. These are the well-known finds from Housesteads, the Roman Borcovicium, a station on Hadrian's Wall in northern England, on the Scottish border: two altar stones and a semi-circular arch-shaped top.

Fig. 230. The arch-shaped top: In the central field, the God with a spear (=t) and shield, one arm raised, the other lowered, and

the escorting swan, with two floating figures on the left and right, legs crossed in the shape of the od rune (cf. H. U. p. 539), holding a wreath (= annual ring) in one hand and a torch in the other, similar to Mithras, the God with the "Phrygian" swan hat, who is also depicted in the [Wolfsangel rune] year pose and the [upside down u] arch.

Fig. 231. Altar stone with inscription: "To the God Mars Thingsus and the two Alaisiagen Beda and Fimmilena and the deity of the Emperor, the citizens of Tuihanten, Germanic citizens, have willingly and dutifully fulfilled their vow." The visual representation shows the priestess with a hood and a raised right hand.

Fig. 232. Altar stone with inscription: "To the God Mars and the two Alaisiagen and the deity of the Emperor, the citizens of Tuihanten, Germanic citizens from the Friesian cohort of Severus Alexander, have willingly and dutifully fulfilled their vow." The visual representation shows a figure in the , the angular form of the - "Ur"-rune, with the "Jul" Wraldas on the left and right.

These inscriptions are of utmost importance to us. We learn that Tuihanten (Tubanter), who served in a Friesian cavalry detachment, the "Friesian Wedge" of Emperor Alexander Severus (222–235 AD), are the founders.

The close connection between Twente, the Tubanter Land, and Friesland has already been established in the treatment of their shared ritual and cult-symbolic traditions (see Fig. 24–28 and p. 151 for Fig. 6–8). The rich tradition of gable signs from Old Twente, which I will publish later in the course of the intellectual and cult-symbolic monuments of the Germanic districts, often show us the - motif and the two female figures.

In addition to these two altar stones with dedications from Housesteads, a third stone should be mentioned, found at Brougham Castle, near Housesteads. According to Hübner, the wording of the inscription is: "To the god Belatucadrus from the wall, or Tus Tingso, from the Friesian Germanic cohort."

This stone is dedicated to the Gallic god Belatucadrus and the Tus Tingsus from the Germanic wedge of the Friesians. We now know that the Romans interpreted the god Tius of the Friesians and Tubanter, who bore the epithet Thingsus, as "Mars," according to his symbol, the "spear," i.e., the Ti-, Tiu-, Tyr-rune, the Bringer of Healing in the 3rd átt of his annual cycle, the wintry, pre-winter solstice. It is the time when the highest and holiest Thing of the year, the "common assembly," the Julthing, takes place in the -month. It is the time of the "south-sinking sun," where "Ull's Ring," the annual cycle of the wintry god Ull (cf. Fig. 36 and 41), completes itself again in the "two mountains" of Sigtyr (st). For the entirety of the annual cycle symbolism in the still Old English oath formula, see H. U., Main Section 11.

Therefore, the t Tiu, the god with the "spear," as the patron and protector, the calendar patron of the Thing, is given the epithet Thincsus, Thingsus, from a Germanic nominative Things. He is the god of oaths, and one would swear allegiance to him in the south, standing within the "Acht," with one arm raised and the other lowered. The second day of the week is named after him in the Inguæonic (Frisian-Saxon) and Istuæonic (Frankish) regions: "Dingestag" (Middle Dutch dinghesdach), Tuesday, Anglo-Saxon Tīwesdaeg, English Tuesday, Old Norse Tyrdagr, Old High German Ziuwestag.

For the formula \*Thi-ing = t of the 3rd átt of the year, see H. U., Main Section 19; he is the god and emblem of the Inguæons (cf. Fig. 10a-b), the North Sea Germanic peoples. Ing- and Od- are thus only calendar names for t Ti, Tiu, (Tiu-, Tiw-), Tyr, the Ul-, just as Od-in is for Allfather in the month of Jul. The Germanic tribes of the Roman era, as well as their pre-Christian descendants, revered him, the god of justice, the spear-wielder, the lord of life and death, the Bringer of Healing and Helper in times of need, along with the swan, as reflected in the fading legend of the Swan Knight. During the Batavian uprising in the time of Veleda, the Tencteri sent a delegate to the assembly of the Agrippinensians, who defiantly declared (Tacitus, Hist. IV, 64): "For your return to the alliance and to the name of Germany, we give thanks to the common gods and the highest god, Mars (i.e., Tius)."



Tacitus also attests to the Tius cult among the Germanic peoples of the Lower Rhine in Germania (c. 9): "They appease Hercules (= Donar) and Mars (= Tius) through permissible sacrifices." In this time of decline and dissolution of the ancient Germanic religion, where the individual manifestations of the Bringer of Healing in his annual cycle, with their specific calendar and constellation-age names, separate and individualize as hypostases, independent deities, the Tencteri hold onto the ancient sky god as the highest and embodiment of the "gods."

The two Alaesiagen are associated with this god with the t and the swan, and their name is interpreted as the "All-justice-sayers," the "All-justice-seers," or the "Able to Instruct in the Right." This name would once again confirm the entirety of the tradition of the "wise women" and explain why in the older seal of Upstallsboom, the wise woman still appears with the Asega, the judge (S. 226).

The two Alaesiagen or Alaisiagen are likely also preserved in the names of the two forms of the Thing among the Frisians, Bodthing and Fimelthing, which are named after a Beda and Fimmila, names whose interpretation is uncertain. But if Beda is related to the Baduwini (Baduenna), at whose grove the Friesians struck down the Roman oppressors (Tacitus, Ann. 4, 73), then her name could be interpreted as "combatant" (Old High German winna "strife," Gothic winnô "passion"), similar to Dea Hariasa and Harimella, designations also for the valiant Burgmaid with the spear, who, like Veleda in her Gauturm, was the soul of the people's uprising against "enslaving violence" (S. 19). Dea Hariasa, as the inscription on a stone dedicated in the year 187 reads, would denote the "warlike, warring" (\*hari-jasa, \*har-jasa), the "maid of the army" (S. 216), as it also says in the inscription on the stone found in Birrens near Middleby in Scotland, north of Hadrian's Wall, dedicated by the soldiers of the second Tungrian cohort to the Deae Harimellae. Harimella would be the one "shining in the army," "inspiring the army with courage, granting victory to the army," like Veleda.

And from Valeda, from the "maid of the army" with the spear, the connection leads to the "Valkyrie" of later Norse Wodanism, the Swan-maid, the Swan-dis of the Od-God.

As the final result of the investigation into the second main motif of the Ura-Linda-Chronicle, the history of the state cult order among the mothers of the people and their Burgmaidens, the "white women," we can summarize:

All the details are confirmed to the last detail by the current results of folkloristic, antiquarian, scriptural, and symbolic-historical research. However, this factual material was unknown to a forger of the manuscript at that time, apart from the few aforementioned passages in the writings of antiquity (Caesar, Tacitus, Cassius Dio, etc.).

The Ura-Linda-Chronicle provides us with a comprehensive insight into the decline of the ancient religion and its cultic hierarchy and its causes. We also learn how the destruction of the castles of the People's Mother and the Maidens took place, through the natural forces of the time of climate deterioration and through the systematic violence of the now hereditary, racially inferior royal dynasty following the Mediterranean model.

The mothers of the people in the North had erected an enduring monument in the hearts, love, and reverence of their people, one that would outlast all powers: the royal authority of a Germany becoming enslaved, the persecution and killing in body and soul by the Roman Empire of Christian religion. As far as the Northern tribes once extended, so far reached the "Light of the North," kindled at the lamp of the Mother on Texland and sent into the "near" and "distant Krekalande" with the Swan Ship.

## g) "The Dire Times" The post-glacial climate deterioration in the North Sea region

We now turn to some additional, crucial historical information from the Ura-Linda-Chronik. It concerns the geohistorical event of post-glacial climate deterioration, which may have descended upon Altinguäonia like a fate with its sudden onset.

Paleogeological and botanical research in the 20th century has determined that during the second half of the late Stone Age and the entire Bronze Age in Northern Europe, including North Germany, a dry (subboreal) warm period prevailed. The average annual temperature during this period was about 2°C higher than it is today in Scandinavia. This epoch was preceded by a mild (subatlantic) maritime climate that extended until the end of the Dolmen period.

Studies by Sernander have shown that this post-glacial warm period, as indicated by the botanical profile, is sharply defined by an onset of climate deterioration. Based on the findings, it is estimated to have occurred towards the end of the Bronze Age. Sernander refers to this climate deterioration as the "Fimbul" winter, akin to how the Edda names the Nordic primordial catastrophe and its repetition as a fate for Earth and humanity (cf. "Aufgang," p. 63).

In the Gylfaginning (31), it is said about this "mighty winter": "Great and varied is there to tell. And first of all, that winter comes, called Fimbulwinter, with snowstorms from all directions, strong frost,

and sharp winds, without sunshine. There are three winters that immediately follow each other without a summer in between. Preceding them are three other winters."

Remarkably, in the section "This is written on all castles," a duration of three years is specified for this dreadful Earth catastrophe (p. 47). The gloomy, impending mood of the imminent disaster is conveyed with vivid immediacy in the sparse, concise account. The presence of alliterative elements in the prose text indicates that this is an ancient tradition: "Berge splissen voneinander, Feuer speihende und Lohe" (Mountains split apart, spewing fire and embers).

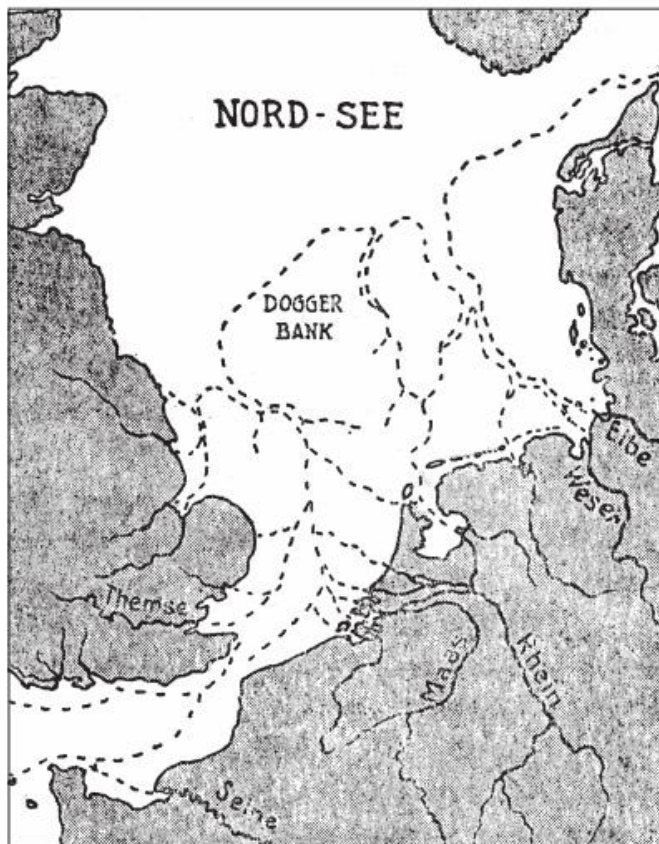
The transmission of this section relates to the downfall of "Aldland, named by the seafarers Atland." According to the time given in the legacy of Hidde Ura Linda (p. 13), "the 3449th year after Atland sank" corresponds to "the 1256th year after the Christian reckoning." Therefore, Aldland-Atland would have perished in  $3449 - 1256 = 2193$  BCE.

We will return to the Atland-Atlantis question later. It is inferred that during the "evil time," severe earthquakes with volcanic eruptions, akin to those still occurring on Iceland today, must have taken place, as indicated in the brief account at the beginning of the "Scripture on Nordland and Schonland" (p. 97).

The geological catastrophic period is more extensively mentioned in the "Writings of Frethorik and Wiljow." There (p. 92), volcanic eruptions (berga spydon nêi tha wolkum) are also reported. At the beginning of the harvest month, the Earth tilted northward, sinking deeper and deeper. The northern part of Old Friesland, the "low marshes," the former northern North Sea mainland, sank. It's possible that a remaining part of the previously submerged post-diluvial Doggerland also belonged to it and now found its grave in the waves. The map of this sunken North Sea mainland still clearly shows the former course of rivers, "given to us by Wralda to strengthen our land and show our brave people the way to their sea" (p. 45).

For the ancient North Sea mainland, including Texel, Sylt, and Helgoland (Forsitesland), refer to Tacitus' account (*Germania*, p. 34) and "Aufgang," p. 124 ff. The account in the "Writings of Fruthorik and Wiljow" places the natural disaster in the year 1888 "after Atland had sunk," i.e., 305 BCE. Thus, there are two traditions of an "evil time": one where Atland-Atlantis sank and another where

"all land northward (from Texland- Texel)" sank into the sea. "It has not yet been raised again" (p. 93). The details of the report are of particular importance here as well, including the formation of lakes, "formed by the forests that were carried away with soil and everything." This fact, too, has been confirmed by modern geological and botanical research, indicating that the North Sea forests, with their cohesive peat soil, were torn away and carried off.



Karte des Doggerlandes

(Nach C. Reid : *Submerged Forests*. Cambridge Man. of Sc. and Lit. 62 [1913] im Reallex. der Vorgesch. VIII, 7 [1927] Taf. 175 a, S. 535)

The time frame of the 4th century BCE is now also confirmed by modern terp research. The Frisian "terpen," those artificially constructed dwelling mounds and refuge hills, exhibit an inventory in their older layers belonging to the middle and later La Tène culture, dating back to the 4th century BCE. That means - since that time, the North Sea inhabitants were compelled to relocate their dwellings to artificially created heights to be protected against the sea.

It is crucial to note here once again that terp archaeology and chronology belong to the most recent prehistoric science, and all its findings were unimaginable at the time when the Ura Linda Chronicle became known. The excavations of terpen for the extraction of fertilizer soil began only from the mid-19th century, and there was no mention of archaeological findings for a long time. There isn't even a single satisfactory description of these excavations undertaken not for scientific purposes.

As the only authentic document of that geological and cultural-historical event of climate deterioration, the report of the Ura Linda Chronicle is of the utmost importance. The migration of peoples that arose as a consequence of the "evil time," including the influx of Saxon tribes into Old Frisian territory and Eastern tribes from the Baltic region, such as the Jutes, as mentioned in the Ura Linda Chronicle (p. 47, 94, 107), has been confirmed by early historical research.

Today, we know that due to climate deterioration, the northern boundary of pine, hazel, and walnut shifted about three latitudinal degrees to the south. The cultivation of wheat became impossible in Scandinavia and Finland, thriving only in the southern tip of Scania in Sweden. Instead, rye had to be cultivated, which led a migrating North Germanic tribe appearing in the coastal area from Kolobrzeg to Elbląg in the 2nd century BCE to be called Rugians, "rye eaters," by the North Germanic tribes. Accordingly, rye, forced into cultivation in Norway by the climate shift, might not have been highly esteemed in Germany compared to wheat and barley.

Finally, the tradition of Strabo (*Geographica* VII, 2, 1), who doubted the account of his time that the Cimbri "as inhabitants of a peninsula (Jutland) had been expelled from their seats by a great flood," is confirmed by the report of the *Ura Linda Chronicle*, stating that the "Danes," the "lower Marches," had sunk into the sea (p. 92). This corresponds to the statement of Ephorus (405–330 BCE) that more people among the Cimbri fell victim to the sea flood than to war. Strabo's counterproof, stating that the Cimbri "today still inhabit the land they formerly held," is explained by the *Ura Linda Chronicle's* information that some of those displaced by the flood had returned to their old dwellings (p. 107).

The tremendous catastrophe of climate deterioration, as recorded by the *Ura Linda Chronicle*, not only explains the older North Germanic migration but also accounts for the withdrawal of *Polsata-Forsites-Land*, the Hyperborean island, from the course of Mediterranean history.

In the ravaged land, the Maiden Castles were destroyed; only the tower of the Mother Castle on Texel had still stood. The cult center in the North Sea, the Swan Island of the Sun God, sinks into legendary remoteness, which dissipates into myth. The Swan Escort Boat and its symbolism fade away on the Italic burial vessels. The Ingaevonic navigation has been taken over by the Phoenicians and Carthaginians, like the "Gauls," the Celts, in Gaul and Britain.

The ancient Fryasland has now vanished from the horizon of the classical antiquity in the Mediterranean region, the "near and distant *Krekalande*." It is only with the advance of the Roman Empire that we are informed again, revealing the unwavering loyalty of those dwelling on *terpen* and *halligen* to the sacred homeland constantly threatened by the sea and to its noble past. It remains incomprehensible that they "speak of servitude," despite the "blessings" of urban culture that could be bestowed upon them under Roman rule (Pliny, *N. H.* XVI, 2–4, report on the *Chauci*).

The Roman, estranged from the simple greatness and rugged simplicity of the Nordic ancestors, had lost every memory of the homeland and its freedom of worship.

## h) Altland – Atland

In connection with an older "dire time," the downfall of "Altland" or "Atland" – as sailors say – is mentioned. This event forms the basis for the time reckoning of Altinguäonien according to the tradition of the Ura Linda Chronicle, akin to "ab urbe condita," "from the founding of the city," in Roman chronology.

According to the time indication in the legacy of Hidde Ura Linda (p. 13), this sinking of "Altland"- "Atland" would have occurred in the year 2193 BCE. This older "dire time" is also depicted as a climatic deterioration in the section "This is written on all castles" (p. 30).

About this Altland-Atland, it is stated: "It sank down, and the wild sea overflowed mountains and valleys until everything was submerged in the sea." The equivalence of this Altland or Atland with the "Atlantis" of antiquity is evident from the story of Tünis and Inka (p. 51): "Inka thought that perhaps a high part of Atland, like an island, might still remain, where he would peacefully live with his people." The negotiations between the two fleet commanders take place in "Kadik" (Cadiz), before the separation, where Tünis sails into the Mediterranean up to Phoenicia, and Inka, with his fleet, searches for any remnants of "Altland" and has been missing since then. Temporally, this is stated as "a hundred and ninety-three years after Atland sank," i.e., 2000 BCE.

That Altland-Atland must have been located in the west is evident from the section "This is written on all castles." According to this, the western border is formed by "Wralda's Sea." The fact that the Atlantic Ocean is the sea of the world and sky god is also confirmed by the Toltec-Mexican tradition of Quetzalcoatl, the North Atlantic



mythical priest-king and savior from Tula(n) (= "Thule"). After the fall of his empire, he leads his Toltec people eastward, facing the sun, to the "sky-water," *ilhuica-atl*, as the Mexican term still designates the Atlantic Ocean (cf. H. U., p. 107, 388).

That Quetzalcoatl from the water land, the island Tula(n), is the North Atlantic savior, has already been demonstrated in the H. U. based on several motifs (p. 110 f., 121, 125, 440, 479–480, 493, etc.). In the final section, I will further examine the Atlantis question in connection with the "Thule" question. The fact that the island Tula is preserved as the original home in North American tradition and is referred to as the "Turtle," which is also a widespread motif in the North American creation myth, explicitly points to an origin from the "ultima Thule" of ancient tradition in conjunction with Siberian, Eurasian traditions, and monuments.

And the four Tula (Tullan) islands of the Cakchiquel Annals, from which they and related tribes derived their origin, are likely to be equated with the "other islands" in Plato's tradition: they were supposed to be located west of the Atlantis island, and from them, one could reach "the opposite mainland," i.e., southern North America and Central America.

Regarding the Atlantis problem, I also refer to my previous investigation in "Aufgang," pp. 105 ff. and 155 ff. An extremely important addition to the West European traditions of the "white island," the ancestral land, and the soul island that I compiled there is the East Frisian legend of the white Aland, the Isle of the Dead, which was still alive around the middle of the previous century. A fisherman, Jan Hugen, from Meßmersiel, opposite Beermeroog Island (Baltrum), who also worked as a ferryman between Beermeroog and Norderney, received a visit every year around the winter solstice when the days are shortest, with the clock striking twelve, from an unknown person dressed as a merchant. "It had always been that way, even with Jan's father and grandfather since ancient times." He made an agreement with this stranger for the transport of the deceased souls to the "white Aland," where "we all have to go." The crossing took place when the full moon was in the sky, with the clock striking twelve. The journey

went under Beermeroog, through the Akhumer Ee, out to sea, heading towards Störkensmu. In the night, he reached the "white Aland," where he brought his invisible cargo ashore.

This is the final echo of the distant ancient times, from the land of the ancestors that lies submerged in the sea. Similar to the Sylt sagas with the dark tale of the ancestral sky god, Uald (Wald), and the celestial ship Mannigfuald, the last tradition of the winter solstice escort boat faded away.

While the "white Aland" denotes the North Sea land, which sank around the turn of the 4th century BCE during the "dire time," the year 1888, "after Atland sank," leads us to search for Altland-Atland in the current Channel and southwest of Ireland. It is that region which, during the later Stone Age, submerged underwater due to a significant land subsidence. Since then, Britain has been separated from the mainland. Only the submerged forests, traces of which have recently been discovered underwater, especially along the coasts of Lancashire, Cheshire, Somerset, Devonshire (Barnstaple, Torbay), at the mouth of the Thames, in Essex, and further to Holderneß, confirm the singular account of the Ura Linda Chronicle about the two "dire times."

## i) The Sinda people and the Magy

The name Finda, as per the Ura-Linda Chronicle tradition, refers to the peoples of the eastern, Asian race: "Finda was yellow, and her hair resembled the manes of a horse" (p. 16). These "eastern," proto-Mongoloid, inner-Asian indigenous people of Northern Europe, consisting of fishing and hunting tribes, are also known to us under the name "Finns" (Finnas) in Old Norse tradition. Tacitus refers to them as Fenni (Germ., cap. 46), describing them as a hunter population at the lowest cultural level that did not engage in agriculture. The term "Finner" is still used in Norway to refer to the Sami people.

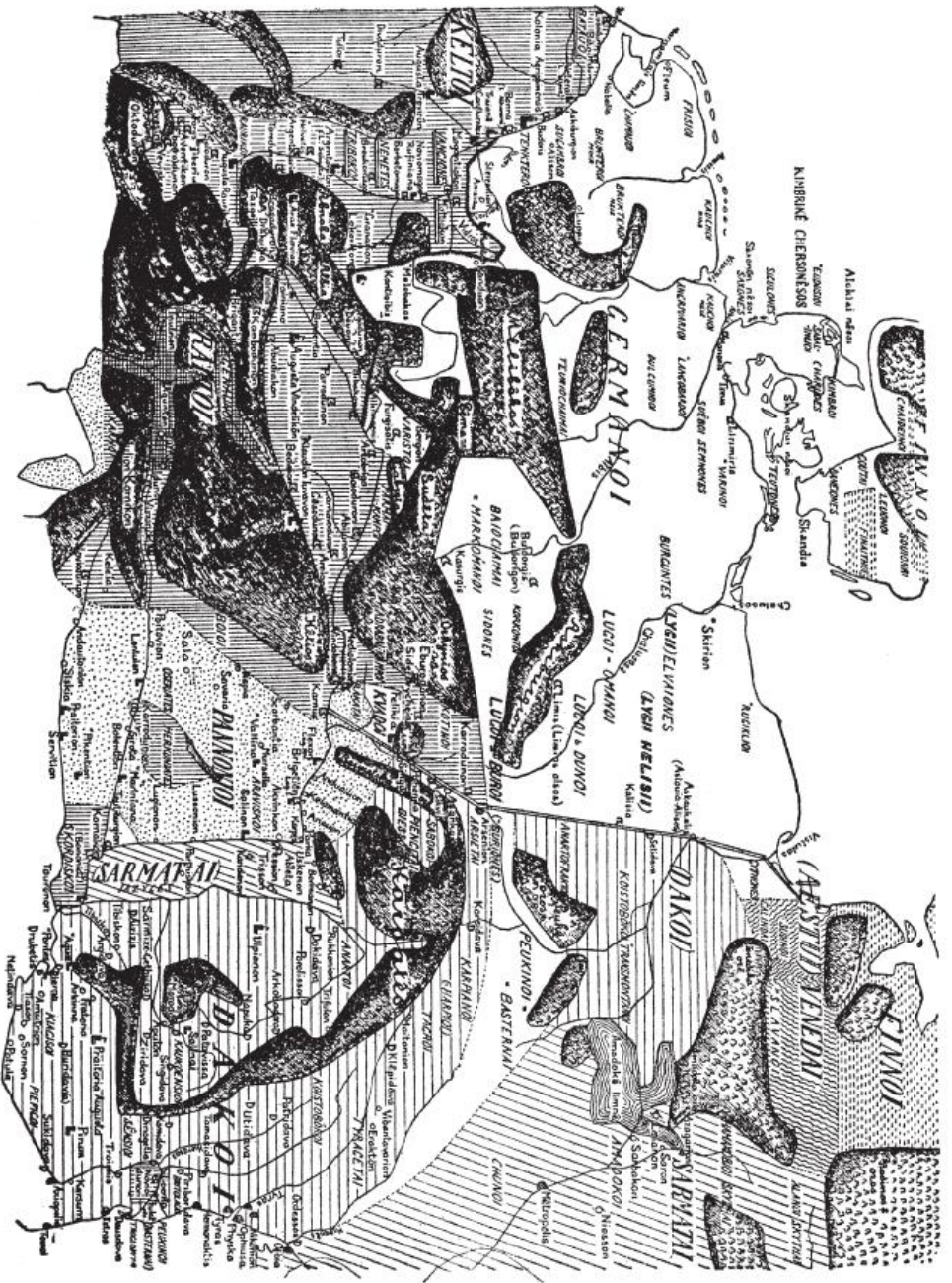
I refer to my previous study in "Aufgang," Chapter IV, Section 35: "The 'Finns' as Indigenous People of Northern Europe," which I have already mentioned above. In that study, I have already utilized the North Frisian saga from Sylt, reported by Hansen, which, in a later burlesque transformation, describes the tradition of a conflict between tall, North-racial, Frisian returnees and the short-statured, dwarfish "Önd'reenschen" (Danish underjördiske), akin to the dwarves of the Dwalin tribe in the Edda. Their leader or king is called Finn, which is also a dwarf name according to Eddic tradition. The cultural-historical details of the Sylt saga tradition are also very enlightening here: "When the Frisians first came to Sylt, they chased the little people who had been there before them northwards, to the heath and the barren areas, and left them to live there. The little people, who probably belonged to the Finn-lappen or Keltring, crawled into the hills and caves on the heath and into the bushes, which then filled many lowlands north of Braderup. – They mainly lived off berries and shellfish, probably caught fish and birds, and collected eggs. They had stone axes, knives, and battle hammers, which they sharpened themselves, and they made pots from earth and clay."

From these Finn-lappen and their "chief" Finn, who lived in hills, in earth houses, we get a picture of a fishing and hunting population of the Baltic and North Sea still in the Neolithic era, not of North-racial descent.

As for the immigration of the Friesians, depicted as giants compared to the "Finns," two traditions in the Sylt saga seem to have merged:

a) The immigration of the Friesians as ancient Germanic people in the early Neolithic period to Sylt; they are the bearers of the Megalithic culture, the builders of those large dolmen graves, the "Hünebedden"; Sylt belongs to the old North Sea mainland and the core area of the ancient Megalithic culture.

b) The Friesian return migration after the "dire time," the climate deterioration, and the great flood catastrophes in the second half of the last millennium BCE. The Ura-Linda Chronicle explicitly



Volkerkarte Nordeuropas nach Ptolemäus (2. Jahrh. n. Chr.): Baltikum und Skandinavien als das Land der »Finnen« (Finnoi).  
 Nach Gudmund Schütte: *Ptolemey's Maps of Northern Europe*. Kopenhagen, 1917, fig. 31, S. XXXI).

reports this return migration (p. 93, 107), as well as the preceding occupation of the abandoned, afflicted hinterland, Denmark-Schleswig, by Finda tribes (p. 47).

However, the struggle between the North-racial Tuatha peoples and the eastern Finda peoples appears to date back to the later Stone Age, with racial mixing already occurring in the hinterland, as indicated by skeletal findings in the large dolmen graves. The Swedish anthropologist Fürst summarizes the results of his research on the "Cranial Anatomy of the Swedish Stone Age" in this way: "Everything indicates that the long-headed, Nordic race infiltrates and mixes with the brachycephalic people densely populated in Skåne, as well as in Denmark" .

Für the hereditary division still visible in today's Norwegian population between the two races, see

Fig. 233. Norwegian farmer of the "Finda" type.

Fig. 234. Norwegian farmer of "Fryas" blood. (After Hansen.)

Even the Eddic tradition of the Saga period recognized this eastern primordial race as the class of serfs compared to the North-racial peasant class and the class of Jarls that emerged from it. In the "Tale of Rig," the creation of humans on the seashore is described, telling of the first human couple in the humble homestead, how the woman gives birth to a boy, "dark in skin and hair" (ho, rundsvartr). He is called a "thrall" (þræ'1).

(8) Wrinkled and rough were the hands,  
black the nails, not beautiful the countenance,  
knotted the joints, crooked the back,  
thick the fingers, the heels long.

To this, the "maid" joins, whose racial characteristics emphasize the "flat nose." Our Fig. 233 can be directly juxtaposed as an illustration of this Eddic racial description, along with prehistoric representations:

Fig. 235. Bronze figure found at Himmelsberga, Langlöts parish, Öland.

Fig. 236. Bronze figure found at Laxeby, Köping parish, which depict the broad-faced, flat-nosed, straggly-haired type. The phallic hand gesture in the latter figure is a distinctive feature of the eastern, Lappo-Finnish influence, as will be further elaborated.

The fact that the Finda people came from the East and were previously widespread in "Altland" (p. 25) is an important ethnological detail from the Ura-Linda-Chronik. As I highlighted in "Aufgang," this protomongoloid, Asian ancestral race can be traced further into Western Europe, from the Bigoudens of Normandy to the Fir Bolg, the "Bag People" with the sack or skin boat, in Irish folklore.

An extremely important tradition of an Eastern European, Asian migration is found in the carvings on the walls of Waraburg near Aldegamunde (p. 48). According to this, 101 years after Altland sank, i.e., in 2092 BC, a people arrived from the East. This people were displaced by another people. As the further narrative reveals, these "other people" were "Wild," riders (p. 50). A fitting characterization is given for the first people (p. 48): "The people have no name: we called them 'Finns' (Finna). - They have stone weapons, the Magyars (= the priests) copper."

So, a people with a Copper Age culture from the distant East were displaced westward by a wild Asian equestrian people. Here, we have the earliest record of a Hunnic attack, which will repeat multiple times throughout subsequent historical periods.

The statement that the other people were an equestrian people is crucial because, even in the Bronze Age (2nd millennium BCE), chariots appear in rock carvings, but not mounted warriors. Even in Caesar's time, the ancient Northern chariot persisted in Britain. Equally significant for the ancient Frisian trade mentioned in the Ura-Linda-Chronik with Egypt is that a chariot found in a tomb in Thebes was of Nordic origin, with wood originating from Nordic forests.

Representations of riders armed with lances, seemingly attacking, with a non-Nordic, rectangular or square shield type, appear in the rock carvings of southern Sweden in Bohuslän near Tegneby, municipality of Tanum (Fig. 237). The ancient Nordic shield is round as a cosmic, solar symbol. I refer to my analysis in H. U., p. 64 ff. and p. 251, the shield of Achilles, as well as illustrations in Plates 11 and 12.

This shield has a Stone Age origin, originally made of wood, also covered with hides and painted in symbolic "heraldic" = cosmic-symbolic colors. These heraldic shield paintings among the Germans, explicitly pointing to the original wooden shield, are also reported by the Romans (Tacitus, *Germania*, chap. 6).

So, a Copper Age people from the distant East were displaced westward by another barbaric equestrian people, which must have come from Asia. We thus have, as mentioned, the oldest documented account of a Hunnic storm on the West from the end of the 3rd millennium BCE!

The question then arises: which is that people with a Copper Age culture that was displaced by these "Ur-Huns"? A Copper Age culture that abruptly ends in East Russia at the beginning of the 2nd millennium BCE due to the emigration of its bearers is the so-called Fatyanovo Culture. Geographically, it encompasses the area along the Oka and around the middle Volga, roughly the governorates of Orel, Nizhny Novgorod, Vladimir, Moscow, Kostroma, Yaroslavl, and Tver. It is named after the main discovery site, a skeleton graveyard in the Yaroslavl Governorate, whose grave inventory exhibits clear

Western connections: bulbous vessels with Old European neck and shoulder decoration, boat-shaped hammer axes of Scandinavian-North German origin, amber, etc. This culture is temporally related to the Boat Axe Culture of Southwest Finland and Scandinavia and the younger passage graves of Denmark and Schleswig-Holstein but did not further develop in central Russia and abruptly ends.

The relations of the Fatyanovo Culture extend both westward and southward, for example, the type of copper perforated axe of Southeast European origin. However, from this culture, we have the discovery of a copper deity idol, a characteristic of the Finda tribes, which is particularly emphasized in the Ura-Linda-Chronik as a deception by their priest-ruler caste. This 15.5 cm long idol depicts the god with the arctic "UI" knife, a symbol originating from the Thule culture (Fig. 238, Deity idol from Galich, Kostroma), which he wears as the main ornament in a triple arrangement. For the history of this Arctic ulo knife and axe, the symbol of the winter god Ull in the Edda tradition, see H. U., Chapter 36, especially Plate 392. In the rock carvings at Lake Onega, this god appears as a phallic figure with the "UI" knife in hand (Fig. 239).

Another copper idol from the Galich find (Fig. 240) also represents the winter solstice god with arms in a circle = yearly posture ( ) (cf. H. U., Chapter 30, Plate 302), and with rays on the head and shoulders. In this form, we know him from Hittite seal cylinders of the 3rd to 2nd millennium BCE. Our Fig. 241 shows the god with the same headdress as the idols from Galich, the radiant crown around the head, arms in a yearly posture; from his shoulders springs the water of life, as seen in the representations on Sumerian-Babylonian seal cylinders; he also has the "god" (=year) sign (Sumerian An, Anu, dingir, Akkadian ilu) and the crescent moon (=new year) sickle beside him.

The Hittites are a collective term for a mixture of peoples under the leadership of an Aryan upper or ruling class. In the 3rd millennium BCE, they advanced from Southeast Europe, Southern Russia, over the Caucasus and in the 2nd millennium BCE, achieved significant state formation up to Syria. From their cuneiform texts, we



know the gods' names Varuna (the god in the waters), Mithra (Mitra), and Indra, common to Aryan Iranians and Indians.

These facts are important for us because the Ura-Linda-Chronik tradition reports that the Finda tribes have priests who are "the only lords": "They call themselves Magjara. Their supreme is called Magy; he is both high priest and king. All the other people are considered null and are entirely in their power. The people have no name: they were called Finns by us. Otherwise, they are not to be envied because they are slaves to their priests. - They have stone weapons, the Magyars copper."

A ruling caste of priests with an early metal-age armament ruling over a people that still persists in the Stone Age culture is governed by a priest-king, the Magy. If we interpret the term Magjara as a later, medieval, or humanistic reinterpretation for "Magi," we establish a connection to the Iranian, Persian origin of the word and concept through Magy. The ancient tradition designates the "Magi" (Greek magoi, Latin magi) as a term and caste of Persian origin. Whether they are originally of Aryan origin is entirely questionable, as they are not mentioned at all in the Avesta, the holy legal collection of the Zarathustra reform. We will likely see their caste (moghu is the same as German mage, "related") as a later priest-shaman association arising from the Aryan-Asian and Near Eastern racial and intellectual mixture. The Magy of the Ura-Linda-Chronik and his priest caste likely represent a Hittite-Scythian upper class over an Eastern to Asian mixture of peoples.

This group of peoples from Central to Southern Russia reaches the Baltic Sea, continually pushed further by those wild Asian rider hordes, and according to the Ura-Linda-Chronik, they invade Scania and Denmark in the year 2012 BCE.

In this context, it is again of utmost importance that in Scherne, Memel district, a bronze figure of the Hittite god Teshub (Fig. 242), the sky god and thunderer, was found under a stone. This discovery is to be dated in the second half of the 2nd millennium BCE (around 1500–1000 BCE). The god may have held a spear or hammer

in his hands. He wears the conical hat, typical for the gods of the Hittite cultural sphere; compare the rock relief of Jazylykaya with the god procession of the "armless" annual god with the "year" head and the horn attachment, from which the and z emerge, etc. (H. U., Plate 266, No. 2). A similar bronze idol of the god with the conical hat and knob at the top is shown in our Fig. 243, found in the cave of Hermes Kranaios near Sybrita in Crete, a loot or votive offering from Mycenaean times.

The conical hat with the knob at the top, the phallic figure sitting with crossed legs, is transmitted to us in an idol of a god with a sharply defined nose and a long pointed beard (Fig. 244). This bronze idol, found in the bog at Källinge, Lunda parish, Jönäcker district, Södermanland (Statens Historiska Museum), is likely to be dated around the beginning of our current calendar year. Here we have the Germanic-Hittite-Lappo-Finnish mixed complex, that racial and cultural mixture as the cause of the decline, decomposition, and degeneration of the pre-Nordic intellectual culture.

From the bronze figure of Källinge, there is a direct connection to the Freyr image, which, according to Adam of Bremen, stood in Upsala with a gigantic phallus (*ingenti priapo*). Such an image was carried in Sweden in spring on a wagon for the annual sacrifice (*árbót*) together with his "priestess," referred to as his "wife." For this procession, people came from all sides, bringing sacrifices for the fertility of the year. If the priestess became pregnant, this was a good omen for a fruitful year (*Formannasögur*, 2, 73 f.). People also offered human sacrifices to him, according to Saxo's account.

These facts explain the disgust that the old-believing Fryas of the Ura-Linda-Chronik harbored against the moral decay, the "dirty" superstitions of their degenerate Germanic kinsmen who fell under the rule of Magy, allowing their pure doctrine of God and civilization to be overgrown by the spirit of the Finda peoples and their priest rule.

This also explains the appearance of phallic cult figures in the area of the southern Swedish rock carvings, such as at Aspeberget, Tanum municipality and district, with the blessing, raised large hands

and the huge horned phallus, as symbols of fertility in a pre-Germanic-Eastern cult ritual (Fig. 245). This is also indicated by representations of cattle and a plowman, as well as deer and a hunter, archers, the sole of the foot (cf. H. U., Chapter 23), and the annual cycle symbols with Mother Earth (cf. H. U., Text Fig. 11, p. 88).

The god who comes with the large phallus is depicted above or with the ship or ships (escort boat motif). These representations will be in vain in the cult symbolism of the Nordic megalithic culture and its stone graves; equally in vain in the North American rock carvings and myths of purebred, autochthonous North American Indians, while they appear motifically in the myths and sagas of later immigrants from North Asia. It is a purely Asian complex of ideas that reconnects the Asian race with the dark southern race, the Vedic-Negrity primordial race, which also manifests repeatedly in Aryan-Indian religion. The rock carving of Aspeberget is an immediate illustration of that passage in Atharva Veda XI, 5, 12, where the Sun (the sun god) is depicted as the Rejoicer and Thunderer, carrying a large penis (brihach-chhepas) over the Earth. The large erect penis is thus the symbol of the new power and fertility of the resurrected god, the [life rune] moldar auki, "the increaser of dust," while in the winter solstice, he lies enclosed as the "Powerless" = the Eunuch (vadhri) in the "Tree" (= tree coffin, wooden box): Rigveda V, 78. Myth of Atri Saptavadhri, who is freed by the Ashvins.

It is the spiritual world of the Asian primordial races, which, due to racial mixing, repeatedly infiltrates the Aryan folk and high religion, anthropomorphizing and materializing the bright cosmic world spirit belief and its annual cycle myth into a sequence of nature gods, infused with animistic, spirit, and demon concepts. In contrast, there is always the uprising of the Aryan spiritual heritage, attempting to lift the fallen folk religion back to the height of the idea and its abstraction, abandoning the obscured and corrupted parts of the old folk belief. This is the biological cause of the Indian religious renewals from the oldest Vedic period, the belief in the sky god (Dyaus) in the Rigveda, to the teaching of Buddha, where the old folk religion has long been abandoned, and only the core of Aryan god-

knowledge is preserved: that God is within us, and we must redeem ourselves to Him through this God-within-us and We-in-God-being.

Such an individual stage in Aryan-Iranian religious history is represented by the reformation of Spitama Zarathustra, just as in the ancient Amuru land, the renewal of beliefs by Galilean Jesus, who harks back to the old Amorite J-A-U- (Jahu-), the il-, el-religion of the megalithic grave era, through its materialization and Orientalization in the Jewish transformation, namely Yahwism.

Nordic God-believers accurately characterize this Asian-Oriental mental state when speaking of the Finda (p. 48): "Otherwise, they are not to be envied, for they are slaves to their priests, but even worse to their opinions. They believe that everything is full of evil spirits that sneak into humans and animals. But of Wralda's spirit, they know nothing. - The priests (Magyars) say that they can banish and exorcise evil spirits: therefore, the people are entirely in great fear, and there is never any joy in their nature."

For context, refer to the passage at the entrance to the "Second Part of the Oldest Teaching" (p. 40) and the theological debate between Nyhellenia and the Aegean priest-princes of the Mycenaean age (p. 62 – 64). Here, too, we find a North-racial ruling class over a population that has been repeatedly overlaid in the younger Stone Age, Nordic-Atlantic upper classes over a dark primordial race, the latter repeatedly breaking through – a Nordic-Mediterranean-Oriental-African complex.

Culturally and racially, the depiction in the Ura-Linda-Chronik is strikingly accurate, as the Nordic primal belief and its hierarchical institution of the folk mother and wise woman are reinterpreted and reassessed by the theocracy of this East Mediterranean mixed culture, up to that pious farmer's deception and the deception of the Pythia in Delphi and the Vestals in Rome.

The "dirty festivals," the orgiastic, so-called "Dionysian" mysteries, the creation of those priest-princes, are rejected by the clear and pure view of the Nordic God-freers as something enslaved,

impure, foreign-minded, rejected with simple, plain words, but conclusively. The Nordic person did not need this oriental occultism and its secretiveness, a privilege of the priests as "servants of God." And the phallic cults of a not naturally simple but low-sensual, sub-animal soul disposition are "dirty" for him.

That this "primitive community culture" – as one of today's catchphrases goes – is not Nordic, and the phallic cult, especially in the North, has Asian, Lappish origins, has also been recognized by other researchers, such as Olrik and Rosén, among others. Even the late-Eddic tradition itself depicts in the *Volsapattr* these Nordic racial and mental mixed cultures, the "Finnish" phallic cult on a Norwegian farm, where the penis of a stallion is passed around for worship every evening before dinner. While the farmer and his daughter inwardly resist this, it is the farmer's wife and the maid who confess to it: Nordic and "Finda" heritage. And the son, making mocking jokes about it, embodies the whole tragedy of the rootless Nordic mixed-race man.

Our Germanic studies have so far, due to complete ignorance of the pre-Eddic Nordic spiritual world and its monuments, interpreted the finds of phallic idols as old Germanic "primitive community culture" without distinction. This would have caused vehement opposition from the old Friesian *Wralda*-believers, for whom the "evil time" was the divine judgment on the Germanic world that degenerated from God-freedom (p. 92, 97).

These "Finnish," phallic idols were a desecration of the sacred Mother Earth, the soil, the God-lore, the *odal*. "But *Irtha* should show him that she would not allow a Magy or idol to approach her sacred womb, from which she gave birth to *Frya*." She "shook her forests and mountains. Rivers poured over the fields. The sea boiled. - The forests, in which there were images, were lifted up by the play of the wind, and, when the heavy winter came, they drifted to sea with the images" (p. 92).

For these allegedly "Germanic," i.e., "Finnish," phallic wooden idols (*Lappish Storjunkare*), see:

Fig. 246. Discovery from Broddenbjærg Moor, Asmild Parish, Middelson District, Viborg County, Jutland, next to a stone heap with an urn: the figure made from an oak branch (88 cm tall) carries a large phallus.

Fig. 247. Wooden figure, made of spruce wood, 1.61 m long, with a hole for inserting a phallus, found in the watercourse, Müllengraben near Alt-Friesack at Lake Ruppiner.

Fig. 248. Moor discovery, from an old watercourse near Roos in Holderneß, a former connection with the Humber estuary (Mus. Hull). Four warriors with wooden round shields and clubs on the "Wurm" ship (Old Norse ormr), with phallus holes.

The first and last discoveries clearly indicate a connection to the cult of the dead and the winter solstice. For the "Wurm" serpent ship as a funeral ship, see H. U., Plate 130, No. 1, Plates 132–133. Based on the monument material compiled there by me, the discovery from Hull is not necessarily a Viking Age monument but could belong to the Bronze Age, dating back to the 2nd millennium BCE.

Regarding the overarching question that arises here about what is genuinely and authentically Germanic in the Edda era and the so-called Old Norse religion, we will return to it in the summary at the end of our examination of the manuscript and the sources of its content.

The results of modern pre- and early historical research here confirm the cultural and intellectual historical information in the Ura-Linda-Chronik regarding the incursion of eastern peoples under the leadership of a Southeast European priest-prince.

A few previously entirely unexplained artifacts should be mentioned in addition to the cited evidence:

Fig. 249. Saber made of tin-poor (!) bronze, found in Norre, East Gotland, 60 cm long (Nat.-Mus. Stockholm 10505).

Fig. 250. The same curved saber found in Faursskov, Funen, Denmark, made of flint, 34.5 cm long.

Montelius notes on this: "In Norre, East Gotland, a saber-like weapon made of bronze, probably from the first period, was found. No metal weapon of the same form is known from Scandinavia or the rest of Europe. However, in Denmark, a large, single-edged flint knife was found, showing such great similarity that it must be considered a reproduction in stone of such a bronze 'saber.' The great skill required to make such a saber in flint suggests that we are dealing with a very early time in the Bronze Age." This brings the dating of these entirely non-Nordic weapons up to the beginning of the 2nd millennium BCE, the time indicated by the Ura-Linda-Chronik when the Magy with his Finda peoples invaded the Baltic region and seized the hinterland, Denmark, and southern Sweden. The form of these mysterious weapons explicitly points back to the Near East, like the Hittite god's cap of the artifact from Cherny (Fig. 242) and Källinge (Fig. 244).

As early as 1924, during my monument surveys and the compilation of my picture atlas, I had juxtaposed the Anatolian curved sabers (Fig. 251) with our Nordic findings, as also done by L. Franz (1928)<sup>42</sup>. I shared the views of him and H. Bonnet (1926)<sup>43</sup> that this curved saber must have evolved from throwing sticks and had compared the Anatolian forms compiled by L. Heuzey<sup>44</sup> with our two Nordic artifacts.

Fig. 251. a) Weapon in the hand of the god Marduk (ca. 850 BCE); b–c) Weapons found in graves at Tello: b) 41 cm, c) 27 cm long;

d) Representation of the same weapons in a bas-relief, one of the oldest monuments at Tello, older than Ur-Nina.

Here, we can still clearly see the transitional form of the saber from the throwing stick, which in Northern Europe is already attested by the discovery at Brabandsee near Aarhus in Jutland from the late or middle Stone Age (Maglemose-Køkkenmøddinger period). The genuine saber type is then exemplified by the ceremonial bronze saber of Adad-nirari I, King of Assyria, around 1325 BCE, which bears an inscription of the king, likely originally held by a deity statue<sup>45</sup>.

This form, entirely isolated in the North and the rest of Europe, explicitly points to Anatolian models. W. Gaerte also emphasizes that it is "a specifically Hittite type." Thus, the information transmitted by the Ura-Linda-Chronik about the migration of these peoples under the leadership of Magy, the priest-prince, has become an archaeologically proven fact. The fact that this Anatolian saber was found in both bronze and stone forms also confirms the information about the copperstone-age culture of these foreign peoples.

Now, the question arises for us whether this incursion of foreign peoples into the Megalithic culture territory was the cause of displacing burial practices in the large stone graves, family and clan burial mounds, from cremation in the 2nd millennium BCE. Cremation first appears sporadically in the Late Stone Age in a zone



stretching from the banks of the Dnieper through Germany to Northern France. From this zone, it gradually spread north and south. However, it took a long time for it to prevail over larger areas. In the North, it first became dominant at the end of the II and the beginning of the III period of the Bronze Age, around the middle of the 2nd millennium BCE; in France, it only happened in the IV period, and in Greece, in the Dipylon period<sup>47</sup>. This could mark the marching route of the "Magy," one of the few traces detectable in Nordic cultural history from that foreign rule in the Baltic region. Culturally, the "Magy" had nothing to offer to the North, and besides the phallic cult figures, we have no "intellectual" monuments from that "Finda" people's rule.

The rule of Magy, the priest-king, in the eastern borderlands, the hinterland of the Altingaunian North Sea Empire, i.e., in Southern Sweden, Denmark, and East Germany, ends with the "argen Zeit," that divine judgment, as reported in the "Script about Nordland or Schonland" (around 300 BCE). The Germanic uprising overthrows him. "Then the Finns were expelled to a place where they could live. There were some of mixed blood: these were allowed to stay. But many went with the Finns" (p. 97).

Since that time, symbols of the ancient times, all signs of Year-Wralda, reappear on Lower Saxon urns, for example (Fig. 123), while the Bronze Age urns had lost all symbolism, no longer testifying to the beliefs of the ancestors.

It is also noteworthy that old burial forms of the Megalithic culture revive in this Germanic Iron Age, such as small open dolmens, whose openings are directed towards the south (= winter solstice), at Bølminge, Bäckegård in the parish of Nöttja, Såmland, and at Fröböke in the parish of Breared, Holland<sup>48</sup>. The "Fagras grave" with pre-Roman, Iron Age inventory, in the "Ur" form with the ray, reverts to Neolithic forms preserved in Neolithic Swedish rock carvings and monuments from Ireland to Sardinia (H. U., Plate 71, No. 11–16, 23–25).

Burial in hills and ships reappear in the north at that time, albeit - and this is significant - in a constantly more materialistic conception, with the sacrifice of a retinue of servants as an escort and lavish furnishings - very much like in the Kurgans of southern Russia and the pre-Asian royal tombs. The ancestors of the megalithic burial era once depicted their dead only as a symbol, the funeral ship in the burial chamber or outside on the rock carved into the stone, for the journey through the Yule, into the new year, the new life.

While the rule of Magy and his Finda people is broken, the eastern superstition has completely permeated the old high, pure folk belief of the world god (veraldar god).

The "Scripture on Northland or Schonland" speaks clearly about the Northlanders (p. 97): "Since then, the good North people come more often for advice to the mother in Texland. But we cannot recognize them as true Fryas."

From that time until Wodanism, the Skald theology of the Edda era, the complete dissolution of the sublime old religion of the people-mother age in the North Sea region takes place, the spiritual decline of the Germanic people, as the "white woman" in the Ura Linda tradition depicts relentlessly and recognizably (p. 76-78). The "ferment of decomposition" was the foreign blood, the foreign spirit of the Finda people. Since then, the Northland man had lost himself, his own foundation.

And it seems like a still lingering tragedy from this self-loss that the Nordic collective memory of the present initially believed in holding the ancestral legacy in the Edda and Sagas, the "holy scripture" of ancient Germanic religion, to be preserved and interpreted as such.

In the emerging Germanic studies, devoid of any scientific foundation, the "Ario-Germanic secret doctrine" from Guido List to Rudolf John, alias Gorsleben, and his "High Time of Humanity" (!) emerges, presenting the repugnant Finnish spells of Odin in the

"Havamal" as profound, "de-hoaxed" wisdom of the ancestors and the highest revelation of runic knowledge.

The journey to the source was still lacking, the journey to the "mothers," which our historical-philosophical research has now embarked upon. It destroys those "impure stories of priest-kings," as foretold by the folk mothers and prophetesses of the Ura Linda Chronicle and the Edda, and allows us to rediscover the "oldest runes of the supreme god," "the oldest symbol of Wraldas," or of the time of God, who created all things.

## g. The "Germanic" girl from Egtved

With deserved severity, the castle maiden and folk mother condemn the moral decline of the tribes of Nordic blood who had succumbed to the eastern influence in the "Dänemark" and east of the Weser (p. 77, 114). Adela's speech at the common assembly, the great Thing, provides a clear overview of this Germanic period of decline (p. 76–78). Fatefully, "Irtha" has given us a discovery from her bosom, which should now also confirm the words of this noble Frisian female figure. Even today, as in the past, she wanted to "show that she would not allow Magy or idols to enter her sacred womb, from which she gave birth to Frya."

The deceased, sent back to the daylight and the present turning point, was found in the marshy soil of Jutland, near Egtved, north of the Haderslev district, buried in an oak coffin, similar to those from the older Bronze Age in Jutland, such as at a burial mound

near Borum-Eshöi near Århus and "Trindhöi," a burial mound near Vamdrup, near Kolding. The oak coffin, the "death tree," from Egtved also demonstrates the old burial custom of the ancestors: the deceased, a girl aged 18 to 25, was wrapped in a cowhide: Fig. 252a the opened death tree, Fig. 252b the corpse after revealing the cowhide hair. The next illustration (253) shows the deceased with short-cut blonde hair in a "bob" style, held together by a band, dressed in a jacket (Fig. 254) made of coarse fabric and a short knee-length skirt (Fig. 255) made of woolen cords, held together at the top by a sturdy band, with a large fringe belt.

This lacing skirt, which is only a kind of completely transparent loincloth, appears here as a completely un-Germanic, exotic costume, like the bob haircut. Because the Germanic attire of the older Bronze Age is precisely known to us through the mentioned coffin finds. Also, in the oak coffin found in 1871 in the burial mound near Borum-Eshöi near Århus in Jutland, the corpse was in an original cowhide covering. In this untanned skin, the corpse of a woman was wrapped in a large cloak woven from coarse wool and cow hairs. The deceased had very long hair, probably held up or together with a well-preserved horn comb. She wore a woolen hairnet on her head. Furthermore, she was dressed in a complete garment made of woven wool fabric, namely, a short-sleeved jacket and a long, ankle-reaching skirt. The lower end of the jacket was tucked into the skirt, and the skirt was tied around the waist with a band and a wider belt. The belt was woven from wool and cow hairs in three originally different-colored stripes and ended in stately, carefully braided tassels.

Fig. 256. The individual clothing items of the deceased from Borum-Eshöi, Jutland: hairnet, jacket, and skirt with belt.

Fig. 257. The Germanic women's attire of the older Bronze Age according to the find from Borum-Eshöi.

The girl from Egtved also, like the Germanic woman from Borum-Eshöi, wears rich, monumental bronze jewelry, the belt buckle, arm, and neck rings. The wider additions differ from the simple customs of the older Bronze Age, which still leads to the heyday of

Nordic culture in the great stone graves. The young deceased from Egtved not only had a "bob" hairstyle, also cut short on the forehead but also wore a knee-length, transparent lacing skirt as "airy" summer attire. According to the season, she must have been buried, judging by the flowers given to her; she also practiced "manicure," as the elegantly rounded and polished fingernails, which were also preserved, prove. The kit with the tools had been given to her in the coffin, along with a birch bucket with honey beer, mead, and as a companion, a seven- to eight-year-old child who was not buried but had been cremated.

What the sacred womb of the earth has sent back to us here is the evidence of a degeneration and moral decline of the North Germanic tribes in the hinterland, in the borderlands of the North Sea realm of the folk mother on Texel. The young, noble Germanic woman is likely dressed in that "coquettish" loincloth skirt in the style of Finda: her burial companion is probably a young Finda girl, a servant, and playmate. How entirely un-Germanic this attire is evident from the fact that even prehistoric Germanic clothing has its enduring tradition over thousands of years. At the end of the 18th century, the North Frisian woman still wore fur clothing and a fur coat with embroideries, as was particularly popular among the noble Roman women, as Germanic exports, almost two thousand years ago.

However, the loincloth only appears in bronze-age sculptural representations as a costume of foreign peoples:

Fig. 258. Bronze figurine found near Faardal, west of Viborg, Denmark (later Bronze Age). The 5 cm high figure, executed in wax casting with an interior clay core, depicts a naked female figure in a squatting position, wearing a necklace, an arm ring, and that loincloth, the fringe skirt. The left hand is placed under the breasts, the right raised, probably holding an object (spear?). The face is rough and broad, with large, protruding ears, a prominent chin, and a snub nose; the eyes are lined with arched gold plates. The hair is only suggested on the forehead through streaking, wound into a small wreath on the head and falling, gathered from the back, down.

Fig. 259. Bronze knife with a figurative handle, found in an urn near Kaisersberg, near Itzehoe in Holstein (Copenhagen Museum). The handle depicts a female figure with slicked-back, stringy(?) hair. She wears large earrings, neck rings, the arm rings are indicated, and the same lacing skirt, the loincloth. In her hands, she holds a bowl. Noticeable is the broad mouth with plump, raised lips, as well as the flat nose.

Here, too, the representation likely depicts a servant. Based on the racial features of the face, one could even infer a Negroid model. This, in turn, would confirm the Ura Linda Chronicle's account of the Altinguan African voyage, the black and brown rowers, the "Lyda" people on the outer fleet, which had to stay on an island in the "Mare" or "Flete" near Alkmarum, just like in Lydasburg, and to whom the castle lords went daily "to teach them what true freedom is and how people should live in love to gain blessings from Wraldas' spirit" (p. 89).

These black rowers of the outer fleet save themselves on ships before the great flood catastrophe of the "evil time" and, driven southward, keep the girls they rescued as their wives. They settle in abandoned areas, from which the returning sailors from Forana and Lydasburg wanted to drive them away again (p. 93). On the advice of the Honorable Mother Gosa, they are allowed to stay: "Keep them until you can bring them home again. But keep them outside your castles. Watch over their customs and teach them as if they were Frya's sons. Their women are the strongest here. Like smoke, their blood will dissipate until nothing remains in their descendants but Frya's blood."

So they stayed. Now I would indeed wish that my descendants paid attention to whether Gosa spoke the truth.

Fig. 260. Bronze knife, found in a mound near Javngyde, parish of Tulstrup near Skanderborg. The handle depicts a female head, also with slicked-back hair and a headband. The ear openings, likely carrying rings, are depicted. The neck ring is also represented.

The pursed mouth and the Mongoloid eye features clearly reveal the eastern type.

As Georg Girke explicitly emphasizes, the attire of the Bronze Age Germanic woman from Borum-Eshöi still corresponds to today's women's attire in the Herrestad district, Skåne. Therefore, Alfred Götze rejects the attire of the female figure on the knife from Itzehoe, like that of the girl from Egtved, that lacing loincloth, as non-native since it sharply contrasts with the women's attire of the other oak coffins, and he attributes them - with a correct intuition - to "foreign, southern influences"!

Only the Ura Linda Chronicle gives us the solution to the puzzle.

## i. Buddha in Old Ingueonia

The passage in the Ura Linda Chronicle, where Buddha is mentioned in the so-called "Writings of Hellenia," was the sole subject of a source-critical examination of the manuscript, which, at the time, did not concern itself with its factual or material content.

The relevant passage (p. 101) gives his first name as Jes-us; his enemies, the priests, called him Fo, the people called him Kris-en, and his Frisian friend called him Bûda.

Among the books of Cornelis Over de Linden were a French and a Dutch edition of C. F. Volney's "Les Ruines ou Méditation sur les révolutions des empires," which mentions Boudha in Chapter XIII and treats "Christianisme, ou culte allégorique du Soleil, sous ses noms cabalistiques de Chris-en ou Christ, et d'Yésus ou Jesus" in the following Chapter XIII.

In Chapter XX, Volney speaks of "un même dieu," which, under various names, reigns among the nations of the East. The Chinese adore him in Fôt, the Japanese revere him in Budso, the inhabitant of Ceylon in Bedhou and Boudah, etc. In the accompanying "Note 21," it says: "La langue chinoise n'ayant ni le B ni le D, ce peuple a prononcé Fot ce que les Indiens et les Persans

prononcent Bodd, ou Boùdd (par où bref). Fot, au Pegou, est devenu Fota et Fta etc."

The confrontation of Volney's "Ruins" and the Ura Linda Chronicle was sufficient to reject the further content of the manuscript as a forgery and fabrication en bloc based on an analogy. Further source-critical examination was deemed unnecessary.

It has been mentioned above that Cornelis Over de Linden's son vehemently opposed the assumption of borrowing from Volney. However, even if we accept this, it only proves that the transcriber of the manuscript, i.e., the scribe of the present manuscript, inserted the relevant names based on Volney. Since "Les Ruines" was published in 1791 (Paris), this copying and insertion could have occurred only at the end of the 18th or the beginning of the 19th century.

But here too, the same question arises: What was the content of the older source that the transcriber supplemented? The rest of the report cannot be derived from Volney in any way. A particular passage must raise suspicion, where the bending, reinterpretation, and forgery of Buddha's teachings by the priests are mentioned, and it further states (p. 102): "Diese Lehre, bei der die Priester keiner anderen Wissenschaft bedürfen, als betrügerisch zu reden, frommen Scheines und Unrechtes zu pflegen, breitete sich von Osten nach Westen aus und wird auch über unser Land kommen" ("This teaching, in which the priests need no other science than to speak deceitfully, to practice pious sham and injustice, spread from East to West and will also come to our land").

How does modern archaeological evidence relate to this claim?

Instead of Volney, let us now consider another confrontation:

Fig. 261. Statue found in St. Vélaux, Bouches-du-Rhône, Canton de Berre. Found in two copies (Musée de Marseille and Paris, St. Germain-en-Laye).

a) Front side; b) Back side.

Fig. 262. Drawing by Prof. E. V. Schmitt according to the template in the catalog of the Musée de St. Germain-en-Laye.



The "unknown god," "le soi-disant Buddha," unfortunately only survives as a torso; the head, left hand, and right forearm are missing, likely falling victim to the destructive zeal of Christian priests. The "pectoral" on his chest shows 6 fields with meander-shaped hooks or turning crosses at the neck, including 4 (right crosses); on the hem of the garment is a "diamond" ornament N ("year").

This statue from Gallo-Roman times, from the beginning of our era, depicts the "dieu accroupi," familiar from other Gallic representations (cf. H. U., Plate 121, Nos. 3 to 5). He sits with crossed legs, just like our bronze idol from Rällinge in Södermanland, Sweden (Fig. 244), with the difference that it is not a phallic representation as in the Nordic "Finda" region.

Even more astonishing is our amazement when we compare the god statue of St. Vélaux, depicted in the characteristic meditation posture of Buddha, with that representation found as a bucket fitting among the grave offerings of the Oseberg ship (Fig. 263), in the funeral escort ship of a Norwegian queen in a mound on the Oslo Fjord. Here, we are dealing with a find or tradition from the 9th century.

Again, the deity is depicted - as in the statues of St. Vélaux - sitting with crossed legs, hands holding the feet in the lap, with lowered eyelids, meditating. He also wears the pectoral, a square divided by a right cross, as the Gallic statue also wears on its back (Fig. 261 b); each of these quarters contains a meander-like hook or turning cross, indicating the solstices of the year, namely, in the southeast and northwest, turning to the left, in the southwest and northeast, turning to the right.

The facial type is the broad, eastern one! The skullcap is missing.

How does this motif reach the West, where we can now trace it from the 1st to the 9th century along the coastal areas in the region of the former megalithic culture, from Gaul to Scandinavia? What

intellectual connections exist between the Celtic-Germanic and the distant Asiatic-Indian complex? What currents, hitherto unknown to our school and lecture wisdom, our "mythologies" and Edda exegeses, as well as to the Germanic primeval religion and its cult-symbolic monuments?

In this context, the previously mentioned (p. 232) cult vessel found in the marsh near Gundestrup, Aalborg, Jutland, is to be considered. This silver cauldron is lined inside and out with individual plates containing pictorial representations in embossed work. Time of creation: the beginning of our Christian era. The pictorial representations show a fusion of Germanic, Gallic, Roman, Greek, and Eastern, Asiatic-Indian elements. The place of origin must have been Denmark.

Due to space constraints, only a brief overview of this important, widely described, and reinterpreted monument of Nordic mixed culture in the "Denmark" at the beginning of our current era can be provided here. Only the following will be reproduced in images:

Fig. 264. Overall view of the dedication cauldron from Gundestrup.

Fig. 265. The procession, with Celtic animal-headed horns and the Cimbrian war captive sacrifice (?) above the dedication vessel (cf. p. 232).

Fig. 266. Mother Earth ("Irtha"), hands in a G-shape over the chest. Compare H. U., Plates 249–250, and my "Mother Earth and Her Priestess." Top left: Heracles' struggle with the Nemean lion.

Fig. 268. Mother Earth ("Irtha") between two elephants (above) and two griffins (below), as the summer and winter halves of the year (?) = NW NO; also on her left and right SW SO, the "Jul"; below her, in the south, the winter solstitial wolf. She herself is again depicted as the "Alfëdstre," the alma mater, presenting her breasts with her hands.

In these two depictions of the Gundestrup cauldron, she wears, as in the Bronze Age (Fig. 151), the neck ring, here in the form of the Gallic torques.

Fig. 267. The winter solstitial god, with the horns of his constellation animal (stag), the Gallic god Cernunnos, with the twisted spiral ring (torques) around his neck, marking him as the year god and oath god, Ullr and Sigtyr of Eddic tradition, arms in the position of the -shape. In his left hand, he holds the winter solstitial snake, and in his right hand, the spiral or annual ring. Deer and bull, wolf and lion, are given to him as astral animals. Top right: the god on the fish, Apollo Delphinios, etc., also a symbol of the winter solstice (cf. H. U., p. 373 and main section 14).

Again, we see the god in the same representation, sitting with crossed legs.

And just as Mother Earth with arms crossed over the chest was also excavated from an idol from Troy II by Schliemann (H. U., Plate 250, No. 4), the bottom of the cauldron shows a ritual bull-leaping game: a warrior leaping over the bull lengthwise, as we now know the same game, also almost two millennia older, from Cretan-Minoan depictions. The lizard under the bull also points to the symbolism of the year.

The Gundestrup cauldron thus also represents the connection with the distant Southeast, with Greece and India.

In this context, the legends of Friso's return, which appear not only in the Ura Linda Chronicle but also in chronicles by Worp van Thabor, Occo Scarlensis, and others, gain a different historical background. These Indian and Ionian "descendants" of former Nordic settlements brought these motifs with them, as is still evident today in Indian cult symbolism, such as the motif of the pregnancy escort boat with Wralda's "Jul" and (cakra), which has remained popular (H. U. Plate 55, Fig. 3, see p. [9]). This is the only way to explain why the Gundestrup cauldron could take shape in this form in the North Sea region. For the problem of overseas settlements of Nordic sailors in India, the excavation of Mohenjo-Daro, at the mouth of the Indus, in Sindh, has now provided crucial clues.

The script of the oldest and most significant cultural layer (4th millennium BCE) of Mohenjo-Daro, which is closely related to the predynastic period of Egypt and proves to be of Neolithic North Atlantic, proto-runic origin, once arrived by sea with that ship. This ship, serving as a motif, as "ship decoration," either at the prow, the mast, or as a figure of the god in the -arm posture or his - or Algiz-rune, etc., led the way. Refer to my study in H. U., from which I reproduce the following small comparative table (Text Fig. 51) as Fig. 269, to illustrate the journey of the North Atlantic people, the people from "Ultima Thule" to the "Five Rivers" land. The vessel is originally that giant dugout, also with an outrigger, where the crew is indicated by strokes and bears the healing rune Z or is attached to it as a sign for a safe journey. In the funerary ships for the journey across the great waters as a symbol of resurrection in the "new year." Thus, the late Nordic tradition in the Old Icelandic Rune Song still knew the meaning of the Algiz-rune, the rune of the resurrected and awakening bringer of salvation, the "human":

"Human" is the joy of humans,  
the increaser of the earth,  
and the adorer of ships.

The fact that, in the late Stone Age, a passage from the Mediterranean to the Red Sea through still-existing lagoons, with occasional dragging of the dugout over sandbanks, was still possible is explicitly confirmed to me by geological and specialized scientific sources!

In this context, the account in the Ura Linda Chronicle gains a completely different historical significance, stating that the Frisian folk mother Gert, after the conquest of Athens by Egyptians and Thyrrians, sailed through the Red Sea Strait, and after them, "Irtha" raised the land high. The relevant report about the Gertmen explicitly mentions "the Wadden and Skerries," which rose like a rampart after the Gertmen sailed "through the strait that led into the Red Sea at that time" (p. 66). The Frisian settlement founded by the Gertmen in "Pangab," the "5 Waters" land, under the name "Gertmania" (p. 66), is then rediscovered by Alexander 1224 years later (327 BCE).

"Pangab," Persian "pandsch āb," meaning "five waters, rivers," is, however, the same Indus River region where Mohenjo-Daro is located at its lower course in Sindh (Sindhu).

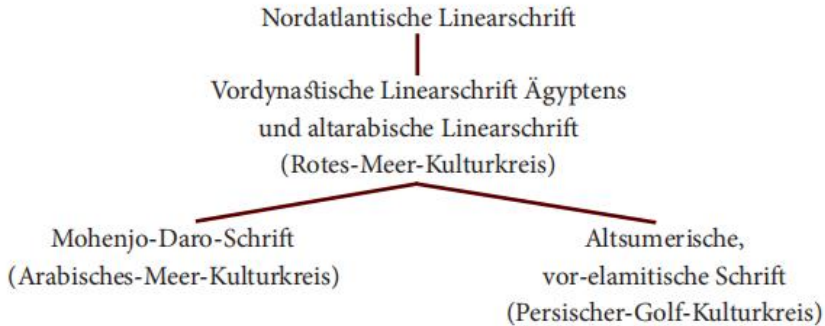
According to the travel account of Nearchos, the city of Pattala (Sanskrit potāla, "ship station") was situated in the lower Sindh (Pattalene), while Arrianus (Periplus Erythraei maris) mentions Minagara in the same region. Ottema has already pointed out that Min(n)agara sounds remarkably Frisian, much like Walhal-lagara, Folsgara, etc. Minna was the name of that Frisian "honored mother" during the time of the voyages of Tūnis and Inka (p. 51–52).

Regarding "Min(n)agara," Ottema has also noted that Ptolemy mentions this place name on the western bank of the Indus at 24° N. latitude and also further east at 22° N. latitude. In the account of Ljudgert in the Ura Linda Chronicle, it is mentioned that their settlements there experienced the sun standing directly overhead at noon during the summer. Ottema, in his introduction to his edition of the Ura Linda Chronicle, has also referred to Strabo's communication mentioning a "Germanic" (Γερμᾶνες) tribe that differed completely in customs, language, and religion from the "Brahmans" (Βραχμᾶνες).

One thing I can state with certainty today: the megalithic culture of Indonesia and East Asia is based on a Neolithic transoceanic cultural migration that radiated and spread from west to east in waves. Its accompanying vessel is that ship with the "Algiz-man" sign.

Following these traces, we consistently rediscover monuments and traditions of proto-North Atlantic cult symbolism, script, and mythology everywhere.

Therefore, when a Nordic settlement from the eastern Mediterranean embarks on an eastward journey through the Red Sea around the middle of the 2nd millennium BCE, it seems to be following an ancient Neolithic route, which I have now firmly defined epigraphically in H. U. (Chapter 11, p. 307):



We will gradually have to get used to assessing the "primitive past" of the North with an entirely different intellectual value and altitude meter, using the sea as the great global connection of the proto-Nordic seafaring. This also explains the thoroughly Nordic character of the cult in Minoan Crete, the land of the priestess at the horned dolmen, with its runic script tradition, where the native soil, "Odal," was referred to not as the "fatherland" but as the "motherland" (μητρίς). The Blessed Isle, the ancestral island, was placed in Okeanos, towards the west, where Minos or Rhadamanthys, son of the sky god Zeus and brother of King Minos of Crete, were considered judges and rulers.

The Ura Linda Chronicle reports: "Minno was an old sea king, seer, and wise one. He gave laws to the Cretans. He was born at the Linda places, and after all his experiences, he enjoyed the fortune of dying in Lindaheim" (p. 35). For his "experiences" in the fullest and oldest sense of the term, see p. 35–38, 62–67.

He himself describes his cultural mission in Crete briefly and clearly, following the tragic sequence that the Nordic freedom of the gods always faced in Mediterranean-Oriental theocracies: the hatred of the priest-princes because their own people became rebellious through the teachings of the foreigners, the neutralization of these dangerous innovators by all means, by removing them from the present and life and further neutralizing their spiritual influence through elevation to the divine state, along with a simultaneous

complete reinterpretation and revaluation of the intellectual legacy of the innovator and reformer – if necessary – into the opposite.

It is the same fate that would befall Jesus of Nazareth, the Galilean, more than a millennium and a half later.

Thus, Minno, the failed liberator of the enslaved of inner and outer birth, who quietly sailed away from Flyland on a ship back to the community of the godly-free of the North, was elevated by the princes of the palace culture of Knossos to the status of the Immortals and the Son of Heaven. As such, he would have been transported to the west as the judge of the underworld, the island of the dead.

However, in later Greek tradition, he faded into a mythical figure known as the lawgiver, navigator, and ruler of the Cretans. This is also a memory of the time when the ships with the Algiz-"man" sign, the "sons of man," the "Minyans," once bore the light of the world, the light of the North, the teachings of Wraldas, across the earth, the salvation sign of the God-son, the "Man," Germanic Mannus, Indian Manus and Yama (the judge of the dead), Phrygian Manes, a theophoric, "god-bearing" name, with which the Galilean from the land of the horned dolmen also referred to himself as the "Son of Man."

"Our salvation lies in going here and there," in-t fon aend omme fâra lêid us held (p. 90). This has been the great "experience" of the journey from the North and its Mannus sons, the "Sons of Man" (Tacitus, *Germania*, c. 3), of whom the seacoast-dwelling tribe of the Ingaevones, the Old Frisians, "was the first among the Germanic tribes (... gens Inguaeonum, quae est prima in Germania. Plinius, N. H.4, 96).

Following the ancient trail of the ships of the "Sons of Man," on a homeward journey, the image of Buddha once reached the motherland. According to the tradition of the Ura Linda Chronicle, it had not fared differently for him than for Nyhellenia and Minno. In the far East, in the "Finda" world, the Aryan spirit had once again rejected all humanized notions of gods and materialization in Buddha,

proclaiming self-redemption, being God in us and we in God. However, he turned away from that world, weary of life.

The r.ta, the cosmic order of the World Spirit, was no longer the sense of life and direction for him, as it was for the ancestors when they migrated down from the distant "White Land" (šveta dvipa), beyond the Himalayas and the sea, high from the North, thousands of years ago. However, in the "Sons of Man," in the North, in the white and wise women of the motherland, the teachings of Wralda still lived—the one who placed his laws into all creation, and whose "spirit" should be invoked "when distress is severe, and good advice and good deeds are in vain" – and "all things are tried." The Nordic people had not yet succumbed to "hopelessness under their own suffering," as stated in the "common law" (p. 17). Therefore, the teachings of Buddha spread "from East to West and will also come to our land," now, as it did two thousand years ago. But as long as – as Minno so eternally beautifully expressed it – that "self-reliance, the inclination towards justice and freedom, proclaimed by Wralda's spirit in us" persists, we will not succumb to suffering, but one day, as it was a thousand years ago, we will be called to bring the inwardly redeeming light of the North to the world again.

Today, over the time of German distress and transformation, the slogan of the descendants of the motherland from the North Sea stands again, which arose in the first surge of Nordic collective memory, in the darkest hour of the struggle for the inner and outer freedom of the Netherlands, the rallying cry of the Geuzen: "Helpt nu u self, so helpt u God."

With this, I conclude our preliminary, first source-critical examination of the content of the Ura Linda Chronicle. It could only be a sample given the space available to me, which has already extended far beyond the limits required by the publisher for this first German edition to be economically viable as an affordable popular edition.

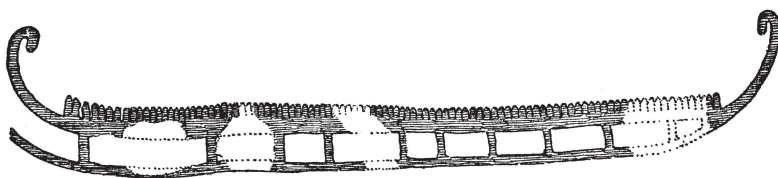
Therefore, I refrain from discussing many other details in the fields of ancient studies, cult language ("God's language," p. 113, cf.



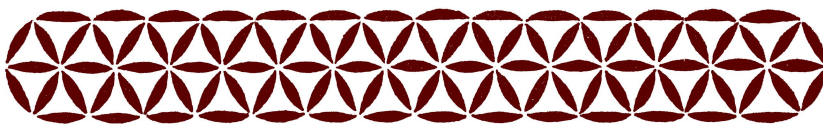
H. U, p. 13), religious history, especially Nordic legal history, etc. Because this first and preliminary examination was intended to be only a stimulus, placing the content and sources of the manuscript at the center of our contemporary intellectual research.

And this sample has shown us that, seen in the light of our present prehistoric science, the Ura Linda Chronicle is the most important and oldest source for the intellectual history of the North, whose treasures must now be painstakingly unearthed and cleansed of later impurities through research.

I now conclude this introduction, with the conclusion and summary.



Huge dugout canoe for open-sea voyages, with outrigger and reinforcements, manned by the Old Germanic hundred. Overall length approximately 40 meters. Rock drawing from Tegneby, Tanum Municipality, Province of Bohuslän, Southwest Sweden (later Stone Age, 5th-3rd millennium BCE).



## Summary

### VI. Authenticity of the source of the current manuscript and the question of older manuscripts

Our sampling examination of the content of the Ura-Linda Chronicle in this present chapter has convincingly demonstrated that this manuscript must trace back to an older source, and that, in turn, to an even more ancient one, possibly the original manuscript.

The historical facts provided in the Ura-Linda Chronicle, along with their details, could not be compiled or deduced from archaeological literature until the mid-19th century, anywhere and at any time.

The fact that the current manuscript comes to us in a copy, dating no later than the years 1820–1840, on machine-made paper of that time, should not be a reason to doubt its authenticity as a source. Since the legacy of Hidde to his son Okke (page 13), it must have been a family tradition among the Over de Linden to have the manuscript repeatedly copied from generation to generation, "so that it might never be lost."

It is not surprising that the original source of our current manuscript has not been preserved. In a time when the Netherlands could still acquire the most valuable medieval manuscripts for a few guilders, when the shopkeeper used the same precious manuscript leaves to package goods for his customers as the bookbinder used to stiffen the cover of a book, and when the rag-and-bone man bought them in bulk from estates and sold them to paper mills for pulping.

However, another fact initially made the suspicion of "forgery" seem justified: the machine-made paper of the manuscript before us from the first half of the previous century has been artificially "aged" by apparently hanging it in chimney smoke.

What prompted the person who transcribed or had it transcribed to make it appear old or to present it as such? The only solution, once again, lies in the family circumstances mentioned above. In the Over de Linden family, there was a tradition that something very important for them was contained in the manuscript. Since neither the step-uncle of young Cornelis, Hendrik Reuvers, nor Cornelis himself could read the manuscript, the "treasure" psychosis emerged here as well. Both Hendrik Reuvers and Cornelis Over de Linden harbored hopes that the deciphering of these pages might yield them a "golden" legacy. For the same reason Cornelis Over de Linden initially refused to release the manuscript but demanded a gradual transfer, his step-uncle Hendrik Reuvers also refused to hand over the manuscript to his nephew. Only after Reuvers' death († 1845) did Cornelis receive the manuscript from his aunt.

The only possible explanation that completely dispels the last suspicion is that Hendrik Reuvers had the manuscript transcribed and artificially "antiqued" it by hanging the sheets in the chimney smoke. This transcription was then handed over to Cornelis Over de Linden by his aunt Afje in good faith as the "authentic" manuscript.

Who made the transcription for Hendrik Reuvers and how and where he secured the original for himself will likely remain unknown. The original source of our current manuscript is likely lost forever. The "criminal case" of the manuscript seems to have found its only satisfying solution here. Only the question of the sources of our current manuscripts remains to be clarified, along with the last suspicion: the fact that the Old Frisian of the text is so corrupted and filled with "Dutchisms," containing the most impossible etymological word-historical interpretations.

However, this fact gives us a significant clue: it is a characteristic phenomenon of Humanism in the Netherlands and

Frisia, which also followed in the footsteps of the "etymological science" of late antiquity. Similar interpretations, based on the accidental similarity of words, can be found in the 16th century with Johannes Gropius Becanus (Jan van Gorp from Hilvarenbeek) and Serieckius. Here too, the characteristic phenomenon of ancestral memory appears in older Germanic Humanism. There was a great love for one's own past, people, and homeland: it is the beginning of Nordic antiquarianism, in Agrippa von Nettesheim for Germany no differently than in Bure and Stjernhelm for Scandinavia. Southern Dutch Humanists even tried to demonstrate that Flemish was the language of paradise.

The "etymologies" appearing in the Ura-Linda Chronicle, such as Minerva = "min erva," etc., are correspondingly found in the humanistic world of Frisia, with Simon Gabbema, a contemporary and friend of the poet Gijsbert Japix: in his Dutch, like many of his contemporaries, he makes the same mistakes as those found in the Ura-Linda Chronicle.

Since the Over de Linden family also possessed the Chronicle by Worp van Thabor, unknown until its discovery by Prof. Elco Verwijs, dating from the end of the 16th century, this provides a random indication of the origin of the source of the current manuscript.

A Frisian Humanist from the early 17th century, either an Over de Linden himself or an associate of a member of this family, must have been the author, the transcriber of the "Humanist Codex." No longer proficient in Old Frisian, perhaps already "dutchified," he "edited" the manuscript anew, adding word explanations, interpretations, annotations, and comments inserted into the text, all composed in "Old Frisian."

Hence the "Dutchisms" in his language. For already Ubbo Emmius (p. 183), two and a half centuries before Piet Paaltjes (p. 138), lamented in his time (1614) the fact that the Frisian townspeople could barely understand the old regional language, which survived only in the far north.

To correctly understand the temporal and local origin of the Humanist Codex, one must consider that unrecognized phenomenon of Nordic ancestral memory and awakening, as it manifests itself in the Reformation and Renaissance in the Germanic North for the first time.

After the destruction of foreign ecclesiastical authority, the trend towards the sources, towards the roots of one's own essence and culture, begins. To capture this spirit of the time, especially in Friesland, I know no better characterization than the passage in the "Rerum Frisicarum Historia" (Book II, p. 31 f., Leiden 1614), where Ubbo Emmius has immortalized himself and his people, and which I will reproduce here in translation:

"The disposition of the people was everywhere upright, noble, and lofty. Always ready to defend themselves, freedom was their highest value, and nothing was more detested than servitude. Evidence of this is that they passionately and courageously defended the inherited freedom of their forefathers, to the point that no one could wrest it from them for six centuries. The martial people never rushed more swiftly and vigorously to arms, fighting more bitterly against enemies, than when it came to repelling impending slavery. They would gladly sacrifice life and all happiness rather than betray their freedom; anyone can see this immediately when examining their deeds. Even in their descendants, this spirit has not completely extinguished, although their political constitution has changed.

After the time of monarchy, they had local counts, chosen from the free people by open election, elevated by the authority of their office, duties, and honorary titles... This authority was, according to the will of the people, elected for three years, sometimes for several years, but never for a lifetime... As a result, although all power lay with a few, the people's freedom remained unshaken at its foundations, as will be discussed at the appropriate place. Equal rights applied to everyone in every respect, whether noble, citizen, or farmer.

Being called a true core farmer and living according to the farmer's ways in the countryside was considered honorable and commendable; and they generally valued this more than a life in the city. This is also why there were so few cities in their country in the past. However, the culture of manners and outward appearance in this farming community was far superior to elsewhere, so that one would hardly distinguish a farmer from a city dweller. Even now, traces of this condition are palpable; feudalism is still virtually nonexistent. Gold, silver, and other ornaments were not used to indicate social status and birth but were worn according to one's wealth. For they were all called free, and this name was their honorary title, their patent of nobility, and their enviable possession: they remained free from the constant imperial taxes that burdened their neighbors. Not only have they preserved these privileges handed down from their oldest ancestors through so many centuries, but also, due to their outstanding services to the empire, they were explicitly granted and solemnly confirmed by the emperors.

They kept their blood pure and did not mix through marriages with foreigners; and even now, we carefully observe this in memory of our forefathers. Not only were marriages with foreigners frowned upon, but trade with neighbors was also conducted sparingly. There was a time when, in some places, it was hardly allowed to keep strangers overnight. This fostered uniformity in the mental and physical expression of the entire people, allowing language and customs to remain unchanged for so many centuries. Now everything has changed. Moreover, they were always courteous and generous towards guests. All Frisians spoke the same language, which, based on its origin, has been sufficiently proven as "Germanic."

The nature of the people is, like that of any other Germanic tribe, cheerful; sharp-witted, yet not without grace. When they apply themselves to the sciences, they easily reach the highest level of education and achieve excellence in their field...

Above all, in their customs, they were straightforward and valued justice and honesty: words were considered as binding as a written contract, a handshake as an oath; and a contract sealed by

agreement and a handshake was held more strictly than one confirmed nowadays by parchment, seal, and witnesses. Love affairs were alien to them; since they themselves knew no lust, it hardly occurred to them to suspect others. Therefore, the relationship between the sexes was freer and more delicate than in most other nations. Their diet consisted richly of milk, cheese, butter, and meat, all of which they had in abundance; and this way of life led them to grow to the general stature that was admired by neighboring peoples. In every other aspect, their robust nature showed; only late and after attaining full manhood did the youth unite with the maiden.

Is it surprising that with this way of life, the inherently bold and physically powerful people performed such heroic deeds unflinchingly and manfully against the advancing enemy? Each individual fought not for someone else's desire or the greed of their lords or even for cheap wages, but for honor and freedom, for things that their own fate depended on. Rarely did they interfere in foreign disputes; for them, cultivating their own land at home seemed better and more just than coveting foreign property and seeking it with armed force.

However, time has changed all this. Customs and traditions have reversed, traditional attire has been abolished, and the language is now only preserved in the farthest northern corner and is scarcely understood by city dwellers. Friesland's fate is dire, and even worse is the hope that the future holds for it."

It is as if the spirit of the distant past, as handed down to us from the laws of the Ura-Linda-Chronik, stands again in this beautiful hymn to the "Fryas-Volk."

The Humanist scribe from the beginning of the 17th century may have set himself the task of vividly conveying and making understandable this sacred ancestral legacy to posterity. He would not have been a product of his time if he had not applied and accommodated his classical education, his knowledge of Athens, Minerva, Alexander, Nearchus, the Phoenicians, Tyre and Sidon, Massilia, the Druids, etc., "profitably."

The work of that Humanist was probably the revision of an older source, such as Codex B, the transcript of Hidde Ura Linda from the year 1256. In order to align his supplementation of the text with the language of his source, he was forced to write in Old Frisian, something he was not capable of.

The fact that he also had to linguistically revise the entire text and, according to his understanding, craft it in "Old Frisian" is evident from the external structure of the manuscript, the script. This script is not an ancient Germanic runic script, as evidenced for Friesland in the finds on the bone piece from the terp of Wynaldum near Harlingen, the bone plate from Hantum near Dokkum, the coin from the terp near Harlingen, the wooden sword from Arum, and the wooden stick from Britsum near Leeuwarden. The script of the Ura-Linda script is an artificial creation: letters and numerals are geometric-mathematical constructions derived from the . And this explains the entire context. The Humanist had learned from the inscription of the Waraburg that the script originated from "Jul" = (see p. 44). In reality, this is the younger, south-north division of the year, and only individual runic signs have originated from this ideogram. Since, according to the Humanist's judgment, not all the signs of the Germanic runic script could be traced back to the schema of the 6-spoked wheel, the script must be corrupted. For him, it was crucial to restore the "ancient original form" here as well. And so, he reconstructed the runic script from the new, just as it is also phantasmagorically reconstructed and exegetically treated as "ancient secret knowledge" by our "Germanists," from Guido List to Rudolf John-Gorsleben.

The corrupted, Dutchified "Old Frisian" of the Ura-Linda-Chronik, the Dutchisms, the impossible word interpretations, the runic script brought back to and reshaped from the 6-spoked wheel schema – all of these are likely attributed to one and the same editor, the Humanist from the turn of the 16th century or the beginning of the 17th century.

The question arises, what transcriptions exist between the codex of the Humanist, the owner, or even the presumed transcriber



of the Chronicle of Worp van Thabor, and the codex, the transcription in the possession of Cornelis Over de Linden? If the assumption of borrowing from Volnay is correct, there must have been another transcription from the turn of the 18th century. In the possession of Cornelis Over de Linden, there were a French and a Dutch edition of "Ruins" by Volnay. We do not know if these books also represent a grandfather's legacy, or if Cornelis Over de Linden acquired this well-read work, a characteristic creation of the Enlightenment era, from his own, innate inner quest.

In any case, the relevant transcriber understood French when, at the Chinese name of Buddha, Fo, he inserted the explanation "that is false," apparently thinking of the French "faux." This part, the life story of Buddha, especially breathes the spirit of the Enlightenment era, and it is worth considering whether the last transcriber of the Ura-Linda-Chronik, some Frisian teacher – like G. Jansen in Harlingen – who perhaps copied the chronicle for Hendrik Reuvers, had his pen involved further in linguistic "editions" and other glossarial additions.

All of this can only be determined based on a very precise historical-linguistic investigation, which must particularly focus on the temporal determination of Dutch words and expressions in the text of the Ura-Linda-Chronik.

In summary, we can say that the following four stages in the history of the Ura-Linda-Chronik become recognizable to us:

- Codex A: the original manuscript, written by Liko Over de Linden (803 AD).
- Codex B: the transcript by Hidde Over de Linden (1256 AD).
- Codex C: the Humanist revision (early 17th century), by the hand of the owner of the Chronicle of "Worp van Thabor" (?).
- Codex D: the transcript by the Volnay interpolator (early 19th century): the manuscript in the possession of Cornelis Over de Linden (?).

Whether there are additional transcriptions between these identified manuscript stages remains an open question. The text of the Ura-Linda-Chronik probably does not provide any concrete clues in this regard. If additional transcriptions existed, they could only have been transcriptions, not intervening edits or revisions like Codex C.

The fact that the Ura-Linda-Chronik cannot be a forgery created in the first half of the 19th century was evident from our brief examination of its content. The resolution of all other suspicions is the result of our recent considerations.

However, there is another circumstance that undermines any assumption of a "forgery": the emotional impossibility that a "Dutchman" from the first half of the 19th century could have "fabricated" the Ura-Linda-Chronik.

This proof is the most serious, more significant than all evidence that the content of the Ura-Linda-Chronik is confirmed by the latest prehistorical and intellectual-historical research results.

Initially, the German will not understand this argument, and my Dutch compatriots may not understand or may not want to believe it: for they have long turned their plight into a virtue.

It has been 22 years since I published my early work "The Decline of Dutch Folk Song. A Contribution to Dutch Cultural History." As the first folkishly awakened Greater Dutchman, I undertook then and later to destroy the self-deception of my North Dutch, "Dutch" compatriots about their "golden age" and to point out to them their spiritual impoverishment and uprooting for self-reflection and self-awareness.

The Holland of the past century was the legacy of a materialized, satiated bourgeoisie that was world-economically internationally "oriented." Its Old Testament dogma had made that capitalist work ethic grow into bourgeois morality, which allowed it to "do business with the Lord" so advantageously. Amsterdam was and is Holland, and the "golden age," the great "upswing," begins

with the admission of the fleeing Spanish-Portuguese Jew. The beginning of this foreign parvenu culture in Amsterdam means the rupture in the body of the people and the languishing of spiritual national life, folk art, which inevitably proceeds with relentless tragedy. By the 18th century, everything in the body of the people had fallen silent, living until today, like an underground stream of the hereditary mass, continuing in enchanted depths. Until the spiritual wake-up call of history will sound, breaking the shackles of self-deception and deliberate deception by foreign spirits. That in the Netherlands, too, the national awakening is now announcing itself in the younger generation is the result of the victory of the National Socialist movement in Germany. And the most robust, hopeful Nordic-Folkish movement will be the young Frisian one, if it

, too, frees itself from the influence of spiritual foreign rule, from "ex oriente" in Old Testament Christianity to Marxism.

However, the "Dutchman" had become "instinctless" in all matters of the national soul, national spirit, and racial essence, as Hoffmann von Fallersleben had to experience to his greatest pain when, in 1821, he set out as a wandering minstrel and wandering bird over there in the land of "Mijnheers" and "Mevrouwen" to search for traces of the lost Dutch folk art. The entire Romantic movement in Holland was only a current international fashion affair, as aptly caricatured by the Frisian student-poet "Piet Paalties" ("Peter Bleichlich," later Pastor François Haverschmidt) as well as that pious bourgeois morality by Eduard Dekker (Multatuli) in "Max Havelaar" and by Frederik van Eeden in "Little Johannes."

The assumption that a "Dutchman" in the first half of the 19th century could have "fabricated" the Ura-Linda-Chronik characterizes that profound lack of understanding, ignorance, and lack of instinct in Dutch society, both in bourgeois-commercial and bourgeois-scientific aspects.

There were no poets left in Holland for a long time by then, where in that era, a Mendes da Costa could present his Old Testament-Jewish glorification in rhymes as highly recognized

"Dutch" poetry. In whom, or where, were the emotional prerequisites present at that time to "fabricate" the laws of the Ura-Linda-Chronik, to "fabricate" the wording of its language?

The Netherlands were dead! There were and are certainly Dutch-speaking people, but no longer any "Dutch" people. The "golden age," the Old Testament "deal with the Lord," the colonial policy of capitalist exploitation, the detachment from the soil, from Dutchness, Germanness, from the people, had emotionally uprooted them.

There are many honorable and decent people among them, proficient in their professions, internationally educated, philanthropic – but the deep, most hidden string, the voice of blood, had long fallen silent, no longer able to resonate.

To be able to "fabricate" the Ura-Linda-Chronik, one had to be a poet, rooted in the soil, in whom this string of the voice of blood, the spiritual heritage, resonated so strongly that he could recreate it with foresight and intuition in the spirit.

But in Holland, all the prerequisites of the inner and outer environment were missing for this, in a time and society to which, from a folkish standpoint, the saying of the "dutching" Pastor de Genestet at that time still applies best:

"Be yourself," I said to someone.  
But he could not: he was no one.  
"Be du selbst," sprach ich zu jemandem.  
Aber er konnte nicht: er war niemand.

The new Germany will recognize this emotional basis in its full gravity. Something that will not yet be possible for our science in Germany. Because, to some extent, it still believes that one can reconstruct that "primitive community culture" purely intellectually, sitting at the desk, from the higher perspective of scientific education. It is not yet aware of the emotional prerequisites of personal experience. And the inferiority complex still lies for it as a historical

self-evidence on the older spiritual past of our people. It, too, did not know the heritage, the spiritual and intellectual, did not know the voice of the depth, the voice of blood. It did not even know the external enduring tradition of this spiritual heritage in its formal preservation in folk art and custom.

However, whoever still believes today that there is reason to doubt this formal enduring tradition, either for reasons of their scientific reputation or – frankly – out of fear of their own audacity and the colleagues lurking in ambush for the innovator, let them go and look at the "Year Cake Iron" from Emden (Fig. 90). At the end of the 18th century, we are taught there about the creation story of the Ura-Linda tradition, from "Time," the "World" = God, from which all things originated, and the Earth creation, through which Od or Irtha entered.

Just as folk customs and folk beliefs were passed down from generations to generations of tribes with sacred signs, the "sacred original scripture" of the ancestors, a manuscript passed through the centuries, from generation to generation of a lineage, renewed from time to time in transcription.

All things come in their own time, fateful. The "Dutchmen" of the second half of the 19th century, including my honest, capable university professors J. A. Gallée and J. W. Muller, had to reject the Ura-Linda-Chronik as a "forgery." There was still no historical monumentology based on which they could have intellectually reached the recognition of the source authenticity of this early 19th-century manuscript. For the same reason, Ottema could not provide the truth proof of its source authenticity in his first Dutch edition of the manuscript. How tragic the general lack of historical knowledge was is evident from the fact that the classical philologist Ottema believed he could explain such a sublime ancient testimony, the "Od," which entered Irtha, with the Latin word "odium" meaning "hatred"!!

The discovery of the Ura-Linda-Chronik was not yet timely seventy years ago; it was premature. The emotional prerequisites of our recent past since the war were still lacking, from which a renewal

of our specialized science could also emerge, as it is now taking place spatially, temporally, and thematically as a new discipline in the science of historical anthropology.

And now, again, at the beginning of the 20th century, in this manuscript, a copy from the beginning of the 19th century, the first and last, the only ancestral legacy of our great past, in which we were God's free ones, is given back to us as a way to self-reflection and self-determination, so that we may again know what it means to be German.

To my colleagues from the specialized sciences, I hereby issue the call to assist me in further securing this precious asset, its oldest components. For this purpose, I am also planning, after this introductory popular edition, a scholarly edition that will present the entire text of the original, a purified back-translation into Old Frisian, and a parallel translation. It will also further clarify the text-critical question.

## VII. The author of manuscript A, *Liko About the Linden*, and its tradition ancestral legacy. An Ingueonian reformer?

To conclude this first source-critical examination of the content of the *Ura-Linda-Chronik*, let us now briefly turn our attention to the man and his work who, in the final hour, preserved for us a primordial Germanic ancestral heritage that would otherwise have been irretrievably lost. Who is this author himself? His personal stance is evident from the type of written monuments he compiled. He belongs to the Mother or Maiden party, the "Müttersöhne" (p. 110), the faithful adherents of the "Matres" or "Matronen" era. In his legacy, he personally addresses his descendants against the imperialistic Frankish Christianity and its helpers, the Roman clergy, the "Pfaffenkappe," as well as against the royal party as an oriental-Mediterranean degeneration and alienation from the sacred, ancient order and tradition. Nevertheless, the criticism directed at the hereditary royal power under foreign law is entirely factual. However, with ruthless clarity, we are also shown the savagery, the decline in

manners and culture of the Germanic world, which now begins to emerge further in the reports of ancient writers where the Ura-Linda-Chronik's transmission ends.

The Ura-Linda-Chronik is not a systematic work, not a collection of laws or history, not an intentional description of land and people, folk life, state and society, cult, and legal customs, as in Tacitus' work "Germania." The author, like someone on a sinking ship destined for destruction, has gathered in the last moment whatever he could lay his hands on of the most precious.

Similarly to the Old Icelandic sagas, we do not get a portrayal of private life, religious, or cultic life, although the historical part is incomparably richer in such elements than sagas and Edda combined. What makes the Ura-Linda-Chronik incomparably more valuable as a document of spiritual and religious history than the entire Eddic tradition is the fact that the lofty faith of ancient times still appears before us here in full clarity, as reconstructed by me in painstaking detail from the shattered fragments of the cult-symbolic, paleo-epigraphic monuments. In the light of the Ura-Linda-Chronik transmission, it becomes clear how the myth of ancient times in the Edda is already completely materialized and humanized, how the skalds of the jarl courts create a mythological formulaic language that they themselves no longer understood, making it more confusingly obscure and occult the less they knew about the true meaning.

But one thing is of historical importance in this transmission by Liko Over de Linden. Even in his case, the old myth retreats to the extent that we learn hardly anything about the ancient motif of the bringer of healing, whose analogy, the swinging boat, is still carried today by the Frisian Odalingen House as a symbol. He barely mentions it in the form of "Kroder."

This is the same phenomenon in the history of thought in Friesland as in Persia and India, as mentioned above. Where the Aryan heritage breaks forth reformingly in beliefs, it reveals a part of the ancient obscured folk religion that had sunk too deeply into

superstition and the lower forms of religion and cult due to racial mixing.

The essence of the ancestral knowledge of God must be recaptured, and this religion must be elevated back into the abstract heights of the idea. Thus, the idea increasingly comes to the forefront, and the myth fades away. In place of the "worldview," that contemplative view of God in all being, comes the "world outlook," pure thinking. It is the birth of religious philosophy, which replaces the immediate, contemplative experience and its intellectual expression, symbol, and myth as a parable.

Liko appears to be such a reformer of ideas. His collection of writings is dominated by the teachings of Wralda, the World Spirit. Only faint echoes of the myth still resonate in "Kroder" and his "Jul."

It remains to be seen whether he was already, at least in part, the creator of this new runic script in which the manuscript was written, as the old local script could no longer be recognized as originating from "Jul," the time of God.



## VIII. What does this legacy of faith from the North Sea mean to us?

During the time when the legacy of the Ura-Linda-Chronik first emerged again and had to sink back into obscurity, as it was not yet the right time, that mid-19th century marked the beginning of the Nordic awakening, the Nordic recollection of heritage. In the years 1853–55, Count Gobineau's four-volume main work "Essai sur l'inégalité des races humaines" was published, recognizing for the first time the great cultural mission of the Aryan race as the torchbearer of the world. From Gobineau to Paul de Lagarde and Houston Chamberlain, representing the French, German, and English perspectives, the Nordic self-awareness unfolded: the fountains of depth burst forth. The spiritual voice of the blood whispered louder and clearer.

The search for ancestral legacy began, a quest for those intellectual and historical high values that should be the soulful expression of the divinely ordained physical features of the Nordic race as human advancement. In this journey to the sources, the rediscovery and publicity of the Edda collection became unfortunate. It appeared as the oldest written monument of the North, in its pristine and peculiar nature. Our thinking was so thoroughly orientalized and materialized by the "It is written" mentality that it was difficult to break free from this seemingly oldest "written source."

The groundbreaking work of Grimm did not find continuity in the German academic discipline that should have been responsible

– Germanic studies. There was no effort to comprehensively grasp the historical sources and monuments of intellectual history. The history of Germanic cult symbolism, the oldest and most reliable written source that extends from the distant past through the Edda into the Germanic folk traditions of the present day, remained overlooked. The initial step towards its understanding and exploration, the historical research on Germanic runic script, never came to fruition regarding the scriptural aspect. It remained stuck in a sense of inferiority regarding the North, burdened by "ex oriente" since Roman Christianization and Humanism. For example, no one paid attention to the "Life of God" rune "odil," published by Maßmann in "Germania" (1871) in the runic sequence from a manuscript of the Abbey of Brunweiler near Cologne (circa 988 AD), now in the Vatican (Cod. Urbin 290 membr. fol.). Similarly, no "Germanist" cared about the Anglo-Saxon, i.e., Ingvaemonic runic tradition, which preserved the -sign as "year." What the older Scandinavian scholars, the polyhistor Rudbeck to Finn Magnusen, had already initiated in the exploration of folk traditions until the beginning of the previous century, was buried by our academic science with the debris of their humanistic and oriental-Christian borrowing hypotheses. The Germanic peasant wood calendar, the runic staff, was interred as a monument of intellectual and religious history in the same way as the Germanic runic script. All in the name of science.

But the awakening echoed louder and louder in the leaderless "laymen" who felt increasingly dissatisfied with the professorial mythologies, their cloud and weather demons, and nature gods. And since the academic discipline left them in the lurch, they set out on the right trail themselves, driven by that ancestral spirit that does not deceive. It is the emerging Germanic studies from Guido List to Rudolf John alias Gorsleben that turned to the exploration of the "sacred signs," cult symbolism, as a source of intellectual history. As mentioned earlier, due to a lack of scientific foundation, this led, in the realm of "research" results, to that fateful mass nonsense. For the academic science, this became even more reason to avoid such a compromised field.

However, what the Germanic academic discipline itself initiated on the path of unlocking our intellectual heritage – like the Germanists – got stuck in Edda and sagas as "written sources." And as this source of the Germanic decline and transitional period did not meet the requirements for the confrontation with the representatives of "ex oriente lux," especially the Christian Church, the interpretation had to be revised and reinterpreted for necessary intellectual elevation.

The Ura-Linda-Chronik traces the Norse Wodanism of the degenerated North and East Germans under the rule of "Magy" back to that Frisian Sea King Wodin, who apparently was eliminated by his father-in-law, "Magy," and then elevated to godhood (p. 50 and 114). About this "religion" of the Viking Age, the Ura-Linda-Chronik already passed judgment in pre-Christian times: "We cannot recognize it as true Fryas." Compare what the Ura-Linda-Chronik reports about the growing superstition, inner enslavement, contempt for labor, slave economy, Viking lifestyle, and educational decline (p. 120, 126).

If the Edda had been presented to the old-believing Frisians, they would have made the same statement. They would have pointed out the un-Nordic, Eastern spirit of these writings, the complete obscuration of the pure doctrine of the world god (veraldar goð). While acknowledging the heroic elements and fragments of the old myth, they would have emphasized the externalization of the concept of honor, manslaughter for trivial personal will to power, which would degenerate into unrestrained blood revenge. And precisely placing the unchecked individual will above the community, as in blood revenge, was what the ancient Frisian civilization and legislation – as presented in the Ura-Linda-Chronik – had prevented (see p. 33–34, "Provisions for envious people"). The Old Norse exile for murderers may still be a remnant of ancient law, but in the saga era, the law was bent by the violence and dominance of the stronger and corruption through bribery.

Now, with the Ura-Linda-Chronik, an older and oldest "written source" is presented to us. And whoever reads it feels and knows: this is what we always suspected and sought. It seems ancient

and familiar to us. What need is there for further argumentation? And the more the exploration of other written sources, the symbolic signs of our primal religion progresses, the more the image of that sublime, luminous, and clear intellectual height, in which the ancient Nordic knowledge of God, the teaching of Wralda, the revelation of the World Spirit in time and space, shines above the deep fog of the confused Edda era, is confirmed.

Due to space limitations, I cannot delve further into this question. For summary, I would like to reiterate what I expressed in the H.U. (17th chapter, p. 449–450) in connection with the myth of the winter solstice serpent on the world, year, and life tree, also in the Edda:

"We must be very careful not to consider the Edda as wholly Old Norse or Old Germanic. It contains ancient high values alongside these young elements of the Nordic decline. The tragedy that governed the exploration of this Germanic age was that, due to ignorance of the epigraphic, cult-symbolic tradition and its monuments, what was ancient spiritual heritage of the Nordic past was considered the youngest layer and Christian borrowing, while attempts were made to interpret the young Wodanism of the Germanic late and declining period as the original Germanic religion. The first millennium of the Christian era corresponds in Germanic intellectual history to that much older period in the Indian, when the ancient sky god belief of Dyaus (S. (5), 157) had disintegrated in racial mixing, and the Brahmanic Reformation raised the fallen old folk religion back to the heights of the idea. The old folk religion lasted longer in the North than in the southern migration of the Indo-Iranians. The Germanic reform movements, which began in the older Iron Age in the North Sea region and were hindered by the Migration Period, found their interruption and conclusion through the penetration of Christianity into the framework of the Roman Empire. The Reformation of the Galilean from the old Amuru land, the land of the 'horned dolmen,' intertwined with Jahvism and the world negation and redemption needs of a degenerate Mediterranean urban culture, returned to the original area of the megalithic religion as a pendulum swing. This interrupted the independent development of the North. A severe crisis persisted throughout the entire Middle Ages until the

Reformation and from the Reformation until the outbreak of conscious intellectual recognition of the present."

The historical-monumental research, the first-time collection and exploration of the cult symbolism of the Germanic Migration Period and the Conversion Age, reveals to us that syncretism that was carried out by the Roman Church, connecting to and Roman-Christianly reinterpreting the cult symbolism.

We know today that Irish-Scottish Christianity was originally something entirely different from the Roman, oriental-Mediterranean one. On the cult and gravestones of the descendants of the Tuatha Dé Danann, the bearers of the megalithic burial culture of Scotland and Ireland who came from the north, appears, just like thousands of years ago, the ing "born of" rune and the odil "Life of God" rune, with the "year" sign, the sig rune with the snake. Like their Christian preachers in Germania, they also taught in this sense the old myth of salvation from ancient times, that the Son of God, the Savior (the "Kroder"), in his winter solstice underworld journey had redeemed everyone from death, baptized and unbaptized, Christians and non-Christians. A doctrine condemned and fought against as heresy by the Roman legate, the so-called "Apostle of the Germans," Boniface.

It is the tragedy of our Germanic studies that, due to complete ignorance of the sacral, hieroglyphic tradition of the primordial Nordic religion in its cult symbolism, it considered precisely the most important, oldest components as young, Christian borrowings. The hanging of the Savior (Tyr, Ull, Od, etc.) on the "windy tree," i.e., in the "od" or "od-" month, where he is "wounded" by the "spear" (Latin runa) as the "t" or "t" god (Tyr, Ti, Tiu, etc.) and must die as a man (homo factus est), consecrating himself to the Od-God (Odin).

Now, based on the cult-symbolic tradition of the primordial religion of the North Sea region, in connection with the tradition of the Ura-Linda-Chronik, it becomes clear to us how Christianity could merge with Germanic culture and what was brought in as a loan from the Germanic side. It is now understandable why precisely the North

Sea Germans, Anglo-Saxons, Frisians, and Iro-Scots turned to the Gospel of the Nazarene, as their own Reformation could no longer develop. We now know that there was no longer a unified Germanic religion, that everything was broken, decomposed, and in dissolution, and that many Nordic people of the saga era only professed the "belief in themselves."

The Ura-Linda-Chronik destroys the Edda-Germanicism and frees us from the falsehood of the reinterpretation of this monument of Germanic decline and dissolution. In this regard, the Germanists and their Edda exegesis differ in nothing from their Christian compatriots, who believe they must hold and interpret the "old covenant" as the basis of the Christian religion and church at any cost.

The Ura-Linda-Chronik frees us Nordics once and for all from this tragic aberration of our intellectual history: the so-called "Old Testament," the Jewish-Oriental reinterpretation of the universal Light-God religion of the "People of the West," the Amuru, the bearers of the megalithic burial culture in Amuru-Canaan. It suffices to compare the Jewish creation story of Genesis with that of the Ura-Linda-Chronik to reveal the entire inferiority, the materialism of Jewish thinking in glaring light.

The task of historical-monumental research will be to thoroughly examine this "Old Testament" for its appropriated and revalued Nordic spiritual legacy and to withdraw it from Jewish appropriation in history. The rest can be left to its authors. We have nothing to do with it.

In place of this "Old Testament," with its stolen and expropriated legacy and its repugnant Oriental complexes, now comes the "older" and "oldest testament" of the North, the doctrine of the World Spirit, from which time emerged, creating all things. Stripped of its historical claims and authority, the Jewish-Roman Church and its priestly legislation now recede into intellectual history as a temporally and locally conditioned modification.

We know that we are different from those southern and eastern peoples, and that their truths of faith and salvation cannot be ours. We carry the law of the World Spirit within us, that uncodified knowledge of right and wrong, good and not good. The World Spirit had something else in mind for us when He sent us into the highest, hardest school of earthly and human history, the Ice Age. He made us people of action, God-free. Therefore, the "selfness," as well as the inclination towards justice and freedom in all Frya's children, remains. This inclination, through Wralda's spirit, our Father, who speaks loudly in Frya's children: Therefore, it will forever remain in us.

The World Spirit did not wish us to be "servants of God" like the inhabitants of those "blessed southern provinces" of Boniface, not with remorse, fear of hell, and trembling before our own mercilessness and the avenging wrath of God, not in dependence and submission to a priesthood, a "theocracy" as mediators of God, as interpreters of the divine "will" and law, as possessors of grace and salvation means.

In our oldest doctrine of God, "Frya's Advice," salvation belongs to the Free, and only the free, "who is no slave of another, nor of his own passions." But the Free calls on the spirit of Wralda only when the need is severe, and good advice and good deeds can no longer achieve anything. But one should not call upon him before all things are tried (p. 17).

The Ura-Linda-Chronik has forever ended the Jewish and Roman dream of world domination, of the subjugation of the peoples of the earth, especially the North, under the high-priestly seat in Jerusalem or Rome. The "Old Testament," deprived of its legacy, sinks into insignificance like any other generally religious-historical phenomenon of our order.

The Son of the Dolmen Land of Galilee, from which, according to Jewish opinion, "nothing good could come," is similarly detached from Jewish-Oriental reinterpretation and revaluation, freed from that absurdity of a unique and exclusive divine revelation at that time, and is returned to that sequence of the departure of Nordic stock

in the far East. Only today can we recognize how the main sections of his life story, birth, suffering, death, burial, resurrection, come from our ancient Nordic myth of the Stone Grave era and can nowhere be derived from the Jewish, Yahwistic complex.

According to our northern view of God and life, God-lawfully, the appearance of the Galilean reformer, who proclaimed the "Kingdom of God in man" as the "Son of Man" from the popular religion of his homeland, takes place through heritage.

Therefore, we must consider the transformation of the primordial Nordic myth of the Savior into the Redeemer of a hereditary sinful humanity just as locally and temporally conditioned as the doctrine of the uniqueness and exclusivity of the divine revelation in this

Redeemer. Here, it is crucial that the doctrine of the Fall of Man proves to be one of the most monstrous distortions of the primeval Nordic Yule myth of the World and Life Tree with the human couple and the winter solstice serpent, which originated from Yahwistic priestly minds to establish the divine mediation of this Jewish theocracy. I refer to the first examination of the total monument material in H. U., Chapter 17.

In the light of Wralda's teaching, whose "seven eyes" or as a symbol of God remained the same until the emergence of Christianity, the image of the northern Palestinian, Israelite cult sites as the House of Jahus (Jahves), the "Old Testament," and the "ex oriente lux" sink forever like an illusion. And that "Light of the World," the light of the North, brightly shines in the "oldest testament" of humanity as that which was from the beginning.

We know that we do not need to be redeemed by any Savior from the spirit of Wralda within us, and this will probably never have been the teaching of the Galilean.

This Oriental illusion is forever over for us, God-free people of the North. We know that the "sense, which Wralda's spirit



proclaims in us," is the sacred ancestral legacy that has always emerged as spiritual heritage, as the voice of blood, in times of self-loss and foreign-spiritual overlay.

Now we understand the deeper spiritual connections between our German mysticism and this heritage, as expressed by Master Eckehart and then condemned by Rome. It is the knowledge of God of our race. "God has done only one work for all eternity. In this work, He has - for Himself - also placed the soul." – "The soul is everything. It is, as it were, an image of God. Therefore, God created the whole world so that God would be born in the soul and the soul, in turn, in God. The Father is, in eternal begetting, the origin of the Son; the Father and the Son, in eternal pouring forth, let the Spirit spring forth." – The Father begets the Son in eternity as His likeness. The Word was with God, and the Word was God: the same as He and of the same nature. But now I say further: He begat Him in my soul. And the Father begets His Son in the soul just as in eternity, no differently. – Without ceasing, the Father begot the Son; he begets Him, and He will be begotten in Him, this birth has eternally been in Him. Therefore, when the Son took human nature to Himself, He was born at that moment by the Father." It is the same Aryan creed of the revelation of the World Spirit in man, his "incarnation," as when "the Exalted One" in Bhagavadgita (IV, 1-7) declares: Thus have I proclaimed the doctrine of devotion - once; - so it continued from mouth to mouth. - But over the long course of time, this doctrine was then lost here. - I have lived through many births. - Although unborn, eternal, and Lord of all beings, I am reborn often through the marvel of my essence. For always, when piety wants to fade away, ungodliness raises its head, then I create myself anew." It is the ancient myth of the Nordic primeval times when Eckehart teaches further:

"All things that exist are not of themselves but originated in eternity from an original source that springs from itself, and in time created from nothingness by the holy trinity. The eternal source of things is 'the Father,' the original image of things in Him is 'the Son,' and His love for this original image is 'the Holy Spirit.' - The circle that the loving soul has traversed is the venerable holy trinity and

everything it has created in time and eternity. This together rightly called a circle."

This text appears to be a historical and ideological narrative, likely expressing sentiments related to Germanic spirituality, the Ura-Linda-Chronik, and the impact of Adolf Hitler's leadership. Here is a translation:

"It is the teaching of the World Spirit, from which time emerged, creating all things, in the 'circle.' 'God is in all things,' says Eckehart, 'in all creatures, God is as close to us as can be.' - 'All things are - in finite form - flowed into time and yet, in infinite form, remained in eternity. There, they are with God in God.'

The distinction between 'essence' and 'nature,' which Eckehart makes in this context 'On the Knowledge of God,' returns in the same sense in the 'Second Part of the Oldest Doctrine' of the Ura-Linda-Chronik: 'Regarding our scope, we are a part of Wralda's infinite essence, like the scope of all created things; but as for our form, our characteristics, our spirit, and all our considerations, these do not belong to the essence. - Our spirit is not Wralda's spirit: it is merely a reflection of it.'

Eckehart uses the same image (of the spirit's departure and return. Sermon on Matthew 10, 28): 'The reflection of the mirror in the sun belongs, as part of the sun, to the sun itself. And yet, it is what it is. It is exactly the same with God. He is in the soul with His nature, His essence, His divinity: and yet, He is not in the soul. The 'reflection' of the soul, which belongs to God, is itself God: it is what it is.'

It was the divine ancestral heritage, the legacy of intuition, that could proclaim so loudly and clearly in Eckehart. We now recognize in our Germanic history the path of the ancestral heritage, this inheritance. Therefore, we cannot make an infallible pope out of Luther any more than any other bearer of the Reformation. In the Reformation, for the first time as a popular movement, the Nordic genetic material stands up again. It is the 'Freedom of the Christian,'

proclaimed as the 'Law of God' in the uprising of the peasants, the former 'Odalingen,' who were enslaved.

The Mediterranean-Oriental priestly church of Rome, with its mediation and representation of God, is eliminated; the direct relationship between God and man is restored, as is the right to seek and find the truth oneself.

But the Oriental illusion still prevailed, and the ancestral heritage, the 'Old Testament' of the North, the testimony of its 'speaking stones,' was closed to this first breakthrough.

Only today is it granted to us. Now we can clearly see the entire path behind us, know where we came from and who we were, what we have become and what we want and can become again. No power or supremacy will rob us of this legacy and this knowledge.

And now we also understand the deeper meaning of today's events. It is not a phenomenon conditioned by time and triggered only by circumstances and conditions. The National Socialist movement, as awakened by Adolf Hitler as the precursor of the Third German Reich, is the great powerful uprising of our genetic material; it is its first awareness and realization as a popular movement.

When the Leader announced to the world the highest principles of peace and justice, freedom, and honor in these days, he spoke the 'sense that Wralda's spirit proclaims in us - and therefore will remain eternal in us.'

These are the same highest and holiest principles: justice, freedom, and honor are the holiest goods of the nation. One who is godless cannot violate the freedom of another. Compare the relevant passages in the laws: p. 17-18, 23, 28, 32. One who takes away another's freedom becomes enslaved himself (p. 77). The violence that emanates from us returns to us (p. 19). The ancient law commands the teaching of these foreign races and captive enemies in the spirit of Wralda. 'But if they come to rob, then fall upon them like

flashing fire' (p. 19); - 'for although we do everything for the sake of peace, our half-brothers must never think that we are timid' (p. 36).

The people without space must not be denied the land as a necessity of life, as the highest right, where it is available. Historical-philosophical research and the Ura-Linda-Chronik teach us that these godless people of the North, who once sent out the 'Swan-stein ship' and the divine Algiz-'man' rune as the 'ship's ornament' during the 'holy spring,' were bearers and proclaimers of the light of the foreign enslavement.

Never were the Nordic, Germanic peoples imperialists. If they had been inclined, as the southern mixed races and the eastern foreigners, they could have won the whole world. But the law of the World Spirit, justice and freedom, was in them, even in the later time of losing the ancestral heritage, stronger than all temptations.

Inseparable from the freedom of the people is the freedom of Mother Earth, the sacred native soil, the Odal, as the 'life of God,' the fief of Wralda (p. 18, 23): the 'Odal' ennobles the people.

It was also the National Socialist movement that, as the first of all so-called parties, announced land reform, the sanctification of the divine fief in its program. It will restore the homeland to the people, the 'heim-od,' from which the unity and concord of the people and the rising life curve of its offspring will arise again.

From the arbitrary state fragmentation of these two millennia, since we lost the divine ancestral heritage and ourselves, the Third Reich of a German land and a German people wants to arise. Today it is clear to us that this 'Reich' has always lived on in us Germans. Truly, nothing less was the overcoming of the kindred hostile alliance, Jewish Marxism and its Roman helpers. Now the way was cleared for the reunification of the land and a externally and internally torn and divided national character, which had already become subject to the materialism of a non-Aryan 'world order,' the Jewish mammonistic world economy, in all strata.

Now the Alberich curse on our people and land can finally be lifted. Gold will return to the holy soil, to the 'Odal,' from which it was robbed when the Alberich curse of the power and greed of the South and East, the 'ensalving violence,' came over us: the 'homeland' will be freed from the curse of usury, will again be God's fief and no longer a alienable commodity.

The farmer, the former 'Odaling,' has already been given back the Odal, and also to the landless urban population, the uprooted homeless, the homeland, the soil, will be given back. The senseless industrialization of a global urbanization had drawn these millions away from the soil, uprooted them, had destroyed and let them perish in body and soul in the stone desert of the industrial city. Now the same technologization is again excluding the mentally mechanized man from it, no longer needs him.

And now they are supposed to go back to the homeland, not as farmers, but as horticultural settlers and urban residents.

Thus, the homeland can still receive them and the soil can nourish them, the people without space and homeland. Thus, they will again belong to the people and the homeland, turning from Marxist 'proletarians' to God's free. The Odal ennobles the free!

The road ahead of us is long. We are only at its beginning. But the foreign ban, which hung over people and land, over state and society, over the spiritual and economic life, 'ex oriente,' is forever broken.

This is Hitler's work! The voice of the blood speaks loudly in the Führer. Ancestral heritage, legacy of the ancestors, is the German Reich and people of justice, freedom, and honor, that - as once in the law of the ancestors - shall 'choose righteous men who share the work and the fruits according to justice, so that no one is free from works or defense' (p. 18, cf. p. 25). In line with the awakening and becoming aware of the ancestral heritage, his path will also be a 'journey to the mothers.' The future form and content of the now also coming German women's movement is not male-political organization and

leadership. It will be created by the 'mothers of the people,' who will then again be entrusted with the protection of the holiest goods of the people, the fief of God. We could only lose ourselves by disenfranchising this wise woman of ours, the 'consecrated and prescient,' in the sense of the foreign spirit of 'ex oriente.' The Church of Rome only completed the self-destruction of the highest, noblest moral force of the people, which we ourselves accomplished.

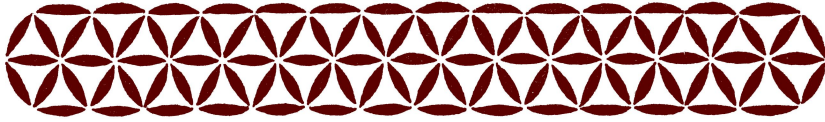
In the pure, pure spirit that speaks from Hitler's essence, in the warm source of his heart that connects to unity with the clear, purposeful recognition and will, lies our guarantee and pledge. He will carry out the work he has begun in its last and highest, inner demand. It is all our duty to help him with our faith and loyalty and to stand by his side.

May the ancestral heritage help all of us, which I can now hand over to our people as a Yule gift.

From the deepest night of decline and humiliation, according to the Seer, the wise woman's promise, the wheel of time was to turn again for our people. In the sign of this Yule and turning wheel, in the time of God that is fulfilling itself in our people, stands our Third Reich. May it lead our children and grandchildren again to the victory of light and life, to the salvation of the highest ascent.

Sunday night, the 12th of Nebelung 1933, as the united German people gave themselves back honor and freedom."





## Remarks

1 "As the most important sources for family history and the history of the manuscript, the following should be mentioned:

J. G. Ottema: *The Royal Academy and The Oera Linda Book*. Leeuwarden 1874.

L. F. Over de Linden: *Asserted but not proven. Refutation of the arguments found in the brochure by Mr. J. Beckering Vinckers*. Leeuwarden 1877. *Supplement to the Brochure "Asserted, but not proven" by L. F. Over de Linden concerning the manuscript of The Oera Linda Book*. Helder 1912.

C. P. Burger Jr.: *News about the Oera Lindabok?* *Journal for Book and Library Science*, 5th year 1907, p. 275 ff., against F. Besemer: *News from old books*. Rotterdam 1907, especially p. 141 to 159.

J. T. Eekhoff and C. P. Burger Jr.: *Something new about "The Oera Linda Bok"*. *Journal for Book and Library Science* 1908, p. 237-244.

2. The long-awaited work by M. de Jong, "Het geheim van het Oera-Lindaboek," *Bolsward* 1927, could not contribute anything new to the solution of the question - as rightly emphasized by the *Leeuwarder Courant* of December 16, 1927 - nor did the mysterious cassette entrusted to the Frisian Society by Johan Winkler for opening after his death. Also, the articles by Boeles in "De Vrije Fries" (1928 and 1930) do not bring new perspectives.

After a letter from C. Wijs on July 18, 1876, to J. F. Berk, C. Wijs was in 1831 as a schoolmaster and comforter on the same ship, the corvette *Nehalennia*, as the ship's carpenter Jan Over de Linden.



J. Beckering Vinckers: Who wrote the Oera Linda Book? Kampen 1877, p. 65.

3 After a letter from J. F. Berk to J. Beckering Vinckers in his writing "Wie heeft het Oera Linda-Boek geschreven?" - p. 10.

4 "Official Report" by Dr. Eelco Verwijs, Leeuwarden, December 17, 1867: cf. Eeckhoff-Burger: Nog iets nieuws over "Thet Oera Linda Bok" p. 239.

5 Letter from C. Over de Linden to J. G. Ottema in "De Kkl. Akademie en Het Oera Linda Boek," p. 18. - G. Jansen: De schrijver van het Oera Linda Bok is niet C. Over de Linden. Nieuwediep 1877.

6 Also printed as "Inleiding" in the first edition of the manuscript by J. G. Ottema: "Thet Oera Linda Bok" naar een handschrift uit der dertiende eeuw. Leeuwarden 1872. The second edition there 1876.

7 J. Beckering Vinckers: De onechtheid van het Oera Linda-Bok aangetoond uit de wartaal, waarin het is geschreven. Haarlem 1876.

J. A. Gallée: Het Oera Linda-Bôk 1872-77. De Gids 42nd year (3rd series, 16th year) 1878, p. 1-24.

J. W. Muller: About historical and literary forgery. De Tÿdspiegel. 1912, No. 3, especially p. 239-242.

8 Printed in Supplement to the Brochure "Asserted, but not proven," p. 11-14.

9 For this, see my early work: Herman Wirth: Der Untergang des niederländischen Volksliedes. Ein Beitrag zur niederländischen Kulturgeschichte. The Hague 1911.

10 Compare the one already highlighted by Grimm (Deutsche Mythologie<sup>4</sup> I, p. 205) Anglo-Saxon place name Sæteresbyrig, mid-11th century, which "irrefutably" reminds us of the castle of Krodo in the Harz of the Saxon Chronicle.

11 C. A. Holmboe: Om Krodo, en Sachsisk Afgud. Christiania 1861.

12 Kaspar Zeuß: Die Deutschen und die Nachbarstämme, p. 23. A brief overview of previous Krodo research is provided by R. Ulden: Witnesses and Signs of Old Germanic Culture. The Old Saxon Krodo Image and the Rock Tomb at the Externsteine in the Light of Modern Prehistoric Research. Braunschweigische Landeszeitung, September 11, 1932.

John Mitchell Kemble: On some remarkable sepulchral objects from Italy, Styria, and Mecklenburgh. Archaeologia, Vol. XXXVI, London 1855, p. 349-369.

14 For St. Nicholas' Day as an old, shifted Yule feast, see H. U., note 87, p. (19).

15 For the subsequent placement of the inscription "Viva" with the "Christogram," see Paris: Art et Industrie de l'Espagne primitive II, p. 236, Fig. 375.

16 Johan Winkler: Friesche Naamlijst. Friesch Woordenboek, Vol. IV, Leeuwarden 1898, p. 442.

Waling Dijkstra: Friesch Woordenboek, Vol. III, Leeuwarden 1911, p. 421.

17 Ubbo Emmius: Rerum Frisicarum Historia. Lugduni Batavorum apud Ludovicum Elzevirium, 1616, fol. 34–35. All indeed wore a girdle made of the same metals from which they hung a sword, but this practice had long fallen into disuse among men. In women, the ancient attire persisted for a longer time: They covered their heads with a simple ribbon, and were dressed in a single red tunic, reaching

from the shoulders to the feet, made of the simplest fabric, sewn together with fringes that hung downwards, cinched below the ribs with only a belt.

(Description of wearing the gold ornaments): ... a large part of the body would be covered, and the matrons themselves, adorned entirely with gold, appeared like armed Amazons, eliciting great admiration from the spectators, especially foreigners. For there is nothing similar in Europe, especially among the rural population.

They let their hair hang down to their back, adorned with curls. From these curls, they suspended beads, acorns, and other similar objects made of precious metal, attached to the hair by thin threads, allowing them to flow down almost to the buttocks. And there was hardly any woman of modest means who did not have something of these things.

Chronicle or Historical account of Friesland... written by Dr. Pierius Winsemius. Historian of the E. M. H. States of Friesland. Printed at Francker by Jan Lamsinck. 1622. fol. 151: Representation of the old Frisian clothing of Noble Ladies, Burgesses, and Country Women. fol. 156: Regarding the clothing of Women, it is described in our old Chronicle that they wore overcoats with deep pleats attached from bottom to top, from which cut-out overlays rose everywhere, adorned with golden or silver-plated clasps, some round, some square. In front of the chest, they had a square plate of gilded silver, on which some figures or other embellishments were attached. Others had finely embossed work, resembling a rose.

The overlays were fastened at the front with two rows of golden clasps, and those descending over both shoulders and adorned, also, on the overlays, reaching down to the feet, and then underneath all around so that they were adorned and hung with a great excess of gold and silver according to the quality of the individuals.

In addition, they also had black silver or gold belts around their bodies, with large long pendants, some of black, some of red stones hanging, also adorned with silver-plated or gold-plated plates.

This was the habit and clothing of the ancient Frisians at that time, after which, due to the arrival of foreign nations gradually coming to Friesland, they were also changed and reversed, to give room for human curiosity, to which the corrupt and apostate world is inclined, so that they could adopt the good order and manner left by their ancestors and take up again what was strange and contrary to the nature of the nation.

See further Edzard Count of Innhausen and Knyphausen: East Frisian Popular and Knightly Costumes around 1500 in faithful reproduction of the originals of Chief Unico Manninga in the Knyphausen House Chronicle at Lützburg. Yearbook of the Society for Fine Arts and Patriotic Antiquities, Vol. II. Issue 2, Emden 1893, Plate XV-XVII and p. 68–73.

18 Otto Wissig: Wynfrid-Boniface. A character sketch drawn from his letters. Gütersloh 1929, p. 117.

19 L. J. F. Janssen: The Roman images and monuments of Zeeland. Published by the Zeeland Society of Sciences. Middelburg 1845, Plate VII, No. 5, Plate XIV, No. 26 a and Plate XII, Fig. 21 d. See the article "Nehallenia" in Roscher's Lexicon, Vol. III, p. 76–85 for further literature references.

20 E. Schwyzer: Tacitus' Germania. Halle 1923, p. 24, note 10.

21 J. G. Keysler: *Antiquitates selectae septentrionales et celticae*. Hanover 1720, p. 290; cf. *Bonner Jahrbücher* 12, 26 and 76, 47.

22 See "Book of Ballymote," fol. 360 a, and Joyce's Keating's "History of Ireland," p. 122–123.

23 See Erich Jung: Germanic gods and heroes in Christian times. Munich 1922, p. 285–287.

24 W. Boudriot: The old Germanic religion in the official ecclesiastical literature of the West from the 5th to the 11th century. Bonn 1928, p. 69.

25 Vallentin in *Revue Celtique* IV, 29; A. Maury: Beliefs and legends of the Middle Ages. Paris 1896, p. 382.

26 Erich Jung: loc. cit., p. 177 f.

27 Boudriot: The old Germanic religion, p. 52. The relevant passage is against the "Werewolf" = human-wolf belief, an already long-misunderstood Yule symbol, that the "human" (ur) comes to the "dog," the "wolf" (ur, ul) during Yule. The "wolf" is deadly before the winter solstice and life-giving after the winter solstice, then suckles the divine twins = "Twofold" (Romulus and Remus) in the , one of whom must die if he jumps over the circle ( -Year motif). Therefore, the wolf or dog appears in Gallic, Italian, Germanic grave symbolism in or on or , with the child in its mouth, etc.

For this primal-primordial, ur-ur, ul-ul motif, see H. U., p. 210, 219, 235 f., 265, 280, 330 f., 339, 341.

It is nonetheless gratifying and progress that in Boudriot's mentioned study (Issue 2 of the "Investigations into general religious history," edited by Carl Clemen), our 3 "sorores" and "parcae" are already classified under the heading of "higher demons"! Unfortunately, this valuable work, which puts the "Germanic Yule feast" aside as "controversial" and only acknowledges the Roman origin, is composed with complete disregard and ignorance of the monument material, a fundamental sin of omission that constitutes the tragedy and fate of our previous philological-historical "source investigation" and its methodology.

The provided text appears to be a scholarly citation with references to various works and authors in German. Here's a translation:

28. Alb. von Hofmann: *Historical Companion through Germany*, Vol. I, p. 125, according to Jung: *Germanic Gods and Heroes*, p. 182.

29. Heinrich Otto: *Ecclesiastical Art Archaeology*, Vol. I, p. 568.

30. Jung, *ibid.*, p. 182–183, adds: The thrice-married mother Anna is, incidentally, a recently recognized saint in Germany. Just before the closure of the Torres, in 1494, Frederick the Wise of Saxony obtained a special brief from the Borgia Pope Alexander VI – one might say, ironically – regarding the veneration of this saint in the Wettin lands.

31. Sernander "The Swedish Peat Bogs as Witnesses of Post-glacial Climate Fluctuations" in "Climate Changes," etc., Stockholm 1910. – The same: *Post-glacial Climate Fluctuations in the Scandinavian North*. *Gerland's Contributions to Geophysics* 11 (1912). Also, see Gams and Nordhagen: *Post-glacial Climate Changes and Crustal Movements in Central Europe*. *Regional Studies*, edited by the Geographical Society in Munich, Issue 25 (1923).

32. P. C. J. A. Boeles: *Friesland until the Eleventh Century. Its Oldest Civilization and History*. The Hague 1927, p. 69 ff.

33. P. C. J. A. Boeles: *The Frisian Mounds (The Mounds in Friesland)*. Leeuwarden 1906, p. 38.

34. Herm. Lübbling: *Frisian Legends from Texel to Sylt*. Jena 1928, p. 136–138.

35. C. P. Hansen: *Legends and Narratives of the Sylt Frisians*. Garding 1875.

36. C. P. Hansen: *Contributions to the Legends, Customs, Rules, and History of the North Frisians*. Deezbüll 1880, p. 10 f.: "The Upper Ones on Söld."

37. Carl M. Fürst: *On the Craniology of the Swedish Stone Age*. *Royal Swedish Academy of Sciences Transactions*, Vol. 49 (1912), No. I, p. 65.

38. Mötelfindt in *Festschrift for Eduard Hahn*, 1917, p. 211 f.

39. Bezenberger and Peiser in *Proceedings of the Prussian Antiquarian Society*, Issue 21, p. 424, Fig. 223.

Axel Olrik: *Nordic and Lapp Worship*. *Danish Studies* 1905. – Helge Rosén: *Phallus God in the North*. *Antiquarian Journal for Sweden*, Part 20, No. 2. Stockholm 1919.

Kaarle Krohn: Lapp Contributions to Germanic Mythology. Finnish-Ugric Research, VI (1906), p. 168 f. Priapic Cult.

41. O. Montelius: Chronology of the Oldest Bronze Age, p. 85, Fig. 227 and 227 a.

42. Leonhard Franz: Ancient European Sling Bullets. Commemorative Volume for P. W. Schmidt. Vienna 1928, p. 800–808.

43. H. Bonnet: Weapons of the Peoples of the Ancient Orient (Leipzig 1926), p. 108.

44. Gaston Cros, Leon Heuzey, and F. Thureau-Dangin: New Excavations at Tello. Paris 1914, p. 129, Necropolis of Tell H.

45. Percy S. P. Handcock: Mesopotamian Archaeology. London 1912. Fig. S. 254, Fig. 41 A according to Transactions of the Society of Biblical Archaeology, Vol. IV, Pl. 2, p. 347. – A similar saber was found by Macalister in Gezer, Southern Palestine.

46. Real Lexicon of Prehistory, Vol. XI, p. 177.

47. M. Ebert: The Beginnings of European Funerary Practices. Prehistoric Journal XI-XIV (1919-22), p. 15.

48. T. J. Arne: Stone Cists from the Iron Age. Fornvännen 1919, p. 127 f.

49. Thomas Thomsen: The Oak Coffin Find from Egtved from the Early Bronze Age. Nordic Antiquities II Vol. 4, Plate X-XII and p. 187, Fig. 9, and p. 190, Fig. 19.

50. Georg Girke: The Attire of the Germans in Pre- and Early Historical Times. Mannus Library, No. 23, Vol. I (Leipzig 1922), Plate 16.

51. Real Lexicon of Prehistory, Vol. VI, p. 384.

52. For this valuable find and its magnificent pieces of Germanic folk arts and crafts, see the publications of Brögger, Falk, Schetelig: The Oseberg Find. Published by the Norwegian state. 3 Volumes. 1917–28. F. Adema van Scheltema: The Oseberg Find. 1929.

53. Regarding the "Land in the West," the "Ancestral Land," the "Island of the Blessed," the "White Island," the "White Aland" in the East Frisian saga, see my investigations in "Aufgang," IV. Section, p. 155 f. For this reason, we must also forego discussing the valuable historical indications provided by the Ura-Linda Chronicle about the Celts' advance to the west and the loss of Gaul and Britain, which

were wrested from the empire of the folk mother by the "Golen." A name like Kêren-åk is still preserved today as Carnac in Morbihan, Brittany, in the area of those magnificent Nordic large stone graves which have the same funeral ships as carvings as the Irish and Danish megalithic graves or the Scandinavian rock drawings.

55. One can, for example, look at "Old Germanic History of Religion" by Karl Helm, Volume I (Heidelberg 1913), and the few illustrations from secondary sources with which the author believed he had fulfilled the task. The "animal-shaped deities" he discusses, the "storm deities," the "totemism" of ancient Germanic religion, characterize the tragedy of that cathedra science, which, under the influence of a humanistic education, has so far barricaded the path to our ancestral heritage for our people with its professorial mythologies.



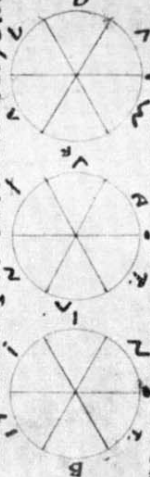


DIE  
URALINDA  
CHRONIK  
—  
DER  
BILDER  
ATLAS



OKKE MIN SUN.  
LISSA BOKA MOT I MIK LIH AND  
SOLLE WARIA. SE VMBIFATTAR LIU  
SKEDNISSSE TON VS ELE TOLK AK TON  
VRA ELLUM. VREDSIN IER LAB IK  
LAM UTFR FLOD ARSD TOLIK MIK  
LI AND LINDRA MODER. LA LIA  
WERON WIT WRDSN. KERARVCA  
QVAON LIA ATTERNEI VRDARVA.  
VMBE LIA NAVT TO VRELSA LABIK  
PA VP WR LANDISK PAMPFER VVR.  
SKREVSIN. SA AWSERVA AV SE ERVE.  
MOE AV SE AK WPSERVA. LIND  
BARN ALSA TIL LIU LIA NIMMSERVA  
WEI NAVT NE KVMA.  
SKREVSIN TO LIU WERT. NEI  
ATLAND SUNKEN IS. LAT LIA  
RUSOND. TIVWER HUNDRED AND  
NIUDON AND TIVWERTIDOSTIER.  
LAT IS NEI KERSTEN REKNOR  
LAT TVEIT. HUNDRED. SSK AND TITL  
DOSTS IER. LIIDS TOBINOMAR  
OERA LINDA. WAK.

JAT AIF UNDI STAT IS INUT JA WADAR AEF E  
WAPA BUREA WRITIN.



JAWAT AIF BOPTA STAT SUNDI TE KWA KON  
JAT IOL. JAT S. JAT IOKMA SINTE BILD WERL  
DA S. AKTONT ANWAER BILTA T BILIN WERL  
TIDHEM. JAT IS AINI KODER AEF E WA MIK  
JAT IOL MOR OMNI JAAR. JA WA AKA FRI  
JAT STAND S. KRIST JAT IAIN DRUKT TO AIN  
FEX. JA TASTA ERE MODIF WERT AKA KI  
J. JAT RUN ISTA JA PANDE SKRIFTE JON MA  
AD. AIF WITKENIA. JAT IS SEKENIA. GOD.  
KREINJA AINI ALDA. AKA AEF A S. VNDERQANA  
TILNOMAF TONMAKAD HAR STAND AND  
RUN S. KRIST BUDI. TIS AEF UNDI NAVTO DOK  
KAF WIFELIUS ENIS JEST VTRIA. WY MUO  
OU WPALEDA EVA JA NK TO WA JAT IAIN  
DAST SA KROD IN VR USA E ALA AKA JARA  
LEGM. VNDER AIF TID AKA KINDA AWA SER  
- In ut fawndin. MEN JAT WERS SA AKA HAR  
- ANDI ANDHYE MIK FRISA AND KROLWA  
JAT KA ASTRERWA ANWA AEF O KIU BITVD  
MESSI RIA VLEBER JA VE. AFRANBI JA VON  
AIA VS SKRIFTE JEST BINOMA JA TINA  
KA ARIPIAR AND KA BEKA LANBAR. MISA  
MISTON NAVT GOD JAT ST JON ST IOL MA  
WAS AND JAT AEF UNDI AITID S. KROVIN  
J. MAAND

Faksimile III

LIAWA ERVONMA. VMB USA LIAWA  
GLAS WILTS AND VMB USA LIAWA PRONOM  
S WILTY, AUSA AND WARA SA BIDDIE TO IO-  
OD LIAWI NE LET KA ANON ENIS PAET-  
KAPPE TACK NIMMSTRAT OVIR AISSA  
SKRIFTA NE WEIA. AIN SREKAR SWETA  
WIRDA. MISA AIN TORNAK VMMAR SGM  
AN AUSS JAWAT JON VS TRAT TRIT. VMB  
RIKA PRESBYNDIS TO WINNANDS SA KWA  
AIN MIK JA TORNA KINIAQAR. KISSA  
WETAJA KARWI AINRA GIKTISTE TIN DA  
SSND. KRUCADA WI AINRA LIUDA TO SPEN  
AWA, VR TRIDOM RIUCKT AND FORSTAS  
VR PULIATA JAWAT KON USA GELUMAKWA  
AND JAWAT JAR ISTE ESTT JON USA ALDA  
SEPWAN. OCA LIAWA IK JAW ET RAM  
TR KOUV WEST. WIL WREALDA T KIELDA  
AND WILIAK WI VS NAVT ESTREK NE  
MAKIN, AIN SKELUN VS ALGADUR  
VR DILIGIA.

SKREVEN TO LIUDWERD, AEF KONDRID  
AND ARIU IEF, NEI KRISTIN BIKRIP.  
LIKO TONOMAS OVRPA LIQWA.

Faksimile II



Faksimile V



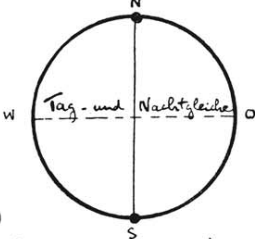
Faksimile IV

# Die atlantische Jahreinteilung:

## I. Das Horizont- oder Gesichtskreisjahresjahr

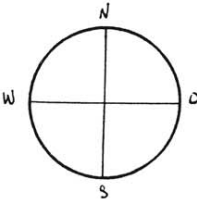
Das arktisch-atlantische Jahresideogramm Das nordatlantische Jahresideogramm

Sommersommerwende = Halbjahr  
= Mittsommer



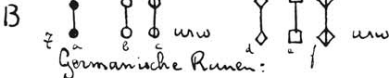
7) Wintersommerwende = Neujahr  
= Mittwinter

entspricht ebenfalls dem  
Himmelsrichtungenkreuz

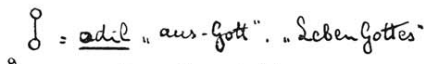
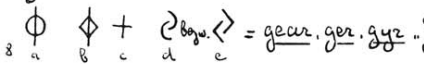


2)

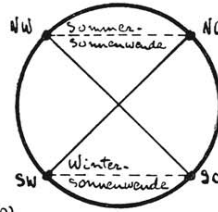
Abgeleitete Zeichen:  
das arktisch-atlantische Zeichen  
für „Jahr“ und seine Wechselformen  
undeutliche eckige Holzritzformen



Germanische Runen:



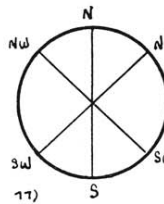
(nordamerikanische Indianer): „von oben  
und unten kommen“, „Leben und Tod“



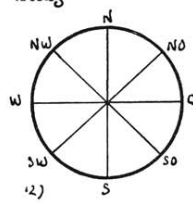
10) abgeleitete Ideogramme  
in Verbindung mit

der Weltachse  
N-S

und der Gleichlinie O-W  
oder dem Himmelsrichtungen-  
kreuz

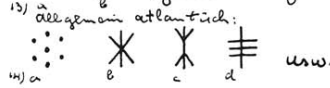
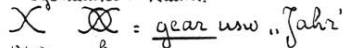


11)

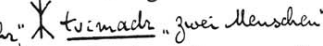


12)

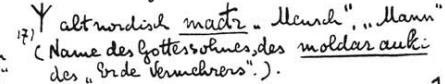
die nordatlantische Hieroglyphe für  
„Gott“, „Jahr“, „Mensch“, für den „Gottes-  
Jahres-“, „Welten-“, „Selbens“- oder „Mensch“-  
„Baum“, den „Baum mit 3 „Wurzeln“ und  
3 „Ästen“ usw.  
angelsächsische Runen:



Symbole der skandinavischen Baumstab-  
Kalender (16. Jahrhundert)



„zwei Menschen“  
d.h. Y und M = Tuisto „der Zweifache“ (Name  
des Gottessohnes bei Tacitus)



alt nordisch maer „Mensch“, „Mann“  
(Name des Gottessohnes, des moldar aelki  
des „Brä Vermehrs“).

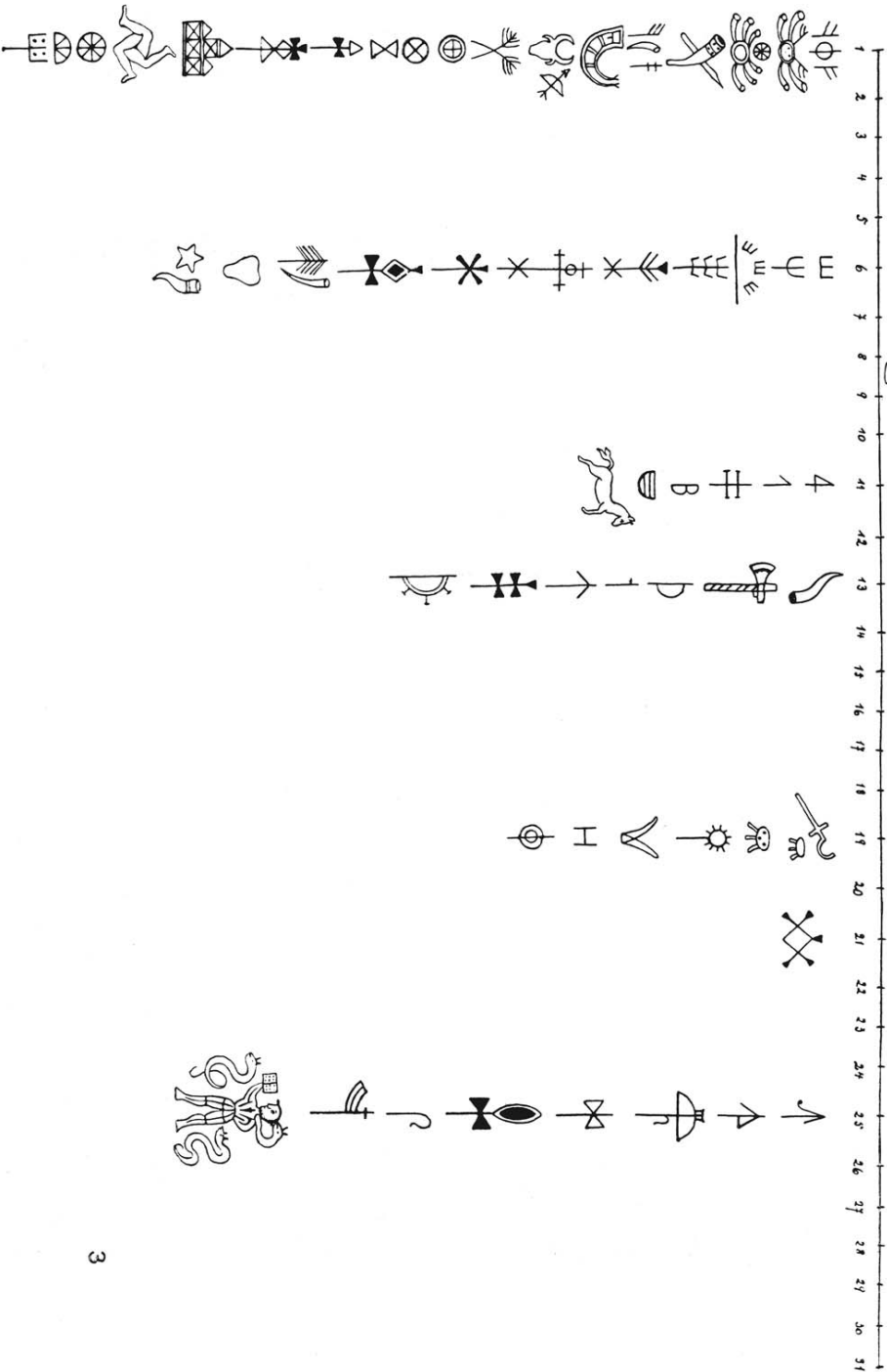
XXXII. Julmond (Haligmonað. Yfir, Thvere, Balmanad).

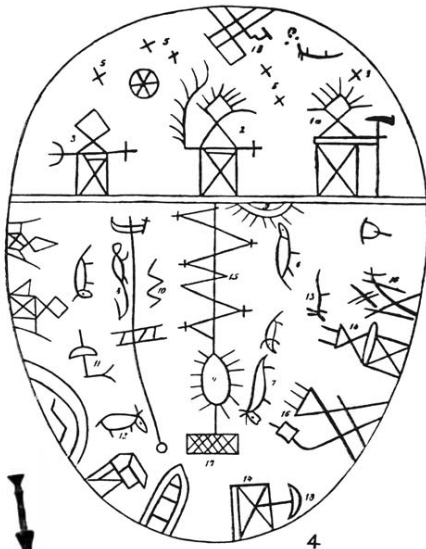
7	6	5	4	3	2	1	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

( Y X )



# I K U Hartung (Journant, Theorie)





4



5



6



7



8



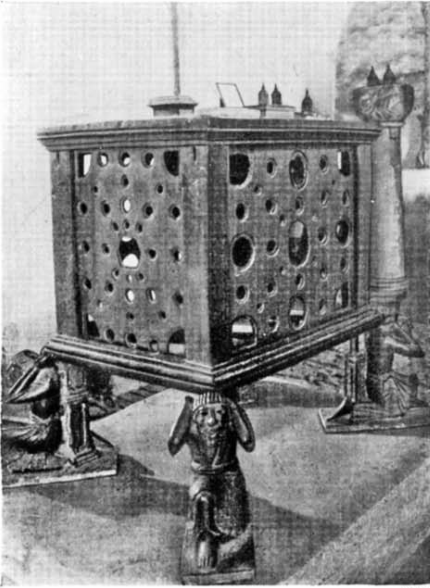
9



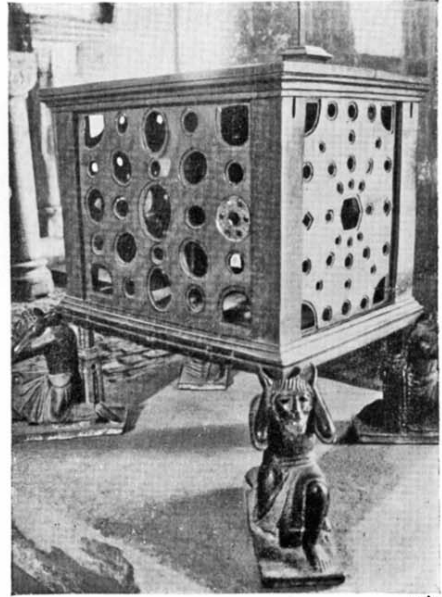
10a



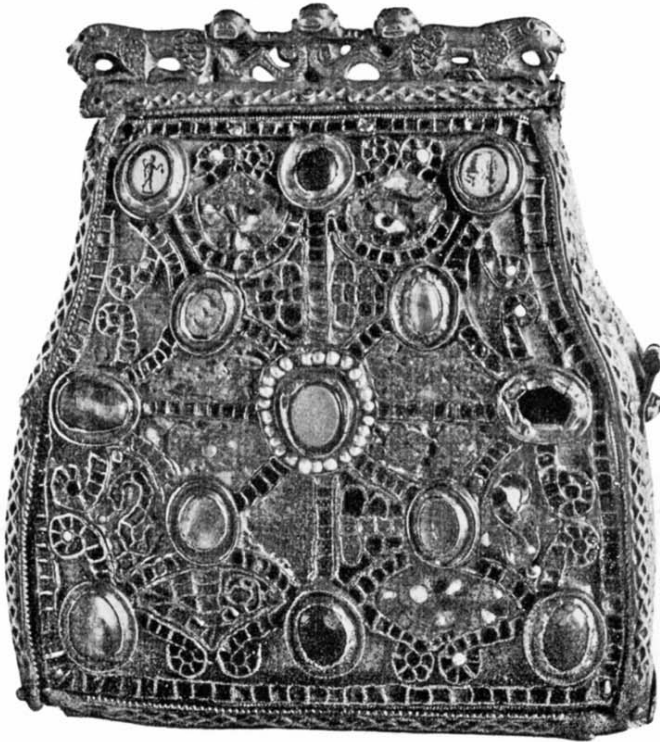
10b



11<sup>a</sup>



11<sup>b</sup>



12



13<sup>a</sup>



13<sup>b</sup>



14<sup>a</sup>



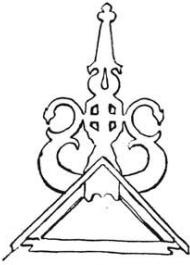
14<sup>b</sup>



15<sup>a</sup>



15<sup>b</sup>



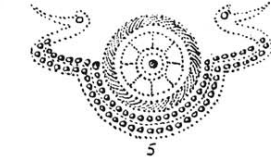
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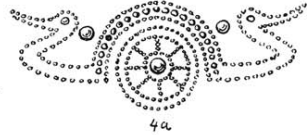
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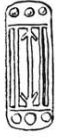
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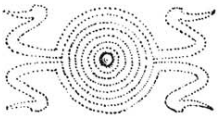
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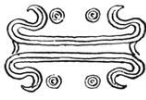
4a



4b



6



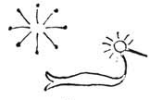
7



8



9



10



11



12



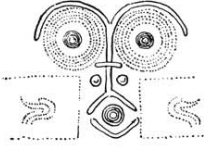
13



14



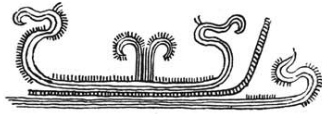
15



16



17



18



19



20 a



b



c



d



21



22



23



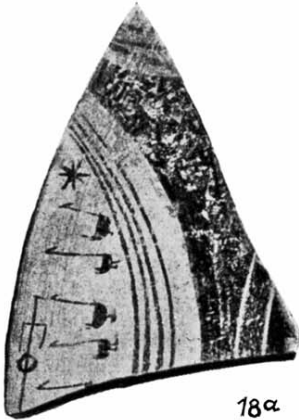
24



17a



17b



18a



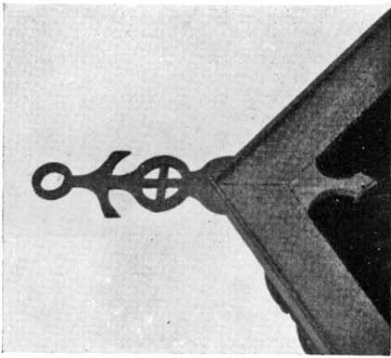
18b



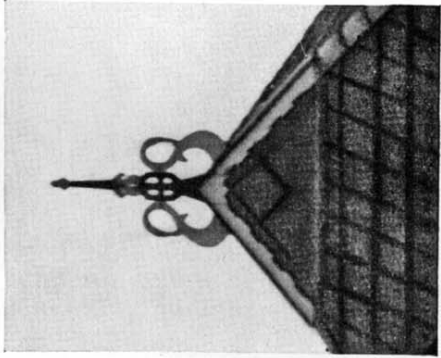
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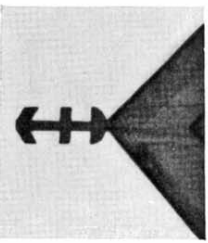
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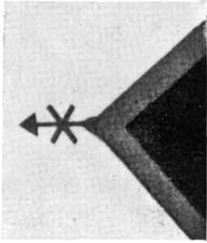
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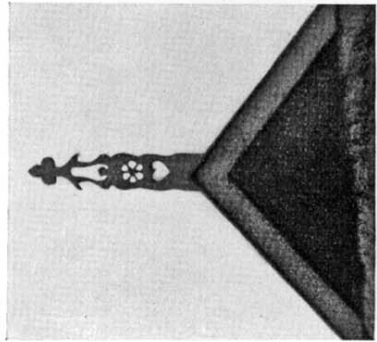
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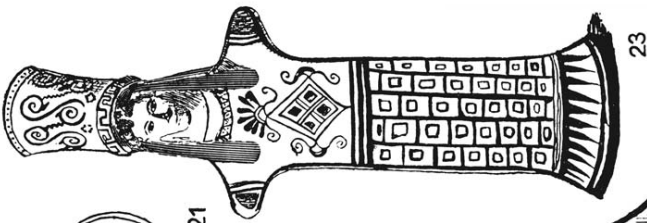
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27



29



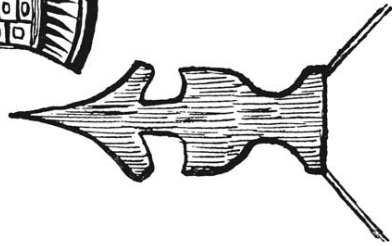
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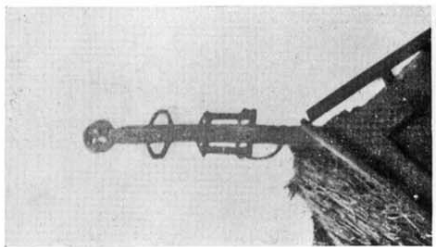
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22

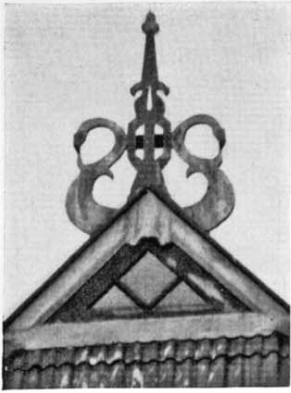


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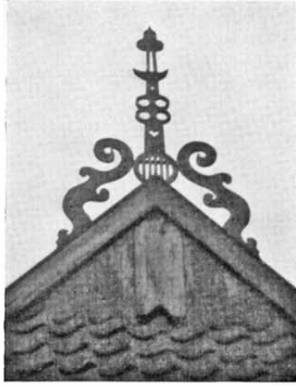


24





31



32



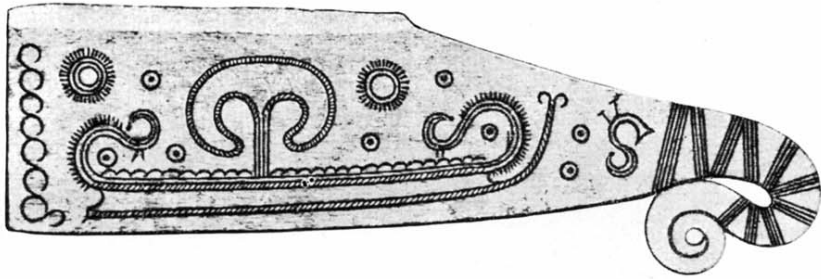
34<sup>a</sup>



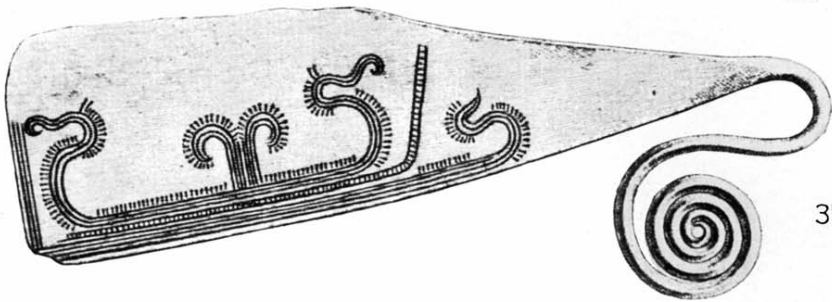
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35



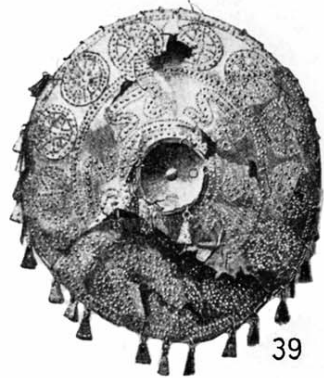
36



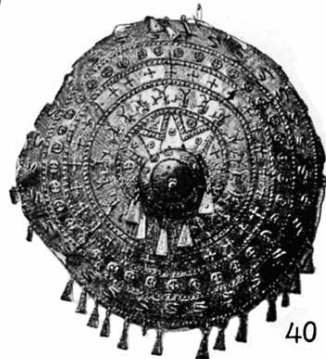
37



38



39



40



41



42



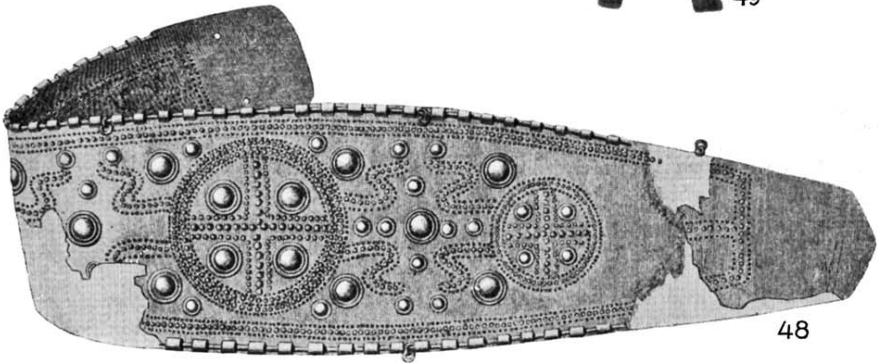
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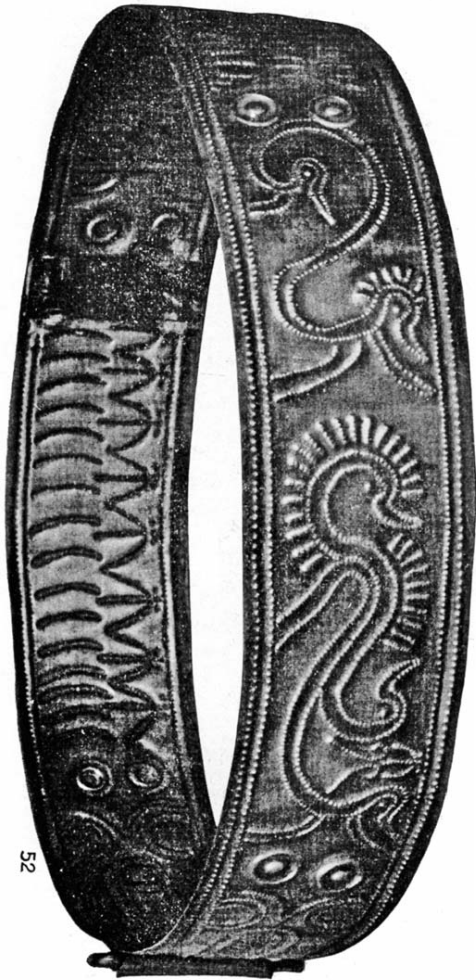


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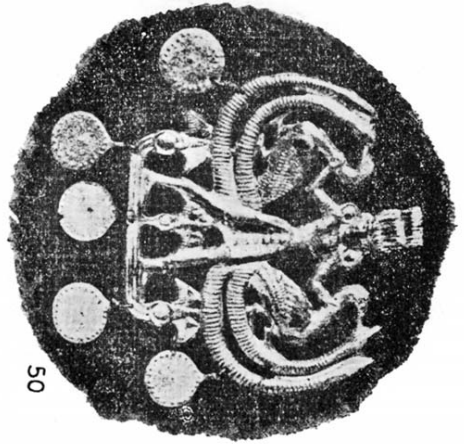


45





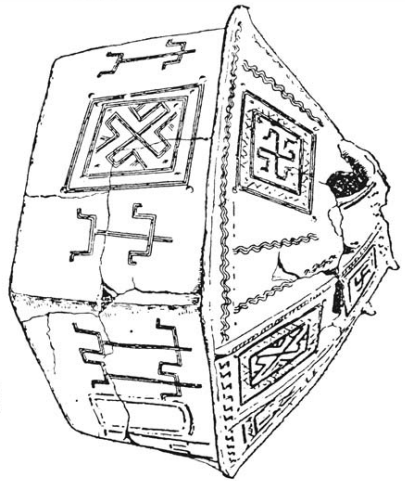
52



50



51



53



54



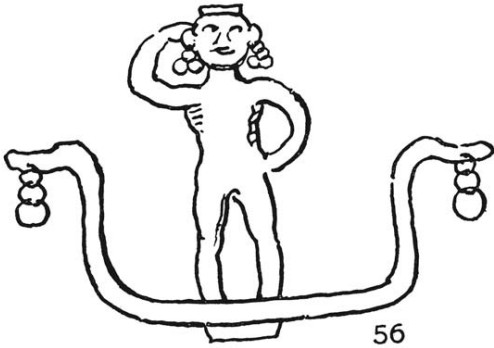
58



55



59



56



57



60



61



62



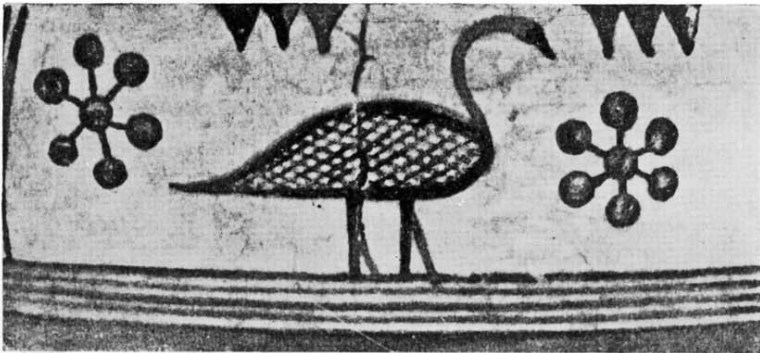
63



64 a b

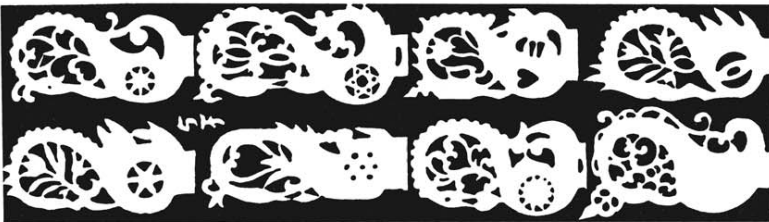


65

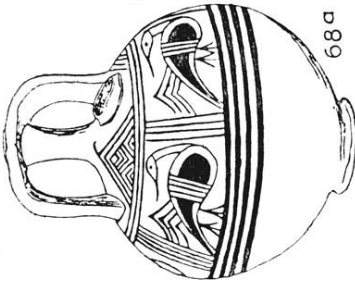


66





67



68a



68b

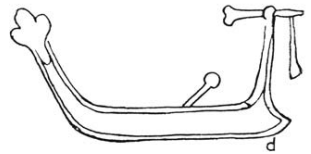
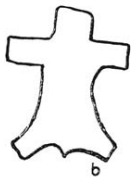


69



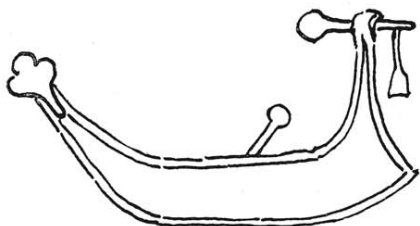
70





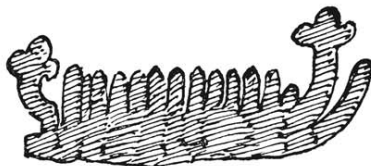
**Pulasata** (Palestina)

Schiff auf dem Diskus v. Phaistos (um 1500 v. Chr.) mit Dreiblattstevenaufsatz.



**Polsata** (Nordseegebiet)

desgleichen: Totengeleitschiff in Felszeichnung von Tanum, Bohuslän, Schweden.

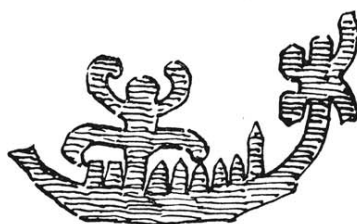


Schiff auf Gefäß von Gezer, mit Zeichen des **hag-alu**, des »Allhegers«

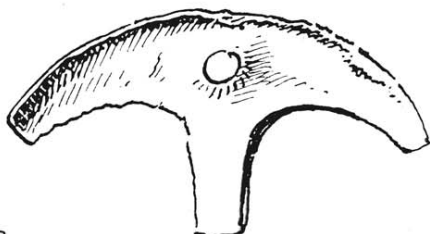
✖ (= \* bzw. ✖).



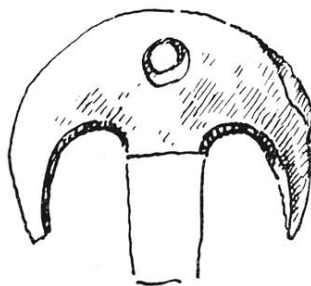
desgleichen Felszeichnung Tanum, Bohuslän, Schweden.



Bronze-»Ul«-Messer mit Sonnen-Zeichen von Tell el Hesy.



desgleichen Anhänger aus Ton, Grabbeigabe aus Grabhügel in Jylland, Dänemark (jüng. Steinzeit).





74



76



75



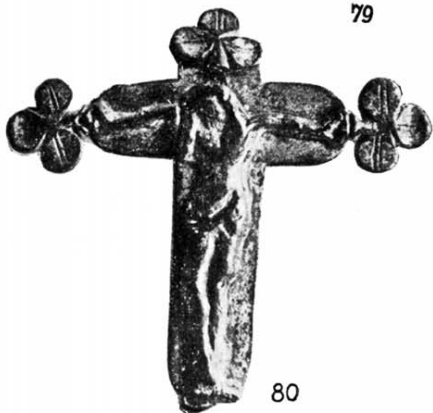
77



79



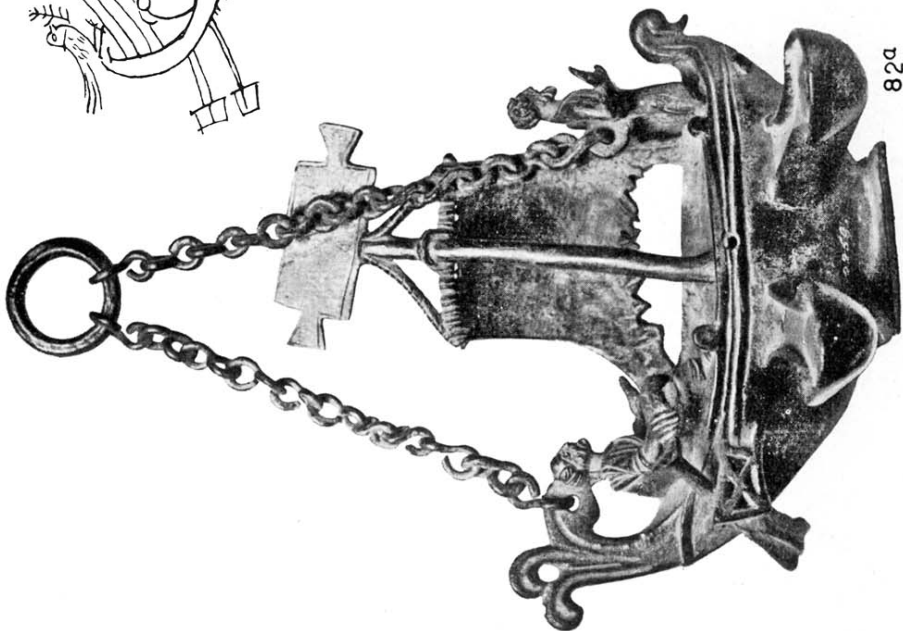
78



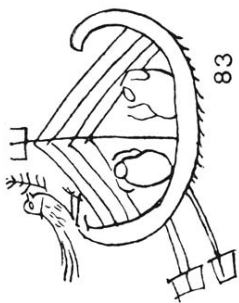
80



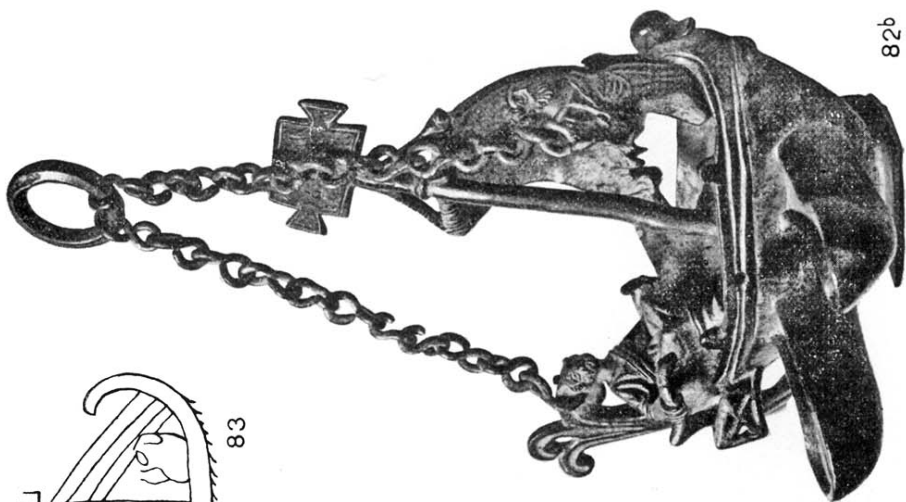
81



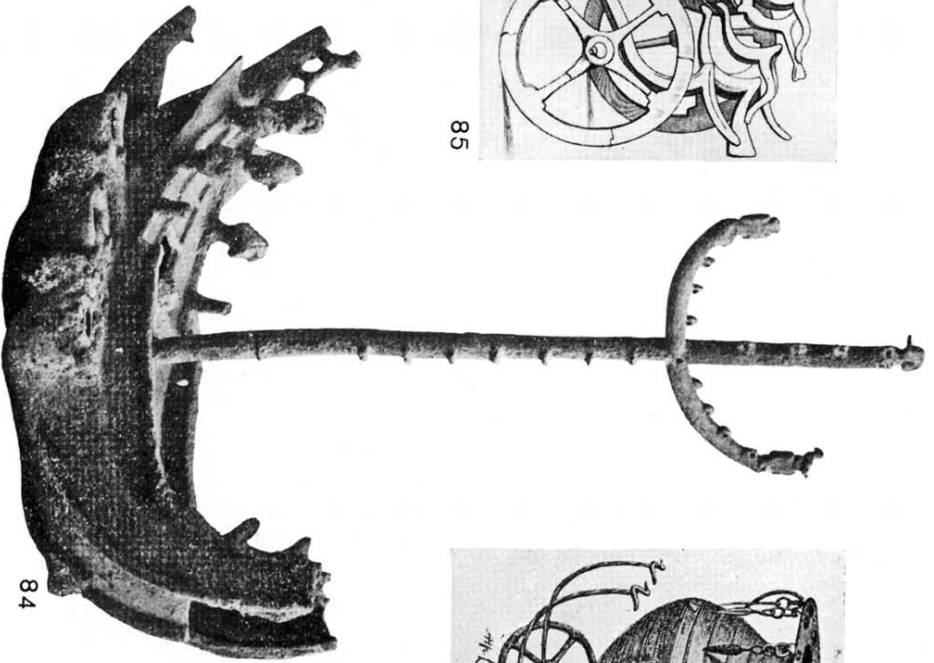
82a



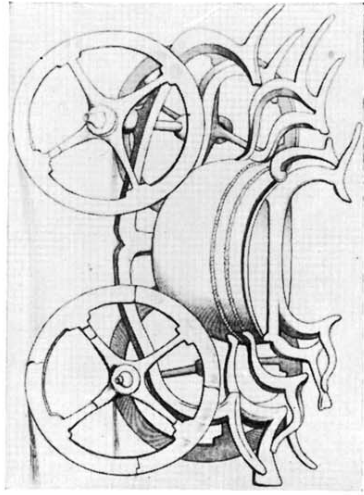
83



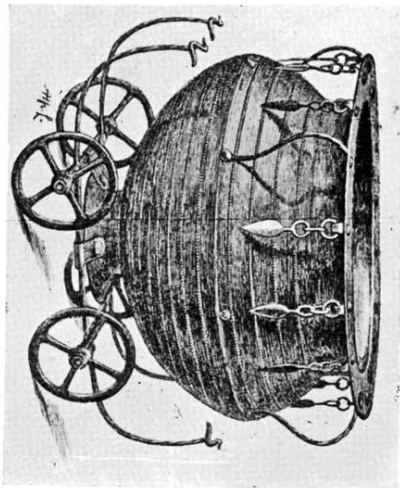
82b



84



85



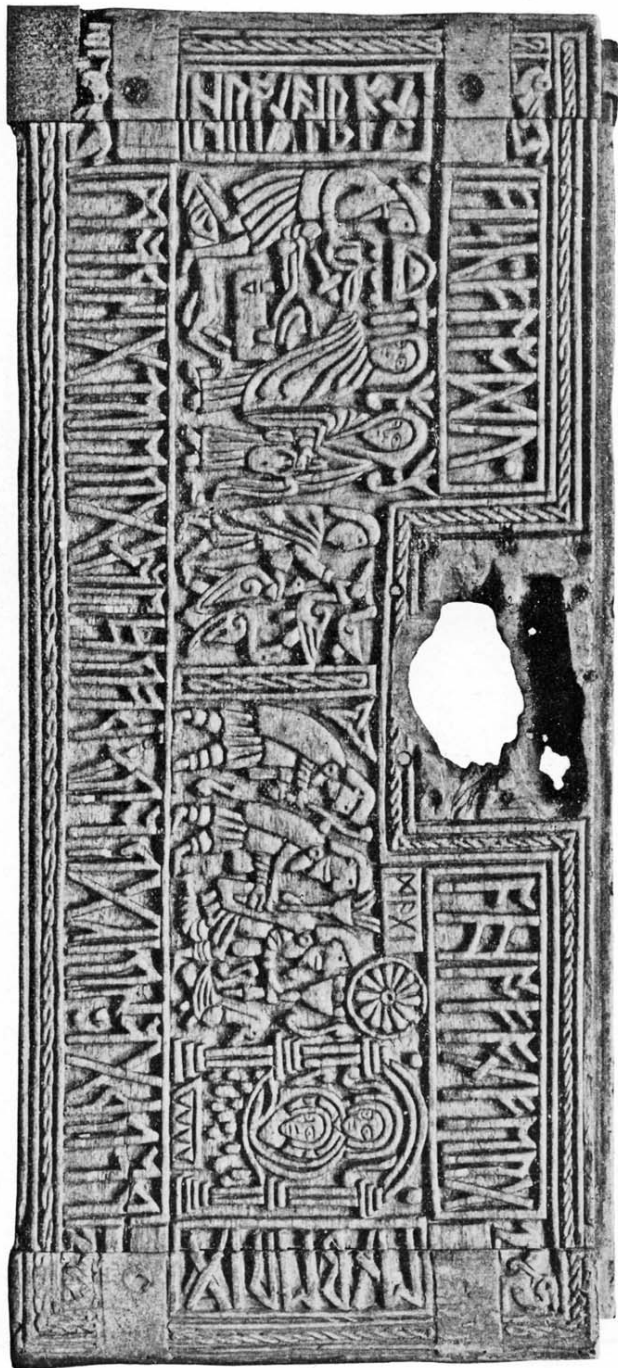
86



87<sup>a</sup>



87<sup>b</sup>



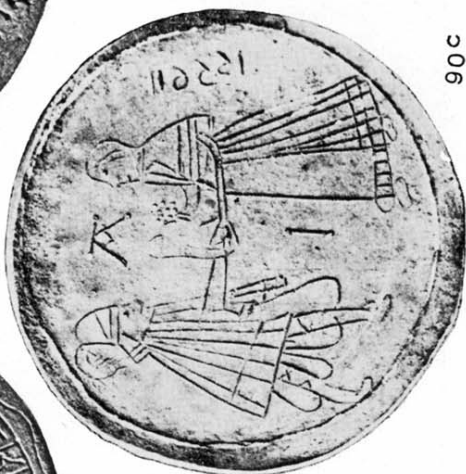




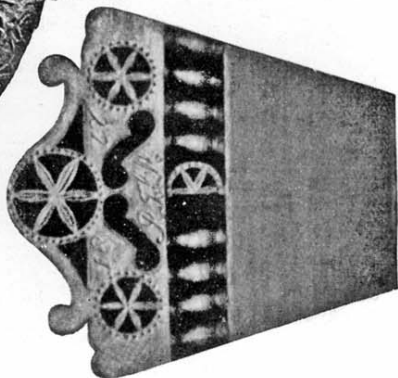
906



906



90c



89





92



91



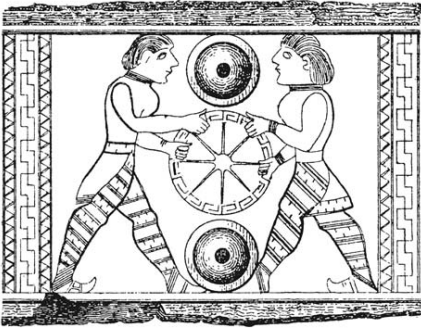
93



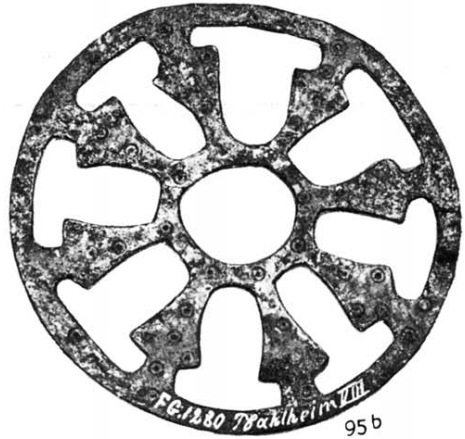
94



95a



96



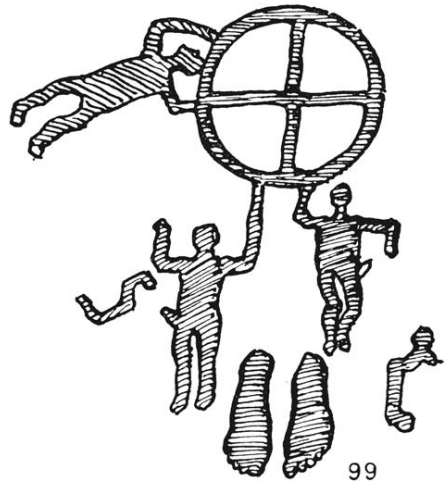
95b



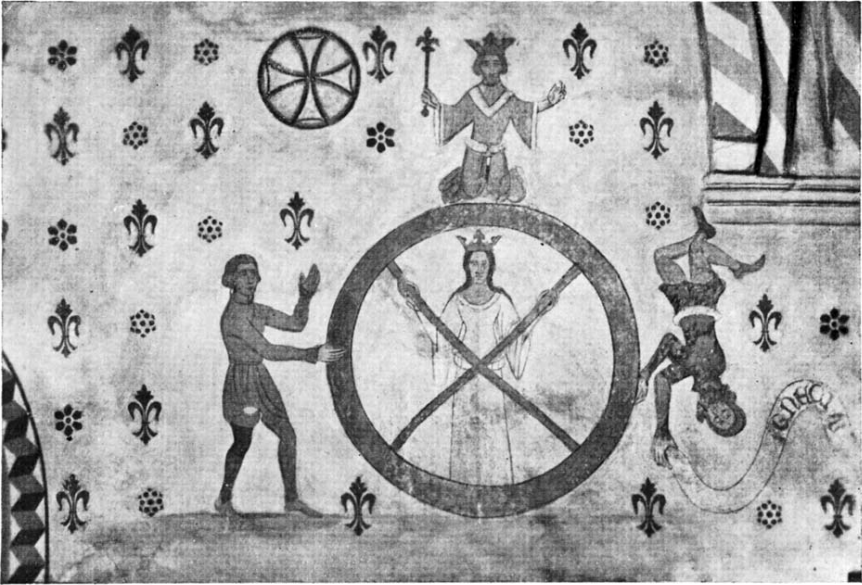
97



98

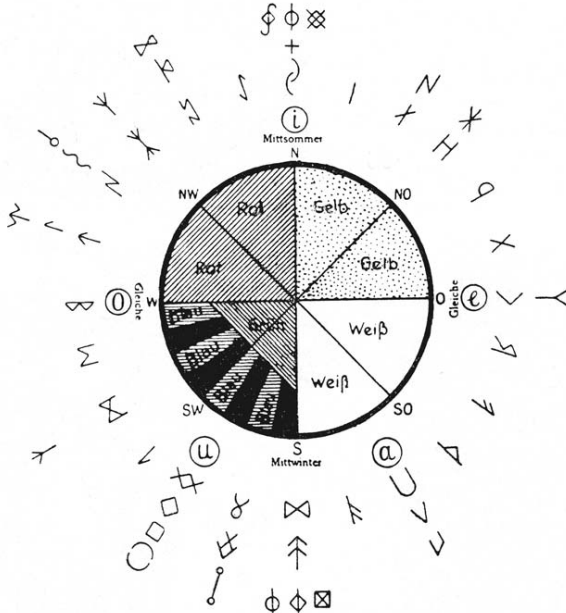


99



100

ÞNPFER < XP.HX I 5 J CX H. ↑ BMMI IX R D

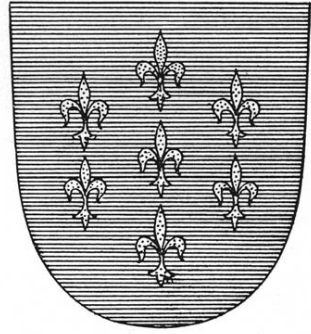


ÐRÖC1M1M3T.4X 2 I 5 I X H. 9X > R 1 4 N Y  
 Tys ætt                      Hagals ætt                      Frøys ætt

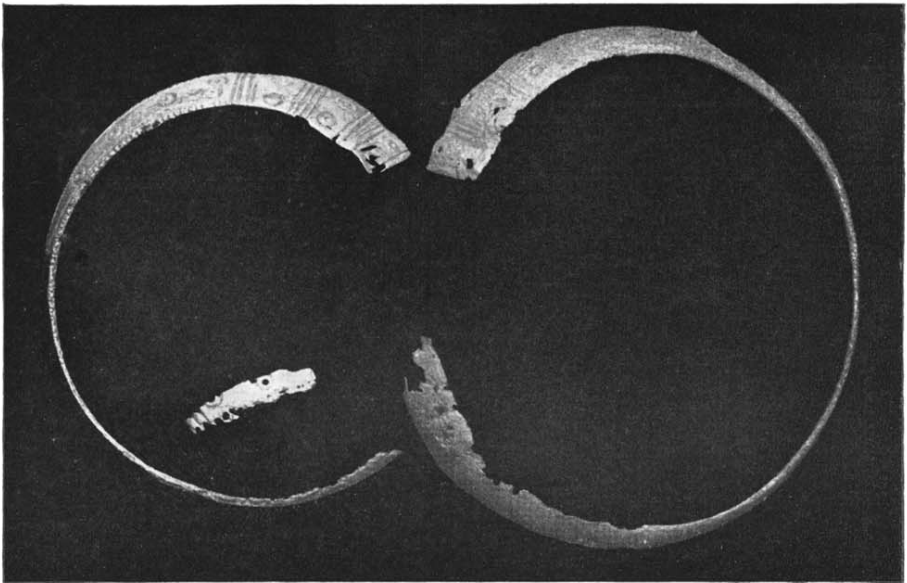
101



102



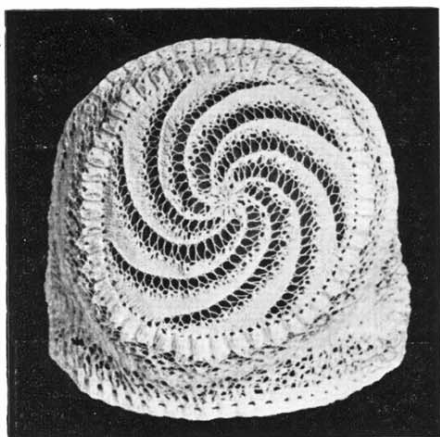
103



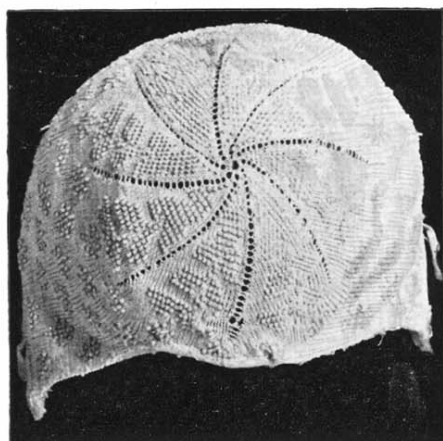
104



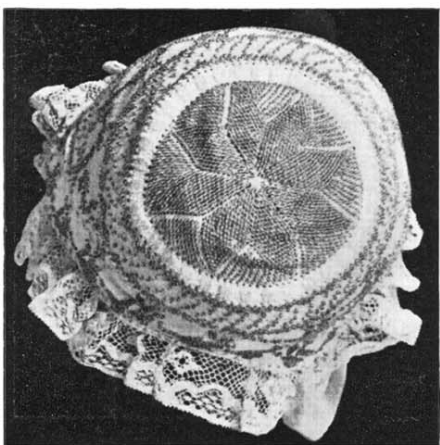
105



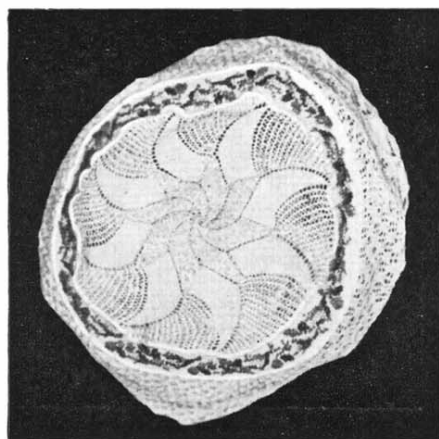
106a



106b



106c



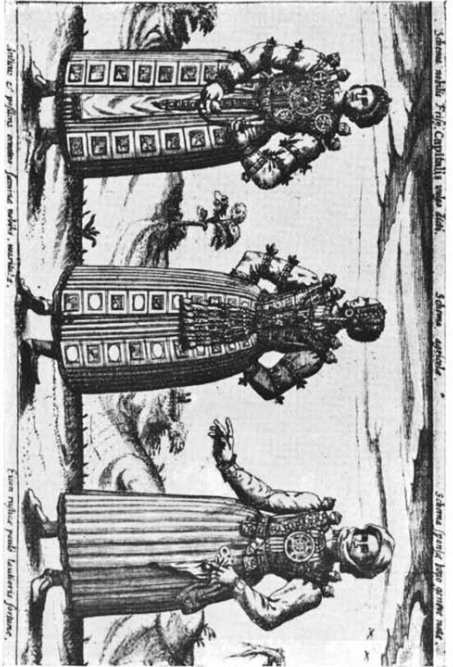
106d



107



108



109



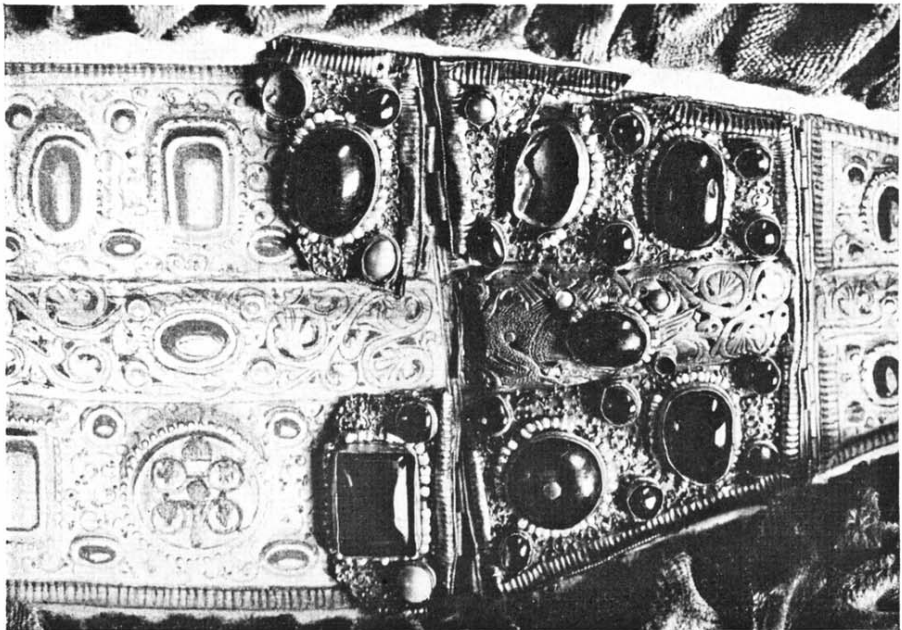
110



Verthoninghe der olde Vrieffche cledinghe van Edel-Iuffrouwen, Burgerinnen en Lands-wijven.



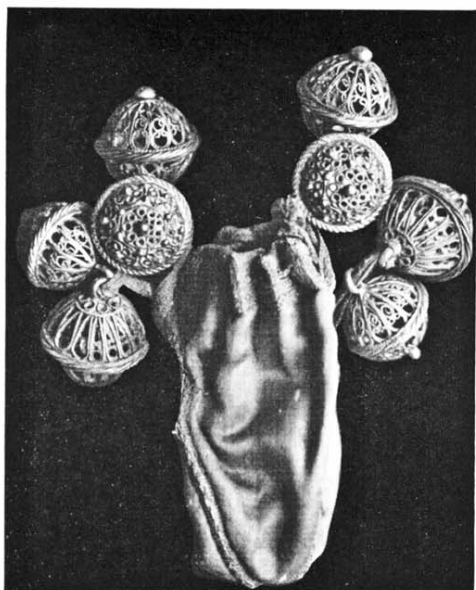
111



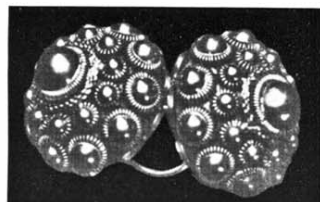
361

112





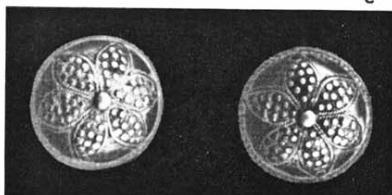
113



d



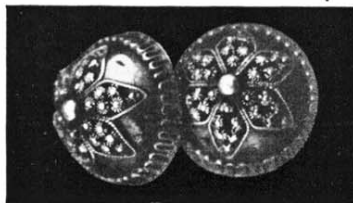
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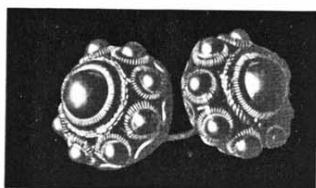
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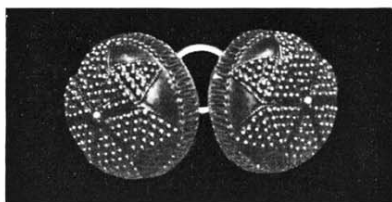
114a



g



b



h



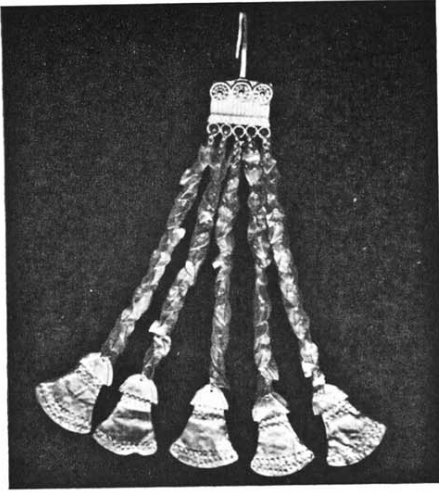
c



i



k



115



117 a



118 a



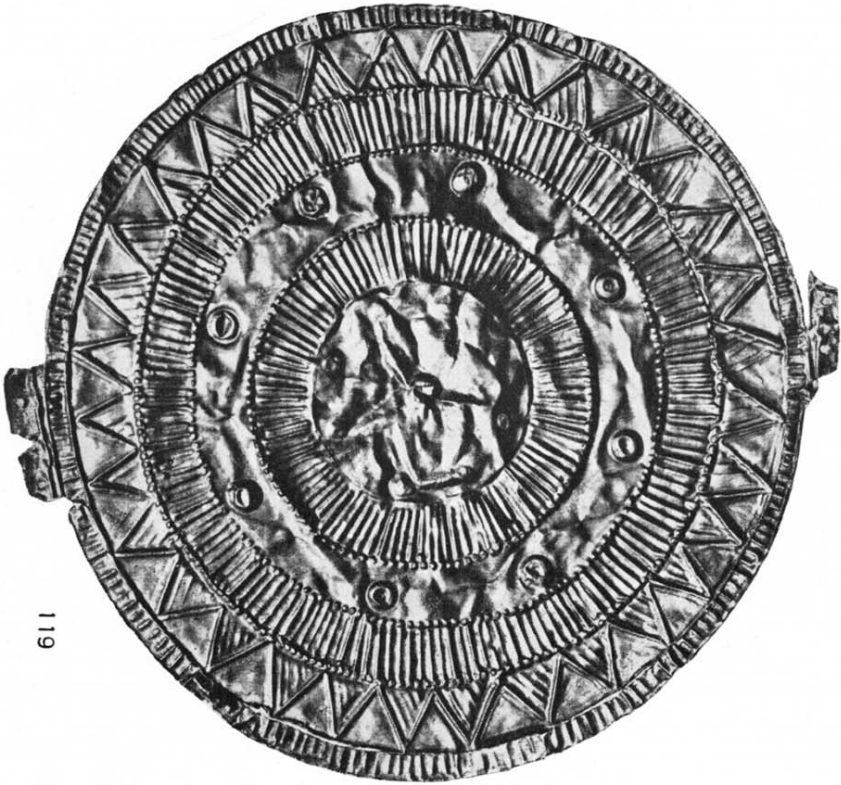
116



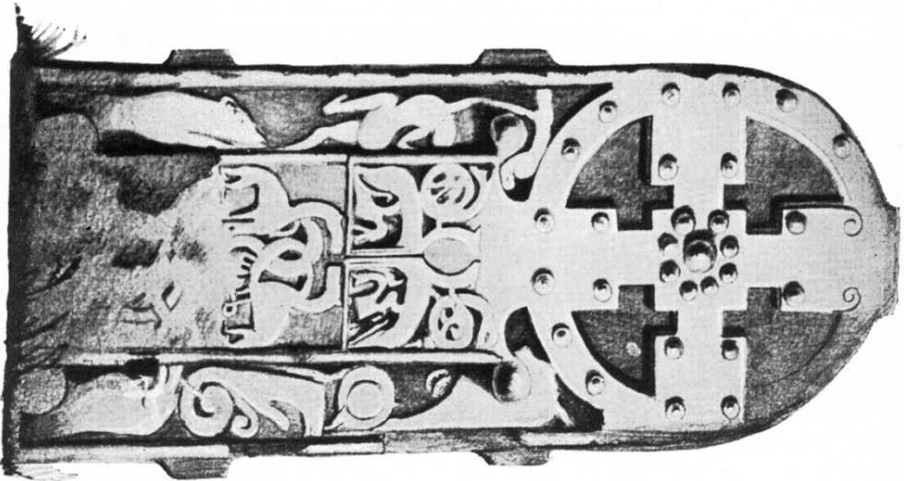
117



118



119



120





123a



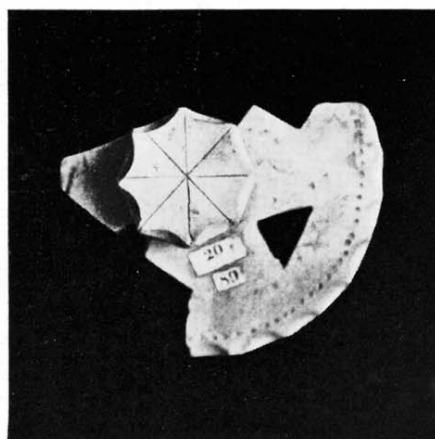
123b



124



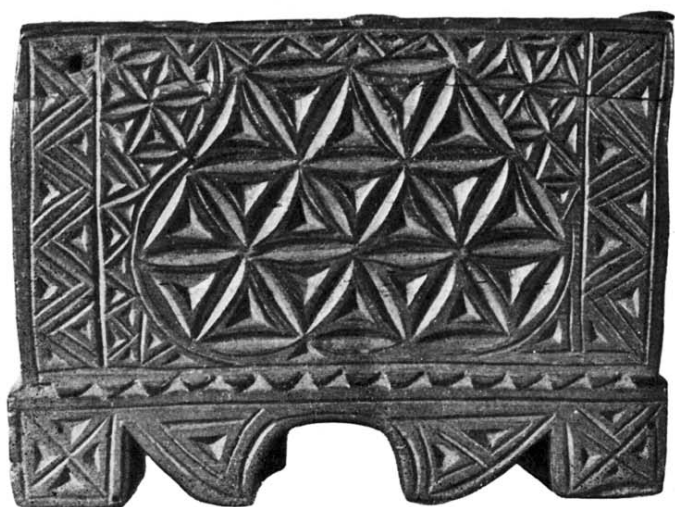
124a



124b



125

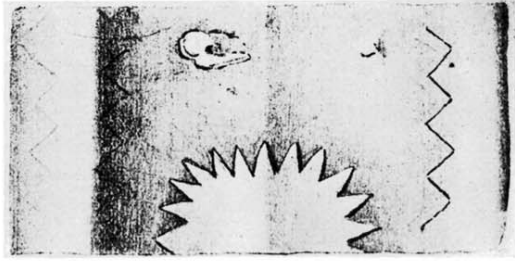


126





127a



129



127b



128



130



131





132



133



134



135



136



137



138



139



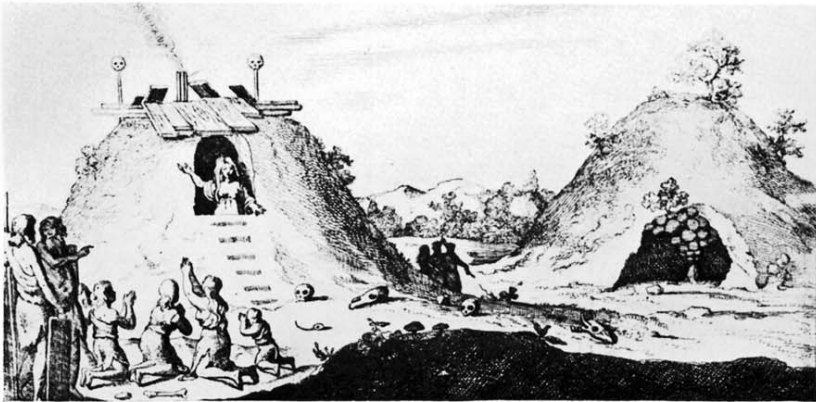
141a



140



b



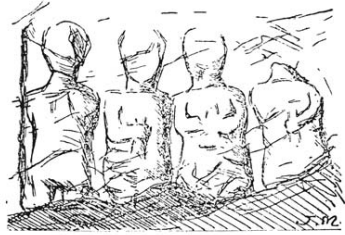
142



143



144 a



b



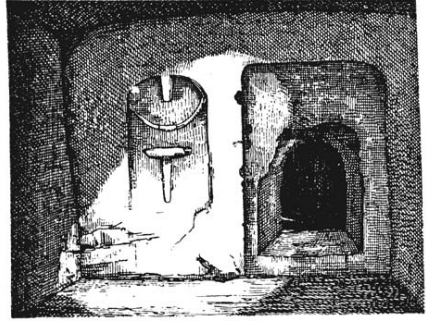
146



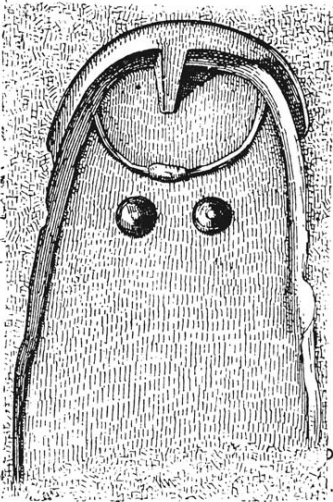
145



147



148



149



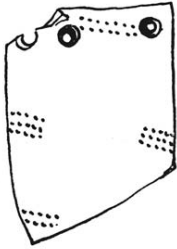
150



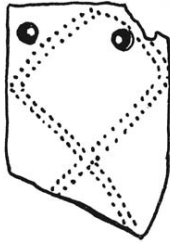
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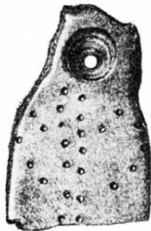
1b



153



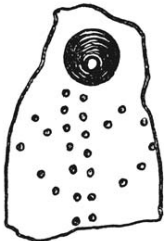
2a



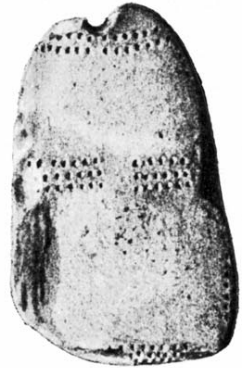
2b



153



151



152



154a



b



155



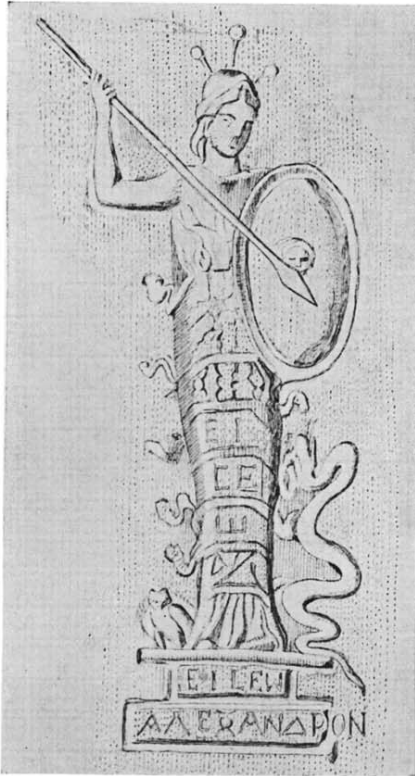
156



157a



b



158



159



160



161<sup>a</sup>



b



162



164



163



165





166



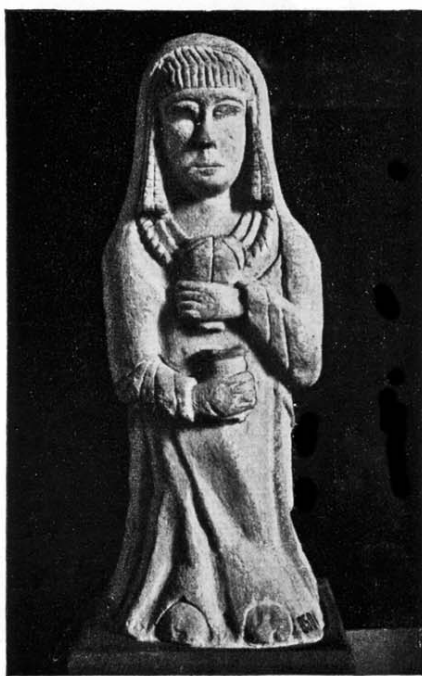
168



169

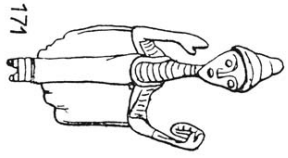


167

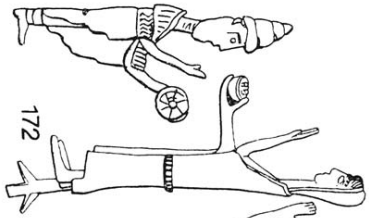
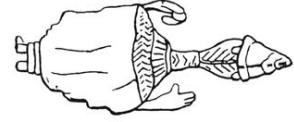


170

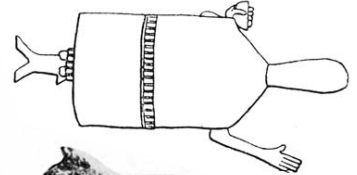
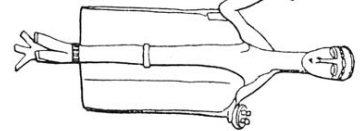




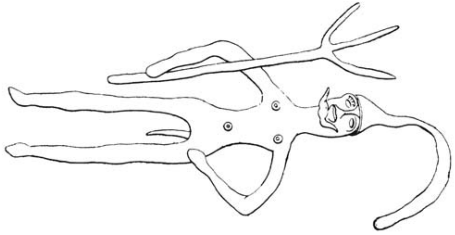
171



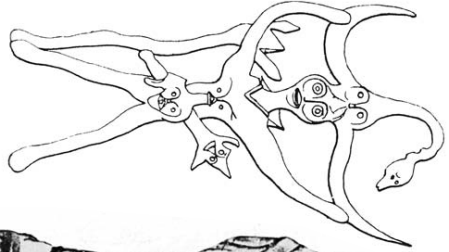
172



174



172 a - c



173



175



176



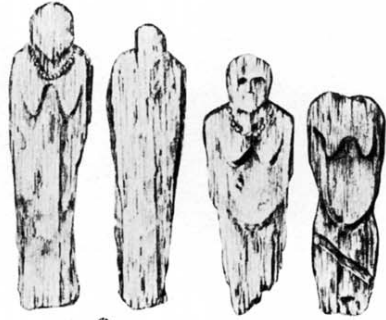
177



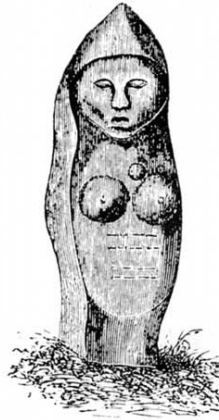
178



179



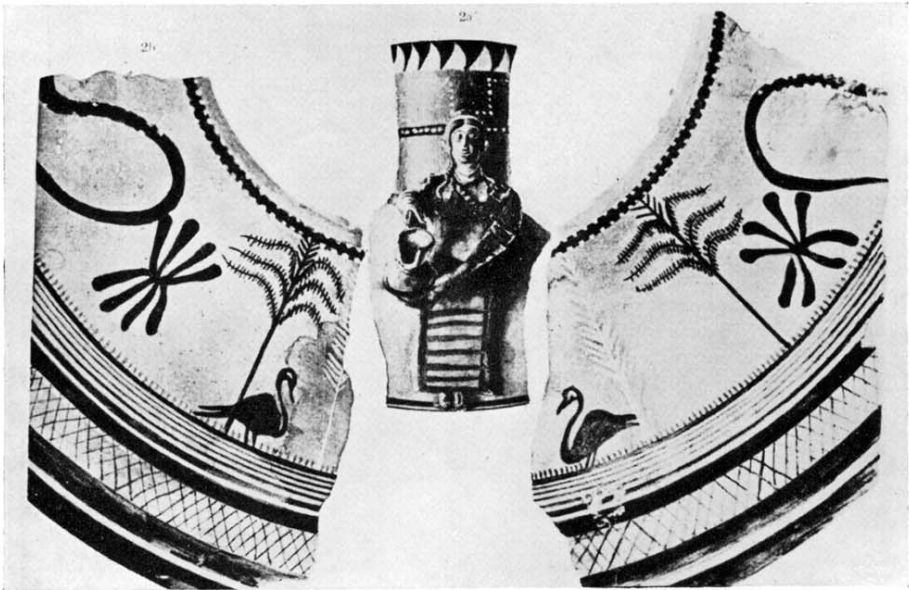
181



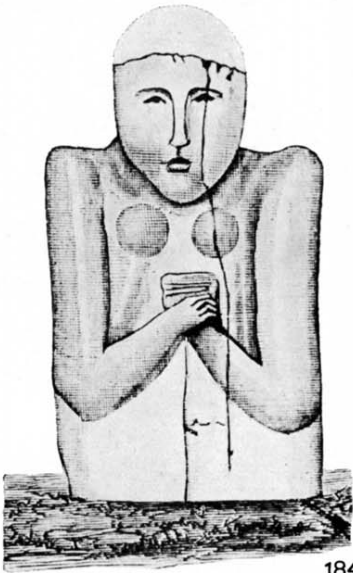
182



183



180



184



185<sup>a</sup>



b



186

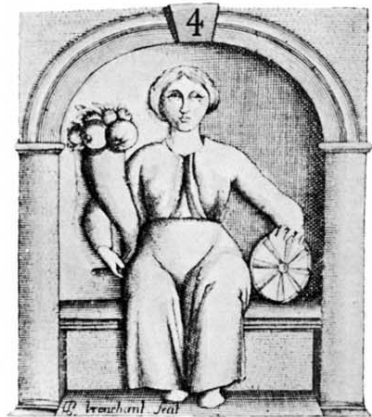


*L. Breuchat, Paris*

188



187



*L. Breuchat, Paris*

189



190



191



193



192



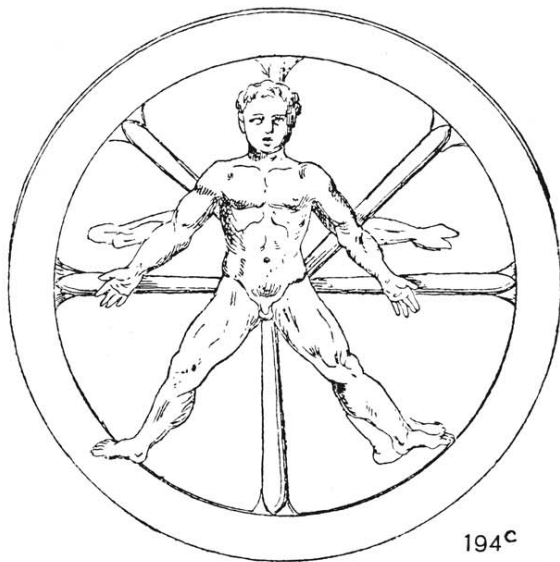
194



194<sup>a</sup>



194<sup>b</sup>



194<sup>c</sup>



195



196



197



199a



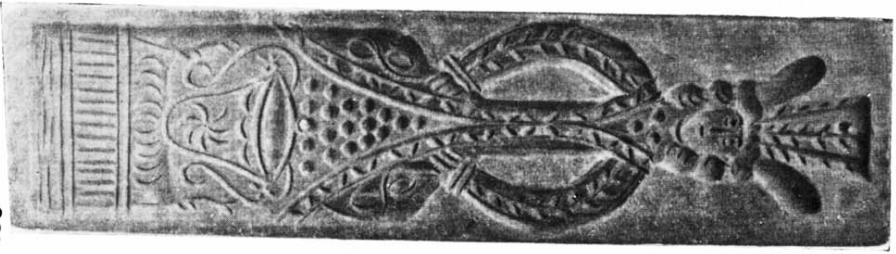
199b



198



200



201



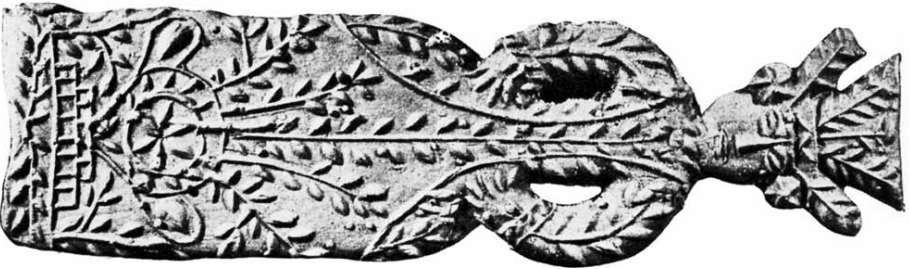
202  
a



b

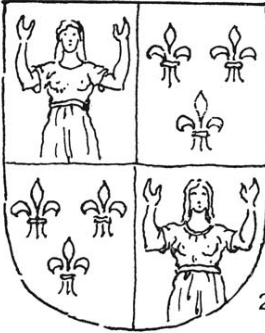


c



203





204



205



206

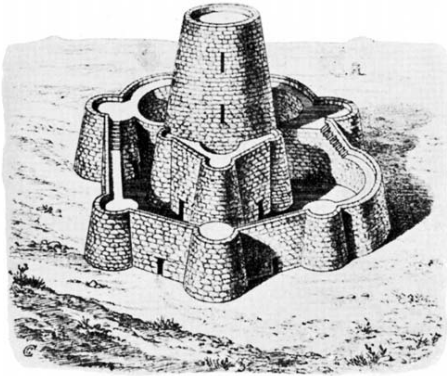


207

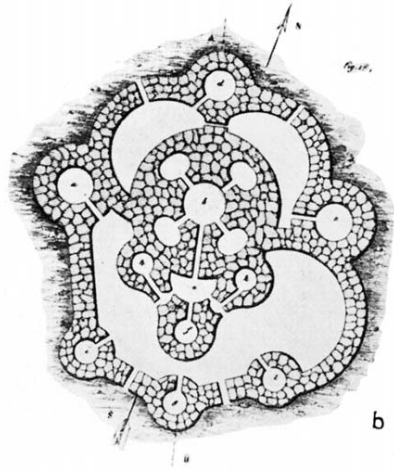




208



209  
a



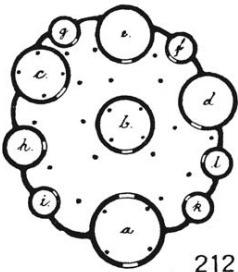
b



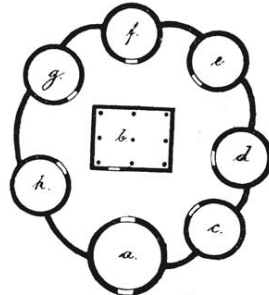
210



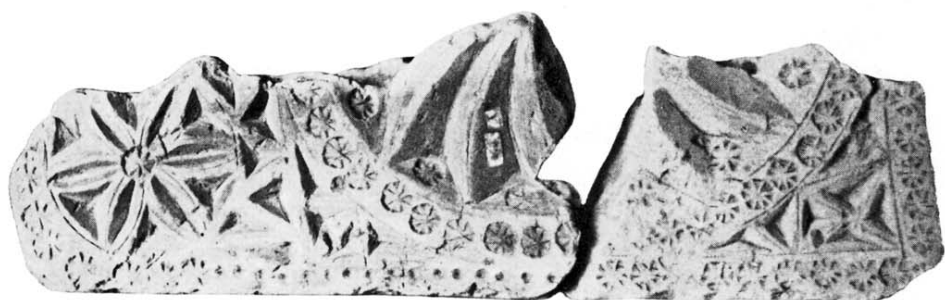
211



212  
a



b



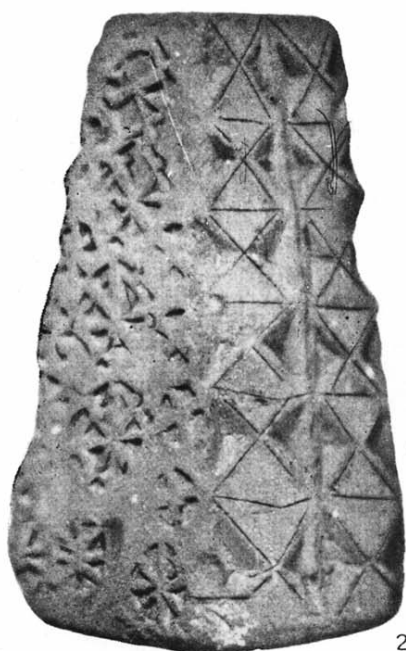
213



214



215



216  
a



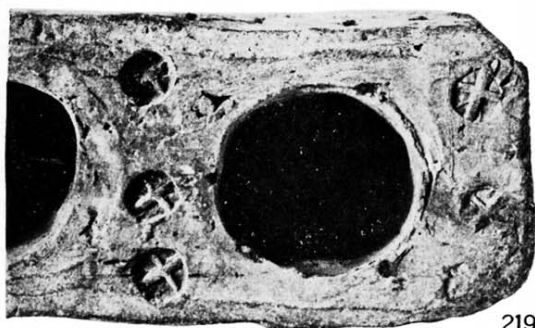
b



217



218

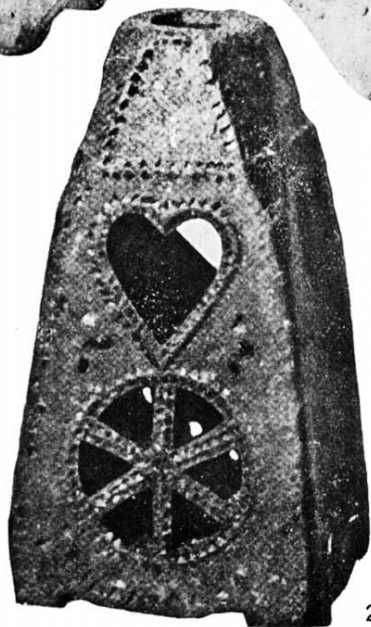


219

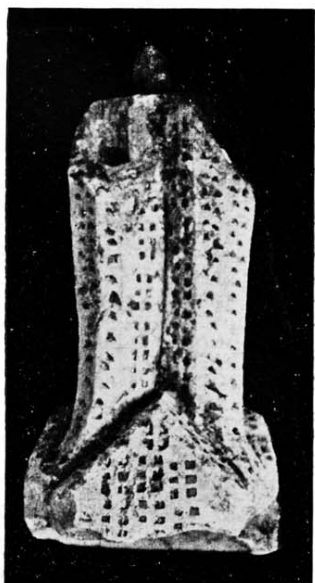
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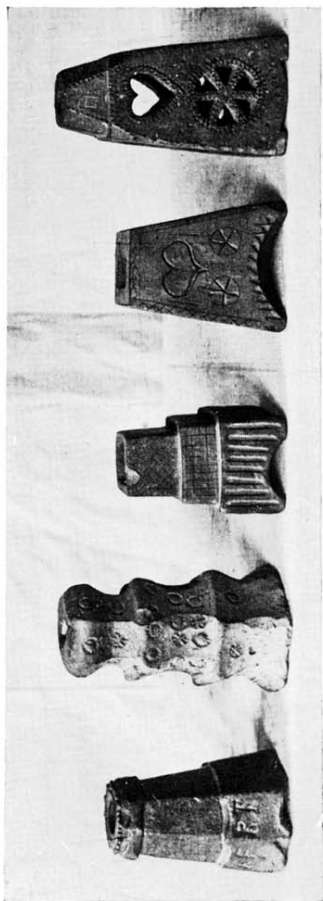
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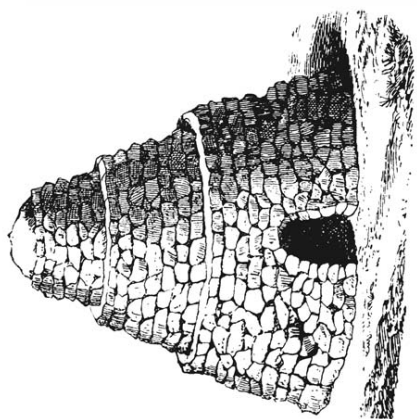
221



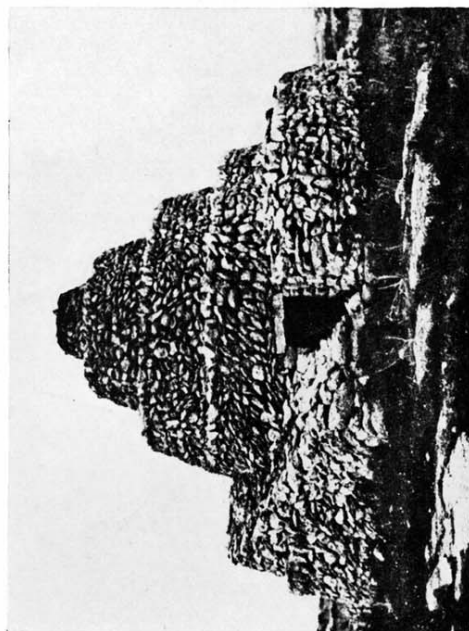
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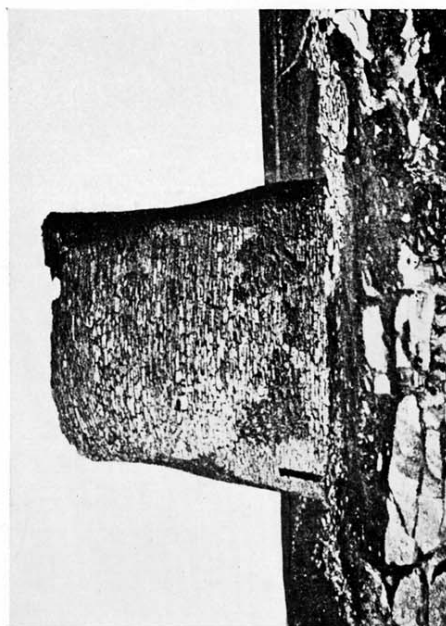
222



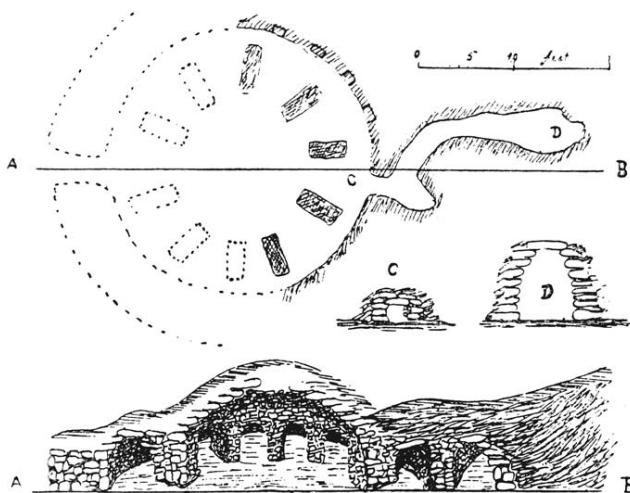
223



224



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231



232

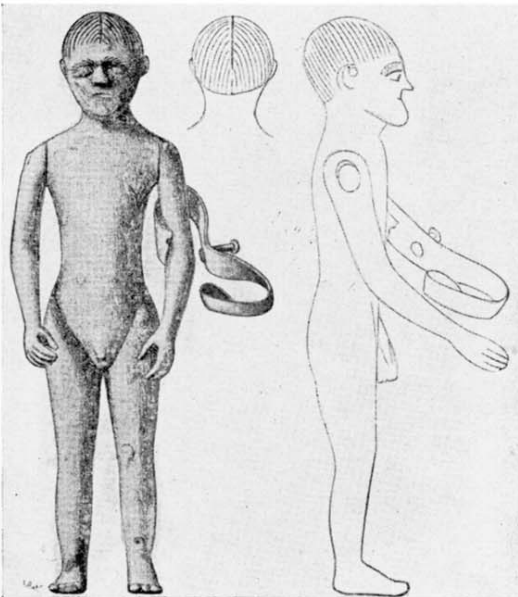




233



234



235



236



237



238



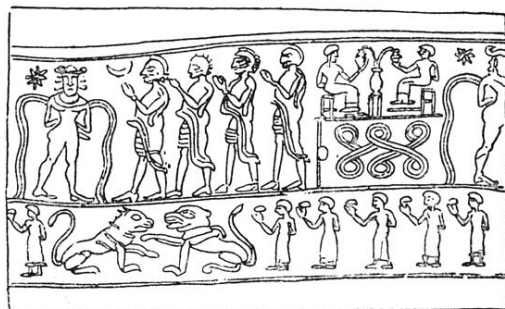
239



240



243



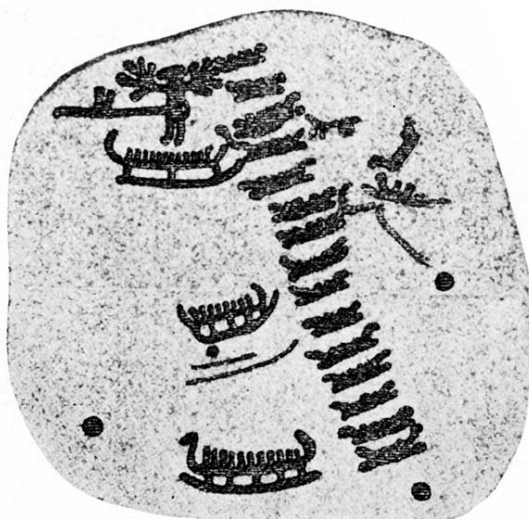
241



242



244



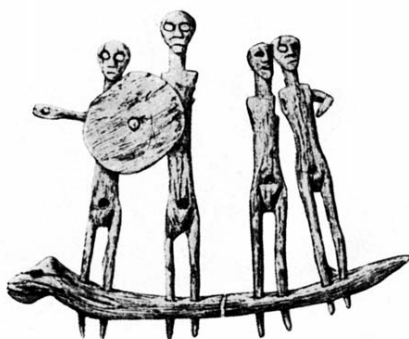
245



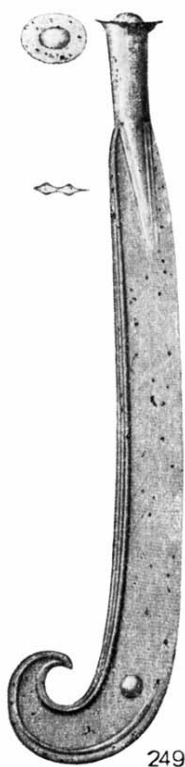
246



247



248



249



250



251 a



b



c



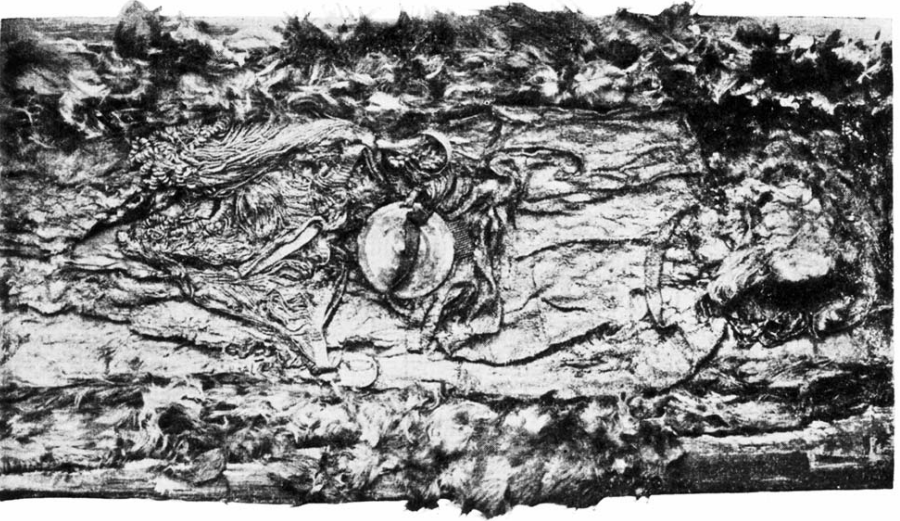
d



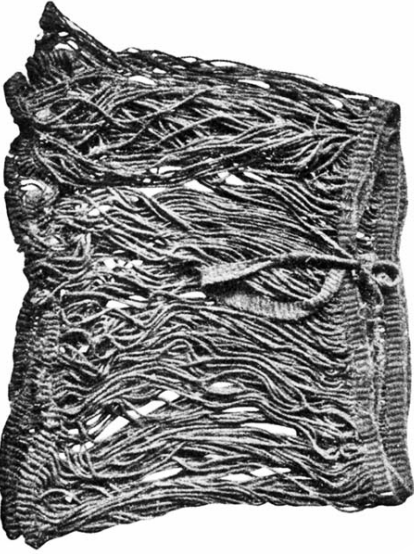
252a



252b



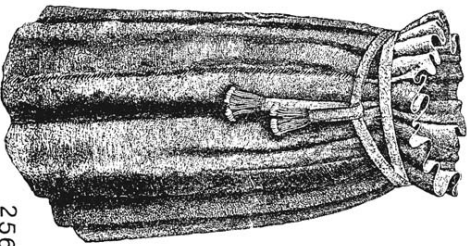
253



255



254

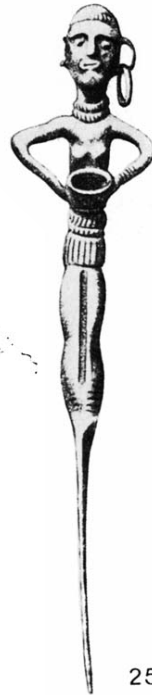


256





257



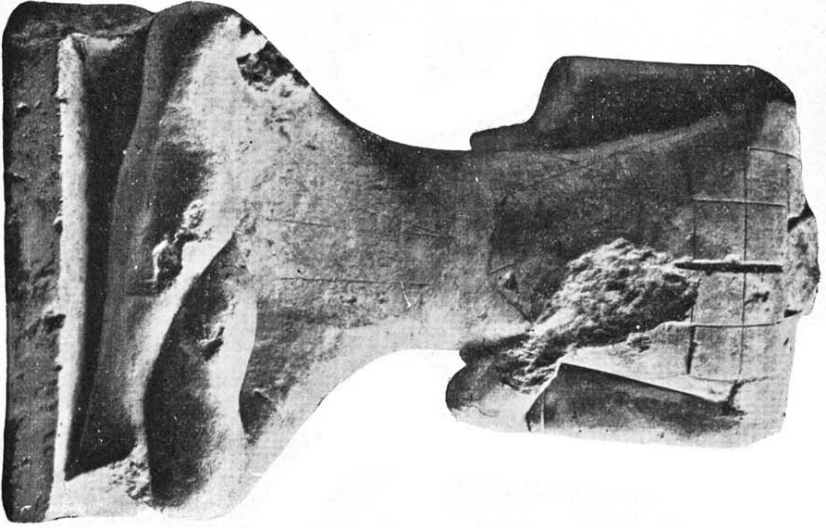
259



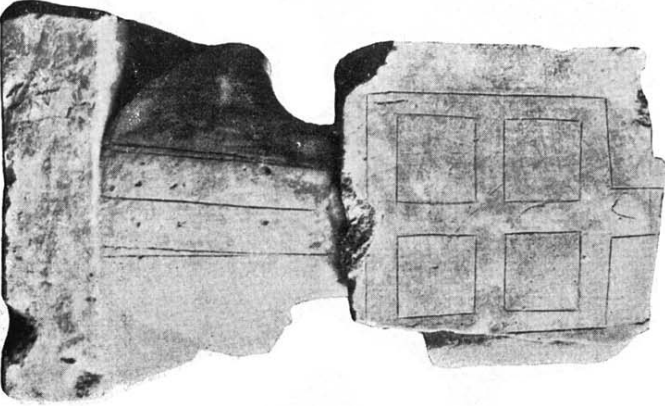
258



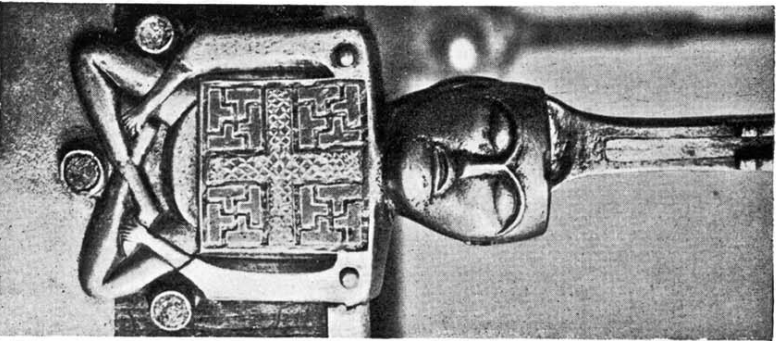
260



261 a



261 b



263



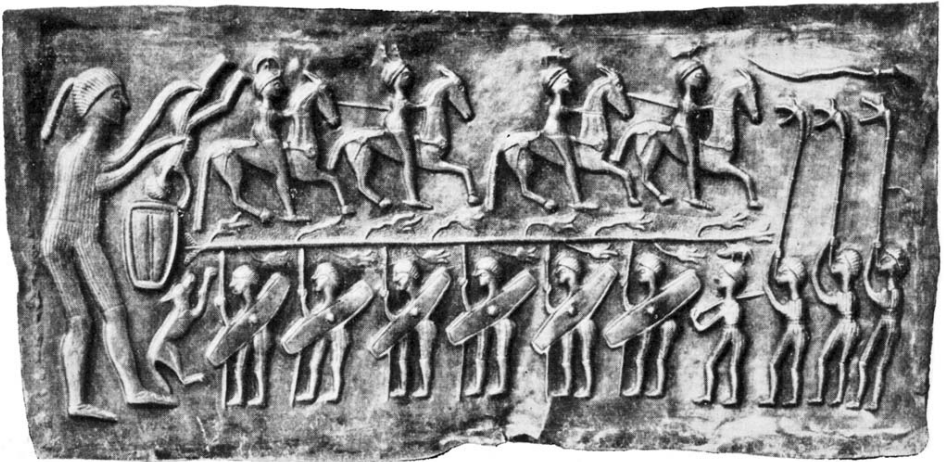


262





264



265



266



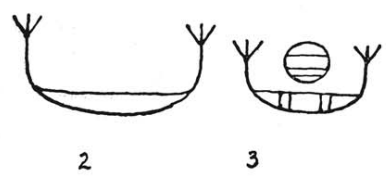
267



268

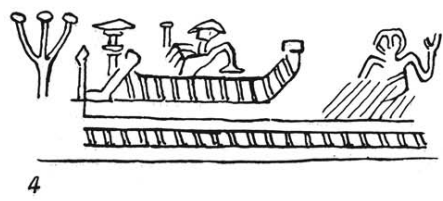
Indien  
Mohenjo-Daro  
(4. Jahrtaus. v. Chr.)

Vorderasien  
Urub  
(4. Jahrtaus. v. Chr.)



Vorderasien  
Altsumerisch  
(Ward Nr. 106)

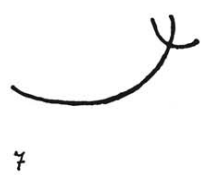
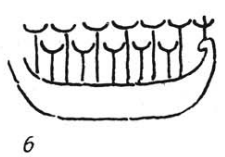
Vorderasien  
Altsumerisch  
(Ward Nr. 107)



Vorderasien  
Tello  
(Sagach)

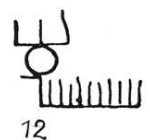
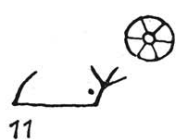
Oberägypten  
Abydos  
(5. - 4. Jahrtaus. v. Chr.)

Abadiyeh



Skandinavien (jüngere Steinzeit)  
Bohuslän, Tanum  
Runohällen Bro bei Tegneby

Nordamerika  
Kalifornien, Owens Valley



9  
269

10

11

12





