



Guido List  
Gesammelte Werke  
Die Ursprache  
der Ario-Germanen





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Friedrich Oskar Wannieck.



rüh fand, Geistesbruder Du, Dein Weg sein Ziel ;  
Zu früh für uns, die Deiner reichen Gaben  
Und Deines hohen Sinnes Zeugnis haben  
Und Deines Wirkens denken treu und viel.



och wissen wir, daß Deines Schiffes Kiel  
is freighted with the pure experience of God,  
Und sind getrost. Wir seh'n Dein Haupt umschweben  
Die Krone, die wir alle heiß erstreben.

Ph- Stauff.



**Friedrich Oskar Wannick,**  
Präsident der Guido-von-Kist-Gesellschaft.  
† 6. Juli 1912.

Nach dem Ölbilde von Adolph Wolf-Kothenhan.



# Guido Lifs

Collected Works.

Second row:

Research results.

Fourth volume.





Guido -List - Library  
s. Series: Research results no. 6.

# The original language of the Ario-Germanic tribes

and their

## Mystery language.

With three plates and several text illustrations.



Herausgegeben vom Verfasser durch die Guido von List-

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Society in Vienna.

Delivery for the book trade:

For Austria-Hungary Rudolf Lechner & Sohn, Vienna, for the  
German Reich and abroad L. A. Kittler, Leipzig.



# The original language of the Ario-Germanic tribes

and their

## Mystery language

With three plates and several text illustrations.

from  
Guide List.

A decorative flourish consisting of a central vertical stem with a crossbar and two curved, leaf-like ends at the bottom, resembling a stylized fleur-de-lis or a similar heraldic symbol.



nur für die Dauer eines Jahres, und da noch sehr mangelhaft, Schutz




Dölfer schon längst als einen Gesetzesstandpunkt anerkennen.





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„ III. Die Keimworte gebildet aus zwei Selbstlauten.

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without aiming for completeness.

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- The Dortmunder Freistühle and their Freigrafen. (Special edition of issue XIX of the "Beiträge". Dortmund, 1910. XIV and 222 pages gr. 8" with 2 illustrations. Mk. 4-; in <sup>original</sup>
- Lur Genealogy of the counts of Dortmund, "von Dortmund". (Offprint from issue XXI of the "Beiträge".) Dortmund, 19 N. s pages gr. 8\* with 1 genealogical table. 20 Pf.
- Las Lehen- und Lehnsdrifverzeichms der Grafen von Dortmund. Offprint from issue XXI of the "Beiträge"). Dortmund, 1911. 43 pages gr. 8" with 1 map. 1 Mk.
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- Carolingian royal estate in and around Soest. (Offprint from issue XVI of the "Beiträge".) Dortmund, 1907. 32 pages gr. 8" with an illustration of a coat of arms. 80 Pf.

### Abbreviations:

G.-L.-G. = Guido von List-Gesellschaft zu Wien.

G.-L.-B. Guido-List-Bücherei

G.-L.-B. No. I = "Runic Secret" - "The Secret of the Runes".

- " 2 = „Armanenschaft I.“ , Die Armanenschaft der Ario-Germanic tribes, Part I".
- " 2A - "Armanenschaft II." - "The Armanenschaft of the Ario-Germanic tribes", Part II.
- " 3 = „Rita" = „Die Rita der Ario-Germanen".
- " 4 = „Völkernamen" = „Die Völkernamen Germaniens and their interpretation".
- " 5 - "Picture writing" - "The picture writing of the Ario-Germans".
- " 6 = „Ursprache" = „Die Ursprache der Ario-Germanen und ihre Mysteriensprache".





Preface by the author.





卐 Preface by the author. 卐



ange Jahre, seit dem Jahre 1902, arbeitete ich an der „*Ursprache der Ario-Germanen*“, deren Grundlagen ich während der acht Operationen am Schichtstar,\* die mich elf Monate unter der Binde hielten, zu finden so glücklich war. Es ist mir heute selbst ganz unerfindlich, wie ich damals in der Nacht der Binde hellsehend war, mit welcher Kraft mein Erinnerungsvermögen arbeitete, so daß mir jede Stelle der Heldenepen, namentlich aber jeder Vers der Edda lückenlos im Gedächtnisse zu Gebote stand, viel sicherer und rascher als heute, da ich eben heute an das zeitraubende und langwierige Nachschlagen und Suchen in den verschiedenen Büchern wieder angewiesen bin, weil ich jenes seltene Erinnerungsvermögen mit der Wiedererlangung meiner Sehkraft eingebüßt habe. Damals fand ich das Gesetz der Dreiteilung der Sprache in die „drei Wortordnungsstufen“: a) des Entstehens, b) des Waltens (Werdens, Seins) und c) des Vergehens zum Neuentstehen; damals fand ich auch die Gesetze der „*Kala*“, sowie die „*Grundgliederung der Bilderschrift*“ und deren „*fortleben in der Heraldik*“. — Von dieser ganz außergewöhnlichen Entdeckung machte ich sofort meinem hochverehrten Freunde Herrn

\* Glänzend operiert durch Augenarzt Dr. Zukala, Wien, VII., Kandelgasse Nr. 40.

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 Preface by the author.
 

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Friedrich Wannieck, then still in Brno,\* who congratulated me with a lengthy letter in which he wrote, among other things:

**"I was just as pleased with the contents of your Brie! - It is of the greatest interest what you have researched and elucidated. - What official science says about it is quite irrelevant. It is, as Dr. Alfred Ruffel-Wallace says, in L<sup>nt</sup>-deckmrg new truth^! always opposing and always in error I**

**Brno, November 4, 1902.**

— **Das sagt auch ein ehrter!** — Friedrich Wannieck m. P.

As soon as I was able to work again, I started writing a memorandum entitled: " Die Ursprache der Arier, their writing and signs of salvation", with w i t h numerous hand drawings, which is quite extensive. extensive manuscript to the Imperial Academy of the Sciences in Ivien with the request to either publish it in their publications or, if this should be refused - for some reason I don't care about - to publish the memorandum in the in the archives of the Academy to preserve its priority rights.

I simply received the manuscript back with a blank pre-printed form. Without bothering much more about it, I arranged for the then member of the Reichsrat, Mr. Rudolf Berger in Vienna, to interpellate His Excellency the Minister for Education and Training about this rejection in order to protect my right of priority\*\* in this way. Mr.

\* For further information see; G<sup>-L</sup>-B. No. 1, "Runenge- heimnis"; "Weihe".

\*\* And it is only for this and no other reason, only to prove that I have been working on the original language, which is my discovery, since 1902. I am indifferent to everything else.

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Preface by the author.

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Rudolf Berger, Member of the Reichsrat, was most graciously willing to comply with my request in this regard and submitted the following interpellation to the House of Representatives at the 29th sitting on December 9, 2004:

## Stenographic protocol.\*

chau" of the XVII. Session.

291st meeting on December 9, 1904.

"Question by Rudolf Berger and colleagues to His Excellency the Minister for Culture and Education, concerning the procedure of the Imperial Academy of Sciences in the matter of the presentation of an important scientific discovery.

Based on the premise that an Imperial-Royal Ministry of Culture and Education must not only act as an administrative authority, but m u s t a l s o be regarded as the highest authority in all matters relating to science in the sense of promoting and supporting research, the undersigned bring the following matter to the attention of the Committee:

The researcher and historian Guido v. List, who is renowned in the widest circles and far beyond the borders of his homeland, sent a memorandum to the Imperial Academy of Sciences in Vienna on April 25, 1993, entitled:

'The original language of the Aryans, their signs of writing and salvation'.

This memorandum contained a scientific re-invention of immense importance and research results which appeared capable of causing a revolution in the fields of religion, theosophy, p h i l o s o p h y , art, aesthetics, ethics, language and others, and which formed the key to numerous mysteries and secrets that had remained unsolved until then. The aforementioned author requested that this memorandum be published in order to preserve his right of priority in the

\* Available from the publishing house of the k. u. k. Hof- und Staatsdruckerei in Vienna.



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 Preface by the author.
 

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The author is also asked to deposit the documents in the archives of the Academy and, if necessary, to include them in the communications of the Imperial Academy of Sciences. It is also worth mentioning that the author informed the well-known art-loving and knowledge-promoting patron Mr. Friedrich Wannick in Brno (now Munich) of his discovery on November 3, 1902.

As early as 4 June 1903, the author received his manuscript back from the Academy, together with a completed printed form in which the inclusion of the work in the Academy's publications was rejected without giving any reasons. There was no mention whatsoever of the request that the work be deposited in the Academy's archives (to preserve the right of priority), a request that should have been complied with in the interests of patriotic research.

It seems quite certain that "even in the Imperial Academy of Sciences did not even take the trouble to read the manuscript - and of course even the accompanying letter.

Now an article appeared in No. 52 of the supplement of the 'Allgemeine Zeitung', Munich, on 25 June 1904 an article: 'A new Mezzofanti', in which it was reported that, independently of the Austrian author, an Italian had made the same scientific discovery\* and had received a professorship and 10,000 lire from the Italian government. Furthermore, that 200,000 lire had been donated for the purpose of continuing the research.

The essay in question is quoted here in full:

"A new Mezzofanti."

"The last festive meeting of the most prestigious scientific body )ta-brought a very special surprise.

**\* That was a mistake! - As can be seen from this book, my research is much more profound than that of Mr. Alfred Trsbetti. - But this only**

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 Preface by the author.
 

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lia, the Aeademia dei Lineei in Rome, for the entire scholarly world. The King's Prize in the field of linguistic research, worth s0,000 francs, was unanimously awarded to a grammar school teacher, Alfred Trombetti, professor of Greek at the Cuneo College, who had previously been completely unknown even in the philological circles of his immediate fatherland, for a comparative linguistic work that appears to be of the greatest importance. This work, comprising four large manuscript volumes, deals with the genealogical connections between the languages of the ancient world ( *Nessi geoeologici fralslinguedelmondo antivo*) and, in the opinion of the judges, uses a reliable, "linguistically comparative" method and ingenious perspicacity to solve a problem t h a t the greatest linguists and philologists have already tried to solve in vain, namely the original unity of the Indo-European, Hamitic and Semitic language branches. The author not only masters the classical languages of antiquity from the ground up, but also draws on the I n d o - E u r o p e a n , Iranian, Semitic, pre-American and pre-African idioms with the broadest overview of their stocks for his comparative criticism. The outstanding Italian linguist Graziadio Ascoli, to whom the work of the grammar school teacher, who was also previously unknown to him, was submitted for evaluation, immediately recognized its great importance and, in order to have a confirmation of his view from another authoritative source, submitted it to the well-known German master in the field of comparative linguistics, Hugo Schuchardt in Graz. Schuchardt's verdict, which was read out at the committee meeting of the Accademis dei Lineei at which the prize was awarded, confirmed Ascoli's opinion of the philological mastery revealed in the work submitted, and e x p r e s s e d particular admiration for the fact that Trombetti had also covered the intricate field of Caucasian idioms, in which, as is well known, the Graz linguist had been able to work.

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 Preface by the author.
 

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I have mastered his fundamental studies with perfect clarity. - Alfred Trombetti, whose name has suddenly emerged from obscurity thanks to this prize-winning work, is now 39 years old. He comes from a very poor family of craftsmen in Bologna and was an apprentice barber until his late teens. Year barber apprentice. Through self-study he had already as a boy acquired a knowledge not only of the mo-

-He not only acquired knowledge of the most important European languages, but also of Persian, which attracted the attention of several Bolognese professors, including Carduzzi and Gandino. They enabled him to attend grammar school and university and to obtain a teaching diploma. He completed his studies under the greatest hardship and then began a thorny, poorly paid career as a secondary school teacher in various provinces of his homeland. He owed his promotion to Professor of Greek at the Lyceum in Cuneo a few years ago to the well-known Greek scholar Cavazza, who had become aware of him as a school inspector. There, in the free hours left to him by his office and a large family, he worked on the great work that has now attracted the attention of the philological world and earned him the nickname of 'a second Mezzofanti' from the lips of Ernesto Monaci, the rapporteur at that festive session of the Lincei. The university of his home town of Bologna has already applied to the Minister of Education to establish a professorship for comparative languages for him there."

We can see from this essay with what great care and attention discoveries in the scientific field are pursued and promoted - in Italy.

According to rumours, the aforementioned Hofrat and Professor Dr. Hugo Schlichardt, Graz, Elisabethstraße 6, is said to be working on

behalf of the Ministry of Education with Trombetti's  
discovery Trombetti's  
discovery.

But the work of the patriotic scholar has been pushed aside unnoticed!  
The fact that

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Preface by the author.

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It cannot be said with certainty that Guido v. List is not one of the guild scholars who c l a i m that all knowledge is theirs alone, but it can be assumed with a fair degree of certainty. His discovery d e p a r t s far from the widely trodden paths of the past, it thoroughly dispels many assertions that have hitherto been regarded as correct and that is at least uncomfortable. Here, too, Wallace's words should resound that: 'Wherever the men of science of an age have denied the facts of investigators on a priori grounds, they have always b e e n wrong', or the saying of Camille Flammarion: 'The philosophers, whose systems are thus overturned, take upon themselves not to believe it'.

The fate of new inventions and research h a s always been a hard one. The tenacious adherence to the old, even if it is wrong and incorrect, happens consciously or unconsciously and is encouraged by the inertia inherent in all people. Achievements, especially those in the field of the spirit, have always been achieved only with great effort until they have become the property of the entire thinking world. In the present case, too, we see the same course of e v e n t s , aggravated still further by the circumstance that at the same time, or rather after the discovery by the Austrian scholar, another, independently of him, followed a similar course, crowned with rich success, fame and r e c o g n i t i o n .

There is no doubt that the Imperial Academy of Sciences has not only harmed the author by its superficial treatment of the submitted work, but has also deprived the scholarly world of Austria of the right of priority of the invention in question. For this reason, the authors submit their questions to His Excellency the Minister for Culture and Education:

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 Preface by the author.
 

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Is His Excellency inclined to have the case described investigated?

Is Your Excellency inclined to contact the author and subject his work to an appropriate examination?

Is His Excellency inclined to ensure that the work begun by the author can be continued under the patronage and with the appropriate support of the Ministry of Culture and Education?

Vienna, December 9, 1904-

Dr. Bareutlzer.

Dr. Schalk.

Hauck.

Malik.

Dötz.

Iro.

Kliemann.

Berger.

Smock.

Lindner.

Stone.

Dr. Eisenkolb.

Alwin Hanich.

Duke.

Laurenz Hofer."

This interpellation was - as was to be expected - unsuccessful, but it had one success that I c o u l d hardly have dreamed of at the time: it was the direct cause of the founding of the company bearing my name by the gentlemen Friedrich Wannieck Sr. and his son, Mr. F. O. Wannieck Jr. with the help of Dr. I Lanz v. Liebenfels and a few others. Wannieck jun. with the help of Dr. I Lanz v. Liebenfels and a few others. other enthusiastic followers of my new findings. The previous volumes of the G .-L.-B. and the "Mitteilungen" contained therein provide complete information on the development of the Society,

their ever-increasing influence, but also about the d i f f i c u l t i e s of being able to complete my work, as the many and varied obligations prevented me from planning my work.

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Preface by the author.

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The fact that my books cannot be published with the desired speed and, in particular, in the desired correct sequence, has hindered and continues to hinder the publication of my findings more than ever.

In addition, there is another reason, and that is that I could not finish the "Ursprache", that it is not actually finished even today, indeed, that it could not be completed - even if I were to work on it for another thirty years - because it is one of those incomplete books that can never be completed at all. I did strive for the greatest possible completeness, and I have achieved this completeness in the structure of the system, but with regard to the word formations I have only achieved the desired completeness, although the examples I have provided enable anyone with the necessary understanding and love of the subject to supplement the book in the direction he wishes and to build <sup>on</sup> my foundations.

It was only with this book that the saying of that Munich university lecturer (see Stauff's "Deutsches Wehr buch", page 2s0, line 3 from the bottom) became so clear to me, and actually only quite clear, when he said "that I am the employer of a few dozen specialist professors".

However, no one will send a question to the "Ursprache", because the book answers all questions, or gives the possibility to interpret any word through the ten rune tablets and the two seed word tablets or to form any word anew.

It is extremely stimulating to follow the religious-historical development in the - so to speak - theogenetic stratification. In the beginning, there were no gods, only attributes of creative power - pure abstraction! - These then became the names of gods. The first layer " fire gods", then " storm gods", finally

"Earth gods"; these were demonized again to give way to "ether deities", whereupon the "water gods" (Ivans) came to the fore, which were again pushed back by the "sky fire deities", etc. - In a similar way the old healing process could be explained, since all god names again prove parallel names in all natural kingdoms, in minerals, plants, animals. No less in the cultural world. All this still awaits research, where I found only hints to give time and space.\*

So everyone will find what he is looking for in the book, and if not directly, then at least indirectly, by being shown the ways (see plates 11 and 1H) to easily answer every question for himself.

However, I still have to take into account some criticisms that have been made to me before. Already in my

"German - mythological

L a n d s c a p e s "

touched in the

line section "Zum Geleit", Dr. Iörg Lanz v. Liebenfels

touched on this point on behalf of the Board of Trustees of the G.-L.-G., writing, among other things:

"Here the master offers you the refreshing tulle of secret ancestral wisdom in a crystalline cup."

It is called "secret" wisdom, not because it needs to shy away from the light, but because it only reveals itself to those who seek it with a pure heart, who struggle and fight for it. This wisdom should not only educate the mind, but even more so the heart, it should not only make people wise, but also - as is often overlooked these days - educate good and noble people. Only he who seeks shall find, only he who knocks shall have the door opened to him. It is not knowledge alone that makes you happy, but knowledge and willingness."

"This true wisdom is not to be found, w i t h i n everyone's reach, on the comfortable, wide road, on which the mob

↳ The volume of this book was calculated at around

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**zwanzig Druckbogen im Voranschlag vorbestimmt, und ich überschritt diesen mir bewilligten Raum nahezu um das Doppelte!**

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 Preface by the author.
 

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to the temples of earthly goods, but it lies in a high sanctuary at the end of a rough, narrow and arduous path that only those who have the giddiness of inner moral guidance can walk. To make this sublime wisdom easily accessible to all would be, as the Gospel says, to cast pearls before swine."

"Monsalvatsch and the Grail Castle remain invisible to the impious and impure and only become visible and accessible to the purified Grail seeker and warrior Parsival! This is how List understands the terms esotericism and exotericism in his works and this is exactly how the terms are understood by the spirits, church fathers and our ancestors. Eroteric intellectual knowledge merely instructs, but esoteric knowledge educates and purifies morally. The teachings of this wisdom must not only be understood, but also followed and experienced. In this sense, Guido' Lift's

"German-Mythological Landscapes" are not only rural, but also far more moral signposts for the Aryan youth and the Aryan people. And we confidently wish and hope that they will become more and more of this for the benefit of us and our children and grandchildren!"

I have only a few things to add to these brilliant words. For the Secret Doctrine is not, as is so often assumed (see: IX. Main Section: The Mystery Language and the Kala), an oral tradition in secret conventicles or lodges, but it is purely spiritual and extracorporeal, an understanding of nature in its becoming and passing away, which, however, also contains a kind of "mysterious remembrance".

harbors, an understanding of God that others simply do not understand because this meaning is silent in them; it is a kind of religion, and the, to whom this "mysterious memory", he also reads it from our Edda as well as from the Apocalypse, from the tales of the gods as well as from



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 Preface by the author.
 

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of the Bible, from the heroic epics as well as from the G o s p e l s , but first and foremost from the Most Holy Runes of God in the

All - The, to whom this recognition became, who understands this "secret teaching", he can lead others to its knowledge ,but he can this other not that knowledge, and this is what the " old wise m e n " or "Armanen" as the "lost master keeper" (the understanding of the deity in the weaving of nature), which as the "unpronounceable name of God" is incommunicable and must be sought and found by everyone for themselves.

Although there are countless books, documents, deeds, inscriptions, etc. - we have shown some of them in this book - which make this secret tradition in the "K a l a" accessible to everyone, it nevertheless remains secret and the veil is only lifted for those who are called to it, namely those to whom the "mysterious, enigmatic inheritance" is given is given. This secret doctrine rests now in the original language as -er mystery language of our Ario-Germanism and with this book I offer the key to it. To him who is able to use it, the Holy Temple of Arehisosur's Secret Doctri 卐 open and he enters as its Hierophant I

With this work I offer the highest, holiest thing that has b e e n offered for many centuries, the proclamation of the ario-ger- manic Gods-Morgrn-Dawn;  
the strong one from above, he is ascending!

Arehisosur

!!!

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!!!

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 Preface by the author.
 

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when I further in the "enigmatic heir in  
 nem" I apply the mystical number 432, which already appears in the  
 Edda\* and also play an important role in Ario-Indian mysticism,  
 - and this not as the first! - to the cosmogony, and to divide it  
 according to the law of numbers, which is confirmed everywhere -  
 especially since the thickness of the geological layers corresponds to  
 the percentage ratios of these series of numbers - I have made use of  
 the right, which countless scholars have also claimed for themselves,  
 since none of them agrees in their time determinations with the annual  
 number data of the others, i.e. each one set up and justified his number  
 theory according to his own best knowledge and conscience, just as I  
 set up and justify mine. -

And finally, as far as my views on the "five races of man" are  
 concerned, which I have already discussed in my "Pictorial Writing",  
 Plate I, and in my

"German - Mythological Landscape

-ern", I., page 43-64, also in the following section

"Vggdrasi I" in detail, this is again easily understandable if one does not  
 want to understand absolutely human beings with today's habitus, that  
 is: stubbornly misunderstand them. The human spirit as "I" has lived  
 through all the geological layers of the earth, the fiery ones in a purely  
 spiritual form, the later ones in that form which was adapted to the  
 corresponding climatic conditions, and only in the third race did it receive  
 a form approximately similar to its present form, and this form  
 also corresponded to its phonetic and linguistic possibilities. - Man  
 stands completely isolated on earth and is connected with the

**Five hundred doors and four times ten wings  
 in Valhalla.**

**Eight hundred one-hundred men each draw from one,**

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\* Edda, Grimnismal, 23:

**Wenn es den Wolf zu wehren gilt.  
 500 + 4 × 10 = 540 × 800 = 432.000.**

animal kingdoms in no form of ascent from it, but in the sad form of descent (anthropoid ape), as Dr. Iärg Lanz von Liebenfels has already demonstrated in his "Theozoology". As a result, there will never be any remains of the

"Primordial man", although the man of the earth, as a united ego, is as old as the earth itself, with which he constantly - adapting to it - changed form and living conditions. Accordingly, he must have had a fire-etheric form of appearance on his earth, as long as it was still fiery liquid and surrounded by fire vapors and fire rain, and such a form is either not findable at all in the geological remains, or not yet recognizable. By no means did either the first or the second race correspond to the concepts of corporeality of today, and even the third race was not yet endowed with those dense body shells which became the property of the following apes, which explains the lack and untraceability of their remains.

These are my convinced views on this much disputed area, which I only mention here in passing i n o r d e r t o justify Table I, since man must be organically integrated into the geological development of the earth in order to be able to derive his ability to speak organically from it as well; for man, as the master of the earth, is not an accidental result of breeding from the lower animal or plant world, but already stood as the crown of Creation, fully conscious of his existence. fully conscious as spiritual I'ity since the creation of the earth, spiritually unchanged, only materially changing form and adapting to the circumstances.

But since the human being is of divine originis, and according to the basic laws of organic development,

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 Preface by the author.
 

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
so developed he according to the same law  
 also his language, which like a high  
 Holy Halgadom from the dense veils of  
 mist of primeval times to us shines over  
 us as a brain-melsfeuerlichtburg the destination  
 showing us towards we have to strive towards,  
 in order to Strong One from Above, who draws us  
 out of that High Holy Fire of Heaven to himself.

(Z/D)

I have honestly tried to be as simple, clear and precise as possible.

Z- than it was possible for me to write, and have so much  
 as feasible all those - to contemporary thinking today still - difficult to  
 comprehend reasons, which I will, however, explain in my next book: G.-  
 L.-B. No. 7,

"Armanism and Kabbalah" full and completely, I  
 intend to uncover the full, organizationally-systematic structure of the  
 Secret Doctrine in order to complete my teaching, which I then intend to  
 give the outer form - as far as my life on earth in the present body will  
 still allow me. With this forthcoming book I want to remove the last veils  
 from the secret doctrine and make it accessible to all who desire it.

An old law forbids the knower to communicate his knowledge,  
 hisrehisosur,  it is also an old law that the  
 "unpronounceable name of God" - the Mononoml - as the "lost  
 master word" is incommunicable; i . e . only the one, as I  
 already mentioned above,  to whom that "mysterious memory" is his  
 own, can understand these messages which the "Kala" conceals; the  
 other, to whom this "mysterious memory" has been denied, will, despite  
 all aids, only catch the scanty sense of the word, but without  
 understanding it.

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
 Preface by the author.
 

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stand. A betrayal of this secret knowledge is therefore completely out of the question, and that is why I cannot be regarded as a traitor to the Armanen secret, even though I publish it unreservedly in print. My book will therefore be a guide to the seeker, but a teaser to the merely curious! -

It is astonishing how this secret knowledge is spread everywhere, how it is in a book of two and thirty loose leaves in everyone's hands, how this book exceeds the million editions of the Bible a million times over, and yet is not recognized! A p r o o f that a betrayal of this secret is completely impossible.

Nevertheless, today is the time to lift the veil of Sais, for many will be prompted to seek the lost master word, and some will find it in order to greet the approaching Strong One from Above with the same! Arehisosur.

Vienna, s. Iuli 19t. 





I.  
Yggdrasil.



# I.

## Yggdrasil.

Der Gedanke an das Allumfassende — die Synthesis — muß allem forschen zur Grundlage dienen, dann ergibt sich das Einzelne — die Analyse — von selbst.



Es ist das Menschengeschlecht in allen arischen Wihneiverbänden (Religionsystemen), so wie auch in allen diese versinnbildlichenden Mythenerlehren (Mythologien), stets mit einem Baume verglichen worden, der bei uns Ariogermanen den Namen „Yggdrasil“ trägt. — Einer uralten hochheiligen arischen Geheimüberlieferung (Mysterientradition) gemäß, sind es sieben Bäume, mit je sieben Ästen, mit je sieben Zweigen an jedem Ast. Von diesen sieben Bäumen sind aber drei schon verdorrt, einer ist im Absterben begriffen, einer steht in Blüte und zwei sind noch nicht aus dem Keime entsprossen. Der eine jetzt in Blüte stehende Baum hat aber nur drei Äste, deren einer jedoch verdorrt ist. Dieser fünfte Baum ist der arische Weltbaum „Yggdrasil“.

— „Wißt ihr, was das bedeutet?“ fragt die Wala, und wir antworten selbstbewußt mit einem lauten, kräftigen: „Ja, wir wissen darauf die Antwort zu geben.“ — Die arische Rasse ist, jener uralten, hochheiligen, arischen Geheimüberlieferung (Mysterientradition) zufolge, die fünfte der Wurzelrassen auf unserer Erde, von welcher die drei ersten völlig verschwunden sind, von der vierten nur mehr flüchtige Reste bestehen, während die fünfte





Ugdrasil das Himmelsgewölbe erfüllend.

Darstellung im Tympanon der Katharinalirche in Braunschweig aus dem Jahre 1155 nach photographischer Aufnahme des Regierungs- und Schulrates Herrn Kunstgewerbefchuldirektor Karl Lachner in Braunschweig.

— die arische Raße — noch verhältnismäßig jung erscheint, denn sie fand ihr Entstehen in der (geologisch gesprochen) nicht allzu fernen Miozänzeit, so daß wir deren Alter — gering veranschlagt — mit rund einer Million Jahre\* zu bewerten berechtigt sind.

Jede Wurzelraße entwickelt sieben Unterraßen, deren jede für sich wieder in sieben Zweig- oder Nebenraßen zerfällt. Da wir jetzt, jener uralten, hochheiligen Geheim-(Mysterien-)Aberlieferung der Arier entsprechend, in der vierten Unterraße der fünften Wurzelraße stehen, so hat jede der vorangegangenen vier arischen Unterraßen für sich etwa 210.000 Jahre gelebt und jede ihrer früheren Zweig- oder Nebenraßen ihrerseits rund 50.000 Jahre benötigt, um ihren Kreislauf über das Entstehen und Werden zum Sein, durch

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\* Siehe Tafel I. Zusammenstellung der geologischen Schichten mit der Raßenentwicklung und ihrer jeweiligen Zeitdauer, vom Urbeginn bis zur Jetztzeit.

to complete the transformation to decay for the purpose of new emergence. The fifth or Aryan root race would therefore still have a lifespan of around 855,000 years ahead of it, while the Germanic-European branch race - the Ario-Germanics - which would have originated around 85,000 years ago, would still have a time span of around 16,000 years. There seems to be a causal connection here with the sidereal or solar year, the duration of which is 25,868 earth years, which number corresponds to the life span of a branch of a tree whose duration is almost coincides.\*

If, after the foregoing, we now consider that we stand in the fourth sub-race of the fifth root-race, and compare with this consideration the Eddic picture of Yggdrasil, the first thing that strikes us is the fact that in the conceptions of the Edda the world-ash Yggdrasil has three branches, the third of which is withered. - This circumstance indicates that at the time when the Edda was completed and the dawn of the dawn of the gods was forebodingly proclaimed, the end of the third Aryan sub-race, namely its withering away in its final stages was almost complete and whose decomposition had already begun; therefore the third branch appears withered. This new interpretation of the symbol of the two green and one dry branch of Yggdrasil must not be taken as a contradiction with the earlier interpretation of the same symbol, as I gave it in the earlier volumes of the G.-L.-B., according to which the two green branches represent the estates of the Ingfoons.

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\* Außer diesen Zweig- oder Nebenrassen gibt es noch eine große Zahl von Stamm- und Familienrassen — welche mit den Blättern des Menschheitsbaumes verglichen werden könnten — die aber in ihrem Durcheinander nur schwer scheidbar sind, zumal sie sehr leicht mit Mischrassen verwechselt werden können — dem rassenlosen Menschheitschaos — den fürchtbarsten Feinden des Ariertums zu allen Zeiten und in allen Zonen.

and the Armani, -the dry branch, however, denotes the state of the Ist-foons. One must never forget that every symbol seven

(aspect), depending on the plane from which it is viewed. So if we want to determine the time of the dawn of the third Aryan sub-race, it must have begun about 5,000 years ago, to which time the conclusion of the Edda would then also have to be placed, mainly of the two pre-announcing songs, the *Ivöluspa* and the *Hrafnagaldur Gdhin*. Of course, I am by no means referring to the version and form in which we know them today, but to their original form.

But just as each earth year is divided into spring, summer, fall and winter, so each sidereal or solar year - which, as noted above, has a duration of 25,868 earth years and also corresponds approximately to the age of a branch or secondary artery - also breaks down into those four sections or seasons, each of which equals about 6500 (exactly 6467) earth years.

The withering away of the third Aryan sub-race (the withering away of the third branch of the world ash *vggdrasil*) began, however, as we showed above, about 15,000 years ago, i.e. before the sinking of the last great Atlantean island of Poseidonis, which occurred 11,478 years ago (after the year

1914 of our present time) sank. Even though the last large part of Atlantis sank with the sinking of the Atlantean island of Poseidonis, some smaller islands have survived, which today are nested in the continent of Europe, as the sea around them silted up and became a dry part of the earth.\* One of these Atlantean islands can be found in the (Eser in

**\* But Africa and America also contain parts of Atlantis;**

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ebenso sind auch der Harz und der Taunus ehemals atlantische Inseln. Am Harz steht eine gemauerte mächtige Pyramide, ein Kiesenwerk, das als Menschenwerk noch nicht erkannt wurde und für eine natürliche Felsbildung gehalten und wenig beachtet wird; genau so, wie

Atlantis, Arctogäa, Europa.

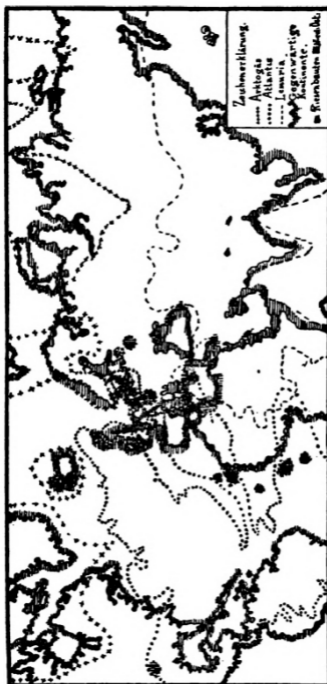


Abb. 1. Kartenzüge des Verhältnisses der Atlantis zur zeitgenössischen Land- und Wasserverteilung.

Volume I of my "Deutsch-Mythologische Landschaftsbilder" on page 59, fig. no. s6, which contains just those parts of Lower and Upper Austria and Moravia which not only enclose extremely rich sites from the earliest since the fourth sub-race of the Aryan root-race, but also contain those enigmatic enormous stone formations of prehistoric times - the Wagsteine and the giant heads on the Thaya - of which I gave a detailed account in my "Deutsch-Mythologische Landschaftsbilder" (German Mythological Landscapes), and which are illustrated individually.

It is remarkable that even today - despite the most unfavorable conditions - a large number of myths, fairy tales, legends, opinions and customs have remained alive among the people on that strange stretch of earth, which have their roots in those distant primeval times and, in particular, have much to tell of giants and dwarves. In the giants, who are also recorded here in myths and legends, we can recognize the remnants of the fourth root-race of the Atlanteans and the builders of those mighty stone settlements that were defeated in the battle with the Aryans. Mythically, the memory of these giant battles has been preserved in Donar's battles with the giants and in many other myths, fairy tales and legends. However, the dwarves not only inhabited the area in question, but also left us strange enigmatic structures on it, which today we refer to as "earth stables" and for a long time did not know how to interpret them. The excellent researcher Dr. Lörgkan; v. Liebenfels was the first to describe them in his highly commendable book "Theozoologie" (see above under "Tuellen-schriften" and backwards under "Literaturnachrichten") as well as

**the giant heads in the Thayatal (border between Lower Austria and Moravia) are ancient giant stone carvings, which today are also explained as natural rock formations (so-called whims of nature!). However, both are found to be Atlantean buildings and sculptures. More about this in my: G.-L.-B. No. 7, "Armanism and Kabbalah".**

In other publications I have already pointed out the actual former population of giants and dwarves and recently the well-known prehistoric researcher Mr. Franz Kiessling has also provided irrefutable proof of the former real population of dwarves in the area in question.\* The dwarves are also to be regarded as remnants of the fourth root race of the Atlantians. They were p r o b a b l y later reduced by the Aryans to a servant-like relationship of dependency and became mountain tribes.

"I" Aießling's excellent book: "Kreuz- und Ducr- zöge" (see backwards: "Literaturnachrichten") on page 672 "über Alter und Erbauer der Erdställe" contains t h e following important information, excerpted here:

Daß die Erdställe einer der vorgeschichtlichen Metallzeiten zuzählen sind, habe ich (Kießling) bereits im Jahre 1895 festgestellt; desgleichen, daß diese künstlichen Höhlen von Arbeitern hergestellt wurden, die einer zwerghaften Menschenrasse angehört haben mußten, weil nur solche die in den Erdställen wiederholt vorkommenden, außerordentlich engen Verbindungsteile (Schliefgänge und Röhren etc.) ausarbeiten konnten; jene Arbeiter mußten also bedeutend kleiner und schwächer gebaut gewesen sein, als ein auch nur mittelgroßer Mensch von heute, der durch so enge Schliefröhren nicht mehr hindurch kann. Die Frage, ob es zur Bronze- oder Hallstätter-Zeit noch Zwergmenschen gab, ist vorläufig noch nicht entschieden, möglicherweise konnten es Reste jener Zwergrasen sein (schon von den Bronzezeitleuten unterjocht), die für die letzten Abschnitte der jüngeren Steinzeit an mehreren Orten — auch in Österreich — nachgewiesen worden sind. So wurde im Herbstmonate 1909 in der Nähe von Peggau in Steiermark eine Höhle entdeckt, in der Professor Dr. Hiller Grabungen vornahm. Er fand 57 Skelette, worüber er folgendes mitteilt:

„Die Funde sind deshalb von so großer Wichtigkeit, weil zum erstenmal in Österreich menschliche Gerippe einer vorgeschichtlichen Zwergrasse gefunden wurden, wie solche bisher nur in der Schweiz, in Frankreich und in Deutschland nachweisbar waren. Dieselben gehören der jüngeren Steinzeit an.“

Nach einer längeren Auseinandersetzung mit Meinungen, welche das Entstehen der Erdställe in römische oder nachrömische Zeiten verlegen, fährt Kießling fort: Nur Menschen konnten die Erbauer und ursprünglichen Benützer der Erdställe gewesen sein, die von einer erheblich geringeren Körpergröße und Brustweite sein mußten, als selbst die schwächtesten römischen Provinzialen es waren.

and other handicrafts, as indicated by the legends of the miners and blacksmiths.

When comparing the solar year (25,868 earth years) and the approximate life span of a branch or secondary race in the possible extent of 30,000 years, we have pointed out above that, according to the natural law of similitude (analogy), the solar year also breaks down into the four seasons like the earth year, and

- have estimated the duration of such a solar season to be around 6500 (exactly 6467) earth years. However, the actual weather and heat (temperature) conditions do not always coincide with the solar season
- which deviations certainly also take place according to law, without our having been able to fathom this lawfulness so far - just as the solar seasons will also be subject to such - still unrecognized - secondary laws or laws of exception, which cause an - apparent! - regularity in the construction and mutual delimitation of the solar or sidereal seasons.

**The stables are therefore older than the Roman rule in the country and even if there are remains of Roman origin in some of them, in such cases they are stables that were built by the Romans.**

— wohl nur zufällig — auch von Menschen der römischen Zeit entdeckt und benützt wurden. Jedesfalls sind aber auch derartige Funde wichtig, weil sie die irrige Meinung, daß die Ställe zur Zeit der Hunsiten- oder Bauernkriege, oder gar erst des Dreißigjährigen Krieges (als Zufluchtsstätten oder Schlupfwinkel) erbaut worden wären, gründlichst widerlegen und die Erbauung der Erdställe in weit, weit größere Zeitenfernen zurückschieben. — So weit Kießling.

Daß die Zwergrasse aber auch heute noch fortlebt, hat nicht nur der obgenannte verdienstvolle Forscher Dr. Jörg Lanz v. Liebenfels in seinen Schriften nachgewiesen („Theozoologie“, „Bibeldokumente 1, 2, 3“, usw.: siehe rückwärts „Literaturnachrichten“), sondern jedem Besucher unserer Alpengegenden werden selbe schon begegnet sein, — vorausgesetzt, daß er zu sehen vermag. Ich erinnere hier nur an die „Kretins“ oder „Trottel“, örtlich auch „Deppen“ genannt, welche an Wallfahrtsorten im Gebirge und a. O. z. B. in der Hallstättergegend häufig angetroffen werden.

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 Atlantis and Arctogea.
 

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If we now place the beginning of the fourth sub-race of the Aryan root race, which is flourishing today, in the time around sS.OOO earth years ago and compare it with the time of the fall of the last large part of Atlantis - the island of Poseidonis - in the year 9564 before our era, i.e. years before today (sß^), then

At that time our fourth sub-race had already existed for about 3000 earth years, namely in its area of origin, the Ärttogäa, which was located around the North Pole and to a certain extent still is today. - The enormous weather and (temperature) changes that initiated, accompanied and followed the sinking of the last part of Atlantis certainly did not remain without influence on the Arctogea and its inhabitants; indeed, it can be assumed that the northern Arctogea also became uninhabitable as a result of that terrible upheaval of the earth and water masses, forcing its inhabitants to move south. On this southern route, the hitherto separate

- on the Arctogea - completed Ario-Germanic people  
 The Eddas are the first to come into contact with the earlier Aryan tribes on those uncharted Atlantean islands and to merge and undoubtedly fight with the Atlanteans, the giants and dwarves. - This is found in the giant and dwarf battles of the Edda, which has preserved ancient memories in mythical form in its songs down to the present day. Donar always travels to the east to fight giants, and those giant lands really do lie to the east of the Ario-Germanic southern range. These events took place in the youth of the fourth sub-race, which coincides with the youth of our branch or secondary race, and corresponds to the sidereal or solar year of winter of about 6500 years, followed by the sidereal or solar year of spring of about the same duration. So if we date the sinking of the Atlantic island of Poseidonis to the year 9564 before our era, i.e. to (s478 years before today



s<sup>^^</sup>) and thus also the beginning of the sidereal or solar year winter,\* the beginning of the sidereal or solar year spring must be set to the year 309?\*\*\* before our era and, correspondingly, the beginning of the sidereal or "solar year" summer must fall on the year 3370 of our era. The beginning of the sidereal or solar year-Herbsies would therefore be predicted for the year 9857 and the end of the same for the year 16,304.

Without going into detail here about these and many other quite significant Aeitenrings (cycles), which we will turn our attention to in the next volume of G.-L.B. No. 7,

"Armanism and Kabbalah", it should also be noted that the "Ario-Indians", the Indian branch and secondary race, according to an astronomical calculation, are said to have entered India from the north via the Hindu Kush about 4000 years before our era.\*\*\* They left the Arctogea for the same reason as the Ario-Germanic people (the European branch and secondary race) and, like them, migrated southwards in the direction of a noon line (Meridian). So find from the North Pole

- of the Arctogea, the Aryans, spreading radially over the old world, and, after their country of origin - "the former favorite land of Apollo", as Herodotus called the legendary land of the Hyper-

" This was the beginning of one of the interglacial periods<sup>^</sup> over

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welche weiter unten genauere Angaben folgen.

\*\* Der ario-indischen Geheimlehre zufolge trat dieser Zeitpunkt zwischen dem 17. und 18. Februar des Jahres 3102 vor unserer Zeitrechnung ein, und der französische Astronom Jean Sylvain Bailly (\* 1736 † 1791) hat in seiner „Histoire de l'astronomie ancienne“ (Paris 1775) die Richtigkeit dieser Angabe auf Grundlagen sorgfältiger Berechnungen festgestellt. Die unbedeutende kleine Abweichung in den Ziffern der Jahresbestimmung (3097 und 3102) liegt auch hier wieder in den schon oben besprochenen scheinbaren Unregelmäßigkeiten in dem Beginne neuer Seitenringe oder Zyklen. Näheres darüber in meinem nächsten Buche: „Armanismus und Kabbala“.

\*\*\* Näheres darüber siehe weiter unten.

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 Ario-Germanic and Ario-Indian.
 

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boreer, "in which the sun did not set (for half a year)" - froze in snow and ice, brought the light of Armanism to all the peoples of the earth, to be r e w a r d e d by them with the most unworthy thanks.

The most important of the Aryan branch and secondary races are the European Aryans, the "Ario-Germans" and the Asian Aryans, the "Ario-Indians". The "Celts", who a r e considered by many to have arrived in Europe before the Ario-Germanic peoples and are explained as an older Aryan branch and secondary race, are nothing other than Ario-Germanic peoples, who became a mixed race through interbreeding with Turanians and Mediterranean peoples - the latter of which already formed an inconceivable racial chaos at that time - which easily explains why the Celts form a kind of belt around the Ario-Germanic peoples. The Celts are only a blurring of the Ario-Germanic raffe on the borders of non-Aryan peoples, but in no way a pure, independent Aryan branch or secondary race, which is already e v i d e n t from the subdivisions of the Celtic peoples (Gallo-Celts, Ibero-Celts, etc.), which r e v e a l their special characteristics depending on the neighboring foreign peoples. The trowels thus form wedges between the Ario-Germanic and the foreign peoples and show the Ario-Germanic racial characteristics mixed and clouded with the corresponding foreign peoples. The Italian, Slavic and Romani peoples - mixed with Ario-Germanic blood - therefore also belong to the

- Border peoples, despite their special names, are also included in this circle of consideration, because they too, like the various Celtic peoples, h a v e b e e n transformed into inferior mixed races with a wide variety of foreign blood influences.      hybrid races      degraded

A r i o - G e r m a n s . The same applies to the northern Italians, today's Lombards and Venetians, and many other mixed breeds of Europe, which cannot be d i s c u s s e d further here, as I have described in my book, G.-L.-V.

No. 4, "Die Namen der Völkerstämme Germaniens und deren Deutung", discussed it in more detail.

According to the numerical bases obtained above, we therefore have two main figures to emphasize in particular, namely the one which determines the beginning of the Aryan root race as at least about one million years before today, and the other which places the beginning of the fourth Aryan root race and thus also the beginning of the Ario-Germanic "branch" and secondary race (probably also simultaneously the Indo-Aryan branch and secondary race) at about sS.OOO years before today. We have further recognized that the third Aryan sub-race came to an end just these s5,000 years ago, after it had flourished for about 210,000 years, and probably in the main mass at the collapse of the last Atlantean island of Poseidonis, while its remnants melted away with the Ario-Germanic tribes that followed. The beginning of this third sub-race, which thus faded away 15,000 y e a r s ago, therefore dates back to about 225,000 years ago.

As has already been indicated, however, the cessation of a root-race is not to be confused with its complete extinction, since nothing develops suddenly in the course of nature, but rather the changes in the <sup>weather</sup> and thermal conditions take place only gradually and slowly, whereby the living conditions of the passing rape gradually diminish, causing it to wither away in t h e long term, while the new race, which is adapted to the renewed living conditions, blossoms vigorously. Individual remnants of a decaying, even long-gone breed can also a d a p t to the new living conditions, which is most easily accomplished by means of cross-breeding, but to the detriment of both breeds, since the rising one is thereby hindered in its ascent, while the declining one does not escape its downfall, but only exchanges an otherwise gentle end for a prolonged agonizing death struggle. Such mixed races then always sink

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 Ario-Germans and Europe.
 

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deeper, they form the dregs of humanity, the racial chaos of peoples. -

So if we imagine the Ario-Germanic peoples as having arisen only 8,000 years ago, the Aryans as such are far older and have not only populated Europe as it emerged from the sea, but have certainly also had a foothold on Atlantis and its islands for hundreds of thousands of years.

As the distribution of land and water shifted over the course of decades and the northern continent gradually adapted to the forms that corresponded more and more to today's Europe, when the ice age made the northern regions uninhabitable, the Aryans were pushed southwards and moved in the direction of the lines of longitude into the not yet frozen areas, naturally quite simultaneously, as the gradually southward shifting ice belt must have corresponded approximately to the line of latitude. Thus the Aryans arrived simultaneously in the northern area of present-day Europe between longitudes 20° and 60° east of Ferro\* But the ice wall pushed them further and further south until it came to a "standstill" at about latitude 50°. But the ice masses also poured over the land from the south, so that the Aryan raft was squeezed into a very small area, because only the ground of today's France was ice-free, which was cut off from the Pyrenean Peninsula by an impassable ice wall along the Pyrenees, and only the west coast on the Gulf of Biscay and a narrow strip of shore on today's Gulf of Lyon were open. Then the ice mass of the

\* I am deliberately and fully consciously^ using the old - today

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leider aufgegebene — Gradmessung von Ferro wie er auf, weil diese schon vor Jahrtausenden von unseren arischen Vorfahren eingeführt und angewandt wurde, wie ich aus vielen Zahlenermittlungen und prähistorischen Erdmessungsergebnissen nachweisen werde, worauf ich in G. L. B. Nr. 7, „Armanismus und Kabbala“, des näheren zurückkommen werde.

Alps northwards to about 47 degrees latitude, forming an ice wall as far as the Black Sea, which lay open, while in the east the ice deserts of the Caucasus, again blocking the only access to Asia, extended as far as Lake Caspi, whose water masses reached northwards as far as the northern ice fields. If the ice-free land was only limited to about three degrees of latitude from the 20th degree of longitude eastwards, it was even more restricted by the glaciations of the Bohemian mountains, so that around the 30th to the 30th degree of latitude the ice-free land was limited to about three degrees of latitude.

48th longitude from Ferro, only the area of today's Danube valley provided a possible connection with the larger ice-free areas of eastern Europe, where the hard-tested Aryans could set up their homes and come to temporary rest.

Enclosed between deserts of ice and water, without traffic, indeed certainly without knowledge of other races, the Aryans developed independently in a constant hard struggle with a barren nature and in such a school they developed their mental and physical powers in a completely different way from those other races who owed their existence and their almost non-combatant life to an extravagant nature. These confined areas must soon have been overpopulated and this overpopulation must have been the cause of forcing the overpopulation of those who could no longer be nourished by the barren soil to search for new land in order to found colonies - in the modern sense \* Such migrations must have taken place during the penultimate, but certainly during the last interglacial period, for traces of the Aryans can be found all over the world

- from prehistoric times, such as the Arriois or Erriois in the Polynesian archipelago, who have preserved all their racial characteristics but have completely lost their culture and language. They had only one sign of their ancient ancestral heritage in their only written and spoken language.

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\* G. E. B. Nr. 3: „Rita der Ariogermanen“, Seite 35—40.

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 Aryans the founders of the world's culture.
 

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This only sign is the swastika, the ancient Aryan "Fyrfos", the undeniable seal that the Aryans had expressed everywhere t h e y spread culture. It should only be mentioned in passing that the Aryans reached as far as Korea and Japan via China, and that the Korean script still bears witness to their descent from the Aryan runes, that the Japanese national and family symbols (coats of arms) have developed the ancient Aryan symbol system in an admirable way and still possess it today and that their writing also reveals its origin from the runes, that they, the Aryans, founded the Babylonian-Assyrian as well as the Iranian-Persian culture, that the great cultural centers, such as the e.g. the "Ur" of the Chaldeans (Ur-Kasdim) are their foundations, yes, that the All-Egyptian culture also a r o s e under their "influence", or at least was further developed, if the latter - which is very probably the case - grew out of a colony of the peoples of Atlantis. The decayed culture of Abyssinia and Aaffa is also based on ancient Aryan foundations, as the well-known Africa researcher Friedrich I-Bieder ( see literature report at the end of this book) has proven. - Buddha, Osiris and many other Aryans can be proven; the former a Sakkuman, the latter a Saku, both specifically Saxons. The other North African regions were also settled by Aryans thousands of years before the appearance of the Wandals, and from these settlements the mixed races and types of the filmic Mediterranean peoples developed, which later again - already as mixed races - covered southern Europe. Four thousand years before our era, the Aryans, coming from north-western Asia, had already e n t e r e d India via the Hindu Kush in order to e s t a b l i s h their settlements there, but this w a s in any case not their first penetration into India, but only that advance towards southern Asia of which history first tells.

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Ice age - solar winter. Sintslutzeit - solar spring.


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while the earlier migrations, which simultaneously with European immigration in meridional direction from the north polar Arctogea were forgotten.

It is a recurring phenomenon in all Asian and African cultural states of antiquity - which may also only be mentioned here in passing - that they were always and only founded by Aryans and could only survive as long as their influence was secure, that they declined as soon as the Aryan influx ceased and Aryanism perished in the foreign races, but immediately revived when the temporary influx of Aryans became more lively again and the suppressed Aryan elements were thereby revitalized. The history of the land of the Pharaohs is a classic example of this, as is that of Caesarian Rome, which was ultimately only held by Germanic power, which postponed its collapse for centuries. But, as I said, this is only in passing.

When the ice age - this regularly occurring solar winter\* - had come to an end and the great flood with its horror had broken out, which followed an equally regular return of the ice age.

, - Lin^ Sonijahr^or^ a^ sidric u^ird to 25.ss^

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Jahr

Erdenjahre berechnet, und teilt sich wie ein solches in vier Jahreszeiten, also in ein Sonnenfrühjahr (Flutzeit, Sintflut), in einen Sommer (Brandzeit, Weltbrand), in einen Sonnenherbst und in einen Sonnenwinter (Eiszeit, fimbularwinter). Es entfällt somit auf eine Sonnen- oder siderische Jahreszeit ein Zeitraum von je 6467 Erdenjahren. Der Beginn eines neuen Sonnenjahres findet dann statt, wenn alle sieben Hauptplaneten sich gleichzeitig in einem der zwölf Sonnenhäuser oder Sternbilder des Tierkreises vereinigen. Daraus ergibt sich von selbst, daß es einen Seitenring von zwölf siderischen oder Sonnenjahren gibt, welcher als das „große Sonnenjahr“ anzusprechen ist, während das andere das „kleine Sonnenjahr“ ist. Das kleine Sonnenjahr umfaßt also 25.868, das große dagegen 310.416 Erdenjahre. Wenn nun der Beginn eines kleinen Sonnenjahres in die

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 Primal legends. Primeval places.
 

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the solar spring corresponds to which commonly as "Flood", our badly afflicted ancestors were once again **s h a k e n** up, probably destroyed in a significant fraction by the terrible elementary events, some of them forced to flee the land, so that probably only a small remnant of them could have held out on their hard-pressed plaice. Even today it is difficult to imagine the devastation caused by the enormous masses of ice that rapidly melted, until the incalculable quantities of water that were released churned their channels - our present-day rivers and streams - to pour into the oceans, even to create new seas. Only with the arrival of the solar spring - our present the Aryans of Europe came to rest and were able to continue building their badly damaged culture. Through the only fleetingly mentioned here, hardly imaginable terrible natural events, the individual parts of the Aryans may now have been scattered in the most diverse regions of Europe, and

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Zodiacalzeichen des Steinbockes, des Wassermannes oder der fische fällt, so tritt eine der Haupteiszeiten, sonst nur eine der Nebeneiszeiten ein; fällt der Beginn eines Sonnenjahres aber in die Tierkreiszeichen des Krebses, des Löwen oder der Jungfrau, so tritt eine der Hauptweltbrandzeiten ein. Die Geologie kennt und unterscheidet daher gar wohl Haupt- und Nebeneiszeiten. Fällt der Beginn des Sonnenjahres — was hier so nebenbei bemerkt sein mag — in das Zeichen der Jungfrau, so tritt eine solche Periode ein, in welcher ein neuer Sonnengott geboren wird, eine Epoche der Baptyste Juni, "who baptizes with water!" and the evangelists, "der mit Feuer taufte," who baptizes with fire" (Apocalypse). December, "who had his in der (christliche) Ursprung des Dogmas von der „unbefleckten Empfängnis“, sowie aller Parallelmähen derselben. Beginn das Sonnenjahr im Zeichen der fische, so kommt „Einer, der mit Wasser tauft“. Im Erdenjahr spiegeln sich diese esote phen Ereignisse in den beiden Johannes, den Täufer



most probably the individual parts had no idea of the lives of the others, which explains why there are so many "primeval legends" which are linked to "primeval places", in that the original inhabitants of such an area declare themselves to be the tribal people from which all other tribes would have branched off. All these primordial legends (cf. e.g. Tacitus, Germania, eup. XXXI V) are correct in and of themselves, because they refer to those saved from the great flood, who had to consider themselves the sole survivors, similar to the biblical legend of Noa. However, there are many such "original peoples" and "original places" of the Aryans within the borders of the zone of Europe that remained ice-free during the Ice Age, as well as on the edges of this zone, and they are scattered all over Europe between the 60th and 42nd parallel.

Up to this point in time, the Aryans still formed a uniform, unmixed primitive race that spoke a uniform language, which may well have been divided into dialects and dialects due to the long separation of the individual tribes. But Asia and Africa also found their way to the ice-free Europe. Thus the Finns penetrated northwards into Scandinavia, where they met the Aryans moving eastwards and mingled with them. The Turanian race (Mongols), already partly interspersed with Aryans, flowed across the Urals in a broad migratory stream to Europe, also mixing with the indigenous Aryans, and forming the "mixed and secondary race" of the Slavs in their various species by mixing on the basis of the original Aryan race. No less, the Silurian and Basque-Srmitian mixed races of Asia and North Africa flooded Europe and the Aryan primitive race from the south-east and south via the Balkan countries, Italy and Spain, giving rise to the cross-breeds of the Gaels. Celts and Celtic Gauls emerged, as already mentioned above. Through this process of formation of the new races from the basis of the primitive race, the area of the

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The seven original races" and their languages.

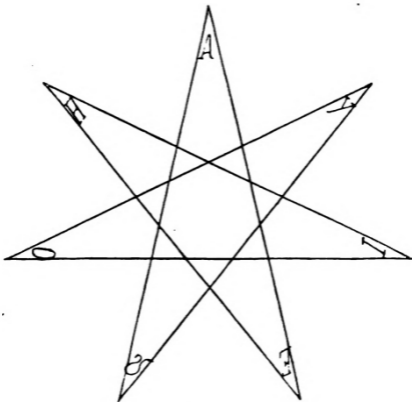
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The number of the original race on European soil was significantly reduced, and the race itself lost considerable purity of blood. It was therefore the influx of the Ario-Germanic peoples around

15,000 years was of particular importance in order to put a dam against the further advance of the mixed races and the impending demise of the Aryans in this raceless mishmash of peoples and to give the seriously endangered Aryans new strength by supplying them with youthful, pure Aryan blood. The merging process between the recently arrived Ario-Germans and the already established Aryans must have taken place peacefully and without a fight, as the established Aryans were related to the newly arrived Ario-Germans of one race and one blood, and the newcomers were undoubtedly very welcome as desired help.

The decaying remnants of the various Atlantean racial mixtures did not particularly stand in the way of the development of the Aryans, as is clear from the legends that have come down to us, while the earlier, older Aryan tribes merged completely with the younger Ario-Germanic tribes, so that we can justifiably refer to the European Aryans as Ario-Germans.

The Aryan secret tradition also contains a particularly important message, which tells us that humanity has to go through a round of development through seven original races - as we have already discussed above - and that each of these seven races possessed, possesses and will possess as many vowels in its language as correspond to the " number of its own sequence in the course of the seven races. This means that the first race had only one vowel, the second two, the third three, the fourth four vowels, while the fifth had five. The



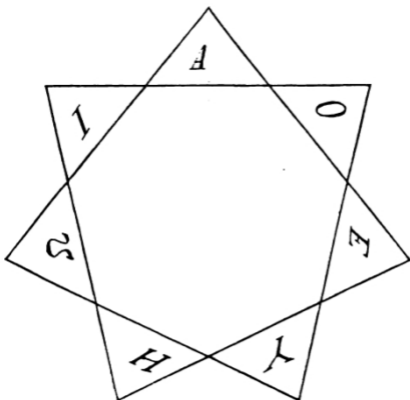
Zlbb. 2.

The sixth will know six vowels and the seventh will have seven.

This explains the mysterious (mystical) sacredness of the five vowels AEIOA,\* which is also most closely connected with the femstar, the magical square (tuadrat) 5X5, and with the mysterious (mystical) number five in general. The desire to force seven vowels\*\* by force for magical purposes was therefore already evident in antiquity, and such combinations are associated with the seven-lettered vowel.

\* See G.-L.-B. No. S, "Bilderschrift der Ario-Germanen", pages 107, 109, 114, 121, 195, 296 and in the other volumes of the G.-L.-B.

\*\* A E H I O Y Ω.



Ziff. 3.

and other magical signs from all ages have come down to us. But here, too, a simple reference will suffice, since in G.-L.-B. No. 7, "Armanism and Kabbalah", we will also devote special attention to these highly noteworthy phenomena.

The Aryan language is therefore just as old as the fifth root race - the Aryan race - which must be assumed to be at least one million years old. Important periods in the development of the Aryan languages must now mean those rings of time mentioned at the beginning, which determined the formation of the various sub- and branch races. However, since we have to draw from those periods, which are close in earth-historical terms but close in human history

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 Primal language beyond grammar.
 

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Since we do not have any w r i t t e n language traditions from very distant times, only the living language itself can be our guide to prehistoric times.

if we now take the "original language" from the living language  
 - If we want to find and regain the "original" language, we must first and foremost remove all those barriers that are characteristics of an already finished, firmly established and well-structured language.

If you want to examine a completed building in terms of its construction method, design, layout, origin and structure (construction), it is not enough to simply l o o k at the image of its exterior (façade) alone, but you have to go into depth, first of all to find out the ground plan and the layout plan, in which case the outline, t h e furnishings and the execution of the exterior are ignored for the time being.

This also applies to our case.

The " original" language can only be discovered beyond what we call " grammar" today, and not only beyond grammar, but  
 at all beyond all today  
 considered indispensable considered  
 c l a s s i f i c a t i o n s ; beyond all  
 time words, beyond all articles, beyond all  
 e p i t h e t s and suffixes, beyond all prefixes and suffixes, even  
 beyond all so-called short and long, all stressed and unstressed  
 syllables.

Once you have freed yourself from all later usage and have penetrated as far as the monosyllabic root words, you will soon realize that these - previously assumed! - root words are not monosyllabic at all, and therefore cannot actually be root words. We want to g i v e the names "primal words" to those words which have hitherto been referred to as root morphs, and which the primal words

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 Trinity of germ, original and root words.
 

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forming        oldest        phonetic combinations as        "germ words".

If we descend into the depths of time in which the so-called root words originated, we will notice a whole strange characteristic of the structure of the Aryan language and we will be astonished to see that despite all attempts by rules, spelling, etc., we have not succeeded in eradicating this peculiarity of our language. Despite all attempts to eradicate this peculiarity of our language by means of rules, spelling, etc., we will be amazed to see that it has not been possible to eradicate it, but rather that it has only been very transparently disguised, so much so that even today, even in our so badly tortured school German, the attentive observer can effortlessly still feel that primal essence of the Aryan language shimmering and breaking through everywhere. This is the indelible law of the trivalence of every root word, every primal word and every seed word, which trivalence - according to very specific inner conditions of life - multiplies, so that every word can also have six, nine, twelve, fifteen and more meanings. This threefold meaningfulness of all root-, original- and germ-words, however, is based on the primordial law of nature of the Most Holy Three, the coming into being, the reigning (life, being) and the passing away (to a new coming into being), and let us call this threefold meaningfulness the "word-grounding stages", a, d and c.

However, each of these levels of order breaks down again into three-level sub-levels of the same basic direction, and these again, and so on, so that every primal word, every root word and every germ word has at least three, but usually very many, terms ascending in a threefold series of development. Our High German is still subject to this primordial law of the Aryan and Germanic languages, which came into being before there was a grammar, and which therefore cannot be dealt with by grammatical rules, even today, although spelling endeavours to blur these unrecognized and unrecognized basic stages in order to avoid supposed misunderstandings caused by confusion of terms.

because, as I said, the original law of Aryan languages has remained completely unknown to our linguists today. To give an example from Modern High German, let us refer to the word "Rauh" or "Rauch", which in its "Entstehungsstufe" has the word "Rauh oder Rauhsein im Gegensatz zur Glätte", and which is characterized by the speech formula

"to work something out of the rough or smoky" is assigned to the first stage, e.g. "rough or smoky goods", "rough or smoky food", etc. In the second stage - the "being or being-formed" stage - it denotes

"Law and order" as in "Rauh- oder Rauch-Graf",

"-chicken", "-tenth" etc. In the third, the "Vergeltungsstufe zu neuem Entstehen", it is characterized by the phrase "to go up in smoke", and means the smoke of fire, fog, frost as a sign of destruction. The newer spelling now separates these three terms by the spellings: a)

Rauh, b) Rau and

c) smoke. Other examples are the word "Rad" (wheel), which in today's spelling is separate: a) "Rath", as a title and title and title as the b) "wheel", the running, rate, the multiplying, and c) "rat", the destroying animal. A no less characteristic example is the word "dog" with its many meanings. The same means in the "stage of origin" the including,

founding, thus: Dog (also Hunt), the container for earth to be extracted; on four rolls in mining; a peat measure (twenty dogs of peat give a shipload); a grain measure; a field measure (large enough to sow a dog of grain); as a name for the founder of a house or family power (Fidei commissure), e.g. the "dogs" of Kuenring; as a "hieroglyph" a mark of honor, e.g. the red dog for a legal foundation. In the "Waltungsstufe", as the living, dog means the well-known mammal. - In the "level of passing to a new

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 Word order levels "., b. and ".
 

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Emergence", the word " dog" includes the concepts of inhibition,  
 of rotting, of destruction, of death,  
 namely: the " dog" on the "Göppel" ( Göp- pelhund) the inhibiting brake;  
 as a torture device to inhibit the limbs in their movements, to dislocate  
 them; as a devil's mask (hellhound, (hellhound,  
 sunhound, moonhound); as a judicial sign of shame, e .g. carrying a  
 dog;\* as a insult\*\* as also

These examples, which could be multiplied many times  
 over, prove that the New High German language is still subject to the  
 original law of tripartition, even though today's orthography - for reasons  
 of clarity - endeavors to s e p a r a t e the terms by spelling.  
 However, if you trace the New High German words back to the  
 Germanic root words, you will immediately r e c o g n i z e  
 this tripartition, usually when you w r i t e root and original words in  
 runes or always keep this spelling in mind.

In these two examples we have in the words  
 "Rau", "Rad" and "Hund" are monosyllabic root words of modern German,  
 which are seemingly indecomposable.

\* Dog in the perishing stage said: "down (hunter) c o m e to  
 rot!" That's why convicts wore mangy dogs  
 to the RichtstLtte as a distinctive symbol. This symbolism later developed  
 further: Thievès carried a bitch to the gallows, on which

diese neben den Dieb gehängt wurde; Hündin und Dieb hießen eben  
 „Tewe“; das war deutlich. Friedensbrecher trugen die Bracke zum  
 Schafott; Bracke deckte sich mit „Brecher“, also Friedensbrecher oder  
 Verbrecher. Der rote Hund bedeutete in der 3. Stufe: „verrottes Recht“,  
 im Gegensatz zur 1. Stufe als „Rechtsgründung“ oder „Rechts-  
 verfassung“.

\*\* „Hund“ als Schimpfname hat mit dem Vierfüßler nichts  
 zu tun; er bezeichnet einen gewalttätigen verächtlichen Menschen, der  
 alles „hunter“ (herunter) drücken will bis zur Verrottung.

\*\*\* Z. B.: „Auf den Hund kommen“. Dieses Sprichwort hat  
 ebenfalls nicht unser Haustier, allenfalls als minderwertiges Zugtier  
 gegenüber dem Pferd im Auge, sondern das „Her-unt-erkommen“  
 (h-unt-erkommen) bis zur Verarmung, Verrottung.



But "Rau" breaks down into "Ra- u", "Rad" into "Ra-ath" and "Hund" into "H-un-at". The "H" sound in Hund only became a fixed middle sound very late on, as will become clearer further down the line in the course of our presentation.

As can be seen from these examples, we have shown in the few examples given here the threefold nature of words and their threefold division by the word-order stages a) of coming into being, b) of being realized and c) of passing away (to new coming into being), and have thus returned to the starting point of the world ash tree pggdrasū, which mysterious symbol now appears from a different level of observation. The two greening branches point to the "word-order stages, a) of coming into being and b) of reigning, while the branch there points to the primordial stage c) of passing away (to a new uplifting), to that highly sacred primordial Aryan Three which permeates the whole Aryan being inwardly, so that Aryanism itself, as well as all its institutions without exception and therefore naturally also its language, is firmly founded on this primordial sacred mysterious Three.



II.

.: .: G. c.:o .: .:



∴ A ∴ L ∴ S ∴ L ∴ Ä ∴



Die arische Ursprache ruht auf der sicheren Grundlage der fünf Selbstlaute **A, E, I, O, U**, wie wir schon oben mitgeteilt haben, was nicht nur urheilige Überlieferungen der Geheimlehre bestätigen, sondern was sich auch aus dem magischen Brauchtum aller Zeiten und Völker arischer Rasse erklärt. Jeder Brauch hat seine geheime Ursache, welche von jenen, welche den Brauch einführten, streng verschwiegen wurde, um Mißbrauch zu verhüten und von denen, welche solchen Brauch nachahmten, ohne seine geheimnisvoll-magische Ursache zu kennen, ja ohne sie auch nur zu ahnen, unbeachtet blieb, wodurch ihrem — vermeintlich magischen, in Wirklichkeit aber unbeholfenen — Zaubertum jede tiefere Wirkung verschlossen war. Der pythagoräische Gnostiker Markus — der irrtümlich als ein christlicher angeführt wird — erhielt eine mystische Offenbarung, von welcher der Kirchenvater Hippolytos berichtet, daß dem Markus kundgeworden sei, „wie die sieben Himmel (gleichbedeutend mit: sieben Engeln, sieben Baumeistern, usw.) jeder einen Selbstlaut („Vokal“) ertönen ließen, welche zusammen eine einzige Lobpreisung der höchsten Gottheit bilden. Der Zusammenklang dieser sieben Selbstlaute (Vokale) drang herab zur Erde aus den sieben Himmeln und ward da zum Schöpfer und Vater aller Dinge, die auf Erden sind“.

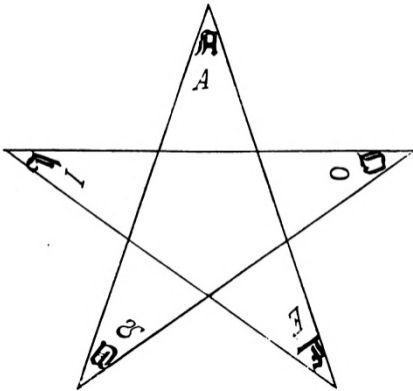


Fig. 4-

In the Apocalypse, too, the "voices" of thunder and angels are reported in the same sense as in the Gnosis of "sound and speech with the (seven) Gnostic self-voices" (vowels). Similarly, on anostic gems and amulets above the seven rays of the lion's crown and corresponding to the crown prongs, the seven alleged often appear, which in an

whose representations - **AEHIOTYQ** - appear to be represented by the seven (♃ ♆ ♂ ♀ ☉ ♃ ♃) etary signs.

This means that after the sevenfold Logos had separated himself into the seven (ogoi or creative powers (master builders), these all worked on earth; they are precisely the seven tones, the seven colors of the spectrum, etc., in short, the harmony of the vibrations in the spheres.

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 The five vowels and their meaning.
 

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From this it follows that the vowels are the effects of a previous cause, and are in themselves causes that trigger effects, which in their peculiar combinations and rearrangements trigger highly magical results, since they are capable of unleashing the most occult and terrible powers. These various transformations of the self-sounds are in the exoteric

Doctrine of the "whirlwind" (Trifos and ), in the esoteric  
 The name of the all-moving Godhead, the divine power itself, whose name appears encoded in the various transmutations of these sounds, is the centerpiece of the secret doctrine. The correct application of these transformations in speech and writing, in song and image in all vibrational excitations can be found by the knower, but they must not and cannot be taught or shown.

Since each of the seven root races has one of the seven Logoi as its producer (master builder), this also explains why each root race, in addition to the self-sounds inherited from the previous races, also receives its own, that of its own Logos, and why we can only dispose of five of them, despite all attempts to force all seven.

If we now fall back on the above-mentioned three interpretability of words in the Aryan languages, namely the word order stages: a) origin, d) change and c) pass away (to new origin), then we must think of other trinities here in order to deepen the concepts. These trinities are:

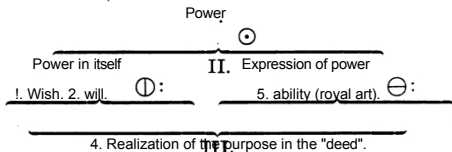
- I. God - All (nature, macrocosm) - man (microcosm).
- II. Law - means - end.
- III. Cause - effect - consequence (- Urda - U?er- dandi - guilt).
- IV. Force - Aid (organ) - Form.
- V. Subject ( object) - essence (subject) - realization (product).

## The first vowel : A.

And all these trinities are united in the three levels of word order and therefore also in the interpretations of the vowels, those five mighty pillars on which all Aryan languages are based without exception.

The first vowel ka, - ha, -  
bar - las, (man). To  
to show this more clearly, the following small table\*\* may help.

ahutfgestaeullft werddiene. r Begründung als das Hohe lautliche  
Machtzeichen (power sigil) of the divine crown in  
the Die Linienbildungsgesetze in der Runen (progressionsgesetz) in G.L.B.No.5  
"Picture writing", h ; s j , sst llt ,d



It is now significant that in this trinity, the fourness is enclosed, which expands to the sevenness, just as the one white ray of light is divided in the spectrum into the seven colored rays. It is therefore no coincidence that in the runic futharkh there are just seven consonants which are connected with the self-sound A, just as it is no coincidence but a logical coincidence that in only one of these consonants the A gives the sound (... - ar), while in the other six the sound is determined by the consonant (- fa,

1  
 1 —  
 2 —      \* —      3 —      4 —      5 —      6 —

S. 19 ff.

\*\* Obige Aufstellung ist nur e p e sweise zu ammenge e u  
sehr unvollständig; weiter unten in den großen Runentafeln werden

## The middle sounds associated with II.

une	Runen ame	uchst Z en- s ert d. une	Wort-Ordnungsstufen.		
			a. Emergenc e.	b. Walten.	c. Der ehen to new emergence
F	fa	<b>F</b>	Father (fa-tor)	fahren	do not
	ka	<b>K</b>	can, can, bold Art (can) concept	— acting (can)	fall - nothing, Edge, ken tern -- whom the (can)
*	hag	<b>H</b>	Haag, ag, af, ach = Ur jump (hag)	hagen-- hegen (hay) Agen - Eigen (ag)	Hagen -- Hacken --- En de (hag) ag, as, ach, er
J	ar	-	Ur = Sonne as a deity H. (Arabian) hehr	"ar" ir = rr, und das Waltende) ar - a	ar, arh, arg, Urger, ver- — heeren - ver nichten (h-ar)
B	bar	<b>e</b>	gebühren = cash	(^ Was^nd? gebären = bar	— Stretcher; bar - empty
T	laf	<b>L</b>	laf - origin (An running)	laf - life, body, run	laf -- end, expiration
Y	ma man	<b>M</b>	ma - mater, mother (ma- ter), Moon sighting (Pitris)	ma - ma-ri (Mary - the multiplier of growth) man = Manit	ma = vernich- ten, töten Maus = ma- us = Mehrung aus; das schäd- liche Tier) man = mahnen, Ge- richt, man- — stecke - court of law manted - crime --- crime

These examples will be repeated in full, and we would like to draw your attention to this now.



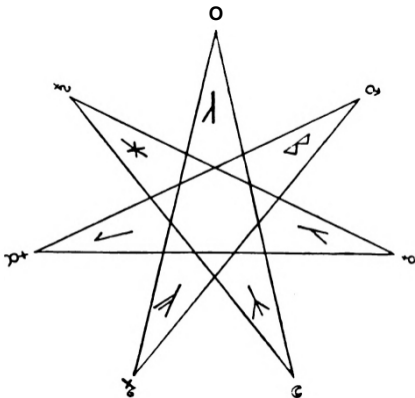


Fig. s.

And again, it is no coincidence that the very runic sign that sets the tone **𐌰** (- ar) stands in the center, **𐌰** to speak as the keystone of the arc (ark! - solar arc) which the seven runes form, and in these seven h o l d s the highest, noblest place. -

So when we see - ar standing on the high point of the arch, it can already be recognize **𐌰** as the "High Ar" by the runes on the outermost wings.

- ma, man and - fa **𐌰** ius: a) multiplication, mother and b ) Manus (Ynoon ancestor, Pitris, -er son of Tuisk-fo) and opposite this the rune - fa, the father or procreator. These are followed by the runes: - ka, and - laf, meaning: ability and life

**𐌰** —      **𐌰** —

**𐌰** —

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 The second vowel: E.
 

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(foundation), while the runes - bar ( birth and

\* - hag (enclosure) form the end.

These "seven runes" or "sun runes" were also united in the seven-pointed star and formed one of the most sacred sigils of creative power as a magical sign of healing in the secret orders of ancient Aryan times. Later, the runes in this sign were also replaced by the planetary signs when it became dangerous to make use of the runes or when the runes had already been forgotten.

So we see in the first vowel A the high phonetic power sign of the God's power in the High Holy Trinity, which encompasses the fourfoldness and the love, as a High Mystery, which is again enclosed by the three levels of observation, a) the origin, d) the reign and c) from the point of view of the passing away (to the new arising), is recognizable in a threefold view and threefold effect. That is why the sign of the self-sound A is at the top of the femstar AEI O A, just as the ar rune is at the top of the seven-pointed star of the seven runes in or ar runes).

The self sound (vowel)

is to be understood as the phonetic High effect sign (effect sigil) of the power of God in the trinity, which includes the fourness and the sevenness in itself, namely as: "the law according to which the power works (in the relationship between power and action, as power or magic)", and thus as " the order in which the power that has become action works according to law". This sound is the effect of the three stages of development in the trinity, connected with the fourness (the Tuaternat), in which the three always acts in the four, according to the two main forces of nature, the law and the order.

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 The third vowel: I.
 

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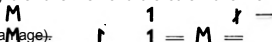
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The self-sound E therefore has no connection (in Futharkh) with a consonant other than the breath sound H, which - as we will see later - is a

and only very late in the day was it pushed down to a middle sound.

Therefore, the self-sound E also has two runic signs that symbolize it, namely the rune - eh and the other rune - eh ( -s- wei through

law and order - to marriage).



In the word order stage, the meanings of the original word "eh" (in the basic interpretation, without mentioning the derivational interpretations) are: a) Origin: Law, marriage.

- b) Walten: Horse (equus), bearer. - c) offense (to arise again): eh - judgment; eh! - to stop, inhibit etc.

If we have now recognized the phonetic high effect sign (Ivirkungs-Sigill) of the power of God in the triad in the self-sound E, then the self-sound (vowel) appears on the above grounds

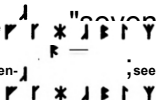
I

logically as the phonetic high sign sign  
 (rating sigil) of the power of God in the  
 Trinity, as symbol (symbol) of the unity in  
 the triune unity of the spiritual I-being of the deity, whose unshakeable  
 power (the positive), -whose unwavering  
 will for direction (energy) expressing,  
 according to the law of development stages (progression law), "in the  
 spiritual inner being", as the "spiritual  
 (psychic) order. We see the same characteristic in the self  
 sound I as in the self sound A above, namely: that the rune in w h i c h  
 the self sound has a tone-determining effect, i.e. the rune

- is, in the middle - i.e. at the top of the three corners\*-- between  
 the runes - rit and - tir

R

I — \* Just as the ar rune is at the  
 runes" forming a seven- ; see  
 above p. 52.



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 The middle sounds associated with I.
 

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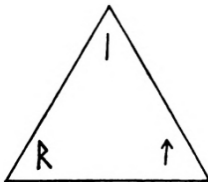


Fig. g.

(tyr), in which phonetic signs the middle sounds r and t determine the tone. The is-rune - is - the Divine I-ness - i: herefore based on right - rit — Rita ) ar — witnesses ( - tir - ↑ bull, ).

— The interpretation of the is rune according to the three word order levels is:

a) Origin: is - ice, that which encloses, since the ice as the earth's wintering cover is in a broader sense the shell of the primeval ice, which the primeval animal ( ) bursts, whereupon the new spring generation begins and the ice, as the previous death, now b e c o m e s the mother of the water, which is born as the tuelle. - E.g . : is - ter - lfer - the ice-created one; the original name of the Danube.

d) To rule: is, the existing, existing, "it is!" - Z. E.g.: isen - iron, the constant. - Isenburg\* - the constant. - Iffgrimm - the constant and fierce one.

" ) perishing (to arise anew): is, ice as the p e r i s h i n g , death. - u - i - st - desolate. - Iffgrimm - wolf as the destroyed. - isebart, ice beard, bluebeard, death. - isila - Insul - the closed land, desert island.

\* Isenburg - Lisenburg. the old Babenberg fortress against the Huns; today Wieselburg an der Erlaph.

However, without mitlaut coloring, the self sound I is the "I"/the Great Deity-self, the unity of the Trinity as sV Deity, b) Allness (macrocosm) and c) humanity (microcosm), and with the connection of the seed word "a k" (ah, ach, 'ch) the root word "i - ak" (i - ah, i - ach, i - 'ch) - I was formed. This root word "I" is also subject to the three word order levels, namely:

a) Emergence: "I", as the God-self, which in "I k" - pgg is found as the High Divine, which is misinterpreted as the "She+r" (Yggdrasil). The well-known passage in the Gospel: "I am the Alpha and Omega" therefore means esoterically: "The God-self is the beginning, the level and the end."

b) To rule: I, the I-ness as an expression of conscious life.

c) perish (to arise anew): "I"/ the a n n i h i l a t i n g . l i c h t - the gouty spell. G-icht (gi-icht) - the gout, the destructive disease.

Now, if the self sound I is the phonetic high sign (sigil of valuation) of the power of Goð in the triune unity, namely a s the phonetic symbol of the unity of God, it follows that the self-sound (vocal)

\* Likewise, the word "Vggdrafil" breaks d o w n into the three root words "ig", "dra" and "sil", which form the following three-step relationship

"dra" - turning procreation (Tnfos) lighter<sup>^</sup>, "sil" (sal) - salvation.

II. "ig" (uig, wig) - fight (Viking), "dra" - carry, "sil"

— Law, pillar.

III. "ig" - fright, death. "dra" destroy (dragon), "sil" (zil)

— Finish, end.

deutungen ausweisen:

I. „i“ = „Ich“ als Schöpfer, Zeuger, Erbringer, Weihe.

Daraus ergeben sich die drei Deutungsbegriffe für das Wort Yggdrafil (Ygdrafil) wie folgt: 1. „Ich, das Heil im Urfeuer zeugend!“ 2. Kampfträger des Gesetzes, Kampfbaum, Kampfrost, und 3. Vernichtungsschreckensziel, Schreckensholz. Das klärt viel Unverständliches auf, besonders die unrichtige Namensdeute als „Schreckrost“. Die

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 The fourth vowel: O.
 



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## S

as the phonetic high sign (order-sigil) of the divine power in the physical (material) world, in order to clearly (symbolically) characterize the divine power, which rules in the physical-visible "outside" (in the physical order) forming the qualities (the character). If the self-sound I - the phonetic sign of the unshakeable power (of the adeptically positive), of the unwavering will of direction (of the energy) of the spiritual I-ness of Godhead, so logically the self-sound O must be the phonetic symbol of the embodiment (materialization) of the Godhead in the universe and its orderly activity in the world of bodies and must therefore stand in the suffering, feminine (mediunistic-negative-passive) relationship opposite the masculine, active (adept-positive-active) influence.

That is why the phonetic sign O

in the sign of Fyrfos, and that rune which is dominated by the self-sound O therefore appears as the second rune, while the dorn rune is the first to open this series, the rune noth as the third, and the rune  as the fourth to close the fyr circle. -

 h e concept of the enclosing, the periphery (periphēry), in which the (mediumistic-passive-negative-material-feminine) corporeal, the (adept-positiive-

World ash  p g g d r a f i l  is the Elteberwbaum, the Aryan\* Mens^lzeit^

which Wuotan finds in the runic song. That is why the term

"Welt-Esche" is significant, because "Esche" is "ask", and the first wahn, the forefather of Illensc^heit, had the same name as deren "W: hefeuer", eren " nstehungsheil" (siehe brennender orn busch); sie st aber lebend, also seiend und waltend gedacht und darum ist s: der „Kampfträger“ — bildlich das „Kampfroß“ der Mensc^heit und schließlich wird sie das „Schreckenholz“ sein, mit dem die arif je Mensc^heit vergehen wird; sie ist auch der „windkalte Baum“,

die Urmutter „embla“, d. i. „rie“ hieß), und „man-ast“, „men-ist“, „Mensch“ hat daraus seinen Ursprung.

Die mit **B** verbundenen Mitlaute.

▲ a) Entfuchen: thorn =  
Dorn b. Entfuchens (Phallus-  
das nie alternde Syzyter des  
Pelops. 1. Walten: thorn =  
Dorn = der Waid = die  
Waltung. c) Vergehen: thorn  
= der Todesdorn (Dornes-  
chen) der Dorcnung der  
Toten (zur Wiedergeburt  
durch den Dorn des Entfuchens).

▲ a) Entfuchen: os = der  
Entfuchungsmund des Ur,  
Os-ta-ra = die aus sich  
selbst Zeugende. — Mutter-  
mund = Vagina. b) Walten:  
Os-wald = Vormund. c) Ver-  
gehen: Os = Tierleiche, Tod,  
leer.

h a) Entfuchen: fol = Sol  
(Sonne als Alljüngerin) Sohle =  
(Sohle, Schuhsohle, Sohle =  
unterster Horizont im Berg-  
werk. b) Walten: fol (Sonne  
als Wälderin) sollen. c) Verge-  
hen: fol (Sonne als Ent-  
fucherin, Richterin) fol =  
Sohle = verfluchte Erde,  
Eis. — verfluchen.

W<sup>^</sup>  
^LsW  
YES"  
\$L\$^s.Z  
HZZs' s\$U

aktiv-spirituell-männlich) Geistige umfängt und verschließt.  
Es ist daher der Selbstlaut **B** das lautliche Sinnbild der Sinn-  
lichkeit und Körperlichkeit.

Haben nun die Selbstlaute **A E I O** als lautliche Sinn-  
bilder die neun Entwicklungsstufen des Entwicklungsgesetzes  
(Progressionsgesetzes) zum Ausdruck gebracht, und zwar:

**A**

1. Ursache der Kraft,
2. Wille zur Kraftäußerung,
3. Können (Kunst) als Kraftäußerungsfolge und
4. Verwirklichung des Zweckes in der Tat,

somit als das lautliche hohe Machtzeichen der Gotteskraft  
in der Dreieinheit, welche die Vierheit und die Siebenheit um-  
schließt;

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 The fifth vowel: A.
 

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## E

5. The law according to which power works in the relationship between force and action, as power or magic,

6. Order, in which the power that has become action has a lawful effect,

thus as the phonetic high effect sign in the three unit, as the sign of magic;

## I

7. Order in the spiritual interior as physical order, thus as the phonetic sign of the divine power of unity in the Trinity, the spiritual I-being of the Godhead;

## S

8. Order in the physically visible exterior as physical order,

9. Forming the characteristics (character),

thus as the phonetic High Drdnungszeichen of the divine crown in the physically visible (material) world, so the following fifth vowel must naturally be

## A

at the last stage of the development law,

so. Completion of the plan of the cause (s) or the preconceived (divine) idea

and thus close the circle. According to the Armanian secret doctrine (law of progression), that which is above (s, the crown) is equal to that which is below (so, the kingdom),

i.e. one - ten, namely with the number ten the next higher level is reached, which begins with the number eleven.

That is why the vowel A -, as the lute high  
 completion mark (completion - s- and unification  
 sigil) of the power of God in the union of the  
 spiritual (spiritual) with the physical ( material),  
 as the phonetic allegory (symbol) of the great



𐌺	𐌸	𐌹	𐌷	𐌺
𐌸	𐌸	𐌺	𐌷	𐌷
𐌹	𐌺	𐌹	𐌺	𐌹
𐌷	𐌷	𐌺	𐌸	𐌸
𐌺	𐌷	𐌹	𐌸	𐌺

Abb. 5. Sigill der Intelligenz (Theonium).

Gesetzes der Vereinigung (Assimilation) im All. —

Dieses lautliche Vollendungszeichen **𐌺** steht darum auch wieder nur mit einem Konsonanten, und zwar selber tonbestimmend in Verbindung, das Keim-, Ur- und Wurzelwort „Ur“ bildend, das die ur-Rune **𐌺** zur sichtbaren Darstellung bringt, weshalb es auch eines der fünf Hochheiligen Salworte ist. Von diesen erst am Schlusse das Nähere.

Das Keim-, Ur- und Wurzelwort „Ur“ (**𐌺**) ist eben auch darum ganz besonders bezeichnend in seinen drei Wort-Ordnungsstufen, indem es wie ein erzgeoffenes gewaltiges Mal aus allerfernster Urzeit der arischen Sprache auch heute noch unverändert in uralter Bedeutung seinen Platz in den neuarischen Sprachen behauptet.

In den drei Wort-Ordnungsstufen ist dessen Deutung:

- Entstehen: „ur“ = Das Ur, das Chaos, die Urzeit. Der dunkle Urabgrund (Simmungagap), aus dem das All hervorgegangen ist. S'urt'ur = Vom Ur zum Ur.
- Walten: „ur“ = Die waltende Zeit. Die Uhr.
- Vergehen (zum Neuerstehen): „ur“ = Das Ur, das Dunkel, in welches das All nach seinem Vergehen, nach dem Aufhören von Raum und Zeit wieder versinken

---

∴ A I ∴ ∴ S ∴ ∴ ∴ ∴

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𐌱	𐌺	𐌻	𐌼	𐌽
𐌺	𐌻	𐌼	𐌽	𐌾
𐌻	𐌼	𐌽	𐌾	𐌿
𐌼	𐌽	𐌾	𐌿	𐊠
𐌽	𐌾	𐌿	𐊠	𐊡

Abb. 6. Sigill des Dämoniums.

wird. — Urständ = Das Ur als Totenherberge, wo sich die Wiedergeburt vorbereitet. — Surtur = S'ur t'ur = Vom Ur zum Ur.

Sind nun die fünf Selbstlaute (Vokale) als die fünf Hauptpfeiler der arischen Sprachen erkannt, als die fünf lautlichen hohen Grundzeichen oder Grundsigille der schöpferischen Gotteskraft, so bedarf es nicht mehr vieler erklärender Worte, um die drei magischen Vierecke (Fyrago oder Quadrate), Abb. 5, Sigill der Intelligenz (Theonium), Abb. 6, Sigill des Dämoniums und Abb. 7, Sigill des Erzdämoniums, verständlich zu machen.

Wenn wir uns vergegenwärtigen, daß

der Selbstlaut	𐌱	die Stufen 1—4	des Entwicklungsgesetzes,		
"	𐌺	" 5—6	"	"	"
"	- 1 - Ftufe	7	"	"	"
"	" S "	Levels 8-9	"	"	"
"	" A "	Level so	"	"	"

versinnbildlicht, und zwar in jeder der drei Wort-Ordnungsstufen für sich, so ergibt es sich von selbst, daß die Reihe **𐌱 𐌺 𐌻 𐌼 𐌽** in gerader Folge alle zehn Entwicklungsstufen versinnbildet.

𐌱	𐌷	𐌹	𐌺	𐌽
𐌽	𐌱	𐌷	𐌹	𐌺
𐌺	𐌽	𐌱	𐌷	𐌹
𐌹	𐌺	𐌽	𐌱	𐌷
𐌷	𐌹	𐌺	𐌽	𐌱

Abb. 7. Sigill des Erydämoniums.

Wenn wir nun das erste magische Viereck, welches die Ordnung des göttlichen Geistes\* versinnbildet und als Sigill der Intelligenz in der magischen Kunstsprache bezeichnet wird, Abb. 5, auf Seite 60, betrachten, so ergibt sich, daß (Abb. 10) die Hauptschicht 1—5 die Selbstlaute in regelmäßiger Folge zeigt; die (heraldisch gesprochen) rechte Kantenspahlstelle 1—21, ebenfalls in absteigender Reihe; dagegen die linke Kantenspahlstelle 25—5 in aufsteigender Folge; während die Fußschicht 21—25 die verkehrte Reihenfolge zeigt. Wenn wir das mag. Viereck schragenweise (durch ein Mal- oder Andreas-Kreuz) teilen, so ergeben sich vier Viertel (siehe G.-E.-B. Nr. 5, „Bilderschrift“, S. 98), und zwar das „Horen“ = Horn: 1—13—21 (Entstehung  $\odot$   $\text{D}$ ), das „fem“ oder der Vollmond (Om =  $\Psi$ ): 1—13—5 (Walten  $\circ$   $\otimes$   $\vee$   $U$ ), die „Sihila“ (Sichel): 25—13—5 (Vergehen zum Neuerstehen  $\odot$   $\leftarrow$   $\circ$ ) und die „Ube“ (Eibenbogen) oder  $\Psi$  =  $\blacktriangle$  =

\* In der magischen Kunstsprache sind uralte Namen für diese und ähnliche Zeichen üblich, welche sich nur schwer verdeutschen lassen, weshalb hier stets nach den verdeutschten Bezeichnungen jene Namen der Kunstsprache in Klammern geboten werden. So: magisches Viereck oder Syrag (magisches Quadrat), Göttlicher Geist (Intelligenz), Göttlichkeit, Geistigkeit (Theonium), Gegengöttlichkeit, nicht geradezu teuflisch, vielmehr irdisch, materiell (Dämonium), vollkommen entgeistigt-materiell (Erydämonium). —

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 The regular series of self-sounds.
 

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1	2	3	4	5
6	7	8	9	10
11	12	13	14	15
16	17	18	19	20
21	22	23	24	25

Fig. 10.

New moon: 25-s3 2s, (non-being, primeval,

which four quarters in the sequence of the squares of the magic quadrilateral, as indicated by the cisfer, also bring the sequence of self-sounds in orderly sequence, right-running or retrograde.

These eight regular - clockwise and counterclockwise - series of vowels are now followed by other irregular series of vowels, which we will return to later.

For it must be said first of all that this full coming of lawful sequences of sounds was or is no gimmick or empty symbolism, but means scientific formulae - for magic was knowledge of nature in the high sense - which, just as today our algebraic, mathematical, chemical and other formulae had their quite definite scientific value and still have it, if one knows how to solve these formulae and - which is, however, the main thing - how to apply them. The fact that this science is obscured today does not in the least alter the value of this science and its doctrine, which lies hidden in these very formulae, even though modern science rejects it. This rejection is based on the purely material (male-

rial) standpoint of modern science, which denies all and every spiritual basis of natural processes, and thereby digs and blocks its own path to understanding, which would immediately open up to it if it felt moved to abandon its rejection, which will happen sooner or later, because it must happen.\*

If one wanted to deal more deeply and thoroughly with the inner essence of the magic quadrilaterals, one would be able to find the key to those formulas, and I will offer this key in my next book, G.-L.-B. No. 7, "Armanism and Kabbalah", I will also offer this key; but in the present book a deeper delving into such considerations would distract us too far from our task, and so for today we must be satisfied with the simple reference to the depths and heights of the tremendous secrets hidden in the magic quadrilaterals.

So let's return to the five self-sounds and their sequences.

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\* Die Ursache der Verdunklung und der heutigen Verachtung der armanischen Wissen- und Könnenschaft (Königliche Kunst und Magie) liegt aber tiefer, und zwar in deren gewaltsamen Ausrottung durch die Kegergerichte und den Hexenprozeß, der in Wahrheit nichts weiter war als ein auf Vernichtung und Ausrottung des Ario-germanentums mit allen Machtmitteln der Kirche namens der minderwertigen Rassen unter Führung des Romanismus abzielender Zerstörungskampf. Die durch dieses wahnwitzig-verbrecherische Tun erzielte und noch heute nachwirkende Massensuggestion, welche die Grundlage der modernen materialistischen Wissenschaft wurde, verschuldete das völlige Vergessen der armanistischen Wissenschaft, das gänzliche Lösösen aus armanischen Geistesboden und das fast vollständige Einschläfern des armanischen Geistes. — Das war und ist die eigentliche „ariogermanische Götterdämmerung“! — Unsere Wissenschaft hat dadurch weite Umwege gemacht, aber sie wird zum Ziele kommen, da der armanische Geist untötbar ist, der in der „ariogermanischen Morgen-Götterdämmerung“, als der wiederkommende „Starke von Oben“ sehr bald seine vorverheißene Herrschaft antreten wird, allen Nachtgewalten zu Cort und Troz! Ja samir Urahari!

☩ Arhifosur ☩

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 The self-sounds as exclamations.
 

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As we recognized above on page 49 ff., each vowel symbolizes for itself a quite definite part of the power of God from the series of the ten stages of the law of development, so that the five vowels, when they stand in the regular sequence, symbolize in uninterrupted, undisturbed succession those ten stages of development.

Even today the individual self-sounds - quite unconscious of a rule - are still uttered as exclamations in joy and sorrow, in fright and pain, as well as manifestations of the highest horror, and as such indicate quite definite delimited emotions which, if one examines their origin, are not only causally connected with the power evaluation of the developmental stages signified by the self-sound on the one hand, but also with the word-order stages on the other.

Thus: A (level s-4)\*\* i s the exclamation a) of astonishment, b) of admiration, but also e) of contempt or esteem.

Thus: E (level 5-6) is the exclamation n) of the right-feeling, d) of regret and e) of inhibition.

Thus: I ( level 7 ) is the exclamation a ) of inwardness, b) the emphasis on the self and c) the horror.

Thus: O (level 8-9) i s the exclamation of a) physical pain, d) physical defense and c) fear of death.

And accordingly, A (level 1<>) is the all-encompassing exclamation n) of supreme joy and surprise, b) to stimulate the highest expression of spiritual and physical power ( e.g . u---ff!

- ho ruckh l - here, however, in connection with Mit lauten, but also without these) and e) as a defense and <sup>scare-</sup>

\* It. fti only mentioned here, so casually, that ^g""wäniges

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~~Das magische~~ nur mit dem „ inndeutliche r“ ( ; m olischen) Wert der Selbstereignisse sind Worte beschäftigt, u ihre über deren „magischen Wert“ und der i „magische Kraft“ erst im nächsten Buch, G. I. B. Nr. 7, „Armanismus und Kabbala“, eingehendere Untersuchungen angestellt werden, wie bereits oben, S. 64, er-

or as a call of horror (the mortal may only see the deity - perfection! - in death!).

But unconscious exclamations can still be found in compounds among themselves, e.g. u-i-e (Uijegerle!), thus the steps sO-s-y-i-ö-6, and several others. These calls have been preserved most uniquely in the "Iodler" or "luhschroa" of the Alpler and have thus also shown the way to their interpretation. The basic sounds of the Iodler are now: i-u-i-u-i, and it is worth noting that this (auto)sequence is found in the magical square of divine spirituality (intelligence), Fig. 5, in the (heraldically speaking) center post. It is the symbolic value of this row of sounds: r-l-lo-i-r-s-to-i-?

Before we go any further, a similar series of sounds may be remembered, which is still alive in Hungary as a memory from pre-Magyar times and reads: i-a-i-a-i (jai-jai!). This series of sounds can also be found in the aforementioned magic square, fig. 5, in the (heraldically spoken) binding layer and has the meaning of -4-s-7-h1-4-s-7.

The fact that the people in the Alps still have an old pre-Christian memory of the former sacredness of these self-sound sequences unconsciously in their blood is proven by the Iodler and Zuchezer, as they are still sung today in the Alpine countries, and which are lovingly cultivated by the "Deutscher Volksgesangs-Verein in Wien". - Since I now had the desire to offer some of these Iodler and Luhezer in perfect form as prime examples to confirm my discovery, I turned to the eager and deserving researcher and cultivator of this form of folk singing, Mr. Regierungsrat und Gymnasialprofessor Dr. phil. Josef Pommer in Krems a. d. D., Lower Austria, Kasernenstraße 22, founder and board member of the "German Folk Song in Vienna", with the request to give me information about a very specific yodeler.

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 Self-sound series of the lodler.
 

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Government Councillor Dr. Pommer responded to my request in the most gracious manner with the following letter from Krems dated s. Hornung >914: "Dear Sir! The lodler in question stands with his story in: Dr. I- Pommer: " lodler und luchezer", Vienna by Ad. Robitschek under no. 2 on page 6 - Unfortunately, the iodine syllables have not survived, only the opening words:

"Umadam and everyone together!" It's a kind of toast. - The vowels on which I formed the ladler sounds back then were improvisations; then in my edition:

„444 lodler und luchezer aus Steter mark \*\* you will find 100 and more lodler with traditional lodler text. These traditional vowels and syllables a r e indicated by a \* at the beginning of the first line. Where there is no such sign, the syllables have been constructed by me. Hail! Dr. I- Pommer."

The lodler now, which I heard recited by Dr. I<ff Pommer himself more than fifteen years ago, which formed the pivotal point of my inquiry, and which can be found in the book "Iodler und luchezer", under No. 2, on page 6, with the note: Aus Altenberg bei Neuberg in Steiermark, asked for the following characteristic note at the end, to which Pros. Dr. I Pommer's letter refers to; it reads:

**\* The data collected by Reg.-Rat prof. dr. pommer**

should be referred to herewith: **Volksliedausgaben des Deutschen Volksgesang-vereins in Wien.** In accordance with paragraph 2 of its statutes, the German Folk Song Association has published the following editions, which are available from its publisher, Vienna VI, **Quimperdorferstraße 157** and can also be ordered **directly from Adolf Robitschek, Vienna t, Brännerstraße 2: prof. Dr. Josef pommer: Jodler und luchezer. preis X 1.20. Published by Ad. Robitschek, Vienna. - Prof. Dr. Iosef Pommer: 252 lodler and luchezer. price I< 2.-. Published by Adolf Robitschek,**

and luchezer from Styria and the Styrian-Austrian border region. Collected by Dr. Iosef pommer. price IL 5. Vienna iqoe.

**Wien. — Zwanzig echte alte Jodler. für gemischten und Männerchor eingerichtet von Dr. Josef Pommer. Preis 60 h. — 444 Jodler**



"At the banquet, which took place on June 4, 1829 in the open air in the garden at Eggenberg to celebrate the anniversary of the existence of the Landwirtschafts-Gesellschaft, an old farmer from Altenberg near Neuberg raised a full glass at the end of the table - after asking beforehand whether he might greet the gentlemen in his own way - and sang the yodel."

From the book "444 lodler und lücher" by Dr. I Pommer, here are some of the old traditional chewing and silver texts; I believe I may omit the notes, as they are too remote for our purposes. Those who are interested will be pleased to obtain these sameline books, which offer much that is worthy of note.

No. t. The l-ä-ha-e-a-i. From Altlassing. Written by Mrs. Agnes Stock (the "Stockerin" in Altlassing, 1896). Lert: ha-i ha-i a, ha-i ha-i a-ha-i ha-i ha-i i ba-i ha-i hi-a ha-i i ba-i ha-i hi-a a. -

No. t4. Hidla hidiri. From the Windischberg near Spital am Pybrn, 18H7, from the Windischbauern.

s. Voice: Hi--l-a hi-di-ri hi-dl-i a hi-dl-a hi-ai

2. " Ha-i-di ha-i-e ha-e a-e ha-i-di ha-i>a

fi-di-ri a di.-

ha-f-a-e a.-

9 { No. löd. The Lasst nger grace. Lassing bei Selztal, 1898. 2nd and 5th voice bite the two

"Voices for each other". 1. "Beginner": l a-i a-i i a-i a ii a-i i. -

3. Voice: i-a i-a ii a i-a i-a i-a i-a ü i-a i-a i-a i a i a

2. Voice: a-i a-i aa-i a-i a-i a-i a-i a-i a-i a-i a-i a-i a-i

3. Voice: i a i i i-ai-a l-u i. -

2. voice: a-i a a-ia-i a-i a. -

No. 51 n. Kloavdraht\* is's from the mountain pasture!

Ausser, 1895-lex: Ha-la re-di i-di i ri-di a-di a kloavdrabte

\* Aloavdraht - a little twisted. as much as funny, foolish.

Alm Alpe.

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 Self-sound series of the lodler.
 

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Alm, kloavadrahte Alin | Ha-la re-di-i-di | ri-di a-di-a kloa- vdraht is's auf der Alm! Hul-di a di Alm! Kloavadrahti Alm! k>ala re-di i-di | ri-di-a-di a kloavadrəht i s 's auf der Alm! -

No. 252 Goldbacher and Stalinger ( Goldbach and Stal are two alpine pastures on the municipal borders of Donnerswaldbach and Oppenberg; the lodler is named after these pastures because it is sung by the local herdsmen. - Donnerswaldbach near Irdning, 1897). Text: Ha-da a-di - a-da - ra-di ha-da - ka-dei - ja hada-badeijadi <sup>hada-</sup> badeija hada a-di-a-dara-di hada-hadi-ja <sup>hada-hadei-jadi-a,</sup>

Nö. ! 92. The Zeller-Staritzer. Near Maria Zell, 1892. (The Zeller Staritze is a foothill of the Hoch- schwab.) Text: Ha dl i a i ja i ha -l i ri ha -l i a i ja-i ha dl i ri ha dl i a i ja-i ha dl i ri ha dl i a i ja i ha dl i-ri.

According to legend: The favorite yodel of a gamekeeper, the Scheiterboden-Poldl. His sweetheart, a Schwoag woman (alpine dairymaid), could sing the yodel beautifully. When the love affair did not remain without consequences, the gamekeeper is said to have led the girl onto a rock face of the Zeller-Staritzen, created her and plunged her into the abyss. Before he killed her, she had to catch this iodine again. - The Scheiterboden-Poldl is said to still be alive today (1906). As often as he hears this iodine, he must weep.

In concluding this small collection of examples, I would like to thank Professor Dr. I Pommer, Regierungsrat, for his kind courtesy and refer you once again to his important publications, which offer highly stimulating information for more than one reason.

If the remark was made above, before the examples of the lodlians were cited, that the people of the Alps still unconsciously harbored an old pre-Christian memory of the former sacredness of these self-phonetic sequences, then after

After examining these examples, this remark no longer seems like a bold one. No one yet knew the origin of these strange folk songs without words, no one thought about the fact that they must owe their origin to a very specific cause. Ulan only knew that they were "ancient" and were content with that. But now it becomes clear that they originate from pre-Christian times and are the unintelligible remains of old consecration chants, as they sounded at sacrifices, folk festivals, before and in battles (bardit) etc., and were always adapted to the occasion and the purpose and kept to the sequence of sounds determined by the magic square.

That this is really the case may be shown by an example from the ancient Indian secret doctrine, in which the magic word "Oeahoo", which denotes the father-mother (androgynous self-producer) of the gods, the son of the sun (i.e. the essentialized creative power of the deity), also only arises from self-sounds, because the "h" is not a middle sound in the modern sense, but only a breath sound to reinforce the double-o. In the same secret doctrine, the same word occurs again later and - as is expressly noted! - with the letters rearranged, namely in this form: "Oe-Ha-Hoo". In this second form it means

but the word also means "whirlwind" (Trifol) and in eroticism, while in esotericism it refers to the nameless, all-moving, i.e. all-containing deity as "divine power" in a phonetically and sensuously clear way. This word is neither a word nor a name, but rather - as mentioned above - a formula which makes certain degrees of power and their connections known to those in the know, but which is presented to the layman as a "sacred word" in word form.



Just like the Apler's Jub-Schroa, the lägerschreie, the Landsknecht and soldier's shouts and similar word-like phonetic combinations also belong here, and like these, they are also bound to a song-like melody, without which




"the call would remain ineffective", as the very old hunter's belief - and rightly so! - claims\*.

Only incidentally it may be pointed out here that besides the already shown directional sequences in the magic square, fig. sO, such as main layer (s-5), binding layer (11-sS), foot layer (2s-25), upper (6-sO) and lower middle layer (l6-20), the right edge pile column (or place)!1-2s), the main pillar (3-23), the left edge pillar (5-25), the right side pillar (2-22), the left side pillar (4-24s, the hor (>-13-21), the fem (s-13--5), the sihila (25-13-5) and the tzbe (25-t3-2s) many more signs of salvation can be formed "phonetically", namely the rod (krur, kreuz) 3-23 -s- s s-sS;

the Fyrfos, descending :

t-3-23-ZS-I-N-U-sö-5;

ascending  : 5-3-23-2l-f-l -U-l5-25; the Mal- cross (Schragen, Andreaskreuz)  l-25-j-5-2 s; the Bar- line or the Barstrich : 21 -5; the Balkstrich . s -25; the Tihsal : s-t3-23i-hl3)-5; the Y b :

5-t3-23(-s- s3)-5; the Trifos descending  tl-s- s5 -s- 3-5- s5 -i- t3-23- s 5; the Trifos ascending : 5-3- 13-s- so-25-13 -s-  2s-s3; the Hamar (Ham mer, home right later called Antonius or Krückenkreuz): 1-5-H3-23 or: 11-15 -h 13-23) the Sal (overthrown  Antonius cross): 3-23 ch 2t-25 or 13-23 ->-2l-25; the Ask: ls-15-s- 3-23 or ' s-15 -s- 5-25; the vitri: 3-23-h s3-(s or s-21 -hN->5; and many o t h e r s , whose forms and names may be looked up in G.-L.-B. No. 5, "Bil derschrift der Ario-Germanen".

To cite just a few examples belonging here, the alleged Hebrew word of salvation "Halejui-

- This I^gerschrie can be found in: Hans Friedrich Freiherr v-

excellent book: "Horridoh!" ^by Fritz B^ley, Berlin 1-14, Egon Fleischer L Lomp. - The word "Horridoh!" is also such an lagdschrei.

Flemmings „Der vollkommene Teutsche Jäger und Fischer“, 2 Bände, Leipzig 1719, und neuerdings — und zwar sehr glücklich vertont, zweifelslos auf alter Überlieferung fu end — in dem

jahl", which shows the sequence l - l l -15-25, describing the sol-rune, according to the scheme fig. l0, and these self-sounds AEIAIAIEA The (holy) breath sound opens and closes the word of salvation, which once read: "H' aeiuiuiea'h". It was - as it still is in the church today! - a cry of jubilation with a corresponding melody. In the baptism of time, between the first "a" and "e" was replaced by the suffix "l", forming the word "Hal" (keil); the second "iu" was dropped and the final "iea" became "ja-h". The formula for the divine power values results in the following series of numbers: l-4 ch 5-6 -s- 7 -h l0 -s- 7-s- tO-s-y-s-S-6ch l-4. It should also be noted that this illusory word derives its special holiness from the connection iuiu - the perfection through the God-spiritual l d'wescn! - confirmed.

The hunting call " Halali" is the already mentioned "iaiai" (diagram, fig. sO : 3-23), changed by the breath sound "H" and conversion of the middle "i" into an "l".

The lagdruf "Horridoh" (scheme, fig. sO: 2 s-5, barline) originated from h'uo-i-ou.

Our "hurrah" was formed from (diagram, fig. 10: Sal rune: 2 s-25-1-23-5) uoiea-s-iaiai, through the same transformation of the self sounds into middle sounds, despite which transformation these - and many other words - have remained only illusory words even today.\*

Everything discussed so far, however, has referred to the magical square of the Divine Spirit (Intelligence or Theonium), Fig. 5, while two further magical squares are to be considered, namely that of the counter-divinity or counter-spirituality (Demonium), Fig. 6, and the intensified counter-spiritual, completely de-spiritualized physical (Archdemonim), Fig. 7.

The difference between the counter-spiritual magic square (the demonium), Fig. 6, and the de-spiritualized pure

**" See further down page ?s.**

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 Magic squares of the **A E I O A**


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The difference between the physical (material) magic square (the archdemonium), Fig. 7, is that in the former the same vowels are arranged in ascending bar lines, in the latter the same vowels are arranged in descending bar lines.

while both share the regular sound sequence

**A E I O A** in the main layer 1-5, exactly

as with the divine-spiritual magic square, Fig. 5 (that of intelligence or theonium), which is probably to be observed.

Thus, in the oppositespiritual magic square (the demonium), Fig. 6, the self-sound A is in place I and place

25 (see diagram Fig. tO), i.e. as opposite poles; E in the barlines 6-2 and 24-20; I in the barlines 1 s-3 and 23-sö, O in the barlines s6-4 and 22-sO, and finally as all-dominant A in the main barline 21-5.

In the de-spiritualized, purely physical magic square (the archdemonium), Fig. 7, the A stands in the main bar line, dominating everything, s-25; the E in the bar line 2-20 and in the lower pole at position 2 s; the I in the bar lines 5-15 and s6-22; the O in the bar lines 4-!0 and <sup>11-23</sup>; the Ä in the bar line 6-24, as well as in the upper pole at position 5.

It is quite natural that from these last two magical quadrilaterals, just as from the first, the divine-spiritual magical quadrilateral (the intelligentsia or theonium), those phonetic symbols of powers develop, as we have shown on page 49, which, however, in their phonetic sequences did not serve as consecration chants, but as spirit compulsion (hell compulsion) for wishes, banishments and curses, which - exactly as mentioned above - was also expressed in song-like melodies.

The remains of these - mostly very mutilated - pseudo-words can be found in a rich selection in

The various books on magic\*, which we will not go into here because they have nothing to do with the language itself and are therefore not relevant to our present task. However, in my next book, G.-L.-B. No. 7, "Armanismus and Kabbalah", they will be all the more important to us, to which our attention is drawn in advance. -

This results in a multi-layered variety of phonetic symbols, which were used as the basis for the rituals of witchcraft and sorcery, namely in chant form.

Later, as mentioned above, these sequences of sounds, composed in so many different ways, were also intermixed with middle sounds - which indicated certain incisions (caesuras) - which middle sounds were of course not chosen to be meaningless, and this gave rise to certain illusory words, such as have come down to us in the church order of worship (lithurgy), in folk customs, etc., but also in spells and spell books, to which sacred or inhibiting values were also attached. However, these sanctified pseudo-words (i.e. the pseudo-words mixed with co-vowels) originate from a much later period than the vowel combinations composed purely of vowels.

In the magical squares, too, we are confronted with the characteristic underlying all Aryan institutions.

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\* Um nur einige wenige der bekanntesten der Zauberbücher zu nennen, seien erwähnt: Doctor Faust's großer und gewaltiger Höllenzwang, 1508. — Verus Jesuitarum Libellus etc. oder der gewaltige Meergeist, 1508. — Dr. Johann Faustens Miracul-, Kunst- und Wunderbuch oder der schwarze Kabe, auch der dreifache Höllenzwang genannt, 1469. — Clavigulo Salomonis et Theosophia pneumatica, 1686. — Arbatel de Magia veterum, 1686. — Schemphoras u. Schemhamphoras Salamonis Regis, 1686. — Specimen Magiae albae. — usw., usw., usw.

Auch diesen Zauberbüchern wollen wir in G.-L.-B. Nr. 7 „Armanismus und Kabbala“ besondere Aufmerksamkeit angedeihen lassen.

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 Spirit, voice, dew.
 

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We can easily recognize in the spiritual-divine-magical quadrangle the stage of creation, in the spiritual-physical-magical quadrangle the stage of earthly (material) creation, and in the de-spiritualized, purely physical-magical quadrangle the stage of passing away (to a new creation), the <sup>fullest stage</sup> of the world.

- The decline of the noble doctrine into an empty, stereotyped, formulaic bead. But beneath this collapse slumbers the Armanian consolation of rebirth to a new glorious and active life of Armanianism in the future. Here too, new life blossoms from the ruins - the Armanian science and art will once again grow into the Armanian unity of Wihinei.

But if we look carefully at the nature of the sound combinations described so far, which consist only of self-sounds and only very late wove in auxiliary middle sounds, but without having a word-forming effect (because this layer of sounds did not and would not go beyond pseudo-words), we again recognize a highly significant trinity, which is based on a highly sacred Armanian secret, which was only taught and practiced in the narrowest circle of knowledgeable people. This is the most sacred trinity: spirit - voice - sound, which trinity corresponds to the law of development: cause - will - ability or art.

In the first stage of this triad - the cause

- we have to recognize the Master Builder (Logos, divine Creator, Power, Pitris, All Father, etc.) belonging to our fifth root race, whom we can also address, more understandably, as the "Aryan racial spirit".

It has already been mentioned above (p. 48) that the Creator, by virtue of the Godhead as the sevenfold Logos, had separated himself into the seven kogui or creative powers (master builders) and that these worked everything on earth. These are the seven tones, the seven colors of the spectrum, etc^ in short, the unison (harmony) in the vibrations of the zones (spheres). This cause - let us call it the race n-



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" In the beginning was the word! "

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The "will", which was the first step, now rose to become the will and this will became the voice, thus reaching the second stage, which was followed by the third, the ability - the sound - in which the power of creation came to a breakthrough. Only after the ability or art came the deed and this was the word, with which deed creation entered into reality. This is why the *evāngelist* was able to begin his Gospel with the mysterious sentences that seem so incomprehensible and yet proclaim such great truth and knowledge. They read:

1. I>In the beginning was the "Word" and the "Word was with God" and "God was the Word",

2. The same was in the beginning with God.

5 All things are made by the same, and without the same is nothing made that is made.

4- In him (your words) was life, and life was the light of men.

5 And the light shines in the darkness, and the darkness has not understood it (- and still does not understand it today!).

How much Goethe grasped this sense of mystery and knew that only a select few would be able to penetrate it is shown by the words he lets his Faust speak (Part I, L Aufzug, Act 3, Study):

"It is written: 'In the beginning was the word/ Here I already falter! Who will help me go on?

I cannot possibly value the word so highly, I must translate it differently,

If I am enlightened by the spirit. It is written: 'In the beginning was the meaning'. Consider the first line,

That thy pen may not hasten!

Is it the meaning that works and creates everything? It should say: 'In the beginning was power'.

But even as I write this down, something warns me that I am not sticking to it.

The spirit helps me, suddenly I see advice, I write confidently: 'In the beginning was the deed'."

We have already seen above (p. 50 ff.) that the self-according to A is the fourfold I . L force, II. 2 . will,  $\odot$   $\ominus$  -h 3. ability,  $\ominus$ , IH. 4  $\ominus$  act, , in the trinity  $\oplus$   $\oplus$  which fourness, however, expands again into sevenness in the trinity, like the white ray of light into the seven colors of the spectrum. And in exactly the same way, the mysterious Armanian primal three also i n c l u d e s the four in itself, in the formula: L 1. Spirit (Cause, Power,

$\odot$  >11. 2nd voice, (expression of power, will,  $\oplus$  -s- 3rd tone (expression of power, ^skill, art, ) and HI. Word  $\ominus$  (Realization of the purpose in the deed). Goetzl  $\oplus$  us has the well-known mysterious-magical Armanian primal three: V spirit, 2nd voice - Lon and 3rd wori, hidden in s sense, 2nd powēr and 3rd deed.

The great strength and power of the Aryan language\* and its undreamt-of capacity f o r development, as well as its richness of words, which cannot be attained by any other language, are now rooted in this highly sacred, mysterious-magical Armanian unity of expression, but which can only be fully understood if one wishes to deal more deeply with the magical formulae, of which reference has already been made above (p. 63 ff. and notes) and to my next book, G.-L.-B. No. 7, "Armanism and Kabbalah".

Before we move on to the next main section of this book, however, we must mention a particularly characteristic feature of word formation in the Aryan language, although the application of this feature can only be dealt with in more detail in the following main sections of this book.

\* By "Aryan language" I always mean the unity of all

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arischen Sprachen, unter „ariogermanischer Sprache" die Einheit aller europäisch-arischen Sprachen, unter arioindischer Sprache die Einheit aller asiatisch-arischen Sprachen.

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 Reversals and rearrangements of sound sequences.
 

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If we look closely at the divine-spiritual-intelligent quadrilateral (the I<sup>m</sup>-telligence or the theonium), Fig. 5, page 60, the quite strange law of sound rearrangement and sound displacement (metathesis) results in various fixed rules, the diversity and lawful application of which can only be clarified in the later main sections.

The main layer in Fig. 5, p. 60 (according to the scheme in Fig. s0, p. 65) t-5 contains the five vowels in the following order: A-E-I-O-A: the Fnß layer

2 s-25, however, in an inverted sequence, as: A-O-I-E-A The (heraldically speaking) right edge column 1-21 again shows the regular sequence of sounds from top to bottom, while the left edge column, 5-25, shows the inverted sequence from top to bottom. The layers and columns on the left not only show omissions and doublings on the other side, but also have the sound sequences that characterize them reversed on their counter-columns or counter-layers. Only the binding layer 11 -> 5, the pile column, 3-23, the barslich, 21-5, and the balk-sirich, s-25, have no counterplay, but offer the inversion in t h e m s e l v e s , under repulsion of two or three side 7 s still several others learned to know, there is still a chew. Apart from these main directions - we have a large number above, which in their counterplays again result in other rules and will prove to be highly significant.

In this lawful sequence of the five self-sounds (v o w e l s ), as definite, limited phonetic symbols of the individual stages of the divine creative power, as well as in the strictly lawful reversals and rearrangements of the sound sequences based on the laws of nature revealed in the magical quadrilaterals, lies the whole secret of the development and becoming of the Aryan language as a unity in diversity and thus also the answer to the following questions, which are the final result of all previous linguistic research

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 Three basic questions.
 

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and have so far been dismissed as unanswerable with the famous "ignoramus "\*\*.

But those three questions are:

1. What is the origin and the original form of the root words?
2. What is the characteristic or defining term of a ( rhyming,

original or) root word?

\* Wilhelm Meyer-Rinteln says in his excellent book "The Creation of Language" (Leipzig, Friedr. Wilh. Grunow, 1905).

However, the most profound question then arises: How is the particular root connected with the individual root?  
 Seite 241 bis 243: Hinter all diesen Erkenntnissen über das physische und das psychische Leben der Wurzeln, wie wir sie in dem Gemälde in der Root line "C o n h e C a t l" of body and soul? If this picture is true, then we will have to admit, and probably with regard to our own being, that this question will remain unresolved for us in its depth, and so we may well be faced with the following question generelle Begriff? — Wie echt — um in unserem Bilde zu

†

sächlich an der Grenze, wo wir das Unerforschliche in Demut verehren müssen. Indessen ziemt es uns, gleichwohl der Frage mutig ins Auge zu sehen, und uns immer aufs neue Rechenschaft darüber zu geben, wo die Schwierigkeiten liegen, die uns ihre Lösung unmöglich zu machen imstande sind. Vor allem steht hier die Frage nach dem, ob die Zahl der zufälligen Fälle, die sich aus den verschiedenen Wurzeln ergeben, die Frage nach der Urgestalt der einzelnen Wurzeln, und wir müssen uns gestehen, daß wir darüber leider schwerlich etwas Bestimmtes werden ausmachen können, denn — nach welchen Kriterien sollte

müssen obendrein mit der Wirklichkeit rechnen, daß sich die Urform einer Wurzel für uns überhaupt in keinem Sprachindividuum mehr erhalten hat, kurz es ist noch nicht abzusehen, wornach wir hier urteilen und bestimmen sollen, und es ist wahrscheinlicher als das Gegenteil, daß wir nie ein Mittel an die Hand bekommen werden, mit dem

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 Three basic questions.
 

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3. IV hat is the cause and how can the relationship between sound and meaning, between the word and the something designated by it, be established?

We have already answered the question of the origin of the (rhyming, primal and) root words; it lies in the five vowels II, I, V, A, which we have recognized as a unit of three.

The question of the original form of the (aeirn-, Ur- and) U?ur- words is answered almost automatically by the results of the study of the origins of these basic word formations, to which the second main section is devoted.

we can decide this question for sure. This is of no further importance for our present knowledge, except that we

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dabei in die äußere Notlage versetzt sind, die Wurzel als Genus nicht recht bezeichnen zu können, entweder müssen wir die verschiedenen Wurzelfamilien alle mit ein und derselben Wurzelform bezeichnen und uns dabei nur immer dessen bewußt bleiben, daß wir in jedem Falle etwas anderes meinen, oder wir müssen eine mehr oder weniger willkürliche Verteilung vornehmen und uns dabei nur immer dieser Willkür bewußt bleiben. Möglich ist beides, aus praktischen Gründen wird aber das letzte immer noch vorzuziehen sein, wie wir denn auch bisher darnach gehandelt haben. Sobald wir aber den Zusammenhang zwischen Form und Inhalt der Wurzel als Genus ergründen wollen, ist wohl die Feststellung dieser generellen Urform unerläßliche Bedingung. Aber wenn uns auch hier die Ermittlung der Wahrheit sogar noch gelingen sollte, die Lösung jener Hauptfrage hat dadurch für sich nichts an ihrer Schwierigkeit verloren. Interessant aber wird es sein, zunächst einmal überhaupt die Zahl und die Art der generellen Begriffe übersehen zu können, die in der Sprache vorhanden sind. Die Lösung dieser Frage ist ein wenig nicht in das Augenmerk der Untersuchung dieses Fragekreises hineinzurücken, sondern vielmehr in den Zusammenhang des gesamten Sprachsystems alles zuspitzt und zusammendrängt . . . es ist auf höherer Stufe die Frage nach dem zwischen Wort und

geordneter Bedeutung ist.

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**Three main questions.**

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The answer to the third question will be based on the findings of the next two main sections and will be solved almost effortlessly, quite naturally, by following the Armanian rule: "The origin of all things is unity and this is the father-mother of multiplicity in multiplicity."





### III.

The diphthongs and  
the vowels.





## They zwielaute and the Trüblaut.



ir fanden die Beantwortung der Frage nach dem Ursprung der (Keim-, Ur- und) Wurzelworte in der Dreieinheit der Selbstlaute **A E I O U** begründet und haben nun die Frage nach der Urform jener Lautgebilde zu beantworten. — Neben jener Dreieinheit des a) Entstehens, b) Waltens und c) Vergehens zu neuem Entstehen, haben wir noch die Einheit der zehnstufigen Kraftentwicklung der zeugenden oder schaffenden Gottheit in den fünf lautlichen Sinnbildern ganz eigenartig aufgeteilt gefunden, welche wir uns jetzt näher betrachten müssen.

Als lautliches Nachtsinnbild vereinigt, wie wir oben S. 50 gesehen haben, der Selbstlaut (Vokal)

**en'fichd- vst/drcht** wie er nwicklungsstufen der göttlichen Schöpferkraft, als: 1. Ursache oder Kraft, 2. Wille zur Kraftäußerung, 3. Können (Kunft) als Kraftäußerungsfolge und 4. Verwirklichung des Zweckes in der Tat. — Die Summe dieser vier Entwicklungsstufen ist nun naturgemäß die Tat selbst,

und zwar einschließlicly der Ursache, des Wollens und des Könnens, mithin die schöpferische Tat, sozusagen die selbständige, selbstschöpferische — also göttliche Tat. Mithin ist der Selbstlaut **A** der Grundlaut aller jener Begriffskundgebungen, welche z. B.: a) der

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 The vowels **A, k, l.**


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fatherhood, the creation, d ) the reigning; the true ( preserving) and c ) the falling Merfallen), according to the tripartite laws of the word-order stages of a ) coming into being, d ) reigning and

c) to give phonetic expression to the passing away (to the new arising).

The self sound (vowel)

## L

as the phonetic symbol of power, unites in itself the two further degrees of the developmental stages of divine creative power, n a m e l y : 5. the law, according to which the power acts in the relationship between power and deed, as might or magic, and 6. as order, in which the power that has become deed acts lawfully. The sum of these two stages of development is now more naturally right and law\* in the familiar trinity of word-order stages. Consequently, the self is k the

basic sound	of all	those	expressions,	which
z. e.g.:	a)	justice,	law, marriage, d)	
life, weaving, etc.	and	c)	perishing, dying	
etc. in the phonetic		expression	clear.	

The self sound (vowel)

## I

as a phonetic symbol of power, unites in itself the 7th degree of the developmental stages of the divine creative power, namely:

7. the order in the spiritual interior as a psychic order, which symbolizes the spiritual I-being of the deity. Thus is this

self-sound	the	basic sound
of all those conceptual expressions,		which,
according to the word order levels, e.g. : a ) the i n w a r d n e s s ,		
light, d) play (the outwardly prevailing		

\* However, this "right and law" is not in the juridical sense,

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**fordern im Verstande des Natur-Ur-Gesetzes, der recht- und gesetzmäßigen Entwicklung im All aufzufassen, wiewohl es im übertragenden Sinne oft auch juridisch deutbar erscheint.**

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 The vowels O, A.
 

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l-ness), mirror etc. and c) err, not,  
tzggr - fright, interpret phonetically.

The fourth vowel (vowel)

## S

as a phonetic crass symbol, unites in itself the two previous degrees of the developmental stages of divine creative power, namely: 8. the order in the physically visible exterior as physical order and 9. forming the qualities (the character). The sum of these two stages of development is now naturally the characterization of external physicality and its visible qualities in phonetic symbolism. Consequently, this self-sound is the basic sound of all those expressions which correspond to the three stages of word order.

B : a ) the corporeal, the body (corpus), b ) the order ( that which rules) and

c) to denote distress, death, mire, murder ( the passing).

The fifth and last vowel (vowel)

## A

as a phonetic kraastfinnbild, comprises in itself the tenth and final degree of the developmental stages of divine creative power, namely: 10. the completion of the plan of the cause or of the preconceived (divine) idea.\* Consequently, this self

manische t<sup>e</sup>heimuhr" (progresfionsgesetz!<A<sup>-1</sup>..B.Nr?.5, "Bilder schrift", page 1- ff) is just what is above (1, the crown), equal to what is below, <10, the kingdom), i.e. Lin's -

\* Wir aben schon oben, Seite 59, ge a t: „Nad der ar-

Zehn, nämlich mit der Zahl Zehn ist die nächste höhere Ebene erreicht, welche mit der Zahl Elf beginnt." Das will sagen, daß mit Stufe Neun die körperliche Entwicklung erreicht ist und mit Stufe Zehn die Vollendung — der Tod — eintritt. Daher kann kein Mensch lebend die zehnte Stufe erreichen, ebensowenig kann es in den Geheimbänden (Mysterien) mehr als neun Grade geben, weil eben der zehnte Grad für alle Zeit nur für sich selbst erworben werden kann, aber auch für jedermann unmitteilbar bleibt, weil der Sterbliche lebend niemals die Gottheit schauen (erkennen) kann, denn



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## Ar, Ai, Ao, An.

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The first diphthong we encounter is

### B' (Ā)

which h a s long since become a blurred sound, but nevertheless still retains the old meaning A -h E, and as a result is the basic sound of all those conceptual expressions, as they result precisely from A -h E, namely for the divine creative act in in relation to justice and law. E.g. a) Aero, Aera; b) Aehre, Aermel, ge wahren, ähnlich, Fähre; c) Aehre etc.

The next diphthong

### Ai

combines the concept of the divine act of creation with the divine-spiritual I-being, and comes to its most characteristic expression in the word "All" - God's Sun; derived from this is our "oath" (Aid) - to swear by God's Sun. According to the three word order levels: r>) Ait - God's sun; b) All - oath; derived from: All — - udder (of the sanctified cow); eit-lizard - lizard (- ait - God's sun; ech - law, right; se - to beget according to the law of heavenly fire; thus: rightly begotten by the God's sun, therefore a sanctified animal); atternettle (sanctified plant) etc.; c) Aller - pus.

The next diphthong

### — A°

only occurs in older Aryan languages (e.g. in G r e e k : lass, chaos). It means the physical (material) form of appearance. manifestation of the divine act of creation and was used in the Ario-Germanic, name- the German language from the diphthong

### All

, the latter displacing the concepts of the divine act of creation and the union (assimilation) of the spiritual with the spiritual.

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 Aen, Ei, Eo, En.
 

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Physical (Material) in its completion. This is expressed in the three word order levels, e.g. : a) eye, dew (the blessing, holy wetness); dew (the enclosing, connecting); b) dove; e) deaf, mourning, etc.

Furthermore, the diphthong symbolizes

### Aeu (Au)

the divine act of creation on justice and law in its perfection in the unification of the spiritual (spiritual) with the physical (material).

The diphthong

### Egg

connects the concepts of justice and law with the spirit-divine ego. E.g. : n) Egg - the enclosed deity in the world egg; hence the legal symbol of the egg, which the member of the Hunschaft had to present to the Hun or Femgrafen as a sign that he recognized the spirit-divine ego (I) in the right and the law (Eh); hence also the exclamation: "Ei, ei!" whose meaning is already obscured today. - The egg (related to "Ait"). - The egg of the bird, b) proper, characteristic, peculiar; haste, etc. e) Pus, ice, etc.

The diphthong

### Lo

unites the concepts of law and justice with the perfect union of the spiritual (spiritual) with the physical (material), but only appears in the older Aryan language (in Greek, e.g. eos, eona, etc., or in Latin, e.g. eo ipso, eodem, etc.).

The diphthong

### Lu

unites in itself the concepts of justice and law in their perfection through the union

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 la, le, lo.
 

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of the mental ( spiritual) with the physical ( material). A. B . : a )  
 Luch - the set of those belonging together by right and law. - Europe  
 - the open land for Luch. - b) Heuer - the reigning time, e) The hay.

— The diphthong

### la (ia -- yes)

unites the concepts of the divine I-ness with the divine creative act -  
 I-power. - This is why the la (which is phonetically ground down to the  
 word "yes") is regarded as a solemn word of affirmation; e .g . " la,  
 samir Gott!" (weakened out of ignorance to: "la, some God"  
 - help).

The diphthong

### le (each -- each)

united in itself the concepts of the divine ego with  
 that of justice and law, as **Ei**,

of which it is the inversion (metathesis), which today already seems to  
 have fallen asleep, since the "ie" is now only used as an elongated "I".  
 However, when it is used as "ever", it still recalls its old meaning; e.g.  
 in: ever, however, someone, everyone, etc. and especially in the sacred  
 names, such as: Iehova, Jesus, Hierophant, Hiero-glyph, etc., this still  
 appears with particular clarity.

The diphthong

### lo (io -- jo)

usually already ground down to "jo ", unites in itself the concepts of the  
 spiritual-divine ego with the physical (material)  
 manifestation. Hence the cry of terror "jo I" in:

fire-jo I, enemy-io I, murder-io!

- In the name of the god "Io-vis" it means the shock of the god becoming  
 visible. Since such visualizations (manifestations) of the deity were  
 usually thought of as appearances of fire, "io" (jo) also has the  
 c o n n o t a t i o n o f "fire" in a higher spiritual sense, where



was always thought of as a divine appearance or mission. Thus in the personal names: Joannes (Iohannes), IYeph etc., which is why these names - apparently I - are shortened to "Hans" (Aansl), "Sepp" etc., but this is incorrect, because they are correctly pronounced "Hans", "Sepp" etc. and only the "Io" was added to indicate the person sent by God.

The diphthong

lu (m - ju)

also usually already ground down to "ju", combines the terms of the spirit-divine I-ness with the perfect union (assimilation) of the mental (spiritual) with the physical (material) and therefore comes quite close to the previous diphthong, which is why these two diphthongs very often merge into one; e.g. in "Iupiter" (Iovis). We have already mentioned the diphthong "iu" above, page 72; at the mention of the spiritual Iubelgesang "Alejujah" as well as at the mention of the "Iuh-Schroas" and the "Iodler", page 66, to which reference is made here. In today's language we find this diphthong according to the word order in the following examples: a) Iul, Iulfeier, Iuli, Iuche I - shout of joy (cf. Iuh-Schroa etc.), Iugend, Iubel; b) Iung sein, Iugendlich; c) Ius, Iudizieren, Iustifikation, Iustamend.

The diphthong

Bs

is the inversion (metathesis) of the diphthong All, thus has its meaning and appears only dialectally, z. B.: Oa - egg, Oar - eggs.

The diphthong

Sk

unites in itself the concepts of the physical (material) form of appearance with those of law and law, but is the inversion (metathesis) of EO,

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 Oi, On, Ba, Ae.
 

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and appears in German only as the opaque **"O"**, although the "all" diphthong still shines through in it, like

3. B. in Austria, derived from Eoster - Ostara, thus Eosterland or Ostarland. The exclamation "Ojel" still contains the old mysterious call: Oel (not as it is assumed: "o Iesus!").

The diphthong

### Si

combines the concepts of the corporeal (material) form of appearance with that of the spirit-divine I-ness, just as the diphthong lo is its inversion (metathesis). It therefore only appears in the modern language in old forms of names, such as "Goisern" and others.

The diphthong

### Su

combines in itself the concepts of physical (material) form of appearance with those of the complete unification (assimilation) of the spiritual (spiritual) with the physical (material), as in gugo today eye, froua today woman. The Oll passed into the All in the New High German language, but remained alive in the dialect.

The diphthong

### Aa

is an inversion (metathesis) with the diphthong **All** and rarely appears in old languages, but not in Modern High German.

The diphthong

### Ae

is the inversion (metathesis) of Eil and is equivalent to with this one. It w e n t incorrectly into the ui - ü, which is why in older prints the letter A is often written once with

e i  
A finds the other time represented with A. Today's language

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 Ai, Ao, **Aa, Er**, li, Oo, An.
 

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use, however, no longer distinguishes so sharply, which is why today only the A may be used for Ä, since the kaut ue has disappeared from the written language and is incorrectly written, printed and therefore also read as ü (ui).

The diphthong

### Ai

is the inversion (metathesis) of the diphthong In and is therefore equivalent to it; it is still used today in the exclamations of astonishment "Ui!" and "Huil", based on an ancient tradition. It is the result of the "u" merging with the "i" to form the "ü" and is therefore, as already mentioned above with ue, used in printed texts, if not with

Ü should be correctly set as Ä. The Greek H

(upsilon) is phonetically nothing other than the A, and could therefore also be easily replaced by that.

The diphthong

### Ao

is the inversion (methathesis) of the diphthong Ou and therefore equivalent to it, but in written German it does not turn into au, like ou, but into simple o, like

z. e.g. Wuotan in Wodan, Druozzinestorf in Drosendorf.

However, in addition to these Äwie and Awie sounds, there are also double sounds, namely **Aa, Er**, li, Oll and All.

The purpose of these is to emphasize the concept symbolized by the respective self-sound, which also results from the lawful arrangement of the magic square, Fig. 5. A. B.: eeao, ooaee, eeuoo, ouuee etc., as we have seen above with the self-sound A, where "hun" was found in the word order level d and h'uun in e, which was followed by the Uhu. This threefold intensification from u to uu and uhu is particularly characteristic and not isolated, as it is also found in A as a, aa, aha and in E as e,

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 Origin of the W from uu.
 

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ee, ehe; in I as i, ii, ihi and in O as o, oo and obo

- is confirmed as a rule.

This intensification of the individual vowels reveals the necessity of increasing the expressive capacity of the individual vowels beyond the limits set by the three-part division into the word order levels a, b and c. It was quite naturally necessary in order to characterize individual conceptual meanings more precisely, in order to make them more recognizable from the framework of the general designation.

But other phenomena also developed from these chewing duplications, which can be best and most clearly explained using a characteristic example.

We have seen that the self-sound A is the basis of all those conceptual expressions which are connected with creation etc. (p. 58), therefore

"a" in the word order levels a ) the protrusion,

d) that which has come forth in its reign and e) the passing to the new arising of that which has come forth, intensified with the breath sound H it denotes, among many other meanings, as "ah", in a) the origin, b) water as river, brook (Ah, Äche, Bach etc.), e) Acht the cry of pain, Kr-ach, Ächt etc. - Further differentiations (necessary differentiations) required new additions and thus arose (among many other meanings)., e) Acht the cry of pain, Kr-ach, Ächt, Achtung etc. - Further distinctions (necessary differentiations) required new additions and so the affixes of u and finally the double u were created (among many other affixes) to form "uuach". The A is the phonetic finalization for completion. So when the A, especially the all before the above " ach", is pronounced as " nach" or

"uuach" was intended to say that w h a t had come forth was already complete, finished, that it was "awake" (aufgewacht). Over the course of time, however, this All changed into the W and so the word "uuach" also changed into the word "wach" (awake), which still belongs to our vocabulary in the old sense today. This one example - which we will come back to in the case of the middle sounds

will come back to in more detail, shows very clearly how the middle sound W originated and how everywhere this very W must be traced back to the double-self sound All in order to be able to find the germ, original or root word.

But before we close this main section and move on to the next main section, which is devoted to the middle vowels, here are some of those vowels that are only formed from vowels.

"pseudo-words" or "exclamations" are cited in order to show from these examples how the phonetic interpretations of the terms marked above have remained alive in their use today - despite misguided, erroneous attempts at interpretation (in modern dictionaries).

ah! exclamation of astonishment at something surprising. ah!  
 exclamation of astonishment at something painful, aha!  
 Exclamation of satisfaction when expectations are fulfilled, uh!  
 (ae) Warning call. Carter's call to stop

of the horses.

alahui (aiaui) Sailor's and sailor's call (probably a former Viking call).

half an exclamation of surprise.

ha ha ha, indicates the joyful laughter. hä

hä hä, indicates the malicious laughter.

Halali I (h'aiai) lagdruf at the killing of the stag (shall

"of course" comes from the French: ha la lit - ha, there he lies I

halla! - halloh I - (aa, ao) call, as much as: Someone is here!

eh! Exclamation of amazement. Carter's call to start —

keeping the horses.

hei call to eradicate (similar to "Attention!"), hey? Question of doubt.

. Here I only bring ^the explanations of modern words-

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bücher, da die ursprachlichen eutungen schon oben erbracht wurden und Wiederholungen derselben überflüssig den Raum vergeuden würden.

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 Fake words as exclamations.
 

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heid! heida! heisa! (ei, eii, eia) Shouts of joy. il

Exclamation -er Emphasis.

bi bi hi, indicates the inner, mischievous laughter. jel

(ie) ach je I exclamation of regret.

yo! (io) Shout of joy or terror, depending on the situation. ju, juch, juhe, juhei! (iu, iuh, iuhe, iuhei)

lubel çalls—

o, oh - exclamation in case of sudden emotion, pain, etc.

oha! - Exclamation of mindfulness or even apology.

o je (oie) - exclamation o f sudden emotion, regret, etc.

o web (oue) cry of pain.

oho, exclamation of amazement, of

astonishment. bo, hoho! Answering shout.

ho ruckh! - Exclamation to spur on the forces.

Horridoh! (oio) lagdruf, about: I'm here!

Holdriali! (oiai) lagdsicher joy and victory cry (see also lodler, page 66-70).

ku, hub! Exclamation of horror, shuddering, cold, hu

hu ku, exclamation of weeping and sobbing.

hui! Exclamation of sudden joyful excitement.

ui! - Exclamation of amazement.

uh, exclamation of pain, discomfort, regret. u f l

exclamation to stimulate strength.

The compilation of these "pseudo-words" shows that these very exclamations h a v e unconsciously remained in popular memory and usage from ancient times, but that their former sanctification has been completely forgotten. Today they are used just as thoughtlessly as Christian exclamations, at best the "Jessas, Marand lasseff!,"\* which has long since lost all sanctifying m e a n i n g and is now only heard as a cry of terror.

\* **Jesus, Mary and losef!**

However, we have also continued to recognize how very early on, in addition to the doubling of the individual self iaute and the breath sound (aspirant) H, the flow sounds ("Li quida" **L** and **R**) and later also the dental sound (dentale) **D** were used to create a more fluent connection. of the successive vowels. Through this almost unconscious intrusion of the middle sounds into those - formerly sacred - pseudo-words, the progress to the actual word formation was initiated in a quite natural way.

It is by no means intended to assert that the other words a r o s e from these pseudo-words by the incorporation of other co-sounds, but only to draw conclusions from these peculiar formations as to the quite similar course of development of word formation. Those illusory words only remained inhibited in their further development into real words because they sacred (sacred) phonetic formations were, which in the pre-Christian Armanian worship high importance had and from this cause by the people long in honor held and practiced were practiced, until their one and only salvation probably forgotten, but they have unconsciously remained in use to this day. They were - and unconsciously still are today! - phonetic sacred symbols of the divine creative power in certain formulaic sequence, with the the original basic intention of triggering precisely defined effects.

However, we will now continue along this path, which has been shown to us by the natural laws of language itself.



## IV.

The middle sounds.





IV.

You Mitlaute.



In seinem sehr lesenswerten Ostaraheft Nr. 52\* „Die Blondes als Schöpfer der Sprachen, ein Abriß der Ursprachenforschung“ hat der bekannte Forscher Dr. Jörg Lanz v. Liebenfels in dem Abschnitt: „Die anthropologischen Grundlagen der Sprache“, eine sehr beachtenswerte Abhandlung über die rassistisch begründete Bildung der Laute bei den einzelnen Völkern geliefert, in welcher er den sehr verschiedenen Körperbau der Rassen betreffs der Sprachorgane schildert und zu dem Schlusse kommt, „daß die Sprache nur dort entwickelt werden konnte, wo die zu ihrer Entwicklung notwendigen anthropologischen Grundlagen zuerst vorhanden waren, nur dort, wo die organische und geschlossene anthropologische Entwicklung die Grundlage einer parallel gehenden weiteren sprachlichen Entwicklung sein konnte. Alle diese Bedingungen erfüllt aber nur die heroische Rasse der Blondes“. — Raumangel verbietet es

mir, an dieser Stelle mich mit jenen wichtigen und grundlegenden Erkenntnissen des geschätzten Forschers zu befassen, weshalb ich es dringend empfehle, sich eingehend mit dieser wich-

\* Siehe rückwärts: Literaturnachrichten.

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The Aryan is the creator of language.

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to deal with this treatise. It suffices for me here to unite with Dr. Iärg tanz v. Liebenfels my already repeatedly expressed insight in the sentence that only the heroic, blond man, the Aryan, the creator the actual language could have been.

But it is precisely these differences in the structure of the linguistic organs that cause the differences in sound formation and much more even more in the conceptualizations and hence also the differences between the Aryan languages, since, as was shown at the beginning, there are mixed races around the Aryans and Ario-Germans, and no less around the Ario-Indians, which influenced the Aryan language and thus became the cause of the development of mixed languages on the basis of the Aryan language.

But that these mixed races, owing to the different formation of their organs of speech, obscured the clarity of their own sounds and also produced very different middle sounds, is as self-evident as it is self-evident that we need not concern ourselves here at all with these actually foreign sounds, because we have in view only the Aryan language to the complete exclusion of the Aryan language. exclusion those linguistic of the inferior races and their raceless ethnic mosaic.

We concluded the previous main section by pointing out that, in the further development of language, people felt compelled to add differentiating other sounds to the self-sounds when they were forced to create new cognitive symbols to further differentiate newly emerging concepts. Undoubtedly the first and oldest of these auxiliary sounds is the aspirant.

or n h (lhsag, lhsgal. Ha)

has already been recognized by us. Although today it is counted among the Mit- laulen (with little justification), it is

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\* or - H ~~H~~aaag, Hagal, Ha).

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Nevertheless, it is not, because even in Modern High German it is by no means native to the words of which it is an integral part. - is included once and absent the other time. A few examples, which could be multiplied a hundredfold, may confirm this:






Ar is the god sun, and h'ar - Lord, Arman is the god sun man or (in a certain sense) the priest. - h'armon, h'ermann (Hermann) is the same word as Ärman. Likewise, er and h er (honor and hehr) are the same. Now follows an almost innumerable number of words formed from these phonetic conceptual meanings, which contain the H on one occasion, but not on another, without the phonetic conceptual meaning b e i n g influenced by this, as would and must be the case if a "real" and "genuine" meaning were dropped or added. Let us consider r- B.: art, hard. - Ore, heart. - have, aben. - achse, hachse. - ake, hake. - ag, hag. - armelin or ermelin, harmalein or ermine. - erta (earth), herta. etzen, hetzen. - iero- glyph, hieroglyph. - Indu, Hindu, etc. We have only taken these examples from Modern High German, in which the H has apparently already b e c o m e a middle vowel, although it is nevertheless only a false, unreal middle vowel. But if we were to multiply these examples from Old High German, Greek, Gothic or Latin, the result would be even more obvious.

It is therefore clear that the H is not a consonant, but only a vowel, which also confirms its embarrassing designation as a "stretched h", and that it only plays its role as a consonant by force. The fact that the H remained unrecognized as a vowel sound is also proven by the senseless struggle against the vowel sound H, which is described as incorrectly as possible as a " s t r e t c h i n g h", as well as against the b Th or L, to which we w i l l return later with all emphasis.


However, before we move on to the representation of the middle vowels as p h o n e t i c conceptual symbols, which we will use alongside the

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Since we list the phonetic symbols of the New High German language together with the runic symbols, and even **g i v e** them priority, it is necessary to explain why we **d i d** not include the runic symbols in the self-, awie- and turbid sounds above, as we omitted the runic designation there for reasons of clarity, because in the New High German characters, the self-sounds only appear as self-sounds in their own right without **t h e** addition of a **^ n i t s o u n d**, whereas in the runic phonetics they have leagues, which would only have had a disruptive effect when the self-sounds were first introduced as (autsinnbildcr in their own right.

So the letter as a rune under the name "ar",  
 "  " ad. "  " "ch",  
 "  e, " i-,"  
 "  " " " " "ur " " "os",  
 "  " "

These ^self-voices are certainly different from the ^littlautrunen by the fact that the self-voices in their runic\* names are the sound carriers, while in the ^luttlautrunen the auto-voices appear as sound-determining, as can be clearly seen from the following runic table. The sixteen original runes as preserved in the "Futharkh "" - and these are the only ones we have to reckon with in the original language - are as follows:

or  
 fa ur thorn os rit ka ha noth is ar sol tir bar  
  
 laf man eh

It was already mentioned in G.-L.-B. NMI " DaS Geheimnis der Runen" that these sixteen primal runes are-

\* The term "Futharkh" is based on the first seven

Runen, nämlich: (        ) (oder  ) es ist daher das davon gebildete Kennwort nicht futhark — wie allgemein irrtümlich geschrieben: — sondern richtig: „Futharkh“ mit dem „h“ zum Schluß.

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 Letter value of the runes.
 

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would be enough to write everything - even every word of our common written language - although the Teuton is neither a "v" nor a "w", neither an "x" nor a "z" nor a "qu", just as little a "c", a "d" and a "p". The "v" was given by the "f" (fator, father) - "v" and "w" originated from "u", "uu", "uo" or "ou" - the "x" from "ks" or "gs" - the "z" was probably spoken, but with "s", the "qu" was written from "kui", "gui", the "c" from "ts", the "d" from "th" (t h o r n ) and the "p" from "b", until it was only given its own rune at a late stage, just as the other sounds gradually acquired their own special runes, which soon numbered over thirty.

If one wants to trace the language stems back to the root words of the original Germanic language and trace these further back to the germ and original words of the original Aryan language, one must always write the root words in runes - or at least keep this writing work in mind - in order to find the correct root, whereby the name of the rune itself will provide the most important services.

Each rune has - similar to the Greek Alphabet - a very specific name, which is simultaneously the carrier of the root word as well as the germ and primal words. It should be noted, however, that the rune names are monosyllabic words, i.e. root, germ and primal words, from which rule only the runes "hagal", "gibor" and "othil" make an - apparent - exception.

Let us therefore turn here to the co- sounds, as the phonetic symbols corresponding Let us recall what was said in G.-L.-B. No. 1 "The Secret of the Runes" about the runes as characters, and in G . -L.-B. No. 5 " Die Bilderschrift der Ario-Germanen" about the runes as signs within signs (healing signs, glyphs, magical characters and sigils), in order to understand the relationship between these different forms of expression (aspects).

to become clear. This connection will only reach its crowning conclusion in my next book, G.-L.-B. No. 7, "Armanism and Kabbalah", in which the overwhelmingly magnificent artistic structure of Armanian wisdom will be revealed in hitherto undreamt-of splendor.

If we have recognized in the self-sounds that they speak on their own without the accompaniment of co-vowels and are, so to speak, most powerful when they stand alone, while this power appears diminished when a co-vowel is added, and decreases in geometrical proportion with each further increase of the co-vowels, we shall find on the other hand that the co-vowels in and of themselves have remained mute and lifeless and only become animated and alive through the connection with a self-sound.

We will continue to make the surprising discovery, that every middle sound *c o n n e c t s* with every self-sound, but is then dominated by the self-sound into whose circle of power it enters. In this way, each co-vowel always plays a part in the whole ladder of phonetic symbolism, according to the relationship of the self-sound connected to it. Thus, for example, fa - 1-4, fe - 5-6, fi - 7, so - 8-9, fu - sO (see above, pages 49-65, 85-88).

—Furthermore, we will recognize that according to the law of inversion (metathesis), the co-vowels associated with the vowels themselves change, and in the sequence given here as an example: fa, fe, fi, so and fu, change to af, es, if, of and uf, but nevertheless remain subject to the phonetic sequence a - 1-4, e - 5-6, i - 7, o - 8-9 and u - sO.

Of course, all of these manifestations, namely: fa, af; fe, es; fi, if; so, of and fu, u f, are each also subject to the familiar three word order levels: a) Origin, — — —  
b) to reign and c) to pass away (to arise anew).

It is therefore almost self-evident that this law of inversion (metathesis) also applies to the runic names of the self-sound runes, and that these have their own appearance.

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 Runic names as germ words. - Ten middle sounds.
 

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The following forms can be used accordingly: ar in ra, eh in he, is in si, os in so and ur in ru.

From what has just been developed, however, we can already be certain that in the runic names, regardless of whether they are self or co-runic, we have before us the first actual word formations, which we will refer to as germ words, but which we will only return to in a later section.

But before we turn to the interpretation of the individual mitlaut runes turn to we must we one particular law of development of the sounds as sense images reveal the completely similar that of the self-sounds as tautsinnbilder developed developed, and since so far still completely unknown is, suitable appears suitable, the greatest astonishment.

The original Aryan language - as has been shown

Self sounds ( ) and one for the breath sound ( )  
 It is now of importance to count how the remaining ten are accounted for by the middle sounds. These ten phonetic pictures of the middle vowels, as middle vowel sounds, follow in a row. They are the ten development runes: \*  
 Study now in a row the ten development runes: \*  
 des ancient Armenian cabbalistic

Progress: 1 2 3 4 5 6 7 8 9 10  
 as I have will now show it immediately. spond, f. and l  
 The Growth and Development Act (Progression Act)

is now organized in the following ten stages:



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The law of becoming and development dominates language.

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- I. Cause or force;
- II. The will to express power;
- III. Ability (art) as an expression of power;
- IV. Realization of the purpose in fact;
- V. the law according to which the force acts (relationship between force and lat, the power or magic);
- VI. the order in which the force that has become Lat acts according to natural law;
- VII. in the spiritual interior ( psychic order);
- VIII. in the physical except" (physical order) ;
- IX. forming the properties, and
- X. in the completion of the plan of the original thing (I.) or the preconceived idea.

And this, which underlies all events without exception underlying becoming and law of development - the primordial law of nature! - governs the development and development of our language, and is therefore also expressed with compelling regularity in the ten phonetic symbols of the middle vowels, and almost exactly in their rubbing sequence in the Futharkh, as we have set them up above, for only one single rearrangement is necessary, in that the rune is moved not to the second but to the fourth position.

be must, whereby the the the moved  
 second and the rune the third ►  
 Runes, that is, the runes but unchanged in  
 insist on their old positions. Runes ►










Accordingly, the order of the ten midrings is now as follows:

I.	II.	III.	IV.	V.	VI.	VII.
𐌱	𐌲	𐌳	𐌴	𐌵	𐌶	𐌷

Mitlaute are phonetic images of the ten stages of development.

VIII. IX. X.  
 B † Y  
 bar laf man

According to this, therefore:

- I. the phonetic image --fa (F) the Urfyr\*, as the cause or Kraft, 
- II. the phonetic image --rit (R) the primordial air as the will, R 
- III. the phonetic image --ka (K) the primordial earth, as the ability, r 
- IV. the phonetic symbol --- thorn (Th, D) of the Urethians than the deed, 
- V. the sound symbol --noth (M), the primordial water than the law, 
- VI. the caution image h sol (S), the sun and the Lightning, as sky fire,  has the order
- VII. the phonetic symbol ---tir (T), the sun, and the Lightning, as sky fire inside,  h in the spiritual
- VIII. the cognitive image --bar (B), "the earth (Mitt-gart)", in the physical exterior,  h
- IX. the Lausinnbil laf (L), the Alleben, the properties forming and B
- X. the phonetic image Y-mon (M), the moon perfection. † = 

After finding this ten-stage law of development in the series of the ten phonetic conceptual symbols of the middle vowels, the application to the conceptual value of the middle vowels naturally follows - similar to that of the vowels themselves

-, since now the middle sounds also influence the self-sounds, like these, those.

\* On the nature and meaning of the five primal elements, see G.-L.-B. No. s, "Bildschrift", page 2S-51.

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 Determination of the meaning of the word values.
 

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If, according to the above example, fa - l-4, se - 5-6, fi - 7, so - 8-9 and fu - sO; with reference to the developmental value of the self-sound, then the developmental value of the middle sound plus that of the self-sound results in the following formulae: fa -l -f- 1-4, fe l -i- 5-6, fi ---1 -b 7, fo l -s-8-9, fu l -s- sO, bar -- VIII -l-1>4-bIL = noth^v-i- 8-9-l-IV,sul-VI -bsO-s-IX, ar-- s-4 ch II, arahari^ - s-4 -t- II ch s-4 -i- 14 -h II -s- 7, uotan (Wuotan) sO -l- 8-9 ch VII -s- s - 4 -i- V, etc.

The word values can now be calculated according to this scheme, that are the meanings of the germ, and root words, but also lost words are difficult to find again, and even more: all the names of the gods of the Germanic, Greek, Roman and all other Aryan mythologies - which are inexplicable from the respective folk languages - can be solved according to this scheme and traced back to their original meaning. lead back and thus explain them completely and beyond doubt.

Likewise, this scheme is the key to the Kala and the secrets hidden behind it, as well as the key to the key to heraldry, as of the symbols of the ancient Germanic architecture, which reflected in The further development of the evidence in this book i s irrefutable, and we only wish to refer to it here in passing.



After these explanations we now begin with the 1<sup>4</sup> clarification of the ten middle vowels as the phonetic conceptual symbols in the following runic tables, namely with the

## Development stage I.

### Las phonetic conceptual image of the Arsyr as cause or force. △

- F V, Dh - feo, fa, va, pha,

from which ~~Ph~~ ~~e~~ following seed words developed after the previous explanations:\*

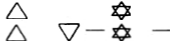
fa (va, pha) - I ch s-4 - Urfyr power and strength.

- a) fa Las divine ar being in his power and strength from  
=the Arfyr a △ uncing himself

fa -The divine witnessing, creating (creating), making. -fa - Urfyr -  
Alfator(All-Father), the creator-god. - fa-ra-o (ra - sun-bearing, 0 -  
embodied)

fara 0 - the high, sun-bearing procreator embodied - female procreator  
and bearer. Fänni. - fam (fa-am)  
the humanized sun god, the son of the sun -

~~Phao. Und die Lichtfürgen von ve Ang, dem, sich daraus für feoars-witness of~~  
the Irden fire materialized - lighthouse) - Pha- rus.- fa - fator, father  
- witness; Phallus; Vagina.- fa - ni (fa - witness, ni - the I as primordial  
waffer^ i. e. witness from the primordial water; \_\_\_\_\_ -s- - ) - -ie




wiesen, daß die drei Wort-Ordnungsstufen: a) Entstehen, b) Walten (Leben, Sein des Entstandenen) und c) Vergehen (zum Neuerstehen) in obiger Zusammenstellung, ohne weitere Bemerkung lediglich nur mit: a) b) und c) gekennzeichnet werden. Die angeführten Beispiele sind nicht erschöpfend, sondern nur als Erklärungen gebracht, da sie sich in den Tafeln am Schlusse des Buches vollzähliger wiederholen werden.

=fa - witness, am - nourishing breast) - fain woman as witness. - fama= (ma- , power; thus: power-producing, the tale, the legend, the rumor. - fan (fa-an - witness from -f-△- pan) - original witness, the Great fan (Pan); Fanal - (fan, al - lift ∇. ə of the all-witness ☆) original witness of the all-witness; later: fire sign, fire alarm, which r e m a i n e d a symbol of the all-witness for a long time; Fahne - witnessing enthusiasm. - fas - (fa, as - witness of the heavenly fire by sun and lightning) the witness. - faz (the ⊙ losing) - barrel. - fas - beget. - fasing - (ing - succession, i.e. the ⊙ time of procreation) - fasting. - fasting - (inhibition of p r o c r e a t i o n) - Fasten. - fatum - ( powerful procreation of fate) - Fatum. - fare - Farre, bull, the right procreator. - fanisk - (isk - the god-self that emerged from the heavenly fire) - phoenix - the one who always regenerating and regenerating God-I - fah - compartment, the enclosing. - fadem, fadam, vaden = thread - unit of measurement. - fant ⊙ h i . - falando - valand - Faland - Valand - (the progenitor from , later the devil  
 b) f: △ ∇ ⊙ h △ ite), the fire burning.  
 — fa - cattle, the evolved, the living. - fa-milie —  
 — Family, that which comes into being, reigns, acts, exists through procreation. - fama ∇ Fama h o spread the rumor that has arisen. - fas - the hair, that which grows. - far - to travel (wander); ferry; the fern (bracken) - fahel (to light) - torch. - fahan - to join. - thread = thin cord. - falkho (fal-ko) - falcon.  
 c) fa - fall, perish, destroy. - fa - the destructive fire. - fas - the confused, fool. - fanton - to search, see - t o catch. - fahl ( falo, val) - decolored. - valsch - wrong. - vare - drive (to drive away, to go away). - Farnsame - the enchanting, the i n v i s i b l e - fat - the fool (fata morgana - d e c e p t i o n ). - fall. - grasp - to seize. - fatum

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 Runic table II: -l 5-  —
 

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=Fatum - doom. - fatal - unpleasant, bad, evil.—

fe (ve, phe)<sup>\*</sup> - l-i-5-6 - Urfyr-Natur-Urrecht.<sup>\*</sup>

a) Las divine Aatvr-Arrecht aas the Ärfyr  
announcing itself. △

fe - procreation. - fe (ve, u e , we) is the third in the Wuotan-  
Wili-We — trinity, the " begetting Urfyr",

later replaced by Loki. -fe - fairy - guardian spirit of procreation  
and marriage. - Fensal - (fe-en - forced procreation, sal -  
salvation, thus: forced procreation salvation) -Fensal, the castle of  
Freia, where she keeps the disembodied women's souls.

women's souls for rebirth rebirth, (Fensal is  
erroneously for swamp hall interpreted). - ( -

to beget, to g△ ▽) - Fehne - the

Witness and bearer epithet of Freia. fen-us — —

- (us - completed revelation of heavenly fire) - fenus - the one who  
begets and gives birth to everything, - Fenussin, Fenus, Venus.\* - fem=  
(fe-em - primordial law ☾ ) - emergence of the primordial law, the  
"feme". - fem - five, the number. - f em-creation. - veem ☾ the future, the  
unifying. - fe - Feh, the vixen giving birth.

\* Mt. Fenussin is closely linked to a large number of grto-

To name but a few, the following are listed: Vcnusberg. a) Line  
Linschichte, Bavaria, district court Vilsbiburg; d) village and bath near  
Panssen, Jülich, mei by ihren Namen bis heute frei beharrten.  
Panssen, Jülich; c) Village near Zwickau, Saxony, ch a farm near Walde

in Württemberg; e) Dorf bei Breisach im Breisgau; f) Dorf in Nieder-  
österreich bei Traismauer; g) Dorf, ebenda, bei Drasdorf (im Jahre  
868 Druofinindorf geheißten), beide im Viertel ober dem Wienerwald,  
und endlich h) ein Dorf bei Dürrenstein, gleichfalls in Niederöster-  
reich, im Viertel ob dem Mannhartsberg. Mit dieser Aufzählung ist  
deren Zahl noch lange nicht erschöpft, aller Namensverstückelungen,  
wie Venetsberg, Veniluf usw., nicht gedacht. Außerdem aber noch  
viele Heilssteine unter dem Namen: Vennessstein, Pfennigstein, Mater-

keit. Die Ursprache der Ario-Germanen.

- vel, fel - fur, the enclosing skin. - Feod - f o d d e r . - fenahal - fertility and childbirth. - fesel, feselig - fertile. - fesa, fese - Fese, the husk of the grain. - f e s t i, veste - fortress.

d) fe - pure, solid. - felis, vels - rock, cliff. - Felch, whitefish, a type of fish. - venstar, fenster - window. - fenahat, venichel - fennel. - ferio, fero, verje, verge - ferge, ferch, boatman. - sehen, fetsen - t o wander (helfetsen - t o wander into the dark, never to return; Helfetsen - Helvetians).

- festin - firmness. - feste feste, ve st - firmness. - fersana, verson - heel. - ferro, verne - far away i n space. - verenne, verranan, verne - distant in time.

e) fe - ripe, sordid, bad, burnt; fault; lacking; cowardly. - veige - doomed to death. - fenni, fenna, venne - fenn, fen - marshland. - fechen, fechten - to wander, to beg while wandering. - Feud - decisive battle, of which: fencing, fighting with weapons. - fetsen - to shred; to shred - to tear to pieces. - sehr - Fex, the fool. - vezza, fezzil - shackle. - send - end of procreation, death. (Fend - high valley in Tyrol, end of growth, beginning of ice, where vegetation ends.

fi (vi, phi) --- l - s - 7 - Urfyr-l.

a) Las god-spiritual l (seek the soul) from the Ar- fyr in  
Inn $\triangle$ ight and power<sup>\*</sup> announcing<sup>\*</sup> itself.

fi - Urfyr-l. - fiur - Urfyr, primal fire. - fi-ur - Urfyr (cf: Burning thorn bush. Kala: burning

hörndl etc.) these are the "vulva stones", the female counterpart o f t h e "bearing stones" of the male, phallic healing stones (see: VM -s-?, a) bi, pi). See more about this in my German mythological landscape pictures: Venusberg near Traismauer. - The Brühl. - Numerous illustrations on page: 127, 25S, etc.

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 Runic tablet III: - I - 7.
 

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— Urfyr; thorn bush - forest - surge, thus: the heralding or revealing Urfyrswaltung, i.e. the Urfyr-

- l)- fiur, fi'r - Fir, four, the number. - fike - fuck, vagina. - fi - isk (isk - the heavenly fire ego on the material plane) - the begetting primal fyr ego, connected with the heavenly fire ego; hence the fish ( fish, fisk) the symbol of the begetting deity (cf. X). - fin - fine. - fira, feria, vire - celebration (from: fir - fire, sacrificial fire, consecration fire). - fir-ast - firest - the supreme, highest, ridge, also prince (the one who emerged from Urfyr). - firwalt statt - Urfyrwaltungs- stätte - Vierwaldstatt (Switzerland); firm - old, old ice, firm, Ferner, glacier.

b) fi - fire; fiur, vuir, viur - fire (conflagration).

- viuren - fire. - phibel - fibula (clasp). - fiuhta, fiohta, viehta - spruce. - fiken - to fuck, to coitus. - fish, fisk fish, ( metathesis: ship, ski, skiff). - fin - fine, delicate. - fina, feria, vire - celebration; Ficke - vagina, translated: trouser-pocket (ficacium). fidula, videl - violin. - fika, vige - fig ( the fig i s symbolic, like the fish, of sexual intercourse; the fig tree has a similar meaning and therefore erotic sculptures such as phallus and Venus representations were carved from fig wood). - filvilz - felt, the covering like fur, fleece. - findan, vinden - to find. - fingar, vinger - finger. - finho, vinke - finch, songbird. - firm - old, previous year, Firnwein, Firmet - old wine, mead.

e) fi - destructive fire (fi doncl - fuir - pfui).

- fiur, uildfiur - wildfeber - wildfire - the wild fire, St. Anthony's fire - erysipelas and other inflammatory diseases, - fiant, vint - enemy. - fien (fi-en) - to hate; fiebar, vieber - fever. - fuck —  
— Belt and finger worm. - finstar, vinster - sinister.

8\*

\* \* \*



f 0 (v 0, ph 0) - I -s-8-9 - original disclosure.

## 2) Las in stchckare Lrschriullg aus dem Arfin seiner Mächt und Kraft heroorkommende Geiftgöttliche.

so - primal revelation; pho-ol, phol (ol - the ather life fire corporeal as God) - Phol, a Sobn Wuotans - Balder; fohn; so he - primal revelation power - fire fuming, firestorm. - f 0 th (f 0 - 0~~th~~) - primal will to procreate - foth, foth = vagina ( fotse, f 0 se, f 0 s - procreation; hence the fox = Fos, symbol of procreation, fos = foot, also symbol and code name of the procreative member (e.g. in the myth of Skadi, who was only allowed to see the "feet" of the Asen when choosing a husband). - f 0 k (f 0 - 0 k or 0 g - the divine spirit revealing itself from the ether, the eye) - f 0 k, sog - the primordial eye of the deity. - fogal - the primordial eye of the deity in the Al

; of which bird and therefore the birds were sacred, guiding animals, through bird cries and bird flight in the auguratories.

★ fogat, voit, voget, vogt - reeve; f 0 lc, v 0 lk - people. - vol, soll - full. - fana, fono, vone, von

— from. - fora, vore, vor - before.

b) f 0 (v 0, ph 0) - fiery, fast. - Jib - sail on the foremast or foremast. - foha, vohe^ Feh or vixen, f 0's, v 0 s - fox. - solo, vol e, vol - foal, I "n- ges of the horse or donkey; therefore "Phol" is the patron god of horses. - phonno, sonne - foehn (from: foha) - south wind. - forha, vohre - pine tree. - folgen, v 01- gen - follow. - folga, voige - sequence. - fordern, fordern, vorder" - to demand. - furm, forme, form - form. - foreist, forest, vorst - forest.

c) so (v 0, ph 0) - to pursue by fire. - fultar, vultar, v 0 lter - torture. — kort - away.

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 Runic tablet: IV: - I - | s O -
 

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fu (vu, phu) - I - f - 10 - Primordial appearance completion.

a) Las from the Arfyr  $\triangle$ , the God-spiritual in its power and strength, which has appeared in its fullness.  
ending.

fu - Primordial manifestation perfection. - fu - ul (II I - God's spirit in the macrocosm) - primordial appearance perfection as the God-spirit of the universe. - The "full" - ful; sulla (la - (eben) - primordial fyr manifestation perfection as the spirit of the universe living - Fulla, Frouwa's jewelry girl, as the keeper of Frouwa's shoes (the "shoes" are the symbol of femininity, the mother, the vagina, G.-L.-B. 5, "Bilderschrift", page 334, 337, 342), therefore Fulla is also the goddess of abundance, the full. - futh (fu-uth; uth - fully embodied god-doing) - vagina - futhur - fully embodied god-doing to the primal - futhur, futur, the future that will first be born. - fus(fu-us; us - completed procreation) - fus, phallus; the foot (see previously "fos"), is the symbol of male procreation; hence the "foot" (measure of length) as the unit of measurement and the foot (the pedestal, the pillar foot) as the basis of all being. - fuodar, vuoder - cartload, wagonload. - furgu, furge, vure - fug, decency. - fuogal - bird. - fuogalen - koi-tieren, therefore the birds are symbols of the goddesses of love (doves, sparrows etc.) and are sacred to them.

d) fu -foot, foundation, support. - fu-uth-ter -  
the food as that which sustains, s. food, 2. food for clothes.  
- The foot, the walking limb, end of the leg. - ful (f o l) Filling, young horse. - furuh, vurch - furrow. - funho, vunke - spark. - fullen, vütlen - t o fill. - fürren, vüren - to lead. - fuolen, vuelen - to feel.

e) futur - future, the development of perfection into the Ur. - fu - the madman, the fool. - Fugue - fissure, cleft, crack. - forahtha, forehta, vorht^-



Fear. - futs - futsch, ~~p~~futsch - gone, lost, ~~over~~.  
 — funse, vunse - Funze; bad light, also a female insult.

\*                    \*                    \*

af-1 - 4-s-l - Urfyr power and strength.

a) Las divine Ar-being, announcing himself in his power and strength from the .  $\Delta$  /r.

$\Delta$

af --- Urfyr - al-af - (al - the life force of the universe  -  
 alaf - Urfyr and al-force and power ---  
 (alaf sal fens  "primal fyr and al-power and power-salvation-procreator",  
 i.e.: The power of God is the salvation-procreator, or: All the power of  
 God is the salvation-procreator). - af-ro-di-te (af - primordial fyr; r 0  
 - primordial substance; di - goddess; te - heavenly fire-fighting power -  
 the goddess who begets from primordial fyr and primordial substance  
 through heavenly fire-fighting power) Aphrodite. - af 0 l - (a f, ol - life  
 ether) - primordial fyr life ether generation - apple, therefore the apple is  
 the symbol of eternal youth (apple of Idun, apple of the Hesperides,  
 apple of Paris etc.). - afoltre - Affolter - apple tree. - monkey ( a f , fe  
 - primordial fire) the animal that moves like the flickering flame as a  
 symbol of the fire god; hence the Indo-Aryan monkey god of the time of  
 decay. - havan, habin, harbor -  
 s. Pot, 2. ship's harbor, the enclosing. - hav, haf  
 — Lagoon, bay, enclosed by a spit (lagoons).  
 — wafan, waffan, weapons, wafen, throw -  
 Weapon. - wafena - to the weapons l


d) af - round, to move back and forth; the monkey, the  
 movable animal; the monKey, the knapsack, rucksack, the easily  
 movable hiking bag. - affet (l 'affet) - the gun carriage, the movable gun  
 mount; apple - the round tree fruit. - hābaro, havoro, haber - oats,  
 haber.


## Runic tablet VII: 5-6 - ¶I.==

e) af- end. - after, der Aster - the after part, also of the ship (also stern); afterwärts - backwards; after art. - haferei, haverie - harborage (Haverie) - destruction, ship damage. —

\*            \*            \*

es (e v, eph) - 5-6 -s-1 - Urfyr- nature - primal law.

a) Las divine Matur-Arrecht, announcing itself in its power and strength from the Ärf 

es - primordial law. - ef-a - eva  - ewa - eternity, eternal primal law of nature (hence the woman's name: Eva, the woman mothering according to natural law). - efter - (ter - creation of law, finding of law) - Efter - finding of primordial law; hence: Efterthing - place of the finding of the primordial law of the Feme (Eferding in Upper Austria, an old Fem-statt) - hefhanna, hevianna, hevanna, hebamma  
 - Midwife: Hef - U r f y r r e c h t , anna - origin and beginning of female procreation (see s-4 -s- V a, an, anna and 5-6 -s- VIII a, eb, heb), thus: the right doing, the help in childbirth, the midwife. - ephou - ef-fo "u: Urfyrrecht - Urfyroffenbarung - completed - ephi, ephih, abahon, ebihewi, abohou - Epheu, Eppich. The epheu is the most fathomable word and image symbol of the initially androgynous, later feminine f i r e - m a k i n g , and therefore served as a twisting cord around the fire drill in artificial fire-making, whereby the epheu - since the fire drill was intended as a phallus - became a feminine symbol. For this reason, the epheur tendrils around the thunderbolt, the thyrsos etc. form the familiar ornaments and symbolize the woman clinging to the man."

d) ef - lift. - h'ef-an-^ - hefan, heven - to lift.  
 - ef-er - ever - ewer - Ewer, small flatboat with

sail. - heftan, staple -- staple. - hefti, heft - handle, ( hold), stapl̥ð  
book. - heifte, <sup>heif-</sup>tig, heftek - hefty (firm, heavy).

c) ef - f̥erment, c o r r o d e , destroy. - es-er - efer, acid  
caustic lye. - "eferes" pus - destructive, deadly pus; efene ash=to  
produce the eferen lye. - h'ef - e - yeast, causing fermentation; to carry  
over: the yeast of the people, the mob, the rotten part of a people  
heading for destruction. —

if (iv, iph)-----7-j- I Unyr-I-

a) The God-spiritual I in subtle power and strength (also the  
soul) announcing itself to the / Δ r.

if - (ief - h'ief) - the Hief - the God-spiritual ego reflected in the  
human ego - the "Hiefstoß" or the  
"lagdhief" as the "I-call" of the t̥agers on the Hiefhorn (not Hūfthorn); the  
Hiess - the hedge-rose or thorn hag ( Domröschen) enclosing the  
sanctuary (Halgadom).

- uif - wif, woman see "wib". - wifa - s e i z u r e of possession. - wifan  
- seizure of possession, by sticking on a straw wisp (for this custom, see  
"stra", straw). —

d) hief - cāl̥; the hiefhorn, also Hifhorn (wrong: Hūfthorn). -  
hiften - t o c a l l . - wifen, veifen - to weave, wind up yarn.

c) if - t̥o separate, demarcate; lftng, the border stream  
between the territories of gods and giants. - cunning —  
- sly, cunning (wrong: cradled) crook. —




of (ov, oph)=8-9 ch l - Urosfenbarung.

a) Las ia of his power and strength in visible manifestation  
from the Arfyr spirit-



divine.

of - original revelation. - of-an - the ancestor of revelation; to  
o f f e r oneself as a sacrifice, to reveal oneself to God, to  
sacrifice. - of-er - sacrifice. - ofan - open, the vagina; hence the furnace  
is the meaningful word and symbol of the female pelvis, like ship, shoe,  
barrel, etc. This clarifies an oracle reported by Herodotus and the  
incident connected with it; Herodotus reports: The oracle proclaimed  
that "the king would bake in a cold oven", which was not understood by  
anyone, but that the queen died during his embrace, thus fulfilling the  
prediction. - Venus was the oven goddess (Ov. Fast. 2. 526), not Ceres,  
because fornax is fornix which comes from  
*πορνή*, hence fornicari. The fascinum (phallus)  
stood in the Roman house near the hearth (oven) or on it. l" in this  
sense, Iupiter as the ~~magier~~ was called: pisto - baker. Herd - oven; -  
for nax - oven, baking oven, furnace; - fornix - arch, archway, tavern,  
brothel. - h'of - courtyard - the e n c l o s u r e , temple courtyard. -  
hofut - primeval revelation singe - schloffen - the battle fire completed in  
the spirit-divine knowledge, thus: the completed spirit-divine primeval  
knowledge enclosed as revelation - the head; therefore the head is the  
meaningful word and image sign of the completed spirit-divine primeval  
knowledge. First of all, we know "Mimir's head" as a mystical symbol for  
the primordial knowledge of the spirit-divine (Völuspá, 4?: "Heimdall  
blows loudly into the raised horn, Odhin murmurs with Mimir's head").  
From this "Speech-head Mimir" are now derived all the legendary  
"speech-head", which, however, are only misunderstood as such,  
although they were now and then also outwardly shaped like a human  
head, while they were only mystical and mythical.

finndeutlich so called, as mainly the restricted Fyrfos (see G.-L.-B. No. 5, "Bildschriff", 2.55, 56,58,62,64,<sup>11s</sup>, 2s5,2s6 ff., 229 ff., 274,504) as "Talking Head" or "Baphomei". - Likewise Heimdal    is addressed with the name "hofut" (Höfut), that is, as "head", which is also correct, because the "wise Aes", who is born of "nine mothers" (nine e a r t h s ) and therefore himself stands as the perfected one on the tenth level, as the one who knows everything, his sword can only be the poison-divine primal or main knowledge; his sword "Hofut" (head) is precisely the sword of the master that helps to achieve victory. - But just as man can never reach the tenth level in human life, to which he is only able to ascend after bodily death (but does not have to!), namely when he has found the "lost master word", or the "unpronounceable name of God", and has thus gained the tenth level, then the compulsion of rebirth to human life ceases for him, because he already belongs to the next higher, noumenal level, from which he can only be reborn voluntarily with a very special self-chosen mission to the human world. If Heimdall, as a god-spirit belonging to the noumenal plane, has reached the tenth level in this plane, he is also already dead for this level, because he has already ascended to the next higher - divine! - level". - But when it is said in the "Heimdallargadr" that Heimdall's sword-head caused his death, this is already explained; Heimdall's main knowledge has lifted him above the noumenal level to the divine level and thereby caused his death on the noumenal level; this explains the saying: "The (sword-)head is Heimdall's death." - More about this in G.-L.-B. No. 7, "Armanism and Kabbalah".

b) of - open. - ofan --- oven. - h' of - fen - hope - farm - the estate, farm, Meierhof. - to offer (offer).

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 Runic tablet X 10 -s- l.
 

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e) 0 f--exaggerate, end. - 0 fnir - Gfnir, one of the worms that gnaw at the root mark Vssdraflis; as much as Endiger, Gffnungs-Hoffnungs-Schließer. - h 'of-ride  
 =Court drive.

\*   \*   \*

uf (uv, uvh) - 10 -s-+ - original appearance completion.

a) Read in his power and strength from the Arfyr  
 the divine spiritual in its perfection. △

uf - primordial appearance completion. - uf - the completion of the spiritual plan, wisdom; therefore the Uff (also called Aufs - a-uff -) is the symbol of all gods of wisdom, such as Wuotan, Pallas Athene etc. and of science; (but the Uff is only a symbol, not the owl as a bird itself, and relates to it in the same way as the Aaar to the eagle, the leu to the köwen, and other animal masks to the living beings concerned; the Uff is precisely the spooky, demonic bird that heralds perfection, and therefore indirectly also death. See also u l e , iule). - Uffo - (uf - f 0) - finisher and executor of the primal revelation, i.e. the helper, accomplisher, finisher; an epithet of Wuotan, later a personal name. — h' uf - hoof—a land measured - uf - er - the shore, the boundary of the mainland; the enclosure.

b) uf - the solid, fundamental; the hoofēr (Hübner), the owner of a hoof (Hubs) of Tāhd; the hoof of the horse.

c. uf - the deep, heavy. - uffl - exclamation of labor.

AAHowever, as the rune is divided into F and V and is also found in the Dh, it also appears in the D with same phonetic sense; B. Father - Pater. This should

~

~



However, we will only refer to the D here, as we will take a closer look at the bar rune - B (D). 𐌹 —

\*  
Development stage II.  
The phonetic sense of the air  
than will.

△

- R (rit).

𐌹  
ra (bra, rab) - H -s- 1 - 4 - primal will-power and might.

a) The will of the divine essence announcing itself out of the physician.

ra\* - primal air-will power and might. - ra - the storm, wind, draught (raen, of which the <sup>△</sup>raa, rushing, throat, rattling, rustling and other air sounds).

- h'ra - ban - storm ban, Wuotan's messengers, the storm birds, the ravens (see "hug" and "mun" above). - h'ra-gan - storm-walking - the raging one (storm-walker), an epithet of Wuotan. - ra - ath - storm-mestat, the haste, the wheel. - rah-ha - the embodied storm-agitator, the throat (respiratory organ); der Rath (wrong: Rat)—hasty speech aid (shouting); Raa - sailing pole. - rama, rame - the frame, the limb, the enclosure. - rammo, ram, ramme, ram - the —

\* It should be noted that the phonetic sense of powerbiW: the

Selbstlaut 𐌹 in der Rune 𐌹 = ar sichtbar wird, deren Umkehrung (Metathesis) ra lautet. Dieses ar und ra aber hat höhere Bedeutung als das oben dargebotene, es sei dieserwegen auf das Selbstlautsinnbild 𐌹 = ar, und das Salwort „ar“ verwiesen.

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 Runic tablet XU: --- | 𐌲 5-β.
 

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Ram, block for thrusting, the ram, hence rammeln for koitieren;  
 Rammler - male rabbit. —

d) 𐌲= swift, h a s t e n i n g , multiplying. - hrabarr- raven,  
 the petrel; the wheel, the hurried one; the council, title and deed. - die  
 Rathe (wrong rate) - the multiplying. - Raasch- trembling catfish; Raa -  
 sail pole. - 𐌲ahm, the top of the milk, where the fat content increases. -  
 rasch - quickly. - rant - shield, edge, rim.

e) 𐌲=ra - destroy, avenge. - 𐌲tra - h 0 - the punishing, retributive  
 act, revenge. - 𐌲ak-ha-kater - revenge fighter, warrior (wrongly taken for  
 a tribe; they were recruited troops to guard the border; figurative  
 t e r m : rascal, rade to toil - for poorly paid work).

- rath 0, rathe, rade - Rade - cereal weed, also

Named "garbage". - Edge - end= Rathe ( wrong:

Rat) - the destroying animal \* - 𐌲adau - commotion, brawl, noise.

—  
\*  
—  
relhre, reh) - ll-s- 5-6 - primal will.

s) The divine o i l 𐌲rrrchlswilie from the Arllsich  
 — announcing. —

re - rehet, reht - right. - rehhann 0 n - the right of possession from  
 the primeval darkness (distant past). - redina, redia, rede - speech, talk. -  
 reko, reks, rex -

—  
\* The Rathe, the destructive rodent. That the spelling  
 "Rat" (with "tt") is wrong, proves the dialectal term

„Ratze“, denn nur das „th“ geht in „h“ über, wie w weiter unten  
 sehen werden. — Daraus ergibt sich die Regel, daß alle Worte, in  
 welchen das „d“ mit „th“ wechselt, d. h. welche ursprünglich mit der  
 Dorn-Rune, 𐌲, geschrieben wurden, das „th“ beizubehalten haben,  
 während jene Worte, die ursprünglic mit der tir = (tyr-)Rune ge-

ruler, king. - rego - to give justice (to rule). - re-ihts, ra-ihts - riding master, arithmetic master,  $\overline{\text{r f i c i a l}}$ . - reht - right. - regan - rain. - Rhede

=Anchorage; the reef; reefing. - regula - rule. - Rekel - flail (reket=menstruatio). - rhennus=Rhine (original law of the Rhine), railing, reiling - railing on ships, the enclosure.

b)  $\overline{\text{re}}$  - to reckon, to equalize. - reh - deer (hence the deer is a symbol of the law and the roebuck a symbol of the law book). - rehho - the reckoner, the equalizer. - rehhanon - to reckon. - recken, reckeln - to stretch out. - reign (from: I judge). - regem, rule (Ge setz). - Reef (shorten) a sail. - Reef (pant),  $\overline{\text{ran}}$ . - Repphuhn (rebahuon, rephuon). - Renk, type of fish.

c)  $\overline{\text{re}}$  - end, destroy, dead. - perish - die.  
- Deer - horse disease. - Deer - plow ore.

$\overline{\text{ri}}$  ( hri, rki, rih, rik, rich) -  $\overline{\text{ll-s-7}}$  - primordial air-will-I.

s) The will of the spiritual ego<sup>\*</sup> being (also of the soul) announcing itself from the  $\overline{\text{A}}$  rust.

ri - huge, rich, powerful, just. - rih, rik - Rick ---- the enclosure, the enclosing, the realm; in this sense still today the final syllables "rich", "reich", as in: Gstarri (Austria), Deutschreich, France, Friedrich, Machtbereich, Wüterich, Fähnrich, also transferred to animals, such as: Gänserich, Enterich, Täuberich etc. - rit - rita - law (rite, rituals). - ararita - the law of the storm god in its cause, will, ability and action. \*\*  
-rita-er - Gesetzesberr - Ritaer, from which the term "Knight" was formed. - Direction. - Judge. - Riege (row,

## Runic tablet XIV 𐀓-𐀔-s- 8-9.

guideline). - Ried - a measure of land; e.g. so and so many Rieben vineyards. - rihhan - riechen.-ris 0, risi —

—giant. - rinda, rinta, rinde - bark (r i - large, i r = primal waffer ego-da - rigid—the ice bark of the earth — —

— the last old wife of Wuotan, mother of Wall, the winter earth). - hring - ring, battle circle. —

d) rī= to straighten, p u t in order. - ribti, rihte

— Judge, direction. - rihtari, rihtaere - judge. - hriot, riot, ried - r e e d . - rigil, rigel —

— Bars. - risan - travel. —hrind, rind - beef. - hrink, ring, ringita, ring - ring. - rinke - rinken, buckle. - smell. - the smell! (bouquet of flowers). —Doe, female deer. - Rieds, Riebsel, Riebisel (not Slavic!) - lohannesbeeren. - ritan - to ride.

e) ri - part, s e p a r a t e , destroy, sink, fall. - risel - hait= risen - sink, fall, trickle, trickle.

— ringan, wrestle - wrestle, fight. - rizzon, ritzen - to scratch, tear, rip. —rito, rite - to ride, fever. — ridon, riden - to tremble. - richten - to judge, adjudicate, adjudicate. — Ritze - crack. - rita

— End. —Court - Decision. - Reef. - Ried - marshy land, boggy ground.

ro (hro, rho, roh)      ll -s- 8-9 -- primal air will revelation.

a) The Divine Will m a n i f e s t e d in the visible appearance of the Arlnst.

r 0 - original substance, original form. - roh - rest, rock as foundation, solid ground; of which: ray (Rocken, Spinnrocken). - Roland

- legal land, right; Rolandssäule ( Irmensul).

- R 0 sal - right (Rosalia). - r 0 d - r i g h t , cross (hroth - kroth - krotz

- kruzi - —eross). - Rotte

=coulter. - roboth - robot, law. - rouh - smoke, law. - Rauhnächte= nights of origin, procreation nights. - Rauhall - All-right, epithet of Wuotan. - Rau- land - ownerless or conquered land that is divided up as required. - Rauwurzel (marriage is the Rauwurzel of the Aryans) - legal root. - Rauwutzel - legal wisdom.

- Rauhzagel = Rechtszeuger - Rubezahl - Wuotan. —

d) ro - raw, rough. - Robot - a service of the Höri- gen. - roden - to clear in order to gain arable land. - Roche = s. Fish species, 2. the ray (rook in chess), rochen - to rest. - Rocken (rye) - type of grain. - Raugraf - legal count, Walter der Feme, lord of the court. - Rough grouse. - Roughage = King Rother - king of law. —

c) ro = roughness, nefarious, rotten, destroy (go up in smoke). - Roch (R nach) - nefarious person. - Raw- ling. - Roughness. - rot. - Roth - snot, horse d + s e a s e . - The rattling; to rattle.

r u (hru, rhu, ruh) - ll -s- sO - original air <sup>will</sup> completion.

### 3) The God-spiritual will that has emerged from the Arllst in its perfection.

ru - rest, glory. - hru - the storm god as the creator god, resting, observing, flowing after completed creation;\* an epithet of Wuotan. - hru-perath - the resting accomplisher,\*\* also the restful one, an epithet

\* I. Mos. 2. 2. - il. Mos. 20. n. u. 51. ie. v. Mos. s. 14.

\*\* peratzta: pe (be) earth-divine right; he - He, Lord, ber (per) - earth-dominating Lord; - ah - power, will, roon, doing; ta - heavenly fire-fighting generation; thus: perahtha - the earth-dominating Lord and almighty All-Creator, the magnificent one. - splendor - bracht

(vollbracht) = Vollbringer; somit: hruperacht = der ruhende Vollbringer; abgeschwächt: der Ruhmprächtige. (Der Name Peratha war aufangs androgyn und wurde erst später verweiblicht.)

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 Runic tablet XI  -s- sO.
 

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- Wuotans (as male names: Ruprecht, Robert etc.). - Rest - end of work.  
 - Dysentery (the stirring) - end of rest. - ruhrbar - stirrable, stirring -  
 Ruh, Ruch - care, respect. - Ruoth - right. - Ruothkreuz -- right cross. -  
 ruothartha= red earth —  
 — Legal earth (Halgadom, court in the narrower sense).—  
 — ruotkuneg - red king - menstruatio, that which clings to birth. - run -  
 ru-un -- rest, the high: the high knowledge, the secret, rests in the rune.  
 -runa — — —  
 — mysteriously murmuring - the runes. - halioruna - healing rune,  
 healing counselor. - ru-uf - call, the completion, the cessation of  
 r e s t , the calling. - ru-af - Urfyr after the rest - raffén, raufen. -  
 ruothal - the belonging together, the herd, e.g. a herd of deer. - ru-uh -  
 smoke, smoke - s. origin, 2. right, 3. smoke. —  
 — rugi - the Rügen, tribe. - ruhinaht - night of rest, Rauhnaht.  
     b) — ru - shout (call), smell, jerk. - shout  
 — Roaring of the deer. - ruchen - to demand, scream, shout, roar,  
 roar. - R u- chert - the screamer, the jackdaw. - Ruck, the ridge, an  
 elongated elevation of land ( Hausruck, Hundsrück. - Rücke - the  
 rook. - rucken, ruckern - a reverberation of the dove's cry. - Jerk pigeon.  
 - Rudel - wooden stirring spoon. - rudeln (the ore). - the p a c k ,  
 from pack: - the male horn of the hunter. - the oar; rudder - l . to move  
 with rowing, 2. to shout like blackcocks. - to stir. - to rest. - Rugegrefe -  
 Femrichter: Grundruhr - the touching of the ground (ground-right and  
 beach right). - ruohhun - ruffed grouse, —  
 — Roughage. - Roughage.  
     c) ru - back; rebuke, judgment, death. - ruck - back; reclaim;  
 recall. - rude - remorse.  
 — ruch - smoke, the end of the fire. - ruhrbar - smokeable. - ruchig -  
 greedy. - rude - coarse, uneducated: - Rudera - ruins. - Ruch - miser.

Reprimand- reprimand court. - reprimandable. - Ruhr- red dysentery  
 — dangerous disease. - run - run, destruction, end.  
 - rune - rune, stallion cut. - ruhal - Rau- chal - the judge, punisher,  
 avenger-

\* \* \*

ar (h'ar, arh) - s-4 ch'tt- primordial air-will-force and power.

a) Las divine Ar-being in his Willeas-power and strength  
 announcing himself from <sup>△</sup>e Arlnft.

ar - primordial air-will-force and power, ( ar: This inversion  
 ( metathesis) of the " germ-word" " ra" into " ar" meets with the same  
 "germ-word" "ar" from the phonetic concept of the rune - ar, but  
 without merging with it, as will become clear from the explanation of the  
 phonetic concepts of the J-ar rune. Similar occurrences of homonymous  
 but differently interpreted groups of germ words will come to us more  
 often ) ar - air, be wegte Luft, storm. - h'ar - bard - h'ar - storm, (bard  
 — earth birth, earth life) - Harbard, the storm god living on earth, a  
 code name of Wuotan. - h'ar-ke - Lturm woman, an epithet of Frigga or  
 Frouwa. - ara- beit, arebeit, arbeit - strong-willed activity. - ark, arke  
 — the circle of air or arc of the sky. — arahha, arka - the cloud and storm  
 ship of Frey, the Nerthus, the Noatun (cf. Argo, Argonauts, Ark etc.):  
 Arion - friendly sea wind. - Ares - god of storms and war. - Arethusa -  
 the stormy one. - Areiron - storm horse of Adrastus. - ar-tha (tha  
 — That) - Storm God's creation - artha - earth.  
 — ar - s" (se - spiritual heavenly fire right) -- arse, ars  
 — storming celestial fire right - will to create - art. - ar-ze (ze -  
 material heavenly fire law -

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 Runic tablet XVI: - s-4 · II.
 

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will to heal; - arzat - (at - heroic heavenly fire) - healer, healer, doctor. - harpa - producing wind (sound) - harp. - haardt - Haardt, forest mountains. - Harald = herald. - hart, harta, ruoth = harta - the hearty one (Frouwa, our dear wife),\* of which: hart - the surge, the forest. - uar - was, war, waere, was - true (u-ar - perfection on earth

— so it exists, i.e. it is true). - warsago, war- sagaere, warsager - soothsayer, the knower who knows what is happening and proclaims it. = wareheit - truth (heit - ait - kind). - warzeichen - landmark ( numerous examples of landmarks in G.-k.-B. No. 3 , " Rita der Ariogermanen"). - wara, was

— Protection, perception. — biwaron, warn - to watch over , guard. - uarfa - (accomplished witnessing on earth); hence "throw", "throw" for the birthing of mammals; transferred to "sacrifice", as the throwing out of voluntary offerings (see G.-k.-B. No. 5, "Bilderschrift": Werffen- stein, page s36, 345; see also: throw, dice). - wart, warte - guard, wait ( Edward - Gutswarter). - ara - storm force and power, will, ability, action of the storm god (Wuotan).

d) ar - genus, species - ararbeiten, erbeiten, arbeiten - work. - arahha, arke, arche, arhe, arke - ark, barque. - argiton, ergern - to annoy.

- arm = arm. - armilo, ermel - Armei. - art

— Species, custom, genus. - ari - earth, dwelling place, field.

— haron, harrēn - to wait, to wait . - harsch - war people; hair, the growing, waving. - harta, harze, herza, herz - the heart. - wara neman — to perceive. - warf - the thrown yarn in weaving; " warp", " w a r p ". - wartil, waertel - guard. - wertes - suffix: wärts,;. B.: forward,

\* Christianized as: "Heart Alarms" and in the "Heart of Mary"- and "Sacred Heart of Jesus Ault".

S\*



backwards etc. - cawarfida == through tax ejected by  
vassalage.

<) ar, arh - cowardly, sluggish, poor. - arbeiton - to work  
laboriously, blissfully. - arh, ark - poor, cowardly. - arc-wan -  
suspicious. - aram, arm - poor, dispossessed. -ars - ass. haram, --  
harrn -harm. - harsh  
== rough, scarred; harden. - harden, harden  
== harden, become hard; hard. - wer - guarantor; werunge - surety,  
currency, coinage, decision. - warn - to warn. - varna - refuse, deny. -  
warumbe - why? warza, warze - wart. - marhworf - to throw from a  
horse. - crapworf - to throw an oak out of the grave. -

\*\*

er (her, ehr, erh) - 5-6 -s- II - primal will.

\*

s) The divine will of aright announcing itself from the air.

he - primal will. - er - honor, army, lord. - h'er-tha - (tha - athertat) -  
act of will of the storm-god as creator - Hertha, Gerda, Ertha, earth. -  
eru, heru - (er-ru) - resting lord or resting army - epithet of Wuotan and  
Tir (misinterpreted: the honorable one). - erich - kingdom of honor,  
army, law. -her-ia-an (ia  
— I-power; an - father of the gods), I, the lord and father of the gods,  
also father of the army. - herizogo, herizoge - Her zog. -  
—heriberga, heristal, herberge - hostel. —  
— herbisi, herbest - fall. - Herimann - army man ( not to be confused  
with: "Arman", see: ar- rune I). - heristo - prince; mistress - herscaf, her-  
schaft - government, authority, rule. - weri, who  
— Weir, weapon, gun. - werah, avurihhi, werc, werch - work, = werth,  
werd - worth, valued. -

uerd (completed earth - island) - Werd, Werder. - become - come into being. —

d) er, her - to be swift, like the wind, dependent. - erila, elira - alder; alder king. - etvekonge - king of the elves. - erchan - swift; drake; the duckling. - er- personal pronoun; e r, prefix, meaning: out of, from; er, suffix, indicating dependence, e.g. in: Hut-er, Hutmach-er, Rita-er, Bau-er, Kutsch-er etc.; Her- ling; Hering; Herlitze; Heer; Herold - erald - Ehren- bold; Herr; herrlich. - herison, hersen - to rule, command. - herisari, herser, herscher - ruler. — —  
— wer ha st - to defend. - werphan, werfan, wer- fen - to throw. Shipyard, shipbuilding site, workshop, throw rope, fow rope, fabric. - werah, werc tow, coarse hemp.

c) er, her - destroy, annihilate, devastate. - ernust  
— Earnest - firm, stern, struggle, decision, end; harvest; heeren, devastate; anherrschen - to approach harshly. - heror  
— Heerpfel, horror (horreur!), similar to the war axe of the Indians. - werlos - defenseless, defeated. - who  
— Weir - River dam, —mill weir. - werigeld, wergeld - Wehraeld, fine for murder and manslaughter.  
— werewolf - Wehrwolf. —

— jr (hir) 7 ch H ^Uluft-Will-I.

### 3) The will of the God<sup>\*</sup>-spiritual<sup>\*</sup> I-being (also the soul) announcing itself from the $\Delta$ lust.

ir - storm-me - ir-pa - (irpa - storm-producing) - Irpa, storm demoness, giantess; ir - new moon, Irmon, Hirmon, tzrmon\* ( in contrast to Mon, Man

. See: G.-k.-B. No. 5 "Picture writing": Your  $\Delta$  page 90, -7,  
"ts. 1S2, 222, 27S, zz?. - M  $\bigcirc$  age 27". Moon ; Vm. Te>



or Gm **Y** ; see **Y** in the present book: Entwicklungs- stufe X -s- 8-9a, mon  
 s    der Mond  
 Offenbarung) Irm

on is Wuotan himself, as will be shown there, and his four stags,  
 which graze Yggdrasil, are precisely the  
 four phases of the moon ( see G .-L.-B. No. 5 , " Picture writing",  
 Tafel IU, Vielheiten), which is explained by the name: her rot, hreoth,  
 hiruz, hirtz - hir-uitz - (uitz - wit, knowledge, wisdom) - thus:  
 tzmoms Weistum. - The wandering, " errant" storm and the changeable  
 "wandering" moon, meet here mythically and mystically, and  
 consequently also linguistically, which is what makes the mythical and  
 mystical understandable. - Irmensul

== Rolandssäule; Irminsstraße (Milky Way); Hirmen, Christianized as  
 St. Hiermon or St. Hyrmon. - Ir - Vr

— Fruit goddess of the new moon; christianized as St. Maria- Vr (see  
 more about this, as well as about Om, the fruit goddess of the full moon,  
 christianized as St. Maria-Vm, in the present book, development stage  
 1-8 -h Xa - mon). Irmon is the second in the trinity Ingo, Irmin, Isto and  
 the second son of Mannus and second grandson of Tuistos or Tuiskfos,  
 and thus the maintainer and Walter of Aryan humanity, which is why he  
 became the patron of the Irmions, who later called themselves Armanes  
 (see G.-L.-B. No.2, "Armanenschaft", page 4 ff. - main section V .  
 Arehisosur , first Sal word " ar" and third Sal word "is"). - Hirde - hurdle  
 - enclosure, that which encloses. - uirbil - wirbil, wirbel - vortex -  
 twist, turn, whirlpool in the water, the same thonauen, see with "tho" and  
 "na". - Wirth - land lord , landlady, i n n k e e p e r . - wirdic,  
 wirti, wirdig - worthy. - wirti, würde - dignity.

b) ir, you - that which belongs together. - e, you  
 — a proper pronoun; you - inclusive speech,

tragrammaton

— Vrmon Wcndthorn ; man- and mon-

Rune **Y**.



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 Runic tablet XIX 8-9 -h ll.
 

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- ieren - summarizing final syllable (e.g. in: hal bieren, gastieren, regieren, buhudieren, floutieren, tzimieren, etc.). - any. - irten, to pay one's "Irte", i.e. to pay one's share of the common mark; Irtgeselle - Old journeyman. - earthly. - we. - Wirtel - Tuirl.
- c) ir - erroneous, error. - The lunatic, madman; lunatic fringe; lunatic root; lunatic lights; lunatics. - hirten, hirtzen ( hürten) - t o thrust. - Wirr, confusion, vortex.
- confused (confused); confused.

\*            \*            \*

or (hor, ear) - 8-9 -f- ll - primal air will revelation.

a) Ler in visible appearance from the Arlus revealing will.

△

or - original air will revelation. - or - o f f s p r i n g . - horen - to beget offspring; i.e. the seed reveals itself as offspring; therefore the horn (of ~~the~~ moon, of the bull, etc.) is symbolic of ~~the~~ begetting of offspring; therefore ~~the~~ month of Pisces ( ) is the month of the begetting of offspring and is therefore called " horning". The "Hornen" i s symbolic for the process of "Aeugungsvorgang" and not for "drinking", as has been misunderstood. This is why Fasching falls in the Hornung. (It is also a mistake to interpret the name of the month from the shedding of the stag's antlers, apart f r o m t h e fact that the stag has no horns). For the same reason the spring gods and goddesses are horned or have the moon horns as an attribute, like lupiter Ammon, the "horned" Siegfried - the begetting Siegfried; (only later misunderstanding gave him the horn skin); likewise the Christian saints, B. Mary, the mother of Iesus, as moon horns, or Moses (Manu), among others - horsal - procreative salvation, synonymous with "fensal"; the Hörselberg

is therefore the abode of Venus (Fene, Fenus), who is Freya herself. The Hores are procreative iron, as the Greek Hores were derived from them. - Oracle - revelation-emergence - natural law of the universe — divine lawful revelation of will. - hornutz - (Aeugungsweistum) - hornet, — which is why hornet's nests are attached to churches as calcic — sculptures, cf. bumblebee at development stage X, , Y moon, under um. - 0 r - 0 th

— revealed good - h' orth - Y revealed possession, treasure - hoard. - uorth - worth - fully revealed spiritual knowledge gui - word; speech. - ordo, or- dena, orden - (or-do - is there, - the revealed will is there), command; of which: ordinunga, ordenunge - o r d e r , regularity. - ordinon, ordenen - t o — order, regulate. - ord-al - (al - hal - salvation) - revelation of salvation through God's judgment - Drdal. - 0 ra, 0 re, 0 r - the Dhr, as recipient of revelation; o f w h i c h : korren, hoeren - to hear, horehhen, horchen — to listen. - orde, horde — horde, the enclosing (hurdle), wattle, wattle fence'. - hursh, horst, ho — rast - horst, origin of the revealed good. - orme - or - o f f s p r i n g , me - increase) - Drm, Drme - increase of offspring. - uorm - worm - worm, the symbol of salvation of the increase of offspring (cf: ather, adder, dther, serpent, dragon).

b) or - hearing, obeying, ordering, descendants.

— hors - hors, horse, mare: — organ, orgal, organ

— Organ. - Grth - a village, Ularkt, certain point.

— horen - to horn, to testify (improperly: - "to cup", as a paraphrase for coition). - Horn (- bull's horn, French horn, post horn, drinking horn); the Grthe, share of the general Zeche, cf. "Irte". - hursh, horst - Horst, -s- Castle, 2. nest of birds of prey. - Worm, worm - snake-like crawling animals. — —

c) or - end, horror. - Horde - terrible rabble, disorderly heap of people. - horribilis

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 Runic tablet XX: - so - 𐀀 ll\_
 

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— terrible, horrible. - Orth - L indefinite space, e.g. all Grien, everywhere, 2. the end, e.g. Ort- band, the fitting at the end of the scabbard. - Grdal

— Divine judgment battle. - Orlog (actually: Urlag, see this) - war. - Glogschiff- warship. - norm - worm, frightening, spooky animal. - linet- uorm (linet - to take off, kill) - Lintwurm, the great destructive flood of water in spring. - Worm - "destructive" ulcer; leg eating. - worm, worm

— to annoy, offend - to burrow in the mind like a worm in the earth; worm of the heart, worm of the conscience.

ur (hur, uhr) - sO -s- H - original <sup>\*</sup> air will <sup>\*</sup> appearance completion.

a) Ler from the Arlu appeared God's will in its perfection.

ur - hereditary primeval time (not to be confused with the homonymous Sal word "ur", which corresponds to ti 𐀀 - ur rune, which we will discuss below). It is the other Ur after the emergence of the sun, but before the creation of the earth, thus the Ur of the earth and not the Ur of the AUs. - ur-da - (da -tha-Tat, continuance) - urda - Urda, primordial existence, she has been there since the "Ur"; Urda is the first of the three primordial water giant daughters, the first of the Norns (Urda, Werdandi, guilt). - Urkona - (ur, ko - ability, na - birth) - primordial mother, primordial bearer, mother of the gods, magna mater, the Great Mother (androgynous). - surtur - (s-ur-t'ur - from Ur to Ur) - the Great Nameless Creator, Sustainer, Destroyer.

— Urrahn; Uralt; Urvater; Urall; Uranfang; Uerde; Ursal - Urheil; Urlag - (urlagu) - nature primal law.

— Ur - primal animal 𐀀, whose symbol is the aurochs. - urhan - (h'a n - tooth of gods and men) - gods

vater, the Great Procreator; the "ancestor" or "capercaillie" is his symbol, which later became the devil's mask (see Christoph Wagner, whose spiritus familiaris was the devil's capercaillie). Derived from this, the Mohammedan

"Huris", who, after the completion of earthly life in the human body with the disembodied "free spirits", beget spiritual values for the completion of the universe. - The

"Huris" have "no connection" with the terms

"Whore" and huren; see below level e. - urfa - that which is conceived on earth is completed. - uurf - wurf - litter, the mammal just born. - - wurfil, würfel - dice, dice game, game of chance and fate (cf.: G.-L.-B. No.

5,

"Picture writing": Cube, Werffenstein). - uorm, worm  
 = Worm, cf: orm, uorm, worm. - wurzala,  
 wurzel - root. - wurz - root, spice, seasoning.

— spice - seasoning, spice.

b) ur= great, strong, powerful. - Urbeda, also Dr- bede - acknowledgement of land to the lord of the manor; Urbede - original inhabitant; document; ur, ~~pre~~-filbe in the sense of great, powerful, strong, e.g. in: vacation, uranium beginning, origin, document, urig, urdumm, u r f e i n , etc.

— Urte - Anteil, like Irte; Urstier - aurochs; Urhan

— Capercaillie, black grouse. - urbar - bearable, fertile.

— ur-ban - (ban - banishment) - all-banned, banished

= Townsman. - u r b o r , urbar - Urbar - 1. Interest property, 2. ledger of the interest payments of the interest goods of an estate or monastery administration. - Wurm, cf. orm, uorm - worm. - Wurst, from Gothic: waurstw - work.

c) ur= hard, barren. - Ur - a hard, brown, barren earth; Urphede; Urne - ash jar. - wur- gen, morgen - to choke; s. to swallow with difficulty, 2. to choke. - Wurm, Linttvurm - compare: orm, uorm, Worm. - hur (h'u r) - the barren, non-born. - hur - the seed perishes, is lost, wasted. - (Cf. above 8-9 ch-tu, or, horen.)



## Development stage III.

Las phonetic sense of the term "Ardende than ability. ▽

ʀ --- K (da).

ka - (kha, cha, ga, gah) - III -s- i-4 - primordial earth ability strength and power.

s) The ability of the divine being from the earth announcing itself. ▽

ka - ~~the~~ ability, the inclusive. - ka - the all-powerful, all-capable, all-giving creator. - ka-an (an - father of the gods as witness) - kan - can, ~~the~~ creator as the able one. - kan-na--(na - birth)-- the creator - androgynous - as the one bringing forth, giving birth - Aanna, ~~the~~ woman giving birth (Ganna, the savior of the Semnonnes - the one who knows, ~~the one who knows~~). - ka-al

- (al - 2ll , fire of life) - ~~ka-~~ all-knowing, all-knowing. - ka-ar - kar - ~~the ability of storm~~ power

— the enclosing of power (kar--of rock, karfunkel - enclosing the sparkle, karren - enclosing t h e load, karthaune - enclosing ~~thunder~~ etc.). - kar- a l - including storm power and al-power ability

— Karl, an epithet of Wuotan (hence the myths of Karl Wuotan were transferred to Karl the Great Saxon Slayer). - ka-ala - ala - Algott) - the knowledge of the Algott, the Kala (so to speak: theology and theomagic). Since this knowledge-knowledge f o r m e d a secret secret, the unreal meaning of ~~the~~ term "Kala" was —

— Secret, veiling (calcification). Kalander - s. to change by Kala, i.e . : to transfer Wuotanism into Christianity; 2. to be the others secretly, i.e . : to appear to be Christians, and to be Wuotanists; from this arose ~~the~~ third —



Meaning of the term "Kåla" as: "twisting", i.e. giving speech and words a different meaning than they seem to express according to the usual concept of words. This art was also called "Kala". Kahlenberg - hidden secret. Kaländer - calendar, not from: calendis; Lalembourg= Kahlenberg - hidden word- joke (through Kala) - Kalauer; Kalfakter - Geheirtuer. (More about this in the section "Mystery Language" of this book) - ka-un - high ability, to give birth, to mutate, see: Kunna. - kaa - (Kau, Kauke, Keuche, Keusche, Kocke) - hut; Kaag - one-masted ship. - Kaarain —

— Kachel, the enclosing (obsolete for "pot", elbow and knee tile in medieval armor), stove tile, tiled stove; Kaue, Rauche - narrow container, Kolter, dungeon; Kabine - ship's room; Küster - cabin.

— kaldune - Kaldune - Kaldaune, entrails. - kamp - battlefield, kamp - battlefield. - kamp-so - fight, fighter. -kann a, kann e, vessel (from kanna - woman giving birth; hence in the litany: vessel full of grace).

— pulpit - writing and reading desk, kanzilar - kanzellei —

— Chancellery, <sup>writing</sup> and reading room. - chanzilari, kan- zilari, kanzelaere - chancellor. - kat — fight. - kas - fight (Cbåtten= Kämvrfer). - rahhakater - revenge fighter, warrior, (Kaskeller - fighting cellar, i.e. Ludus of the arena in Cologne on the Rhine). - gabal - give salvation! - galgo (commanded to the omniscient) - galgo, galga, galgen - gallows, the sacrificial scaffold for sacrifices dedicated to Hangatyr - Wuotan. - gans - the whole, hence the goose is the symbol for the whole, and as such the harvest sacrifice at Martinmas. - gart - enclosure, mid- gart. - gang - to walk; Ganglir, epithet of Wuotan as a wanderer. - gat - that which is enclosed, connected; da- ker: husband, spouse - the connected. - gaden, gadem —

— Gadem, the chamber, also a house with only one mach; the gate - grid. - gal (living) - the —

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 Runic tablet XXI: III -s- ƿ . 4=
 

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Galle... - garma\* - Garma - fate. - Garma- nen - Germanic tribes. -  
 Garmangabis - the <sup>Germanic</sup> gifted, a prefiguration of Germania (Suevi set  
 250

n. Chr. of the "preparers o f wealth", this very one  
 "Garmangabis" a votive stone). - kaladar - kala- dar — (thar -  
 stormy deed) - galadar - galdr — — —  
 =Stormy deed of the all-divine knowing-knowing spell. —

\* The name <sup>Aryan</sup> - mchr Raffen. <sup>as a folk name - forms</sup>  
 sich aus "die", <sup>denotes the one from "Teut" (Teutisko) descendant, actually</sup>  
<sup>sweden, the "people", die "die", also "die"</sup> <sup>herbortkommen,</sup>  
<sup>„er“ „Leute“, die „die“ „Sonnengezeugte Leute“.</sup> Sie bezeichneten  
 sich damit als ein Urvolk, das von keinem anderen Volke abstamme,  
 sondern direkt göttlichen Ursprunges sei. Der zweite Name „Ger-  
 manen“ wie es schon Joannes Aventinus (Turmayr 1477  
 1534), der ihn aus „germinare“ = „hervorwachsen“ ableitete, richtig  
 erkannte — entspringt aus dem alt-arischen Worte: „garma“, d. i.  
 hervorwachsen (von: „gar“ = gar; „garm“ = Germ [= Hefe, von  
 „hevan“, davon heben); „garm-an“ = „aus einer Ursache hervor-  
 wachsend zur neuen Ursache werden“, also: „Schicksal“, Sanskrit-  
 „Karma“) und sagt also: „Die aus eigenem Schicksal hervorwachsen-  
 den Männer“ oder „Die Schicksal schaffenden Männer“. Dieser er-  
 habene Name zeigt noch tieferen Sinn, wenn man erwägt, daß das  
 Schicksal selbst über den Göttern in der germanischen Mythologie  
 waltet, und die Erkenntnis des selbstgeschaffenen und selbstanzu-  
 tragenden Schicksals (ohne Zulassung einer süßnevollen Vergebung der  
 Sünden durch irgendwelchen göttlichen oder kirchlichen Gnadenschatz!)  
 die ethische Basis des Wootanismus war. Und heute — 14. August  
 1914, während ich dies korrigiere — rollen wieder die ehernen  
 Schicksalswürfel Werdandis über das heilige Walfeld Urio-Ger-  
 maniens gegen den Gürtel der Mischlingsrasen (Siehe oben Seite  
 29—34), wieder müssen die Arier ihre Eigenart verteidigen gegen  
 den Undank der Schandala, die sie aus der Unkultur im viel-  
 tausendjährigen Lehramt vergeblich zu heben sich bemühten, wieder  
 tobt der Krieg gegen den arischen Edelgeist, der wie alle Kriege aller  
 historischen Zeiten nur der Vernichtung der Arierrasse gilt, aus dem  
 aber wie allemal auch diesmal wieder das Volk Wootans sieges-  
 stolz hervorgehen wird, weil es also der Wille Uraharis ist, der  
 die schicksalschaffenden Germanen schicksalswaltend in  
 seinen besonderen Schutz nimmt! 𐌹 Aehisofur 𐌺 Der dritte  
 Name „Deutsche“, abgeleitet von „Teutonen“ (Siehe: IV + 2 a, thio,

d) ka - the ability, to give, to unite. Tile - tree bug. - tile - to envelop. - kalanden - to hide, to change secretly. - kalp, kalb - calf. = kalk, kalc, chalch - lime. - kamp, kam - comb. —

— kamara, kamer - chamber. - cheminata, ke - menate - heatable women's room, cabinet; chimney - flue, hence:

cheminata. - kanali - Tube, canal. - kabus, kappus, kappas, kapez - Kap pes - cabbage. - chafsa, kafse, kefse - capsule, box, suitcase. - karauch, karrich - Karch, cart. - charra, cart - cart. - charpfo, karpfe - carp. - charta, karte - map, also <sup>government</sup> decree. - chasi, kaese - cheese. - kebisa, kebse - female kebab - geba, gabe - gift. - gabala, gabal, gabele - fork (not borrowed from Celtic!). Gad - joy; Ganerbe - with-an-inheritance; goose; whole. garaben, gar- ben - to ferment, cook; sheaf; garde; yarn; garden. - gate, gazza, gazze alley. - guest Guest. - kar- kari, karkaere - dungeon. —

c) ka - cover, bare, empty, dirt, dead. - bare

— without hair, mountain without trees. - kalanden - to carouse, revel; kaak - pillory. - kack - bald, naked, featherless or hairless (kack birds); Kacke - human excrement, poop; Kackerlack - bastard by crossing white with dark race (cf: Feirefiz, half-brother of Parzival, son of Gamuret and Belakane, who is said to have been piebald, which natural play is still observed today. Derived from see - to make colorful; from it: Old French: voire fiz - the colorful sobn. - Wolff- v. Eschenbach, Parzival). - Gant - (ga - to be able, ant - towards), thus: towards ability, inability, decay, end.

— Tile - bad woman. - Kaff - ! Chaff, stupid stuff, 2. miserable hut. - kala - freeze, cold, frozen. - kappen - to cut off, Kappaun. - bile

— 1. tumor; 2. stone bile, horse disease; 3. blisters in metal, nasty. - garaben, tan - beat,

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 Runic tablet XXII: - III -s ƿ-6.
 

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spit; ferment. - gat - brook. = gestr, gast - enemy, uninvited guest. -  
 garman - poor, miserable; see barm- hearty, VIII -s- t-4 c, bar, merciful.

\* \* \*

ke (ge, khe, che, geh) - UI -s- 5-6 - primal right ability.

s) The divine ability to act from the earth  
 announcing itself. ▽

ke - to know, to be able, to give. - Ge fr - the "giving" Freya;  
 Gefion - the giving one, a serving lungsrau of Freya; she is the giving  
 one when taking land. Gerda, the "g i v i n g" earth, while "Artha" is  
 the earth goddess in a bad way. Ger, the characteristic spear of Wuotan,  
 otherwise called "Gungner"; the Ger is (g e - give, he - do, storm) - the  
 giving storm; his one wolf "Geri" - (ge - give, ri - great, rich, mighty) is  
 the rich giver. Geñon, Gereon, Geryon - (ge-ri, 0 n - primeval darkness  
 ▽), the one w h o comes from the primeval darkness and sinks into  
 it; three elements are united here: Primordial Earth, Primordial Fyr and  
 Primordial Water, ▽ therefore Gerion is depicted with a three-faced  
 head, † "Gerion's Head" (Trimati) or the Trihead, which is a  
 representative glyph for the highly sacred Lechsstern, the Armanensigill,  
 and Wuotan verkalt. (See: G.-L.-B. no. 5, "Pictorial Writing":  
 Gerionshaupt, Trihaupt, Sigill des Salmans and Sigill Wuotens; also  
 Armalein). - ke-ek (ek - edge, sword, firm, feast) - dashing, joyful giving.  
 - kek- a I (Al, fire of life) - kegal - joyfully giving fire of life, the divine  
 procreative member, phallus (hence the many cone stones, bearing  
 stones etc. as healing stones, as well as the game of skittles as an act  
 of healing. The female counterpart is the "hanging stones", "mater  
 horns" etc. -  
 "Vulvar stones". See: Guido List: "Deutsch-

Mythological landscape images", L , page t27). - kerian

—(ke - ability, ri - great, rich, an - ancestor, father of gods and men) - the great-kingly father of gods and men. - gegenote, gegen e, gegende - area. - kerkere - dungeon. - kerke - church. - kezzil, kez- zel - cauldron, that which contains, encloses (therefore a symbol of the woman ready to give birth, and therefore an ancient sacred consecration device; e.g. the cauldron of Hrungnir, the cauldron of Ceridwen, the holy grail, etc.) - gisello, geselle

— Journeyman, the one who belongs (from kettle), the companion, battle journeyman. - kettina, ketten - chain.

b) ke - know, give ear, fresh, lively. -perky

— Icbbast, fresh; Kebse - the one who gives herself, the Kebseweib, concubine; Kegel - t. Kegelspiel; 2. illegitimate child (he has neither child nor cone); Kehle (from Kala) - hidden entrance to the bastion (e.g. the "Hundskehle" in Klosterneuburg near Vienna), 2. the throat, the hidden respiratory organ, 3. Kehleuchte - light niche. - give; gehen; the throat (lap, fold of clothing); the throat (desire). - gr a summarizing prefix, e.g.: Gebein, Geflügel; Ge- schirr, often soundless, as in: Glaube, Glocke, Glück, glüben. - The Gebe; the Gehr (spear). - charza, kerte, kerze - candle. - kelo, gelo, gei - yellow.

c) ke - impudent, turn, against. - keck - impudent; the impudent; against, the opponent; against. - kerian - (ker - to turn, i a - l'Araft, an - ^ l h n d u n g - punishment) - I turn into an avenger, destroyer, epithet of the wintry Wuotan as god of revenge; later meaning: kerian, cherren, keren - t o turn, turn around, cleanse, sweep out.

— kerno, kerne - kernel (grain), fruit; the end of growth, the seed; passing away to die again, rebirth. - kettenen - to put in chains, to bind.

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 Runic tablet XXIII: - III -b ƿ
 

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ki (khi, kih, gi) - III -s- 7 = primordial-ground-knowing-I-

he laser ability of the God-spiritual ego being (also the soul)  
announcing itself from the ∇ irth.

ki - primal earth ability. - ki - (gi) - refresh. - kik = fountain of life,  
kicker, tungbrunnen. - gi-bor

= (gi) - refreshment, bor - come forth, born)

= the refresher who came forth - the comforting, giving God. - Gibor-  
altar - the giver of all. - Gibor-algar - the giver all-fulfilling;  
d e r i v e d from: Gibraltar, and not from the Arabic Gibel Tank.

— gi-ga - refreshment gift - violin. - kista, box

— Box, the enclosing thing. - quitte, kuti, kute - putty, glue, binding  
agent, of which: küten, quitten - the tuitte, the tuitten apple with its  
glue-like, sticky juice (not named after the city of Cannea on Crete). -  
ge-i-sala

— I give salvation, i.e. through the punishment of scourging the  
criminal was atoned for (cf. thunarbesem - to make right the wicked, i.e.  
to judge for good, to give direction); 2. gei sel - surety-prisoner. - gib -  
al - I give Al

— +give the fire of life - gibal ; from it: gable, ǀ ǀ gable, also: summit;  
also: summit, an ancient hoof iron-shaped sacrificial pastry (chyphen). -  
giri, gir - great greed - greed. - gift - gift, ulitgifi. - kint, kind - child of  
gunds, kunda, see ku. - Gygur see gugur in kn. —

b) ki = refresh, choose (kiesen). - gibitze, gi- bits - kibitz, a  
marsh bird. - kiefel, kivel - jaw, jawbone, from kivel - to jaw, chew;  
kienforhin, kinser - pine, p i n e . - kil - spring coil, from: kiol, kil - the  
keel of the ship (the position of the ribs in relation to the keel made it  
possible to recognize the similarity with the keel of the spring and to —  
derive the name from it). - kisil - (ki-is-it= pleasing heavenly fire-light),  
pebbles, n a m e l y the Rhine pebbles (rock-crystals), which are  
highly valued, like

gemstones were set, cut and used. - gisal, gisil - hostage, gisilher -  
hostage: = girren - to curl. — —

— kirren - scream.

c) ki—scream (kirren), thrust, stab, injure. - Kicks, Giekser -  
thrust, stab, miss. = geisala, g e i- sel - scourge, whip. - poison - deadly  
gift; Gicks, Kicks, Tuicks - a kind of leaven to excite fermentation cf:  
hevan - Hese, 7 ʀ -1 e). Gigant - giant; kitschen, quitschen - to scream;  
quitt, Tuittung - done, equal, equalized, corrected. — —

ko (go) - III -s- 8-9 - Primordial Earth-Knowledge-Osfeinbarung.

a) Las in-visible appearance from the earth revealing  
spiritual divine ability.

ko - primordial earth-knowing-opening. - ko - the enclosing but  
opening; the deity ready to give; the earth goddess ready to give birth;  
the pregnant woman. - ko-ok (that which encloses; the linglock comes  
forth) - the hatching egg, Kock. - k 0 kal - the ring-closed, veiled al-light  
- the cock, rooster, rooster cock -; therefore the cock is the ancient  
symbol of light and sun in mythology (völuspa, fairy tales, Heimdoldt  
etc., christianized as Peter's cock). - kocke - cock —  
— hut. - gou, gouwi - Gau, the summarizing.  
— go-uh, go-uch - that which has come forth - Gauch, cuckoo,  
spring; therefore the cuckoo is a symbol of spring as the herald of  
spring. —

— Kogel - mountain (which "hides", but reveals what is hidden);  
Gogel - the gugel, gugel hood, which hides the head, but only  
temporarily. = k 0 - 0 l (0 l - life ether, life fire) - the life ether revealing  
itself from the hidden - springing from the spirit urging birth - source of  
birth, the tuelle e.g.: Kolne -

## Runic tablet XXI' ƿ - III - b 8-9.

Kölln, is an original place and as such a source of birth; Kal mar-Geburtswaltung or Mehrung ; is therefore also an original place, like Cologne on the Spree (Berlin) and many others

"Kol" places. - gold, golt - (ge-ol-ath - revealed life ether powerfully created) - embodied life ether; therefore valued as the most precious consecration and symbol of the visible deity. This is why gold is also called or - offspring, and geold - to desire - t o give.

- k θ = 0 th - (g 0 - 0 d) - the one who reveals himself visibly in the phosphorescent glow - Kot, God - God; e.g.: Cotwich - place consecrated to God, the pre-Christian name of the monastery "Göttweih" in Lower Austria, founded in 872. Herr und Frau Gode, Frau Goden - k 0 th, g 0 th, god-God, goddess\* (Wuotan, Fruwa, Hulda, Holle, Perchta).

\* It should be noted here in particular that the term God (<koth, god, etc.) always to a bisexual, self-generating san"

drogyne und nicht hermaphrodite, zweigeschlechtige und nicht zwitterhafte) göttliche Wesenheit gebunden war und aus diesem Grunde weder männlich noch weiblich, sondern — wie noch heute in esoterischen Schriften — als das „Große Es“ (im Neutrum) aufgefaßt wurde. Daher der Begriff „Vater-Mutter“ für jenes „Große Es“ und auch für den esoterischen Begriff von „sur t'ur“ = Surtur. Die Gottheit mußte, um in ihrer ganzen Würde und Vollkommenheit aufgefaßt werden zu können, beide Geschlechter, das männliche und das weibliche, und mit ihnen den tätigen (das männlich-adeptisch-positiv-aktive Prinzip) und den leidenden (das weiblich-mediumistisch-negativ-passive Prinzip) Grundbegriff, Zeugung und Hervorbringung (Generation und Produktivität) in ihrer einheitlichen Wesenheit ungetrennt enthalten. — Erst später, als die Esoterik verblaßte und von egoterischen Vorstellungen überwuchert wurde, löste sich auch die Einheitlichkeit der Gottesbegriffe, es entstand neben „der“ Gott, „die“ Gott — wie neben „der“ Mensch, „die“ Mensch und so auch neben dem männlichen God, Wod, Frei, Perchta usw., auch die weiblichen Gode, Wode, Freya, Perchta usw. — Ein belegendes Beispiel dafür bietet „Kamina“ die verchristlichte St. Kummernuß die bärtige Venus und der Umstand, daß zu gewissen Opfern die Männer weibliche und die Frauen männliche Kleidung trugen, um eben sinndeutlich jene Zweigeschlechtigkeit der Gottheit (aber ja nicht Zwitterhaftigkeit, was gewissen modernen Erklärern gesagt sein soll) zum Ausdruck zu bringen. — In der Kirche zu St. Bartholomä am Königsee



- k 0 th, k 0 the - small house, hut, hence Kothsasse - cottager. -  
 komina - (ko-min-na - enclosed light of life - is born) - the veiled being of  
 the moon gives birth to the light of life; it is the Great Primordial  
 Mother,\*

in Bavaria once hung an oil painting of St. Cummernus with a  
 sehr ausführlichen Legende, aus welcher folgende Zeilen hier angeführt  
 sein sollen: „Wer die h. Jungfrau anruet in seiner Noth und Khomer-  
 nus, dem Phomt sie wonlich zu hilf in seinen engsten und haist mit ihrem  
 Name "Komina" on teitsch Khomernus or contestation."

\* Guido v. List: Pipara. Volume II. Page 202-204, note, the following is  
 stated: "Mother Earth", „Klatri blagnae", „blater

Magna", „Meta Maxima", — „die Mütter"; waren die mystischen  
 Urtypen der selbstzeugenden, androgynen (nicht hermaphroditen!) Ele-  
 mente, welche als Mysterium Magnum einen geheimnisvollen Kult  
 hatten. Alles was vergeht, kommt als Schatten — einer neuen Um-  
 wandlung in der Wiedergeburt bestimmt in das Reich der Mütter,  
 so wie alles was noch nicht war, aus diesem Reich hervor in Er-  
 scheinung tritt. So schildert sie auch Goethe in „Faust", zweiter Teil,  
 Ende des ersten Aktes. Faust muß auf Geheiß Mephistopheles' hinab-  
 steigen, um sich des Schattens der Helena zu bemächtigen, da dieser  
 der werdenden Umgestaltung in der Wiedergeburt vorbehalten, im  
 Reiche der Mütter weilt. Mephistopheles gibt dem Faust als Talis-  
 man einen Schlüssel mit und das ist bezeichnend; denn der Schlüssel  
 ist (wred, ured) ein „Dreher" (tri) also ein „Zeuger" und darum  
 hängt sich an den Schlüssel sofort der goldene oder glühende Dreifuß  
 (trifos =  $\text{N}$ ), der wieder die Zeugung bedeutet, an, da Faust diesen  
 besitzen muß, um Helena zu gewinnen. In Italien, namentlich Sizi-  
 lien, war der Dienst der „Mütter" sehr verbreitet und Plinius be-  
 richtet (Naturgeschichte, III. 8.), daß „in Engyon in Sizilien einer sehr  
 alten, aber kleinen Stadt, welche wegen der Gegenwart vieler Götter  
 berühmt war, besonders der „Matris Magnae" und der „Matris  
 Idaeae" ein großer Tempel geweiht war". — Nach dem Mythos  
 zogen die „Mütter" gegen Wissen und Willen des Kronos,  
 Zeus, den Vater der Götter und Menschen heimlich auf, sind  
 also auch hier als die Urelemente des Werdens und Seins er-  
 kenntlich, da ohne ihre Vermittlung Zeus, der Lebensgeber, nicht er-  
 scheinen hätte können. — Auch Paracelsus kennt die Mütter und  
 schildert sie wie folgt: „Die Materie aller Dinge (Urmaterie) ist  
 Mysterium Magnum; dieses ist eine Mutter gewesen aller Elemente,  
 denn wie aus einer Mutter Kinder geboren werden, so auch aus dem  
 Mysterio Magno alle Geschöpfe. Jedes Element aber ist eine Mutter,  
 aus den „vier Müttern" (den vier Elementen: Feuer, Luft, Wasser  
 und Erde) werden daher alle Dinge geboren in der ganzen Welt.

## Runic tablet XXIV: f III-s- 8-9.

the crater Am̃gna, as an androgynous birthSurbegriff Prin zip) and therefore depicted as a bearded Üeib; christianized: St. Aummenuß. - koh - the revelation of biting duels, hence "boiling" (e.g. Aochbrunnen in Merbaden).

— komen - the enclosing of the thinking blond, thus the "thought". - k 0 b 0 l d - kobold, kobolt - (k 0 b - l)aus-old - hold) - the familiar spirit; but earlier: ko - the revealing one, ob - Dbere - 0! - lDuoatans l)ilfe, tha - Tat da sein - "The Gbere reveals himself through active-help"; this is also the lesen of the house spirits in pre-Christian times; only later were they degraded to neÄobolds. - hofut, hovhut, huph, kopf - Aopf = l)aupt, symbolic for l)auPt knowledge, e.g. Mimer l)aupt

— dar l)auptwissen vom denkenden (sinnenden) 2Nond, das Redende l)aupt, etc., compare: 8-9 -s- l a, of.

— d) ko hidden coming out, round (kogel, kugel), kollern. - Aohle, 1. charcoal, 2. 5-teinkohle, a bren; i.e. a burning TNmeral; Aoller - the gugel-shaped Uanner- wamms; Rocke! - the lower crossbar on a gcksenjoch; Aogel, round, tent-like lVagendach, hence: Aobelwagen;

So nun allein in diesen vier Müttern haben alle Geschöpfe müssen  
 possession of the four mothers, the goddesses and possession of the  
 gewahrt, books. The "Great Mother" on the realm of the "Glette" was the  
 yabwch kufum in Germanic, was however, and gis denen Hörnern des Über-  
 flusses trinkend, die entkörperten Seelen wieder mit den entseelten  
 Körpern vereinigen, um die Wiedergeburt vorzubereiten, da er im

Her meaningful accessory, the violinist, to whom she throws her golden  
 shoe, sufficiently explains the esoteric concept of this Christianized  
 die verbrannte. Gehalt der Heiligen Kammern, Hancainie  
 Tirol und Bayern, sehr verbreitet; sie entspricht in ihrer erotischen  
 Auffassung und Darstellung der griechisch-römischen bärtigen Venus.

und Entwicklungsstufe III — f u, g u, bei Schuh. Esoterisch deckt sie sich  
 mit Surtur.

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 Runic tablet XXV: - III -i- 𐀓.
 

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Koller - ~~ball~~, roll away - roll bumpily. - ~~que~~- man, komen - to come - to approach; kopf - s:-Head, — —  
 2. drinking vessel; coupler - ~~compound~~. - koson, kosen  
 —kosen - ~~to~~ be tender. - kost, koste - food, fare. - kok-al - rooster - domestic cock. - Kock - ~~egg~~. - gockeln - to scream and shout. - god, göthe, Gode, ~~Göthe~~ - godfather.

c) ko - anger, ~~cramp~~, stupid, bad, dirt. - Koller, horse disease; tropical fever; ~~cholera~~ - gall- seeking. - kohlen - to speak stupidly, to talk a cabbage; to char someone - to slander; Koppel —shackle, r e s t r a i n t . - korn - ~~grain~~, kernel - sêed for new growth.  
 — kosa - point of ~~contention~~ ( causa). - costunga, ~~kostunga~~  
 - temptation. - koth =feces; Köther - ~~poor~~ petty peddler (not farmer), translated: ~~bad~~ dog (biting, shabby mutt); Gockel (Geck, Geckel, Gigel, Gigerl) - fool. - goth, göthe, göze=~~idol~~. —

ku - (gu, kuh, guh, thu, ghu) - IU -s- U> -  
 primordial earth skill accomplishment.

a) They complete the divine spiritual abi ~~▽~~ revealed  
 from the earth.

ku - primordial earth's perfection. - ku - the ~~primordial~~ cow, the ancient symbol of the earth d e i t y , not yet f e m a l e , but androgynous. Therefore, in all Aryan religions, the cow is a sacred animal ~~consecrated~~ to the earth deity, and as such a symbol and mask of the earth deity (e.g. Io, the ox-eyed Iuno, the cow horns of many female deities, and in relation to the moon, the cow horns often appear transformed into or related to the lunar crescent. During the "Perchtenlaufen" in Austria, Tyrol, S t y r i a , Salzburg and Bavaria, the cow's skin is connected to the horns.

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 Runic tablet XXV: - III c 𐀓:Q.
 

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the Perchten mask, as a clear mythological reference to the primeval cow). - ku - the giving, birthing earth deity; the woman who gives birth, or has already given birth, in the perfection of ability and giving. - ku - na - Kunna, the woman (wife, mother, girl) who possesses the perfect ability to give birth in order to be able to give offspring; hence the expression: "The woman gave (gave) her husband a child"; "she gave life to a child". Urkona, Urkuna - primordial mother; Arkunna, Arkona - earth woman, later also sun woman, namely the earth goddess as wife of the sun god 𐀓ku-uk-al - the accomplished in space (ā - ☆ ), the sphere as a celestial body, water drops etc. - chuoni, kun, kuene, küen - bold -

(ku - accomplishment; on = from the primordial darkness, in - I from the primordial darkness ▽ ) - the heroic emerging from the darkness of selfhood - boldness, high-mindedness. - chuning, 𐀓unig, kũ- ninc, küneç - king. - kuni, kũni, cõud

— Gender, noble sex. - ku-ul-me —

(completion - lust of life as storm - increasing) - the summit, the highest of the mountain, its "Kulm". - ku-um - (completion enveloping, hidden) - kumbal - grave hill; sorrow, burden of the soul. - chumil, kumin, kümel - caraway, spice plant. - kur - election (Valkyrie - elector of the dead, elector, etc.). - kurse - the lining, the fur. - kurinas - Küraß.

d) ku - live, turn, wind. Cow, s. female bovine, 2. hind, 3. the rough planks at the one-story gold pans on the Danube and Rhine, on which the sand was washed off; Kühne - Trut henne. - gul - Gaul - mātē horse. - chuoche

— the little cake. - chuoche - the kitchen, the cake. - gucken - eyes; Gutzegauch, cūckoo, cuckoo slate, cuckoo flower. - chuoli, küele - cool. - chuoni, chuono, küene, kũn - bold. - Kumpan - comrade.

- kund, kunden, kundo, künde - kund, kundgeben, customer. -  
chonachla, kunkala, kunkel - distaff. —
- kunst - art, wisdom, skill. - chuntar - kserde. - kurse - the  
enveloping, the fur, of which: kursenaere - furrier, furrier. - kurinas -  
Küraß. —
- Gugelhupf from gugel, ball. - gucken - look. —
- Guilder of money and gold. - guot - good. - guot—
- Good - guoti, güete - being good, goodness.
- c) ku—burden, heavy, end. Cuckoo, a devil's name (that the  
cuckoo (Teufel!) gets him; in the cuckoo's (devil's) name). - Kummer;  
Kumbl - burial mound ( tumulus). —
- kunter - monster; short.

\* \* \*

ak - (ag, akh, ach, hak, hag) - t-4 -h IU <sup>primordial</sup> earth- ability, strength  
and power.

a) Las ability of the divine Arwesrn announcing itself from  
the e: ∇ 1.

- ak - Primordial earth skills, strength and power. - ak  
— the ability e n c l o s e d in itself (as in a hag); hence: Agstein -  
miracle stone, magic-stone (Agtstein - amber, Agstein, the rock in the  
sea that draws the iron out of the shits so that they sink, see  
Magnetberg in the Kudrunepos, etc. ). - agez - (ag - strength - power,  
ez - heavenly fire right, material plane) - the mighty elemental giant  
Agez, the master thief. - Haag - the lodgement; Haag-giants, Hagidises  
- Haag goddesses, Haag priestesses. - a kar - the strong; producing  
earth, the field; the hoof - hooves, a field-measure; - akh, ach, eight -  
eight; high, holy eight - wihinei, religion; the number eight. - ak, ag, ach  
- the powerful emergence from the earth (the water as tuelle) in  
countless river and figurative names, —

## Runic tablet X) ƿ : 4 -I- III.

such as: Ache, Aachen, Achental, Pielach, Salzach, Stuppach, Achleiten, Bach, etc. (this "ak" or "ach" does not mean "water", but only the valleys and rivers in the figurative sense, as "that w h i c h powerfully emerges from the earth"). - ak-se ( se - celestial fire right on a spiritual level) - regulating the powerfully turning - the akse, axis, axe, as celestial axis, earth axis, chariot axis. - agen - to act powerfully, to act; Hagen - the one who acts powerfully. - hagostealt - lone fighter, similar to the berserker-Einherjarn. - hagan, ha gen - breeding bull; — Hacksch - breeding boar. - akesmere, <sup>ache-</sup> mirs, <sup>achemüre</sup> - jewelry. - uagan - wagan, wagen - the wagon. - uak - wak - awake— awake, alive. - wakan; awake, awake - watch, guard, be awake. - wachtat- wacker - alive, capable, usefut: - wahha, wache - watch, guard; odowac- car. - ~~trahs~~ - true-wax. —

d) ak - to act powerfully, to work. - The armpit, the upper part of the arm, the powerful joint. - ackern; Aka zie a-type of tree; Age, Achel, Hachel - the small spines that separate from ears of grain and flax. - hacheln - to remove these very spines; Hacht, the hawk; die Hacke - the axe; the type, the hoe, pickaxe, rode hoe, etc.; hacken - to hoe; Haag, Hag - thorn bush, grove, fence; Hagebutte, rose hip. - hagustalt

- Landowner next to the lord of the manor. - hagestalt, <sup>kage-</sup> stolz - Hagestolz, lunggeselle. - hachse - k n u c k l e , knuckle - knee bend on the legs of larger animals; B.:

"The horse sinks into the hocks" - it touches the ground with the knees of the hind feet; the hocks - boot heel. - haken - to hook; hook, to hook in; to unhook. - uagon - dare - to dare to undertake something. - wachtbar- watchful - watch carefully. - wah- tari, ~~wahtaere~~ - watchman. - wechulder, wahha <sup>l</sup> ter, wehhalte r , wecheltürre, wachhalier, wach- holter - watchman. - ~~wahsan~~, wahren - to grow,

increase. - wachala, wachtula, wahtel - wax tel. - waggō; wacke - wacke, large stone, wacken- plaster, graywacke, wackerstem.

c) ak - stop, inhibit, decay, empty, lifeless.

— hacheln, hecheln - to heckle someone, to torment mentally; Hack - low, bad rabble, pack, mob; der Hagen - hook (it has its hook with it); Häcksel, Häch- sel, Härel; Acht, Achtung, Acht und Bann; Achterdeck - rear deck, rear part of the ship; Hacksch - actually boar, but improperly: unclean, rotten person. - uaga

— wag a, wage - dare, weight meffer. - Wagebals; wagon - sway, dare, daring game. Wake " (empty, bare) - hole in the ice.

ek (eg, heg, hek) -5-6 -s- UI - Uredensrecht können.

a) Las divine Arrechtskönnrn from the earth  
— announcing itself.

ek - primordial earth law ability. - ek - the enclosed legal power, hence: ek - sword as a legal weapon. - ek (egg) - castle or fortress as legal seat. - ek (hek, heg) - thaler, penny as the right coin to multiply. - ek - the right stone, the cornerstone of the building, its main supporting stone. - ek - the angle, the corner.

— The hedge - the enclosure; the hedge - the care, the keeper - the legal caretaker; the hedge - the lawfully cared for offspring; the hedge - lath or pole enclosure. - ek - wedge, phallus. - ueke - wake, hence symbolic, representing the phallus, bread pastry for consecration and sacrificial acts; from: uekan, wekan, wake up, muntermackzen. - ueg, weg - the way, road for wagons and traffic.

b) ek - corner, angular, edged, pointed. - the harrow; eggen; hegen. - egal", egel - leech, e.g.: leech. - eke

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 Runic tablet XXVIII 7 = S = III.
 

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— Oak; the pike, genus of fish. - eger - Eger, Boh rer; Ecker - acorn. - Weg - road, derived from: wegen - to keep something going, therefore.

c) — ek - bad, worthless. - Eckert, Egert - a lean area of poor ground covered with weak bushes, a "Lebde"; Eckel; Heck - the rear part - end - of a ship. - eks - horror, anger, a n g u i s h . - ekstern ( extern ) - to annoy, mock. - Externsteine - the Argernissteine (Lapis Agisterstein) - near Horn (!) in the Teutoburg Forest, formerly an Armenian place of salvation, which caused the Christians Argernis, hence the name; t t s̄ the well-known Christian images were — a t t a c h e d to the " Lapis Agisterstein" by Bishop Heinrich von Paderborn for atonement. - to corner, to die — die.

— ik (ig, I) - 7 -h III - primordial earth-knowing-I-

a) The ability of the God-spiritual I-being (also the soul) to announce itself from the e ∇ h.

ik - II - Bas Great I of the earth deity, the earth spirit. - ik - the spirit-human I, the I-ness. - I gJVss) - in Yggdrasil (see page 56) - the God-I

— With a preceding " u" in: uig - wig - consecration, the Wihinei, i.e. to consecrate oneself to the deity - religion. - uih- naht - consecration night. - uig bild - soft place, city area, castle peace, castle freedom. - wiheri, wiger - pond (once the consecrated pond, lake). - weihaan, ge- wige, wie - deer antlers from battle. - weigaron — foolhardy, fight. - wig - fight. - wic - d w e-H i n g , town, village. - wieg - horse (warhorse), also ship as sea horse, Wickinger dragon ships, Wiking - sea hero.

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d) ik-(ig) - enliven, animate. As a so-called syllable of derivation, the "ig", also a p p e a r i n g as "ich", "icht", means the enlivening, animating "I" of the term associated with it; e . g . in: Pfennig, König, Honig, andächtig, kräftig, anmutig, beinig, dornig, Dickicht, erdicht (erdig), menschlich, fleischlich, etc.; also as "igen", in: kreuzigen, verkündigen, sündigen, beedigen, endigen, etc. - i g a l , igel - hedgehog; Wicking - sea hero. - wibi - consecration; important; wickn= to tell fortunes; Wichtel- small owl for catching birds; Wicke - a legume; Wickel, wrap= wigger - keel, wedge - to drive the keels or wedges on ships, keggen. —

<) ik - (ig) - fight, fail; horror, death. - refuse, refuse. - gnome - imp, dwarf; runt  
- Scoundrel, despicable person; IsZr, Vggr - fright, death.

ok (og, okh, och, hok, hog) - 8-9 ch III primal earth- can  
revelation. \* \*

a) Las in visible appearance from the Arerdr =  
revealing divine ability.

ok - primordial revelation. - ok, og - the revealing creator god. - ~~ov~~,  
og - the revealing eye of God, the Fyrauge of God, the "firing" of God;  
Fyrog - square, the symbol of the eye of God (see: G.-L.-B. No. 5,  
"Bilderschrift": Fyroge, Drafyrog, etc.). - oge - (og - God, give) the eye,  
the "God-given" of man and animals. - hok, bog, hoch - the high (sun)  
as the god's eye; Hoch- zeit - sun tent (at Easter); der Hohe - sun god;  
davon: the highness; Hock - the resolving, encompassing,  
1. a stable, 2. a heap of sheaves, also almond. - okse

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 Runic tablet XXX: 𐀀 sO=s- III.
 

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— the revealing creator god according to the law of heavenly fire - the primeval-ox 8 (only later did this term pass over to the primeval bull), therefore the bull is not only clearly contained in the zodiac, but the ox, resp. the bull, in all Germanic mythologies the symbol of the creator-god and his mask; e.g. in the robbery of Europa, as a thunder bull, etc. - uohha, uiko, wiko, wohha, wehha, woche - week, sacred, consecrated (wiko) period of a lunar quarter - week of seven layers. - wag, wac - surge, wave.

b) ok - the revealing, growing. - Ocher (Ocher) - metallic earth, dye; Gkelbrze (Gchelbeze, Ukelei), a kind of white fish. - ohso, ohse, okse - Oks, Ochs - the male bovine, the term "Verschnitten- sein" was added later when the term "Stier" was generalized). - ocker, dialectal - wartocker, you shall have it; Oker - the acute angle that the roof makes with the ground, and the part of the ground in this angle, also the uppermost ground under the roof. - hogen, högen, to remember (from hegen - to cherish in memory).

<-) ok - load, burden, humiliate. - Hocken - squat, crouch, hence: Höckerin (market woman, stallholder); Hocke, Höcker - hump, full-grown back; das Uochgericht - place of execution.

— uk (buk, ug, hug) - s O -s- III - primordial earth ability  
— completion.

a) The completion of the divine spiritual al 𐀀 revealed  
from the earth.\* \*

uk - primordial earth-perfection. - uk—incomprehensibly high, spiritual, spooky, ghostly. - uk - the incomprehensible,



Inconceivable. - hugh - Hugh, the incomprehensibly spiritual-high, Hugibert - (hugiperahtha) - the incomprehensibly spiritual-pregnant, epithet of Wuotan; Wuotan's ravens: s. Hugin - the spiritual sun as memory, "Ge- dank"; 2. Munin, the spiritual moon as understanding, "Gedenk".

- gehugede - memory: - huge, hüge - mind, thought. - hugu, hugs, hugr - mind, sense; hugideo

=Original meaning: spirit of God; later: the God-entusiast; Hugdietrich - the spiritual ruler of the people. - uohhar, wuochar, wuocher ( from "agara" - t o multiply) - t o increase. - liebeswuo- char - womb fruit.

b) uk, ug, huk, hug - big, powerful. - hucken, a type of fish. - grow - grow abundantly, give a large yield.

c) uk, ug, huk, hug - the last, final position, lowering. - hucken - niederhucken - squat down; die Hucke - the back; jemanden die Hucke vollhauen - beat him up; Hucke - the last place in a row. - Usury - fraudulent gain, usurer - swindler, crook.



## Development stage IV.

The phonetic sense of the  
arethera<sup>1</sup> ↗ Tat.

▶ -----Th or D (thorn, -orn)

tha (da, tza) - ~~th~~-s- 1-4 - Ureth creation tai.

## 3) It is the creation of the divine being from the Arecher.

tha (da) - primeval act of <sup>↗ ↘</sup> ~~th~~-s- 1 - tha (da) - to do, namely to be active. - tha (da) - tha-at (at - her<sup>1</sup> heavenly fire creation) - deed - the ethereal doing in heavenly fire creation - the (creation) deed. - ar-tha - the doing (all-sustaining) earth. - Thalia - doing through the power of light (- the art of poetry), the muse of the play. - Dew (tha-u - doing accomplished) - the dew, understood as spiritual dew, salvation (cf.: "Dew heaven to the righteous", i.e. give them salvation and blessing). - da-ag

- Doing growing out - Thag (not day) or Dag. - Da-ach - roof, the celestial stream as the all-embracing; from this: house roof. - da-am - (am - the nourishing one), Dame - the nourishing and multiplying woman (mother); Dammerde - the fat nourishing arable soil. - Urda - the norne doing (working) since primeval times; she has been active since the Ur. - dar, da (spatially) - da - s. here, da, there, —

2. because - that, daz - to do one thing, namely: that (this) or having done it. - tha-at (done by the AI<sup>★</sup>, i.e. by elemental power) - the valley.

d) tha (there) - to be there. - To be. - Dag - sword, dagger, sword. Lady. Dahs - badger, the building (doing) cave animal, of which badger dog, dachshund. - danch, danc,



dank - thanks, remembrance, recognition. - banne, denne, dan - then, from bannen- dauern - to last. Thaler. - daha, da he- clay, a type of earth.

c) tha (da) =dark, confused, wavering, departing, death. - thamas - ^ i n s t e r n i S , twilight. - damish

= to waver, confused, foggy; to condemn. Fallow deer - the small, weak, deer-like, inferior

Ljirscb. - dahlen confused-chatter. Damm - eärth wall, dar demarcating; dämmen, abdämmen. - demar, delnere - twilight. - thampf - smoke, steam.

- dara, dare, dar - there. - darben - to die. - daram, darm - intestine. - tauwe - !)aube, barrel daube. - dauern - to regret.

the, de - IV -s- Z-6 - UretberrechtStat.

## 2) The divine deed of justice announcing itself to the crusher. ↷ ↵

the, de - UretherrechtLtat or doing. - the, de - the right d o i n g . - theo, deo - the right action reveals itself to God. - theus (us completed revelation of heavenly fire) - the right doing of the ether has been completed in the !)immelS revelation of fire; thus - God; since "th" is often transformed into "5" or "Z", "1 heu s" is formed from "1". - Zeus. - Thebes - the-be-en - (Gtberrechtun, law of inheritance, primeval water laws) The divine law is made of the earth, the earth and the water, the image of which is the god sun; hence the many sun temples in Europe, Asia and Africa which bear the name "Thebes".

\* The Th changes to L in English, but often also in Ger.

Itzehoe", "heat" etc., instead: Itthehoe. Hithe.

manifchen, darum erscheint der Ortsname „Theben“ auch als Seben, Cäben, Sebenstein usw.; ebenso geht er sehr oft in t über, wie in

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 Runic tablet XXXIII: IV ch 7 ▶ ==
 

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Weben, Deven, Sebenstein, Süden, etc.; e.g. : Thebes in Hungary on the Danube, Sebenstein in Lower Austria, Süden in Tyrol, Thebes on the Nile in Egypt, etc. ; always on high rocks on a mighty river). - Theil - the "il (il - light-me) - Theil, i.e. my part apr right doing, the part. - think - ~~de-en-ke-en~~ - (de- Ltherrechlun, -en - Urwassergesetzgebung, ke - know, en - Urwassergesetzwang — the knowing of the Etherrechtlun under the Urwassergesetzwang; cf. Mi mirs Haupt, 8-9 = I - I a, of, hosut) — to think, to ponder. —



— who (de, he - original will) - who wills and does  
— the. —

d) the, de - affirmative reference to the right. -  
-ēnchen, think - t o think. - decchan, cover - cover. Deck, cover; lid.  
- degan, degen - De gen, hero, from "dag", "dagan". coarse. Lee.

<-) the, de - negating prefix; e.g. humility (opposite of courage, as self-abasement), degeneration. - deat - death. perish. part, teüen.

—  
—  
thi, di - iv-s-7 - Urether-Ichstun.

s) Las action of the God-spiritual I-being (also the soul) from the Arether   announcing.

thi, di - urether ego. - thi, -i - the God-I - diutisk - di ( thi)-utisk: di, thi - the God-I, ut - the battle fire iin divine knowledge, i s k — coming forth from the battle-fire of divine knowledge (cf. "Tuiskfo": IV -s- >0, n, thu, the German:) thiuisko,   diuisk, diutsch, deusch — German; da from: diot - people. - Dietrich Theodorich. - Forms such as " teutsch", although attested as: tiudiske, ti u t s c h e , tiusche, are incorrect. From the Thorn or

Dornrune, only those forms are correct which appear with " th" or " d". - this ( thi-is), dis - the constant God, "who is who he is". - things (thi-ing-as) - the Son of God, the self-acting One (Ase) - Tir; of which our Lhingday - Tuesday.

— thi, di, th<sup>is</sup>, dis, Things, Dings, are terms of the personalization of the androgynous, fully sexual Godhead; only later, when the Godhead was divided into a male and a female conceptual being, the terms this, dies and disen were transferred to female divine beings; e.g. Hagidisen. - diel, diot - (ot - whirling battle-fire revelation), thus the God-I acting in whirling battle-fire revelation, so with in the all-life of the people) - Diet, the people. - thir

- thi-ir -(ir - storm ego) - that which is created by the urether ego as storm ego, the " animal". - thri

— (thi-ri; ri - huge in the storm, thus: the next action of the Urether-I in the storm, the turning) = thri, dri ( ^ ^ ) = turning, creating by turning, begetting. - thridi - 1. thridi - the god who begets by turning;

2. the Three-One-God; 3. Thridi - the third god. See G.-L.-B. No. 5, "Bilderschrift": Thridi, pages 26 and 33 and Edda: Gylfaginning, 2.) - thri, dri - the number three; the trinity. - Thichsal - I give salvation -

— Deichsel, verchristlicht: Leuxel, Deixel. Thichsalsechs -

- Healing the (or: through the) sex; see: G.-L.-B. No. 5, "Bilderschrift" under: Tichsalsechs, Gabal, etc. - thihte, dihte, dihen - (thi, te - Himmels feuerkampfrecht, en - Rechts- und Gesetzeszwang - das Ich befeuert (begeistert) im Gesetzeszwang) = das Dichten; transferred to: the density, the being dense, namely the being pressed together. =

Distil, distel - (dis - God, tel

— earth god's right to work; - the part of the earth deity consecrated to the ether ego) - the thistle, therefore symbolic and regarded as a medicinal plant. - dio - (di-o dis revelation of the God-I in action) - dio - s. the active working one

God; 2. the active working self; (transferred) 3. the servant. - disburg, duisburg - Duisburg, city name - God's castle; castle of this.

d) thi, di - with the meaning of serving, u s e f u l , expedient, believable, to be hoped for. Thing - an unnamed something, an indeterminable thing,

z. e.g.: a thing - some unknown person. - die, der, das - article. - dihte, dihen - dense, of which: dicchi, dic, dicke - thick. - dili, dil, dille - floorboard, plank, vestibule. - Dieme, Diemen - hayloft. - die, dienaere, diener - servant, farmhand. - dionost, der- n 0 st, dienst - service. - din 0 stman, diene st man

— Servant, small vassal, knight. - diorna, dirna, dierne, dirne - serving girl (still without a bad connotation). - deser, diser - this one. - desiu, disiu - this one. - diz, ditz, ditze - this one. The animal.

- tilli, tille - dill, spice herb. - dingen - to i m p o s e , to enter into a contract of service. - dinchil, kinkel

— Spelt, spelt.

c) thi, di - judgment, divorce, decision, end, death. Thing - the judgment; the evil thing - finger suppuration, bone-eating; the three-legged animal - the gal- gen. - diob, diep - thief. - Dietrich (makes the people rich; from a joke word of the crook language sdie also in a certain sense spoiled Kala is) to the technical term) — lock pick, duplicate key, burglar's tool. - dingen - to judge. - Ausgeding.

— \*\*

tho, do - IV -s- 8-9 - Uretheroffenbarungstun or revelation of the urethertun.

s) Laser in recognizable appearance from the crusher  
divine action that reveals itself.

tho, —do - Urethertunsoffenbarung. - thorn,  
dorn - (tho - revelation of doing, orn - after-

ll\*

↻ ↻



kommen zeugen (oren, horen), thus: Uretheroffen- barungstun in the offspring witness) - thorn, dorn - thorn, the thorn of life or phallus. — thor, thorr ( -e)

— the right door revealing itself - Donar (=the right door acting on earth), the son of Wuotan. - thorn, dorn - thorn - surge of the primal revelation in constant further witnessing; in the figurative sense "thorn" is therefore

— Walt, Waltung - forest, woodland (see: Entwicklungsstufe IX: la-al, bei: ualt - walt (cf. H . , Moses 5 :4-6, Brennender Dornbusch). - thor, dor - the revealing right act of procreation, the entrance and the exit (vagina), in a figurative sense, the gate. (In symbolic writings, e.g. the Bible, therefore both the

"Gate" like " door", similar to: " cup", " shoe",

"meat pots" and other expressions are always used with this calcified (hidden) meaning, as we will see in the section

"Mystery language" in more detail.

— thorf, dorf (thor-fa - the revelation of the right way). - torf, turf - turf. - t 0 rf - peat, combustible, semi-charred turf remains from marshy meadows. - thon - (tho - primeval revelation tun, 0 n - coming from the primeval darkness) - clay. - Lonbridge - (bridge

— break, ▽ig, break forth), hence: Tonbrücke - the breaking forth of the primeval revelation originating from the primeval darkness, thus: prophecy. - Tonbrücke is therefore the disguising code name of the legendary castle of the Bavarian Wala "Sibilla Weiß", allegedly situated in the oak forest near Lonnerstadt in Upper Franconia, and has nothing to do with the term "bridge". - This castle "Thonbrück" may therefore have been an "earth stable" driven into clay (or loam, also called loess), as the name Lon- brücke, which often occurs (Lonbricga, Lonebricge, Luns- bricgia, Tunnebrugg) makes it explicable, and actually means: "broken into clay" (broken clay). - thonauen - Ur- ethertunsoffenbarung in den Wassern) - the deep eddies of rushing streams (e.g.: fishing order of Lüßingen ver-

offers fishing "in the thonauen", also in the Neckar those eddies are called "thonauen": "in den thonen unter den Müh len, da das Wasser nach altem Brauche thonau genannt wird". These e d d i e s , the "thonauen", were considered to be the dwellings of the water deities and mermaids, and were therefore sacred and feared. The fish that took refuge in them and sought protection from the "deities who cherished <sup>t h e</sup> primeval water revelations" were therefore protected by these gods and it would be sacrilege to catch them from such asylums; this is the meaning of the ban on fishing in the Thonauen). - The river name "Danube" is subject to the same interpretation. - From this dual interpretation of "tho n" as s. clay, clay bridge, clay building or earthen stable and 2. thon as " thonen" and " thonauen" river eddies, the " thonum" or "dunum" can also be derived, with the meaning of a clay building or an earthen stable on a large body of water, such as: "Dunum" on Lake Thun, the "Thun" area on Lake Lucerne, the Thunfeld, three Bavarian villages: Thundorf, and many place names ending in: donum or dunum. For more on this, see the next paragraph: thu, du. - thron - (thoron - tho r- on - the revealing right action from the primordial darkness)

- the high seat of the deity, later transferred to the Königsfitz - Thron, ('s Thronegg - Stronegg - name of ~~the~~ largest earthwork - Halgadam - in Lower Austria; see more about it: G.-L.-B. No. 3, "Rita", pp. 73-74 ; Guido ( is: " Deutsch-Mythologische Landschaftsbilder", page 36, illustration No. 82; page 577.). —

d) tho, do - (cf. "do") noisy a p p e a r a n c e s , bursting forth. - donar, donner - donner. - thorn - s. the thorn, spike, 2. the thorn, as

"Thorn bush", thorn bush ( hag or hedge rose bush),

3. thorn - forest. - Gate-(door). - thon, also da he, tahe - clay, loam, loess. Derived from clay: "Thon- bricgte" - clay quarry, i.e. ~~tunnel~~-like cellar-like rooms, ~~the~~ earth stables, broken into clay (loam, loess):




## Runic tablet XXXV: - IV - b ▶).

Tunnel, Dunel; for more on this, see next section at: thu, du - there. -  
 toloro, toter - yolk. - throne

— High seat of a ruler.

c) iho, do - to confuse, to kill. - thorn - the thorn of death (fairy tale  
 of Sleeping Beauty. Brunhild's lino-sleeping by Wuotan). Der Tor - the  
 twisted one, the fool. Drob- nerr= idle parasites, male bees.



thu, you - IV -s- 10 - Ure<sup>\*</sup>thertunsvoll<sup>\*</sup>endung.

- a) It is the completion of the spiritually divine action that  
 emerges from the breaking  of  
 the earth.

thu, you - ure<sup>\*</sup>thertuns completion. - thu, thou - do, great, mighty.  
 - thurs - (thu-ur-se -thu: great mighty, ur - from the primeval earth, s e -  
 heavenly fire right creation, thus: created from the primeval earth, the  
 giant) - the giant (extinct remnants of the fourth root race, Atlan tier). —  
 thuo - (thu - great doing, o - revelation)

— Doing; this döng is the conflict between the turnip and the  
 movement,\* hence the basic concept of the number two, namely: thuo  
 - thwo - swo - zwo; this thuo

— "Doing of the twö" is again the basis for thu is (thu, is - constant)  
 — constant doing - twist (- thu is - twist - twist. - thuiscko - (thu-  
 isk - fo - do - Tam - fire revelation - the begetting strife) Thuiscko.\* \*\* -  
 thuiscko(- suask - swask


cause\* (p<sup>h</sup> comparing the under of the sun, the initials at completed with  
 the initials) there, all the thuiscko has  - images specific with its, Thuiscko-  
 "Do come into being" or  
 "Do grow" - - Let the !

\*\* For more details on Tuiskfo see: G.-L.-B.- No. 2 "Armanenschaft",  
 page 11 ff., "Rita"-page 15 ff.; No. 5 "Bildschrift" page 42. 89. 252.

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 Runic tablet XXXV: - IV - h 1). .
 

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— swastik - swastika) - the Fyrfos, the second arch type of Arinanism , the highly sacred name sigil Thuisfos.\* - thule - (le - life-giving natural law) - the great action according to the life-giving natural law - the world- and universe-creation; therefore is

"Thule" is the legendary land of origin of the Aryan race in the far north (see Section I, Yggdrasil, of this volume, pages 28 and 29), the land of the Hyperboreans, the favorite land of Apollo, where the sun never set. It is common to take this term "Thule" in the modern-geographical sense, taking "Iceland" or "Norway" for it; Thule is only to be taken in the idal-abstract sense, at best like the term "paradise", although Thule and paradise are the same thing. - thuron - (thur, on revelation from the primordial darkness) - thuron thus: great deed from the primordial earth, rising out of the darkness of the primordial waters - thus: thuron (thur'n), a great single towering rock, as one still addresses such today, with the term "tower" (Thurn). Transferred from this, thurn - Thurn (tower) to high buildings, still today

Called "tower". - tuom - (thu - big doing; 0 m

— Moon fire (full moon) as divine revelation; abbreviation of the magical word "m 0 n 0 n 0 m"; about it close res G.-L.-B. No. 5, "Bilderschrift", page 78 and in the present book: development stage X - s-8-9, s-, mo and om) - the great divine action in its moon fire revelation = the Thuom - cathedral, as Halgadam, christianized as cathedral, cathedral church. - thun, dun (compare with "ihon", "d 0 n" of the previous section "t h 0", "d 0, a and

b) - tun, dun - (un - the great thing that suddenly emerges from the primordial darkness) - the great thing that has emerged from the primordial darkness; s. the dark magic thing (in "t h 0 n" it was the divination); 2. the artificial (reminiscent of magic) breaking in of the tunnel- and cave-like earth

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\* For more details on Fyrfos see: G.-k.-B. No. s, "Bildschrift", page 4S. 17. 5S. 5Y. g., 107. 14., 42. lss. 2,4. 215-21-. 22Y ff.

The first of these were buildings in clay, loam or loess for underground sanctuaries, tombs, living and storage rooms, earth stables, catacombs and cellars. These earthworks often formed large sites that can be considered underground cities, some of which are still in use today, e.g. in Grauthal in the district of Zabern (Lorraine), in Salzburg, in the Alps, in the Pyrenees, near Gibraltar, etc.". Many place names are derived from this, which originated from the original word "thun, dun"; e.g.: Autun, Augustodunum (Augsburg), Eburodunum (Brno), Lugdunum (Lion), Lausodunum (Lausanne), Tongern, and many others, but also: dunel - (power of the law of life) tunnel, also the term "tunc" (thun-ak, or thun-ka) for earth pits covered with dung as warm winter dwellings), with which again the term "thunga, thunge" - Dünger is connected. Likewise the term: ihunhal, tun-kal, tunke l, dunkel - dark, for gloomy, lightless, dark, from which the term dunchan, dünken - to think, Dünkel - to seem, to imagine, was formed.

From the original word "thur", "d u r" the root word was formed: "thru", "dru" by dropping the "u" after the "th" or "d" (thuru → th'ru, duru - d'ru) with

meaning: thur - great mighty action of the primeval ether from (or: on) the primeval earth - and ru - resting observing after the storm  $\Delta$ , - who sank into himself

Thinker; from which original term then developed the subdivisive terms: traut, der Lraute, der Vertraute, die Treue, etc. - thruthe, druthe, drude - Thrude - (the - the right doing) - the right thinker immersed in himself: the Druthe or Thrude as confidant of the deity, the knower (priest); the Drüde - counselor of salvation, priestess. Only suspected in Christian times as an elvish ghost or witch: - truhin - the faithful one inside - the lord of a warband (truht - of the faithful). - truh-sazzo, thruhtsaezze - Truchsess, Droste, bailiff.

- thuraka - (-thu - urethra completion,



## Runic tablet XXXV: ▶ IV ch sO.

△ — - ra - storm power, ▽ - kē - primordial earth ability and power) - storm power and earth ability power in the ether act completion: the deity as thuraka (th'ra) - dragon.

b) thu, du - do, derivatives of do, movement, need. - du - you, personal pronoun. - dofta

— Ducht, rowing bench. - tuchen - to dive; Ducker, Dücker - diving duck. Duckstein - lime tuff. - duft - scent, fragrance, haze. - tuld, tult - dult, f a i t, festival. - thun - dune, eiderdune (the one in caves).

— thunen, dunen - found downy feathers of eider geese. - tunga, tunge - manure, fertilizer. - duruh, durh, dur, durch - through, penetrate. - durst - thirst. - dune, dune - dune, narrow (thin) natural embankment on the seashore. - dünni, dünne - thin, narrow, elongated. - duse - quiet, sweet, mild. - druc - ( from: thrauk) - pressure, print, press, book pressure. - druost, druos, drüese - gland - ihuon — to do, to make. - dum, ihür - door (gate). - truha, truhe - chest. - tuoch, tuoh - cloth. - tunchon, tunke - broth, sauce. tower. Thurse - giant. - thür - stig - bold, heroic. - tutta, tutti, tüttel - Tutte, Tüttel, Dnttel, teat, nipple.

c) thu, du - to do badly, perish, perish. - tucken, tücken - to duck, bend, give way. - tockel- muser - to duck. - duft - scent, frost. - dulten, dült - tolerate, suffer, patience. - thumb, thüm, dum


— stupid, foolish, deaf, dumb. - muffle, dull

— dull, hazy, smoke. - thunchal, tunkal, tun- kel - dark, lightless, gloomy. - dunchan, dünken - to think, conceit. - tu nist, tunst, dunst - vapor, steam. - tu nist - storm, thunderstorm. - durri, dürre - drought. - tutzen - to baffle, amaze, stun. - druc - (from: thrauk - dragon) - pressure, oppression. - Drude, Thrude - sorceress, elvish s p o o k y being. - druosi, druos, drüese-s. Tumor,

2. weathered ore, druse, 3. horse disease. - truo- sara, truosen - drusen, yeast, to which fermentation adheres, dirt. - tumel - tumble, turmoil.



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ath, ad - t-4-f- IV - urethane creation act or action.

a) The act of creation of the divine Ar-being from  
the  announces itself

ath, ad - primordial act of creation - ath, ad - s p i r i t u a l act of God, highest act. - athena - ath - primordial ethereal act of creation, en - the right compulsion of origin from the darkness of the primordial water ∇ ; a - s - 4 - cause, will, ∇, rast, deed; thus: the primordial act of creation in its dark compulsion of origin in its cause, its will, his power and action) - Athena, originally the androgynous goddess of creation; later the female Athēna. Only as a deity of creation could she be the patron goddess of the word

to be "Athens" ( Greece). - adam - (am - the creative power announcing itself from the moon) - Urether act of creation announcing itself from the moon; thus

"Adam" is not the earthman, as was erroneously assumed - otherwise he would have to be called Arthmann - but the or one of the lunar ancestors (Pietris) like Manus. - Since the first four books of Moses are not Hebrew but primeval Aryan, "Adam" is also not a Hebrew, but a primeval Aryan term name. - athem (em - lunar-influenced natural law) - primordial creation according to the primordial law of nature - breathing - the (even. - athal - (ai - fire of life; e l - law of life) - the living, vital lawful primordial creation, in modern terms the law  election, the "nobility" (which it once was and should be!). - adeptu -  (e p) - the divine earthly law in the physical exterior; t u

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 Runic tablet XXXVI: s - 4 ch ▶' ≡
 

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≡ the capable one in the spiritual interior), thus: adeptu - the knowing one who becomes physically capable after the act of primordial creation according to divinely secured earthly law, the "adept" who has penetrated to the most hidden secrets with knowledge and ability. - athauolf - (ath-a-uolf) - powerful primordial creation aid, formerly a divine epithet; later man's name: Adolf. - atho - Atho

— Azzo - revealing the highest action. - ade bar —

≡ (ad-eb-bar: The primordial act of creation - the divine earthly right physically - witness to the earth, to give birth; thus: the primordial act of creation embodied in birth) - dis human birth. Once an epithet of Donar and the name of the stork as a symbolic animal mask of Donar; for this reason the stork is still today a cowed, pacified animal and it is said that it brings the little children. - hadu - (h'a d - u - the primordial act of creation completed) - battle. Hadwig - battle consecrated. Hadubrand - battle- branb. - uade - (from ader - vein) - wado, wade

— Muscle, calf. —

b) ath, ad - active, to, after, on, at. - ad - Ad, the active one. - Adebar - stork. - adfogat - to vogi — —

— Advocate. - adum, athum, atem, aten - breath, breathe. - ather - ether. - adara, ader- vein, tendon, nerve, applied to plants and stones: original crack in stone and wood, "veined". - adelar, adeler - eagle. - admiral - (ad - active, mir - sea, al - all - the one at sea or commanding all) - the commander at sea; not from Arabic: amiral-mal - athian - ethen - atzen, etching, food. - hadu - (h'a d - u - Schrek- kenstat) - strife, fight, quarrel; Hatz - lagd. - uadel — — —

— Wadel, frond, fan. - wadalon, wag - blow, flutter, fan. - Wathe - drag net. - wathan, warten - to wade in water, sand, etc.

c) ath, ad - against, destroys. - atzen, ätzen - to etch: Athethesis. - hadara, badel, hader - quarrel, — —



Scraps of stuff, Haderlump. - hatschen - to walk clumsily, old wimpy shoe, slovenly wench. - waddle

=Waddle, slap in the face. - waddle, to walk with difficulty, from wade.

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eth, ed - 5-6 -s- IV - Uretherrechtstat or -tun.

s) You divine arrechtstat from the Arether  
announcing itself.



eth, ed - the right deed or the right action. - eth, ed, - the right lun. - eth, ed - the right-door, a god's name, originating from a personalized divine quality. - ethik - (ik - the God-I, thus: the God-I as the right door) - a former God" tcsname also corresponding to a personalized divine quality, later derived from it the term "ethics" - doctrine of morals and duties, based on the knowledge of divine right. =ediii, edil, edele - (il - light-self) - the right light of the enlightened self, the "Noble one", cf: Athal. - Ethel - the cheerful right-winger — tuerin; Ethel - Etzel - the cheerful Rechituer, King Ltzel, not related to "a t l i" - heroic heavenly fire-creation of the life-light-self (=Attila), only transferred. —

- Ezzo, Ezzi, Ezzelo - Ltzel. - ethar - Uretber- rechtstat with Urluft's power and strength- Ether, the sign of a divine quality. - etbarberg, etzerberg, etscherberg - Gtscherberg (Gtscher), an Ario-Germanic salvation mountain ( Hutberg) in Lower Austria; one of the numerous Wuotan mountains. - edda - (the right deeds of the gods and the primal deeds of the gods, thus the Aryan theogony) - Edda.

b) eth, ed - (etz) - noble, great, powerful, good - edili, edil, edele - noble, of noble lineage, —



Forest, willow (Salweide, salix!), the symbol of justice; therefore the "wid" - a noose made of thin threefold twisted willow branches lay next to the sword in front of the femane at the judge's table, and the condemned was hung with this noose on the nearest tree. - uith- an, withan, wizzen - knowledge, wisdom, the knowing one. Wittenberg - hidden knowledge; a halgadamr- - uidamo - (uid-am-o - knowledge - revealed mother—

— the acquisition of the wife= bride purchase) - weotuma, bride purchase. - uido - the fully revealed-G o d - s e l f .—guido - ku-id-o : ku - perfect primordial emergence of the revealing G o d - s e l f ; early epithet of Wuotan, later man's name, meaning: the primordial knower

— hith - Mrs. Hitt in Tyrol, goddess (ith) who became a spectre. - hith - his - hi; - the heat, formerly thought of as the approach of the deity. : itheoe —

— the first revelation - approach - of the God-self —

— Itzehoë, city name. - uide, weide - willow - lagd. - weidinari, weidenaere - weidner -

s. Judge, 2 . hunter. - widamo, wideme - Wittum — —

— Miigift, Foundation. — —

b) jth, id - repetition, return. Hieder, Hydra —

— the recurring, invincible water snake, the flood paired with storms. - again, repetition, fervent - eager. Hitte - goat, the sacred animal of the goddess (i d, hith, Mrs. Hitt, Frouwa).

c) ith, i d - against, against, empty. - ithil - empty. - uider - against, adversary, heated, heated fever. - i-th a , izza - anger. - wituwo (empty procreation) - widower, wituwa - widow. - widamo, wideme - Wittum —endowment for the retirement of a widow, or otherwise incapacitated, hence also: endowment for a lieutenant priest; country clergyman. - uithe, withe - the one—who knows, judges, the judge. - with, wid - the court. —

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 Runic tablet XXXI | 8-9 ch IV.
 

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oth, od - 8-9-s- IV - Uretheroffenbarungstun, or revelation of the Uretheriun.

a) The recognizable appearance of the crusher



divine action that reveals itself.

oth, od - revelation of the urethra. - oth, od

== the spirit visible in the phosphorescent glow (burning bush. - Reidzenbach's Od, Od- rays, X-rays, N-rays and other radiations, radium, helium, etc.). - oihin ~~3~~odin - (in - the God-spiritual emerging from the darkness of the primordial waters ∇ in the fateful compulsion of the creative act), thus: the God-spiritual of the primordial ether shining forth from the primordial darkness - Gthin, Odin (uothin), wuotan, Hodin, Uod, Wod. - odem - breath. - hodo - (h'o d - o - the revealed one revealing himself) - the hod (seed gland), therefore this is sacred to Wuotan, as the all-procreator. - othar - the revealed one on earth - Dthar, Wuotan's messenger to the humans and dwarves, by whom he is slain; the symbol of the messenger of the gods, who is always pursued beyond death - "crucify him!" - odag - rich.

— othmahali - wealth (oth-ma-hali - God's revelation - admonition - salvation).

b) oth, od - estate - oth, od - Vd, free hereditary estate in contrast to "Ed" - feudal estate. - aloth, alod

— (ai - fire of life, the sun of God) - thus: s u n s h i n e , the alloth or allod, free inheritance. = Odem - breath, breath. — high, hotzeln - to visit someone.

— c) — ~~o~~od - empty, destroyed, desolate, desert, light. - odar

— or, wavering for this and that. - odi, oede - barren, ode, desert; wasteland. - öd - stale, empty. - hotzeln

— shrivel; Hotzeweibel, not: Holzweibel, shriveled all woman, witch, Jewish being. - Hod - death - Hödur, Hoiherus, the slayer of Baldur. —

uth, ud - sO 𐌺 IV - Urethertunsvöllending.

a) They complete the spiritually divine sound 𐌺𐌺𐌺  
revealed from the crusher . 𐌺 𐌺

uth, ud - urethertuns perfection. - u t h , ud - do, great, mighty;  
hat. - u t h , huth - the mighty great guardian who has the world in  
his hat (correctly spelled: der Huth, die Huth); an epithet of Wuoian.  
That is why the "hat" is his epithet. - huth - the skin, as that which  
encloses everything. - tarnhuth - (tar - conceal, ne - law and legal  
constraint of the primeval darkness) - the concealing, invisibilizing skin  
(later "hat" and still later "cap"), originally the "primeval darkness" itself,  
the realm of the dead; since Wuotan is the leader of the dead, the  
Tarnhut, namely the hat of the invisible, the dead, as  
"Tarnhut" his byname. - huthberg - borrowed in hat. - Uterus - womb,  
which conceives and gives birth. - uuth, uud, wuth - big, lush, stormy,  
courageous.

d) uth, ud - good, great, powerful. - Uthr, Utha, Utz - the  
perfectly great, powerful; personal names.

— wudeln - t o thrive. - huot, huoten, hüeten

— Hut, hut, kiutung: - huttea, hutta, hut - hut (small house). -  
Kutschen, schaukeln; Hutsche, Hitsche - swing, cradle.

c) uth, ud - death. - Huth - the dead; Huthberg

— Lotenberge. - u t z , utzen - joke, soppcn, tease. - hudeln - to work  
sloppily. - hutzeln - t o wrinkle, carve, destroy. - wudeln wimmeln.

Anger, rage. - huderwat - ragged clothes. - Hudel

— Rags. - Hutzel - dried fruit, bad pastries.



## Development stage V.

The phonetic conceptual image of artwater as  $tt \nabla$   
law.

𐌺 — - θ= noth.

-na - V -s- 1-4 - primordial water law of creation as the law of  
primordial darkness.

a) The divine essence in the fateful force (Mol), through  
matter, will, ability and sound, to "be at"  
announcing the Arwasierdnkel.

na - cause, will, ability and action in the creative compulsion of  
female procreation - vagina - na - na —  
— Nana, Balder's wife, the goddess of early childhood, as the  
procreator ( hence the double " na"). - nature - (na-at-ur - forced  
out of the primordial by procreation) - —  
-nature. - na, nah - the basin in which the child rests prepared for birth;  
in a symbolic sense the " Na", " Nah" ( Nachen), " Nau" ( na-u  
— Completion of procreation from the Ivasserurdunkel, the ship.  
Compare with this "Noa's Ark", the basin, cauldron or ship of the  
Cerides, the ship of Nehalania, the ship of Iles and Ists, and other  
procreative deities), i.e. the ship in which the souls coming to rebirth  
cross the dark sea of primordial waters to the human world. This "Nah"  
appears in an exaggerated form in all those mythical ships mentioned in  
the Flood sagas as the salvation of endangered humanity; likewise the  
"Args" of the Argonaut saga, which describes the rebirth of Odysseus in  
disguise. - "Nah" is therefore the symbol of the womb, which conceives  
and gives birth, thus saving mankind from perishing, which is why "Nah"  
is the symbol of all procreative deities, the androgynous, male and  
female ones. - nau - na-u - Nau,

s. flowing (living) water of the valleys, streams, rivers and rivulets; 2. ship. - Noatun, Nāuheim - the land of ships, the sea. — nahat - nah-at - approaching, the night that comes out of the primeval darkness (a t). - nara, nar - food, earthly salvation. - nagal, nail -  
 — (na-ag-al — origin salvation - emerge - from the heavenly life fire of Als ) ; therefore the nail is a symbol of ☆ divine generation of salvation and a sign of the forging Wuoiān; later of ☆ the devil; it is still said today, "this must be naaaed". Verchrist licht als die drei Nägel vom Kreuze Christi.\* - nakath - (na-ak-ath: na - Na, ak - hervorkommen, at - Schöpfungstat: -ie aus der Na hervorgekommene Schöpfungstat - Geburt, thus: Zustand wie bei der Geburt), nackt, Nacktheit. - name — name - origin salvation. — hnaf, hnapf — bowl - (na - vagina, a f — primal fyr, primal generation, phallus) - primal generation; therefore the bowl is a symbol of the vagina, like ship, shoe, cup, etc. - natara, natra, nator - (na-ta-ra: na - female witness; ta - male witness; ra - divine willpower and power: the conjugal witness) - viper; hence the viper (snake, adder, house adder) is a sacred Etrvish animal and symbol of Wuotan as the god of the house, hearth and clan. No less in relation to ancestor worship (Laren), as the spirit of the ancestor was worshipped in the house adder or house vein and sacrificed to it. - nagal — finger nail, where the nodrune blooms and glows.

b) na - the closeness, the succession, the joining together.

— near - the n e a r n e s s ; (with reference to a above: the birth is "near", it will happen soon. - nach - what follows "after" the nearness, "di" succession); nach - what follows. - nat - na-at the seam, whereby joining together - the

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\* Im frühen Mittelalter erschienen immer vier, statt drei Nägel am Kreuzfig, mit sinn deutlichem Bezug der Zahl „Vier“ auf das Urffr als Urtheilszeugung.

## Runic tablet XLI: V ch 1 - 4

Approaching - arises; the sewing - najan, ðæjen, næn. - thonauen  
 - (tho - urether revelation), thus: ðrether revelation from the  
 darkness of the primordial waters, the deep water eddies (see  
 developmental stage VI -s- 8-9, a, tho), from which the r-tromname  
 "Danube". Nauen - the flowing waters, Nau - ship. Nachen, small ship.  
 — nagiburo, nachgibur, nachbawre - After bar, the next  
 farmer. - na? - exclamation of c o n g e s t i o n . - naba, nowa, nabe  
 - Hole in the wheel.

— Nabager, nabeger, ðageber, negber drill. -  
 nabulo, nabel - navel. - na, nah, after  
 — after, afterward, afterward. - nachvare, nachfar - descendant. -  
 nahisto, naeheste - next. - hnac, nac, nacke - neck, nape. - nachot;  
 nackot, nackent, nacket - naked, nude. - nadata, nadel  
 — Needle. - nagal, nagel - nail. - nagan, chn a- gan, gnagan - to  
 gnaw. - narda, narde - nard, fragrant gl. - naso, nase - nose. - naz  
 =wet.

c) na - negation, separation, dark. - Judge  
 — Executioner. - nahtlich nightly, dark, g l o o m ; the night grave;  
 the night gray. - nauren - to slumber. - na - no, not. - nafezen - nafzen  
 — to fall asleep nodding. - narva, narwe - scar, constriction. - narro,  
 narre - fool. - naskon, nibble  
 — snack. - nagelfari - **N a g e l f a h r**, Hrymir's ship of  
 the dead at the twilight of the gods - (na - rebirth s a l v a t i o n ; ag -  
 is active; al - heavenly fire of Al

fa - Urfyr; ri - huge; thus: the rebirth salvation comes forth from the  
 heavenly fire of Al as a great Urfyr generation. - It is the **★**re Nagelfahr  
 as a ship of the dead, the ship of rebirth, the "Nah"; it is said to be  
 carpentered from the nails of the dead. That is correct; namely from **★**  
 their living reincarnation-salvation. - Nagelfari as a giant name  
 designates the husband of the "n ā h t" night; he is actually **★** the  
 materialized death itself, which is to be reborn.



birth led the dead across the dark primordial waters to new life in the light.

\* \* \*



ne - →V -s- 3-6 - Nature-principle-law or nature-principle-law  
constraint.


a) Las divine Arrechtswesen im Schicksalszwang (Bot)  
als das Aatur-Argesey aus dem Dunkel der  
Artwater ~~ar~~nouncing itself.

ne - the right birth, the b i r t h . - ne - birth. - nerthus - (ne -  
the right salvation of o r i g i n - , he - lord, thus - great action in perfect  
heavenly revelation) - Nerthus, the mistress (goddess) of the great  
salvation of origin in perfect heavenly revelation; as a procreative deity  
she possesses a chariot ship. - nehalenia

— (ne - right origin salvation, hal, al - life fire power and action, en -  
right origin-salvation, ia - l' power and action) - Nehalenia, she also has  
a ship as an emblem. - nemesis - (ne, me - increase, esis —

— Support of the law) - creation and increase of the reputation of the  
law; avenging and rewarding guardian of the law.—

— nebul - (n e, bu - the high, mighty, u l - divine spirit in the moving  
elements as the visible spirit of the macrocosm personally as God) -  
fog; in the fog or in the ~~is~~  ds deity was visible. - naru, nerge narrow  
headland, isthmus, spit - a mostly marshy lowland by the sea, often  
connected to lagoons. - ~~st~~  zzila, nezzel - (nethila: ne - right origin  
healing, thi - (zzi) - god-me, la - living fire) - divine origin healing; the  
nettle, namely the "Aiternessel" was a recognized healing herb. —

— n est - constant birth, birthplace - nest; from this nestilo - the  
revealing light of life in the nest, the birthplace. The nestel (see b) was  
therefore the meaning- — — — 

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 Runic tablet XLIII: -V ch 7.
 

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image of being connected in the nest, and that is why the "Nestelknüpfen" was an evil magic act by which one wanted to make the spouses unfit for marriage.

b) ne - next to. - Nephew, neffin (niece) - the next born. "Nephew" was the title of ecclesiastical electors throughout the German Empire; secular electors held the title "Gnkel".

— nemnen, nennen - to name. - nestilo, nestel - nest, lace, link. - netz, nezzi - net, from nestilo - nestel. - nezzen, netzen - to make wet.

c) ne - take, deny, no, dark, black, death. —

— ne - no; nephew --- aphid. - take, with the connotation of violence, often a word mild for stealing and robbing. - Negro - the black man.

ni - V -s- 7 - primordial water ego compulsion or need, also: the dark primordial water ego in the compulsion of the primordial law of nature.

a) The God-spiritual ego being (also the soul) in the compulsion to send (Aot) through the Oatnr-Argefetz from the

Darkness of the Arwasia ▽ announcing itself.

in - the dark primordial water ego in the compulsion of the primordial law of nature. - ni - vulva. - nik ▽ ni - ik - I, the dark primordial water ego - the Nik, as a lementary spirit.

— nikse - I, the dark primordial water ego animated by celestial fire law, i.e. deified, as water god; initially androgynous, later male "Niks" (Nix) and female

"Nikse", "Nichtse", "mermaid". - hnikar - Hnikar, the wafser god, who also enters the earth ( ar). - Hnikbudr

— the watching water god, i.e. the one who observes, guards. - kinikuz, the old, aged (accomplished) water god, the winter water god. - Hnikar, Hnikhudr and Hnikuz are also names of Wuotan. - nimfe - ni - the vulva, in -

## Runic tablet XLIII V = 7.

Life-light influenced by the Ulond, fe - procreation - primordial water- and moon-influenced procreation; the "nymph" - labia of the vulva; — transferred and symbolized in: nimfe - dark primordial water-ego, moon-influenced, fe - fairy, procreation-protecting spirit - nymph, female shark-goddesses with their caves (cf. hymen, developmental stage X-s-7, a, im). - nid - ni - id - vulva goddess. - nidal - nid - al

(al - ☆ fire of life) - the fiery vulva goddess or Goddess of motherhood; hence the name in southern Germany (Bavaria, Austria, Tyrol, Styria) for the seven nights before C h r i s t m a s , especially the night of St. Thomas (December 20 to 2).

"Nidelnächte" - mother's nights; the symbolic feast food is "Nideln", namely, standing milk cream, some of which is also placed on the roof (as a sacrifice) so that the passing Frau Percht sees that one has obeyed her commandments. - nidarkunft - the vulva goddess comes to earth (ar) - the "birth", the birth = niothe-liche, nietelich - that which emerges from the nid, the child, the small, lovely, hence: "cute". - nifal: ni

- dark primordial water ego, i f - primordial fyr ego, al - fire of life (cf. nebul) - nifal, mist, clouds in which the deity shows its ☆ niflunga, Nibelunga - those who come from the mist - the darkness of the primordial waters.

- nium - (ni - the dark primordial water ego, un - the L i n e , High One. This L i n e , High One is Wuotan and his number is nine, hence niun - nine; for more details see G.-L.-B. No. 7, "Kabbalah and Armanism". One of Wuotan's sacred animals is the hare (Ase!), in which Wuotan's number nine is symbolized by the fact that it is said to have nine layers of skin. When the inner layers of its skin are pulled off, the whole bellows sometimes tears, from which the expression "nuncskinned" is derived as a description of an unruly, stuffy person who is difficult to treat. - niu

--- completed birth, the new, new. - niot - spiritual valva, desire. - niuro - (ni - vulva, or - coming after, o - revelation, coming forth) - nier,

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 Runic tablet XLIV: V-h 8 - 9.
 

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niere - kidney, hode. - niathan - (dark primordial water - I, oth, 0 d - revelation of the primordial water, vagina) - Wuotan reveals himself through procreation; therefore he is

"Nit" ( vulva) and " nail" phallus) ( see: nagal in V-s- s-4, a, na).

d) ni - beside, lean towards. - niece, niftel, nephew  
 — Sister or brother's daughter, who lean towards their own clan, are side-born. - Nickel - metal. - Nick, neck, that which b e n d s . Knee, the one that leans. - Nicksch or Nikisch, the pointed, inclining, reed grass. - nidana, nidene - nieden, hienieden (down here on earth). - nioteliche, nietliche - cute. - sneeze. - sneeze.

— Usufruct, see benefit. - hniotan, niet - rivet, r i v e t , fasten.

c) ni - never, not, nothing, empty. - Niffel - the break.  
 - Nifel - Feifel, horse disease. - never, never. - not. —  
 - nothing. - destroy. - Nickel - bad, mischievous child. - nidar, nider - to bring down, to defeat, to strike down. - nit nagal - envious nail ( cf. na, nagal). —

— nioman, nieman, niemen - nobody. - Rivet

— Lottery loss. - nimer, nimmer —never again, never. - niergent - nowhere. - nis - dominant final syllable, e.g. in: rot, obstacle, etc. - niz - niss, lice egg. - Nibelunge - sons of the dark-primordial weapon, demonic, elvish beings.

— \* —

no - V -s- s-9 - Urwaffer-Offenbarungszwang (Not).

a) The divine being in the compulsion of fate (Mols through the order in the spiritual interior, openly — out of the darkness of the Arwasians

no - primeval darkness, primeval water:  $\Delta$   
 primeval secret. - (s. Mos. s. s, 2, "... and it was dark on the deep

$\nabla$ .

$\Delta$

and the Spirit of God brooded\* on the waters . . ." - n 0 a - (n 0 - a) - --  
 cause, will, power and deed of the primordial water (Flood). - Noa (Noe)  
 is actually the primeval water god "Niord" (North),\*\*who dwells in the  
 land of the ships (sea), which is called Noatun (- n 0 - at- un: no -  
 primeval water darkness, at - forth, un - the strong, great - the great,  
 strong that emerges from the primeval water darkness — the sea). -  
 nor-n - (no-orn: om

— Descendants: Primordial water descendants, namely the three  
 Norns, the three primordial waffer giant daughters: Edda, Völuspa 8 :  
 ". . . Until three of the daughters of Thursen came, rich in power from  
 Riesenheim . . .") - Nom. - noth - (no-oth: oth

— Revelation of the primal darkness) - adversity, i.e. the revelation  
 coming from the primal darkness as computation of fate.

— norfi - (no-or-fi: primordial darkness of the primordial water - Nach  
 komme - Urfyr-ich - the Urfyr-ich as descendant of the primordial water  
 from the primordial darkness) - Norwi, Narvi, father of the night. -  
 nobiskrug - (no-bi-is-ka-ar-ug: no ---

Luther translates "Anttachepeþ" incorrectly as "schwebete",

statt richtig mit „brütete.“ iesel „brüten“ hängt mythengeschichtlich  
 mit dem Urei (Weltenei) zusammen, das noch in der deutschen Volks-  
 meinung vom „ierlegenden“ (und selbstverständlich daher auch brütend-  
 den) Osterhasen (Asen!) im dunklen Erinnern nachklingt. In der  
 Schöpfungsgage der nordamerikanischen Indianer legt der Hase das  
 Welteie und brütet es von allen Heiligen Tieren umgeben über dem  
 „Urgewässer“ aus.

\*\* Die Erde tauchte aus dem Urwasser, dem Urdunkel, die Licht-  
 welt aus der Dunkelwelt hervor; die Asen, ehe sie die Erde zu durch-  
 dringen und zu beleben vermochten, mußten sie diese erst dem Ur-  
 wasser und dem Urdunkel — im Wanenkrieg — abgewinnen, denn  
 die Wanen sind in der Natur die feuchten Dunstaebilde der Wolfen,  
 once the Sun, Auchumbia, in dense, dark mists that nourished the Vavt  
 enveloped the Hyle (Lhaos) of our earth. - In the human  
 ^eiste as a microcosm (as the mirror image of the world, the wakro-

osmos) da sind die Wanen die Verwesentlichungen des Wahnes (auch  
 play mirror of the mind; ^over which they drift like clouds in countless  
 manifold shapes. - Man begins his striving for knowledge with doubt,  
 delusion and

— Primordial darkness of the primordial weapon, bi - the earth-born, ts - constant, continuous, ka - creator ability, ar - earth, ug - great perfection; i.e.: the creator of the earth brings the one born from the primeval darkness to earth to great p e r f e c t i o n ) - the Nobiskarug was the place where the friends of the deceased celebrated his perfection before the cremation and held the funeral meal; Later, the nobiskarug became an inn on the way to the burial site, but the legend still remembered its old high significance, assuming that the departed souls would fortify themselves for the last time in the nobiskarug before they set off on their journey to the hereafter.

— nordan - (no-or-da-an: no - primeval darkness, or - descendants, da (tha) - deed, an - ancestor, the father of gods and men - the primeval darkness from which the descendants of the creation deed of the father of gods and men came: the north) - nordan, nord, norden, nort

— North, north. - nok —(no-ok: no- Urdunkel, ok

Imagination "phantasier ^ and^that^ is ini the innermost ITiensche^

der Kampf der Asen mit en Wanen, des Lichtes mit de Nebelwolken, wobei erinnert sei: mag, daß ja auch di Wolken aus dem Gehirne des Nmir geschaffen wurden! Die Wanen wurden aber besiegt, und gaben den Asen den Niord zum Geißel, und erhielten für diesen den Hånir als Gegenpfand. Håner aber ist in der Natur das Licht ohne Wärme, — was im Menschen die Richtung des Verstandes ohne Gemüt ist —, der dann dem Menschen zum geißelschwingenden Gewaltherrscher wird. — Und erst nach völligem Untergange der germanenfeindlichen Welt, erst wenn die Erde zum zweitenmale aus den Urwassern emporgetaucht sein wird, erst dann kann Niord wieder heimkehren, und Håner kommt zu den Asen zurück, welche ihn dann erst unter sich wirken lassen und Niord entbehren werden können. — Niord ist nämlich jener unantastbare Gott, in welcher die Götter der Gottheit wohnt, eine Gottheit außerirdlich, reason without path sitzender ständiger, notdinger den äußeren Welt, Gottesdienst, erigierter worship of God, nach Niords Heimkehr und Håners Wiederkehr werden die Menschen b innen, die

sondern adeptisch der inneren Gotteserkenntnis leben.

— -the revealing creation or procreation) - the mound of Venus: (From the sacrificial food "Nocken, Nockerl", which, like the nideln (see "nid"), were placed on the roofs to be blessed by the goddess passing by at Christmas time. - Hence the good-natured mocking name for a stupid woman. "Nocken" or

"Nockerl"). - naubaimbair - November, i.e. the "mist-bearer" and not the ninth month, i.e. - arger manic and not a Latin word. - n 0 bel - (ns - 0 b" e l - primeval dark-above-bright) - the light hovering above the dark (folk) depths, the noble. —

b) n 0 - dark, black, cold, constraint. - Nord, Nor den - the dark region of the sky, north. - noh - noch, word of circumstance of the side, meaning the continuation of an action in question; e.g. : still be busy, still live; do you still know how it came? etc. - Nobiskrug (Nabers- krug) - inn on the way to the burial site, where the funeral drink is held. - Norne - the dark one (goddess of fate), from: Nora; the black one. - Noth - the constraint; e.g. the Noi near Göstling in Lower Austria; a narrow rocky pass that "einnothet", constricts the river. - Nocke, Nocken, Nockerl - pastry. - Nock - small hill. - Note - statement; memorandum, banknote, etc. - n 0 hta —

— Dawn. - nohtura, nūehter, nūch tem - nocturnal. (Nocturno.) - nohternina - sober.

c) no - no, black, end; d i s t r e s s , death. - Noth - distress, end, death; nun (no-on-ne - negation compulsion - scorn - no) - the non-witness;

1. nun, 2. the forest-destroying insect, 3. a w a s t e d mother pig, which is characteristically called "Berghinne" (Beguinæ) in Dsnabrück. - noh - nor, as a connective word it denotes a negation;

z. e.g.: neither this nor that; neither wealth nor power; neither joy nor sorrow; neither rank nor honor; etc. - Nock —

=End of the Raaen. - Nork - bugbear. - 𐌺 r- geln - to rebuke pettily.

—  
 nu - V -s- so - primordial water's law of completion, the law of  
 — completion from the primordial darkness.

a) Las divine Ar-being in the fate compulsion (Aot) by the Aatnrur law from the darkness of the Ar-wassers ▽ announcing itself in its perfection.

—  
 nu - the compelling, o v e r t a k i n g , terrifying, accomplishing that comes before the senses. - nu - the masculinity, the phallus, the witness-fulfilling. - nub - (nu-ub: ub - mighty- towering) - manly. - nu- bilis - manliness. - nud (nu - u t h , uth - ud - hat) = perception of m a n l i n e s s , nuth, nud: - n u - dal - (nud-al: al - fire of life preserves manhood - nudal - phallus; from which the corresponding sacrificial and consecration food (cf. Nidel, Nocken, etc.) is called noodle and is also thrown on the roof of the house on Christmas-Eve; a special kind are the poppy seed noodles (cf. Mon), also a Christmas sacrificial and consecration food. - Da- derived from: nud - uncovered, unveiled, naked. - nuth

— the joining together, the groove, the groove plane. - nuthun - the great joined, the possession; derived from: Use, utilization, useful. - nus - (nu- us: us - heavenly fire-production accomplished): the male fruit, the nut; therefore also a symbol of manhood; people still say today: "good nut year, good boy year", i.e . in a good nut year the boys born outnumber the girls. - nun - (nu-un, un - the line, high, wuotan - the "suddenly appearing" Hun, Wuotan; whose number is nine, hence "nun" - nine ( cf. " niuu" - "nine"). - nul - (nu, ul - divine spirit in the storm of the elements. - nu l - the suddenly appearing spirit.



b) nu--time, rapid movement, swirling water. - nu - in nu! - nun =the nun, "now", but also pre-time and post-time. - Nundiana - a goddess of time in Rome.

— Cape Nun, which also means "Kav Draa" -twist, eddy. - Nun - main estuary of the Nite; Nuna- taks - coasts of Greenland; waters rich in eddies and surf characterized by "nun". - Nu- phar, aquatic plant from the "Nymphaeaceae" family.

- nubta, nupta - marriage. - nubiz - now whether it . . . or: whether it is already ... - Nudel - Meat:

- Nut. - Use. - Nulle - female nipple; feeding bottle. - niwari, newaere, nuor - only - it would be because; merely:—

c) nu - desert, empty, negation. Nuchtländ - Uecht- länd in Switzerland - desert, moorland. - nunigelde

— Nungeld; compensation fine for stolen goods nine times the value of the same. - nu l - the nutte, the nothing.

an - l-4 -h V - Primordial Water Creation Law as the L a w of Primordial Darkness.

a) The divine Ar-being in the compulsion of fate (Aot), through cause, will, ability and action, to emerge from the Arwasirrdnkel announcing.

a n - the Ahn - the androgynous origin of the gods and humans from the ∇ primordial darkness. - Later divided into: the ancestor, the father of gods and humans, alfator, all-father, and the ancestor, the mother of gods and humans, the ancestress, primal ancestor, all-mother, primal kona, etc. - anna - (an - origin, beginning; na - cause of female procreation; thus: anna - origin and beginning of female procreation) - thus the divine primal mother of humanity, "Anna" ; therefore also in the

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 Runic tablet X 𐌹𐌰𐌶 V.
 

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Christian hagiolatry, the mother of the Iesu-bearer Mary, named "Anna" with full understanding, as the original mother of the Son of God born as a human being. The

"Ancestor", an occult soul process, the dark Impfin- den of an event of the past, the now or the future (premonition)..- h'ahn - cock - the primordial fyr shining out of the primordial darkness in the emergence, ▽ being and passing away to the new emergence as: Gold crest, brand red cock and smoky black cock. - anga, hanga - (han, ga

— the all-giving creator) Hanga, epithet of Wuotan; hangatyr - the all-giving creator god. - The human sacrifices consecrated to him were hanged, hence the erotic interpretation of the name: Hangatyr, the goat of the hanged. Hanger - executioner. - hantha - (h'an-tha - cause of action) - hant, hand. - hanas (han - see above hahn, as - Ase, thus: the primal fyr shining out of the primeval darkness as the heavenly fire of the sun and the lightning) - hans, Hans - the mighty Great Ase, Wuotan; the Hansen - the Asen and Asinnen. Hence: han so - the union, the union of the great, the mighty; initially the community of gods of the Aesir, later weakened and transferred to any powerful union, e.g. the

Hansa, the Hanseatic League of Hanseatic cities. - uan —

— (u - an: u w, hence: wan) - wan, the Wanen, the

Deities of the primordial darkness (see note on "Ni- ord" under "ni"). - wannan, wanan, warn -

imagine. - wan - delusion - imagination, fantasy, court fen. - uanath,

uanad - (uan - origin from the primordial darkness, ad - divine act - the rock face that rises from the water) - wall, the wall; derived from: "Gewand", covering, clothes, the "Wanten", the tightly stretched ropes on the port and starboard side of the mast.

— uandal, wandal, wandel - —change, alteration.

— wantalon, -wandle", wandeln — to change, to change one's place of residence, of which: Wandalen (Van- dali, Vandilii, Wandilier); of which: wentilsee, Wan da-

lensee, wentilmeri - Wandalenmeer (today's Mediterranean Sea), and Andalusia - the land on the Pyrenean peninsula that fell to the Vandals by fate. - uandalari - wanderer, an epithet of <sup>Wuo-</sup>tan, s. as the other (kinsman, also kinswoman through-illusory form; "I am called deceiver and d e c e i v e r "), 2. as the wanderer. - uana, wana - (sielze Anna) transfer the Wanna - the Uluiterschoß, Wanna; cf. Nah, Becher, Schuh, Napf, Büchse, etc. - angil —

— divine creature of light - angel. —

b) an - near, connected, beginning. - an - prefix (preface) with the meaning of "in" and "near" combined; e.g. : to be, to stay, to appear in a place; a t— at the corner; to take part in; there is a knock at the door, etc.

— Ahn, Ahne - ancestor, ancestress, grandfather, grandmother. -- the one or the other; other part; one and a half

— Lines and a half:—the other part - the second lei! - Hahn - s. male chicken, 2. die Piepe - barrel breech, 3. der Hahn oder Hammer am Gewehr schloß, 4. die Silberkörner, welche im Treib- oder Brennofen äbspritzen oder sich an die Brandstücke ansetzen. - ana g a - lich, anelich - similar. - handec, handeg, han- dig - convenient. - hantalon, chandeln - t o be active, to transfer: to offer for sale. (Nix ze handeln?) - hanaf, hanef hemp. - hahan, hahen hangen.

— hengen - to hang (hangman). - wandern - walk, stroll; wanderer. - Cheek—cheek. - wanna, wanne - when, at what time? - wanna, wanne

— the tub - trough, bathtub, etc. - wenan wannen, i.e. to try fate, namely: to throw the dice. - wannoweher, wannewehr —

Wannenweher, the kestrel. - wannst, wanst - paunch, belly. - wantlus - wall louse, bug.

— c) an - mockery, punishment, penalty, loss. - ahnen, ahnden— - t o express displeasure, to punish, the ahn dung; without punishment. - hahnen - to quarrel. - cuckold—

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 Runic tablet XLVII: 5-6-h V.
 

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- andon, anton, anden - to be angry, to punish, to avenge.
- anto, ando, ande - offense. - hantig - bitter. —
- tease, buffoon. - arcwan - suspicion. - u s=wena - t o despair.
- wanaheit= (diminished salvation) —
- illness. - wanawizzi, wanwitze, wan-
- witzec - (wan - gone, witz- knowledge, mind, intellect; thus: gone mind,
- knowledge) - wahn- witzig, wahnwitz, madness. - wan - wan, a cut scar
- in any object, e.g . : in a helmet, kettle, table, etc. - wan - empty;
- hence the s a y i n g : "What is empty, does not wan"; i.e.: "what is
- already empty (wan) can no longer become wan (empty)."

en - 5-6 ch V - Natural and legal constraints. \*

a) —The divine-Arrecht being in the force of fate (Mol) as the  
 Aatur-Ar law from the darkness of the  
 Arwasier announcing himself.

en - nature-primordial-law and legal compulsion (not to be  
 understood in the juridical sense!) - en - the elemental power of the  
 primordial water divinely essentialized. - oen - o-en - the dark elemental  
 power of the primordial water divinely m a n i f e s t i n g  
 itself. - hoen - the same, the revelation more powerful —  
 — emphasized. - hoener (hoe-  
 nir) - the noble revelation of the divinely essentialized elemental power  
 of the primordial water - Hönir or Höner; - Völuspa:

—  
 s? there went "three" from this assembly Mighty  
 ones, mild Aesir ones at that,  
 Found impotent on the shore  
 Ask and Embla and without destination.

- s8. Did not possess soul, and sense not yet,  
 Not blood, nor motion, nor blooming color. Soul  
 gave Vdhin, Hönr gave sense,  
 Blood gave Lodur (hole) and blooming color.

Hoener thus belongs to the second trinity: Vdhin (Wuo tan, primeval air),  $\Delta$ ener (primeval water  $\nabla$ ) and Lodur (Loki, primeval fyr), wh  $\Delta$  had replaced the first trinity wuotan, Will, We (Ve, Fe), but ~~the~~ merely  $\nabla$ :ant a change of n $\Delta$ , by no means a change of concept. - enne - (en-ne, ne- the right <sup>origin</sup> salvation; thus: the right origin salvation of the lawfulness under the origin compulsion of the primal law of nature)

— Enne, Henne; therefore: Henneberg - Rechtsentstehung und "The hen (cf. also the smoking hen) is therefore a symbol of law, which the member of a community or hunschafi had to offer at the required times in order to be subordinate to the court. - enoch - Enoch: proclaimer of the law. - heniocha - (h 'en- ioch-a: law-stealing, I-god's-eye, deed) - Heni- ocha, an epithet of Iuno. - enrik (h'c n-ri'k: r i g h t - w i n g , rich) - henrik, Heinrich. - hen - Hen, grove: enclosed place of origin and election of law. - enthc, enth' - e n, the right doing, thus: the compulsion of the right doing to come into being, or the right doer acting under your compulsion to come into being, the Creator, the Great One, enth, ens, enz. - Hence derived: enz large, huge, giant (e.g. "ein Enztruii Wurst" - an extremely large piece of sausage, Entzreuth - large clearing; Enzersdorf - giant village or large village, etc.). - hen- gist - (hen-gi-is - great right origin - ke- bensquell - constant: Permanent powerful source of law)

— originally an epithet of Wuotan, and therefore a p p l i e d to his symbolic animal, the male horse, the "stallion"; later royal name (Hengist, cf. also the other royal name: Horsa, steed - orsa - producing offspring by heavenly fire). -  $\tau$ endo n wendo -

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 Runic tablet XLVII: 5 - 6 ct'. ==
 

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(wen - completed compulsion to arise, tho, do - primal ether revelation: the recognizable completion of the arising, at the turning point to the passing away, thus the turning) - the turner, an epithet of Wuotan. = engil, narrow! - Angel, from angil. —

d) en - turn, big, huge. - en - prefix or suffix, meaning the "turn" in the sense of the term, —

z. e.g.: to dye, sift, plant, ash, i.e. to turn (change) the object by color; to turn uncultivated earth into cultivated earth by planting; to turn the spruce, the ash into an object of use, etc. - Henne, the female chicken; Henning, the male chicken, the cock. - Lnke, the right connoisseur, hence s. the horse breeder, later 2. the groom, 3. the Zwieselgerte in the plow stick, through which the guide ropes run to steer the horses; Hencke - Enke.

— Stallion, the male horse. - Hengel, Henkel, Hängel, hängen, hängen. - ent, entz - big, huge. - Enterich, duck, the large bird. = ent, as a prefix, enlarging, reinforcing the term, e.g. : entbrennen, entfliehen, ent-laufen, entstehen, etc. - uentan, wenten, wenden

— turn, turn around, of which: wentilstein - turning stone, turning stone in buildings as a secret hiding place; Wen- delstein, a rock that holds a secret (Kala); Wendel- treppe, Wendelstiege - snail staircase; by heart; inwen dig. - hwenan, wen - wen, if. - enikel - grandson, grandchild.




c) en Ende, turn to the end. Executioner, to hang or hang (as a way of death). - enteric - scary, creepy. - entern, boarding. - ent, as a prefix, abolishing the term, counteracting, e.g. : unveil, un-spin, excuse, decolorize, de-plant, disinherit, uncover, etc. - wenti, wende = end, turn, limit.

— wenag, weinag, weinich, wenec - little, lamentable, unfortunate, miserable, meager, small number. - End. - narrow, narrowness.

in - 7-s- V - Urwaffer-I's compulsion (need), also the dark primordial water-I in the compulsion of the primordial law of nature.

a) Las God-spiritual I-being (seek your soul) in the force of fate (Mol) through the Aatur-Ar law  
emerging from the darkness of the ∇tic waters.

in -the dark primordial water ego in the compulsion of the primordial law of nature. - ingo - in-go (ko) - primordial water ego = compulsion - primordial earth ability revelation; thus: the primordial water ego reveals itself in the ability to create the primordial earth; i.e. the primordial earth is born from the primordial water - Ingo, the first of the three sons (Ingo, Irman, Isis) of Mannus and grandson of Tuiskfo.

(See V. main sec : Arehisosur  third Salwort "Js"). Ingo is thus the god of origin and therefore also the umbrella god of the Ingoons named after him; later he merged with the figure of Wuotan and with that of Freyr, as Ingwi-Freyr or Ingunar-Freyr. - ingunar - (in - primeval darkness, gun (k u n) to emerge fully,  sun -the sun rising fully from the primeval darkness, the sea) - Ingunar Freyr. - Ingwi —

— ingiii - the one who emerged from the primordial darkness.

— indra - the turning, creating, fertilizing waters - Indra; India - the land of electricity or water.

— Since "i n", "u i n" (win) and "h i n" essentialize the "dark primal waffer- I", it is natural that this germ word serves as the basis for many river names, and from these transferred to many field and place names\*; so

B.: the Inn, the Vienna, the Main (ma - in) etc. - Translated to terrain as "uin" - "win", the word "win" means the land taken from the water as "gain", e.g. Vienna, which is the land after the lake has run out, the

\* E.G: Inninchen, Winchester, Winiary, Winneburg, Winnen- den, Winnipeg, Winniza, Winnweiler, Winona, Wienschotten, Schott wien, Winsen, Winsford, Winston, Vineta, vienne, Aiein-Wien, Wiendorf, etc.

filled the Vienna Basin when marshland formed from the seabed and, when reclaimed, meant profit. Likewise the land discovered by Leif in the year tOOO (today Nova Scotia), which he named "Vinland" (Winland - land of profit and not wine, because no wine grew or grows there). - In further derivation of "win", as profit, "win" refers to the friend won and also

"Wine" as the yield gained from viticulture. - hin- darberg -  
 (in-da-ar-berg - inner-death-earth-sheltered); Totenberg, Grabberg, Hinterberg. - indi - divine primordial darkness. - indin - divine secret within - hind, hind. The hind is a meaningful consecrated animal of Frouwa, as the goddess of procreation.\* - uinat, winat, wint - coming from the water - the wind. - wintar - windy earth - winter.

U) in - inside, inwardness, inward. - inne, innen, hinnen - inside, here-inside. - innar= inner. —  
 - inlände - intand (homeland) - inniclich, innig, innec - innig. - ing - enclosed, belonging to the clan, hence suffix: ing, ingen, inger; e.g.: Hietzing - descendant of a Hezzo; Sigmaringen - the descendants of a Sigmar; Karolinger - descendants of Charles the Frankish king, etc. - innon, innen - one, connect. - innunge - guild, guild, association. - i n s ch r i f t - inscription, inscription, something written in a book. - in - relative word, denotes the being inside a thing; e.g. : in itself; in a garden; in the hand; in enmity; in joy; speaking in pictures; wrapping in a cloak; pricking in the eyes; in lamentations; in tears, etc. - in - prefix: inwendig, Inbegriff, In- bürger, indem, Inguß, Ingeld, etc. - inn - suffix for nouns of feminine gender that are derived from those of masculine gender (but today only used as "in"); e.g.: Königin, Wienerin,

cf.: Genoveva and the hind (Hind).

IS\*



Berlinerinn, Guide, Captain, councillor, etc. -  
 ingesinde, are in ~~insigili~~ insigel, servants,  
 s e r v a n t s . - insigili, insigel - seal. - instendigo  
 = standing in, constant; o f w h i c h : fervently - persistently.  
 - inida - entrails; from this: Inster - mesentery. - in, inan, in, inen - him. -  
 hinta, hinde - hind, doe - uin, win, wein - wine. - wint - wind. - uinten,  
 wintan, winden - to wind, to move by turning. - winie, winde - t. Tool for  
 lifting,  
 2. plant, winding; from wintila, windel = diaper.  
 — windelbant - Diaper tape, wrap tape. - winc, winch - wave. -  
 winkan, winken - to wave. - winzare - vintner, winegrower. - island  
 — Island - rising from the water. - wingarto, wingarte - vineyard,  
 vineyard, Wingert.  
 — <) in - to and fro, end, lost, weak, death. - Ingrim - fierceness  
 at the core. - inziht  
 — \* Inzicht, accusation. - hintaron, hintiren, hinder - children. -  
 hinner - away from here - hintara, behind - behind, backwards. -  
 hintar, hin der, behind - behind - in a secluded place. - Hinterberg - hill  
 of the dead, burial mound. - wein 0 n, weep - weep. - winison,  
 winen, whine  
 - whine. - wintar - winter. - winig - little, winnig - angry. - tiny - very  
 small. - hin werden - to die. - hinsein - to be dead.

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c 11 - h 0 n - 8-9 -s- V - Primordial Darkness - Gsfenbarungszwang from  
 the primordial water.

3) The sensually perceptible god-spiritual revealing itself  
 from the dark artwat ▽

0 n - h 0 n - the dark primeval v ▽ r, primeval dark  
 r e v e l a t i o n . - 0 n - ar - Gnar - the earth god (Tellus) who came  
 from the primeval waters, father of Artha (lördis, earth).

▽

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 Runic tablet L: - sC h-V-
 

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- h'on-ik - (primordial water consecrated, primordially holy) - honey, the food of the gods. - onak - onag = ho nag - (on, hon - primal dark revelation, a k, ag - from the power of the primal earth; thus: divine revelation from earthly power), the honey, the food of the gods; therefore the bee, as a honey savior, is a priestly, sacred animal, of which one does not say that it "perishes" or "d i e s", but says that it "dies" like a human being. - onna, uonna, wonna (also wunna) - primal darkness or primal mystery revelation through love (near) - bliss. - wunnisam, wunne- sam, wünnelich - blissful. - from which: wunne, wonne - meadow, pastureland in May, spring, which delights all minnesingers enthusiastically sing about. - From this in further derivation: wunian, wonen - to dwell, dwelling, where one constantly stays joyfully, where one lives.

b) on - pleasant, lovely, sweet. - Onschel, Onspel, Vnaxl - the blackbird. - Onze - ounce. - Ghn- blatt, the tree root sucker, a parasitic plant. - Honey. = wohnen, dwelling, dwelling place - (Wonneort).

c) on - negation, invective. - without, a word of relationship and circumstance in the negative sense; impotence; scorn; jeer; scornful. - honi. - despise.

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un - !0 -j- V - Primordial water's law of completion, the law of completion from the primordial darkness.

s) Las divine beings in the force of fate (Aot) through the Aatnr law from the darkness of the Är-  
water an ∇ incing itself in its perfection.

un - that which is compellingly overwhelming, startling, accomplished. - un - the one, the one, the one. - un, hun, huun, huhn - the high, mighty one, the Hun - Wuotan as the water, sea

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and rain god (Iupiter pluvius); from this: Hun, the head of a Hun community; in further derivation from this: "Hun grave", "Hünengrab", namely: grave of a Hun; therefore incorrect: "Hünengrab" - giant's grave. - hiun - giant. - unda - undo - (great action) - wave. - undar - Ander, the evening time when the sun sinks into the darkness; translated from: Ander-Vesperbrot and Vesperzeit. - Undine, Undene - wave spirits, elemental water spirits, mermaids. - Undō, Unda - niren names, later male and female names. - untha, and

— standing on the water, of which: And, an ancient moated castle on the Danube near Krems, later a Capuchin monastery. - unke - great knowledge, knowing - Unke - house spirit. - Hunt, Hund - the great, mighty, founder; Hunting, Hunding - descendants of a great clan founder (see above page 42, note). - wurme, see wōrme.

— uundar, miracle, wunder, miracle - miracle

— the divinely great, frightening and surprising event that cannot be compared with ordinary events.

— unask, uunask, wunask, wunsc, wünsch - wish - (un-na-ask - completion from the primordial darkness

— na coming into being: the striving for a coming into being of great perfection), an epithet of Wuotan, later Zauber-tun, finally weakened into the simple meaning of Münschens: wunskēn, to wish; from this: Wunschhut, Wunschstab - magic wand, Wunschdinge, Wünschelrute, etc. - hungar - (hun - high, mighty, gar - accomplish) - Hungar, Unger; a former Germanic people, of which Hungary still bears the name today; not to be confused with Hun - as is so often mistakenly done. - hundred - hundred the number.

d) un - big, powerful, summarize. - hun -

der Hun, chief or walter of a Hunschaft (not Hundertschaft; see G.-L.-B. No. 2 A, "Armanenschaft" II, page 60-66, especially page 62, Gauverfassung), Hunen-grab, not Hünengrab. - Hüne - giant. - Unke

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 Runic tablet L: - sC h V.
 

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s. small house snake, 2. toad. - and - connective word. -

Under - vesper bread (völuspa, 6). - us, our - collective pronoun. - Dog,  
 pet (see above page 42, note). - unslit,  
 unself, inslit - Unslit ( our light). - huon - hen —

( cf.: cock, hen), was a symbol of hunhood, hence a gift of recognition to  
 the hun at the three holy times; cf.: Rauch huhn, page 42, note.

c) un - strongly negating summarizing. - un - prefix summarizing  
 strongly negating ; e.g.: misfortune, ogre, impostor, incapable, etc. - hun  
 - destroyed, robber, murderer. - unten - circumstance word of place;  
 e.g.: unten im Keller, - Bergwerk, - Tal; unten abschneiden; von unten  
 auf dienen, etc. - unter - i - circumstance word, e.g.: die Sonne ist  
 unter; mit untergehen; unterlaufen, etc.; 2. relationship word; e.g. :  
 unter Essen; unter Weges; unter Kriegsknechten, etc. - Hund, as an  
 insult; Hundling; Hundesohn, etc. (see above Leite 43, note). -  
 unghiuri, ungehiure - monster. - Monster. - untarskeit, underscheit  
 - Difference. - hungar, hunger - great desire  
 - Hunger. - hunzen - to spoil. - Wuhne - water hole in the ice, cf.: 1-4 F-  
 V, c, wan. - wunta, wunde - wound. - wunton, wunden - to wound.



## Development stage VI.

The phonetic sense of the sun  
and the lightning >1 as heavenly fire,  
establishing the Srd- nuug. ⊙

Las Sch, Sh, L.

Of particular importance at the reference\* to the "sch" in the German language,

ᚱ -sol-Rune is

\* We have already said it above page 105 that the sol'Rune

**ᚱ** wie „f“ und wie „z“ gesprochen wurde, aber wir haben in G. L. S. No. 5, " The pictorial writing of the Ario-Germanic peoples", in the section "The Runes" (page 84-92) on page 89 explains the following in more detail

„Die fig. (fal, sol, Sonnen- usw.) Rune ᚱ ist die wirkende Drei im „Ur“, die Sieg verleiht; es ist aber möglich, und sogar wahrscheinlich, daß in ältester Zeit sie das „U“ nämlich das Himelstheilung — als „U“ bezeichnet, was aus der geordneten Form als salzig, so sil etc. in ältester als zq, 749. 71 etc den Runen nicht enthielt, während auf die Sonne, imfaktor und unmittelbar, mehrere Runen vorkommen. Gerade bei der „U“ auf der linken Seite ist die älteste Idee der Sonne als Endiger des Kampfes, ma t es  
Further on the same page the note:

„Die figi-Rune ᚱ erscheint in der Geheimschrift in zwei Formen,

= ᚱ

- ᚱ

Verlaufe unserer Untersuchungen es sehen werden — diese Vermutung in zweifelloser Art, indem die sol-Rune sowohl in ihrem Cheonium ᚱ wie in ihrem Dämonium ᚱ weder die Sonne als solche, noch den Blitz als solchen, sondern das göttliche Zeugungsfeuer (wie in ᚱ = fa) kennzeichnet, aber als Sonnenfeuer oder Blitzfeuer verstanden. Darum sind die Keimworte fa, pa, tha und ta mit den Keimworten sa und za sehr nahe verwandt und fast gleichbedeutend, wie sich später nachweisen wird.

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 Sh, Sh, S.
 

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which arose from three causes, to which particular attention must be paid when tracing back words commonly used today to root, primal and germ words.

One type can be traced back to the circumstance when the middle sound " s" is followed by the breathy sound " h", i.e. a "sh" is produced, which was pronounced like "sch" and still appears as such in English today; e.g. shawl, sheriff, shocking, shortrun, etc.. In German, this sound has always turned into "sch" and is also written with "sch".

The other type can be traced back to the circumstance when the middle sound " s" is followed by the middle sound " k", as in the Norse name "Skuld" which today is written and spoken as "Schuld". In Westphalia it is still spoken today

"Sgall" ( Skall) instead of " Schall", " Sginken" ( Skinken) instead of "Schinken" etc., although these words are spelled with "sch", subconsciously remembering the old sound sequence "sk".

- However, the following sound of the "s", the "k", is only a less significant intensification of the "s", which does not or only rarely appears in the original words, and if it claims significance, then it is sufficient to simply insert the concept of "Kön- nens" or "Keimens", which incidentally is usually already given from the beginning by the sense of the word itself. For this reason, I have also included the words with "sk" in this series - where they absolutely belong.

However, the situation is different with the connection of the "s" with the "t" to form the sound sequence "st", which we can only discuss after development stage VII.

The third type is characterized by the use of oral language the "s" changes into a use of "sch", e.g. "se-ne-ko" b e c a m e "sneko", "sneko", "snecke", "Snecke", which was spoken and written as "Schnecke". But the written language did not always do justice to the dialect. In southern Germany, especially in Swabia, Bavaria and Tyrol, people probably also write: slave, emerald, fun, play, mockery,

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 Sh, Sh, S.
 

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Stahl, stehen, warst, erst, wirst, ist, Forst, Dunst, speaks however: Schklave, Schmaragd, Schpaß, spielen, Schpott, Sctahl, schtehen, warscht, erscht, wirscht, ischt, Forscht, Durscht, while the North German also speaks the "s" in those words. In Tyrol in particular, the use of the

"sch" in these and similar cases even further and one hears word formations such as: ischt (is), bischt (bist), weschpe (wasp), Wurscht or worsche (sausage), Fürscht (prince) etc.

These dialectal differences can be explained by Dr. lörg Lan; v. Liebenfels Doctrine (theory) "from the anthropological foundations of language (see page (ol ff ) above, to which reference is hereby made.

This is only a preliminary note, as we will have to deal with this in more detail in the course of our further explanations.

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 Runic tablet LI: - VI · N t → 4.
 

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sa - Vt -s- 1 - 4 - Cause, will, ability and action in justification of the order on the spiritual level through the Sky fire generation.\*

za =VI -s- 1 - 4 - Cause, volition, ability and action in justification of the order on the material level by the Sky fire generation.\*

s) Las divine Ar-being in fine power and action ordering out of the heavenly fen of the sun and the ☉  
Flash "1 stch announcing.

sa - —Heavenly fire order on a spiritual level  
Stage. - za - celestial fire generation order at the material level. - sal - (sa - al, al --- Al ☆ ) ---the order of celestial fire production in the universe, sal - salvation, encompassing the universe, satty - including salvation, happy, blissful; — the Saligen - the blessed; salige Fräulein - fairies; the Salians - the bringers of salvation - like Armanen—imperial dynasty; salida - goddess of salvation - Mrs. Saelde, hence d e r i v e d : Hall that surrounds all with salvation, thus the <sup>original</sup>

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\* Daher hat 'der! olympische Zeus das Blitzbündel in der er-h-cheneft.rights from. \*six sol and et zol runes formed. ,  
Abb. 11.



Fig. below



meaning of hall, the assembly room in the house of God (guthus, tempal, alhs, kicke). - sal, seil - rope, the twisted, binding, enclosing. - saba - (sa-ba, ba - earthly witness) - saba - order of heavenly fire production in the earthly witness, concept of wealth (compare: s . Book of Kings IO: the queen of

"Saba"; it is worth noting that she sent 666 hundredweights of gold, as 666 is the number of the sun, thus esoterically interpreted as solar gold. More about this: G.-L.-B. No. 7, "Armanism and Kabbalah". - samir - (sa - mi - ir, mi - the moon ego, ir - storm ego - Irmon: Irmon as a Hiinmelsfeuerzeugungsordner; i.e. sun and moon light in the change of times (<sup>storm</sup> ego) as a folder; therefore this "samir" was proclaimed as a strong affirmation ( lasomirgott!). - From Aryan possession this

"samir" also in the Hebrew fairy tale, as the worm Shamir; for more details see G.-L.-B. No. 7, "Armanism and Kabbalah". - saka, saga - (sa-ga, ka - ga - the all-giving creator: the all-giving creation ordered by heavenly fire production) - woman Saga, who in Söquabeckr drinks with Wuotan from the gold horn of abundance; see: Guide-List: Religion der Ariogennanen, Zurich (91 I, page 30. - satir - (sa-tir - sa, tir - Lyr, sky-fire-god, thus: the sky-fire-god as the Dre-ner of sky-fire-creation) - Satir, Satiur, Satyr - sky-fire-god as primordial creator; later degraded to the

"Satyr" - forest rascal, forest spirit. - Saman, Sae-man, Semnone- the knowing man of the order of heavenly fire production; Wuotan priest, Zirmane. - The word and concept developed from this "Saman"- "Shaman" and "shamanism", albeit corrupted and weakened, among the ancient ~~A~~ltai peoples. The Sanskrit word: " yamana" - mendicant monk, is related to the human

"Saman" is only superficially related and by no means the origin. The shamans themselves - despite their origins in Armanism - are only pitiful distortions of the

## Runic tablet LI: -VI - N. =4

ancient Samans, for Armanism also sank into the most miserable state of fetishism with the sinking of the Aryan race into Mongolia. Only the name, as a seedless empty shell, has remained - like a memorial stone. - Saemund - proclaimer of the order of brain-melodic fire (e.g. Saemund Sigfussohn). - Satan

Heavenly fire order act. - Satar - the celestial order of fire production on earth - Saturn - the celestial order of fire production, i.e. to make it cease; therefore Saturn is only celebrated after the harvest, which festival leads over to the new sowing time (passing away to resurrection). - Zaget - the all-giving creation in the celestial order of fire production on the material level. - Rhozagel - the all-giving creator in the celestial fire-generating order from the Rho, producing original material; i.e. the original creator Wuotan - All-Father as Rūbezahl.

- sal - salvation, see above. - zat= number. - zaofar - to sacrifice oneself - spell. - saath - sa, ath - atz

- Schatz - the treasure of salvation; Schatzberg - hidden treasure of salvation. - saltir - heilzeugen= saltier, the sign of salvation

X, Burkreuz, Andreaskreuz, Schragen. - Sabaeism - celestial service. - salman=man of salvation, Armane, derived from: Solomon,\* the alleged Hebrew king of

\* Zu den mythischen Namen „Salamon“ und „Saba“ dürfte die Erwähnung folgender zwei weiterer mythischer Namen, nämlich: „Bilfis“ und „Menhilit“ als zugehörig nicht unerwünscht sein. Die Sage erzählt, „Bilfis“, die Königin von Saba, habe dem König „Salomon“ einen Sohn geboren, namens „Menhilit“. Salomon habe seinen und Bilfis Sohn Menhilit an seinem Hofe erziehen lassen, und als er manbar geworden mit siebenundsiebzig Weisen nach Saba gefandt, wo dann das große Reich gegründet wurde.

The name "Bilkis" now dissolves into; bi - earth-bør; ðil - light-I, ki -

▽ | ☆ ordial earth-knower, ⚡ - heaven-fire-I; thu: ☉ | ☿ all-light-I, born from the primordial substance to earth as

das geistige Himmelsfeuer-Jch. — Der Name „Menhilit“: men = der gedenkende Mond als Richter, (h' il = Licht-Jch, if = Urerdensköner: „Der große Urerdensköner, das Alllicht-Jch, als der gedenkende, richtende

Jerusalem, to whom only the old traditions of the "Sal-man" were transferred according to euphemistic process, similar to the historical Faust, similar to Charles, the great Saxon butcher, to whom numerous wuotanistic myths were transferred. Thus in the narrow

sten context: salamander - (sa-la-man-der: sa, la - ★ Lebensfener, man - Ulann, der, ther - Rēchtuer; thus: the spiritual order of fire of the fire by the righteous man); thus the "Salamander" a higher salman, and the "salamander rubbing" of the student body is directly related to this.

- albeit unconsciously - connection. - The symbol is the lizard-like salamander, which supposedly lives in the "Fire" lives. - sah, sach - (sa-ach saks, ak - ability enclosed in itself, thus: celestial fire generation order and its knowledge enclosed in itself, namely the knowledge of the magic squares, of which the one to 8X8 forms the chessboard. - sahtal - (sah, tal - begetting fire of life: celestial fire generating order and ability of the begetting fire of life) - the vagina - schachtel, box. - This is why a woman is still jokingly called a box today. Box - Pandora's box, shoe, cup, etc. - sahso, sahse- (sa-so) - heavenly fire - order of generation, revelation - Sachse. - sabat - (saba - order of the heavenly fire generation in the earthly witness, at - Father God; - the order set by the Father God in the heavenly fire and earth generation) - g e n e r a t i o n ) - sabat, Sabbath; sambatstag - (sa-am-bā-a: - - heavenly fire generation order - power - earthborn - Father God; thus: the order set by the Father God's power in the heavenly fire and earth generation) - sameztac - Saturday. - skadi - (sakadi) - god of order and ability in the celestial fire generation.

**Moon". It is not inconsiderable that the name of the Abbeffynian emperor Menelik is a "conscious" imitation of the legendary name Mensilik. (For more details see: Aaffa, by Friedr. I- Bieder.)**

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 Runic tablet Lj VLj- s - 4.
 

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gung. - scaf, schaf - (sa-ka-af) heavenly fire-producing order and ability of the primordial fyr: thus the Creator; his literal symbol the sheep; therefore: Lamb of God, Agnus Dei.

— the sheep, as that which encloses. - scala, shell

== Celestial order of generation and ability of the fire of life; therefore - the bowl is the symbolic emblem of the woman Sälde (see: Guido List: Deutsch-Mythologische Landschaftsbilder, vol. s, page 394 to 328, illustration page

392). The bowl is also a symbol of the vagina - because it encloses "the ability and the order of the heavenly fire of the primordial fyr". - sacalka, scalc, schalk

== Scoundrel (skalak - sky-fire order knowledge and skill), i.e. a knower, initiate, hence the "Marescalc", the "rightly knowing one", and as such the deputy of the Gberaman or king, the viceroy (major domus, secretary) and not the horse servant; in the attenuated, figurative sense": servant, rogue, swindler. - sacalde, skalde - scalde

— (Skyfire order connoisseur, expert and

-Tuer) - the knower as poet-singer; of which: "sound". —

== sacama - scama - shame - (celestial fire ordinance knowledge and skill increasing) - the far "ly shame, vagina - scanda - skantha, schantha, schantze- ( celestial fire ordinance skill and

-Tuer) - the active knowing door, the worker; hence:—Schantze - finished work, schantzen - to work; Schanze - protective wall, the enclosing. - Schappel

— (from scaf) - the wreath as a headdress; hood, the enclosure. -

scare, scara, schar - the flock, the enclosing and uniting. —Scharwerk -

the front work of all. - scato, schale - shadow, darkness. - zake - (earthly celestial order of generation in ability in itself) - spike, the growing,

blossoming branch. - zala, zale, zal - number. - zam tame. - zand,

zant, zahn - tooth. —

d) sa, za - full. - sat - seat, possession, sal - hall

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large room, hall, l a n d . - sala, sal - Salbuch - land register; Salmann - landowner, house owner, also landholder. - sat - seed. - sahha, sache - thing, s . a something, 2 . a matter,

3. a cause: - sachso, sachse - Sachse, Saxon - the sedentary, primitive people. - sahs, saks, sax - Sax, a short sword meffer. - sak, sac

— Sack; sack, from: "the ship sacks", i.e . water slowly trickles in; from: sacht - slowly, l i t t l e by little. - sam, same - seed; saf - juice. - saga, sage - saga, report, tale; sagen - say, speak. - seita, seite - string for musical instruments. - sal - suffix of quantity, e.g.: Labsal, Schick- sat etc. - salamander, a type of newt, water lizard: - Salad. - Ointment. - Sage. - Salm - salmon. - Salse

— 1. healing drink, 2. sweet dip. - Salt willow. - Salt, sal- zen. - salty, salty - blissful. - derived from the suffix "sal" the suffix: blessed - dream blessed etc. - sam- mon, samanon, samen, samelen - to collect, to "saminenklauben. - saman - at the same time. - samit - v e l v e t , wool and silk fabrics. - sant - sand: - sanft o, sanft i, sanfte - gentle. - sanga, fange - sange, tuft of ears. - saruh, sarch, sarc

— coffin. - sazzo - sasse, land monkey, free monkey; stole- saz; o - chair monkey, judge. - satul, satal - saddle.

— schachtel - box. - skaf, schaf - sheep. - scraft, schuft - the shaft, pole, spear. - scalc, schalk - rogue, servant. - scal, schal - sound, song; scellan, schallen - to resound. - scaltan, schal- ien - to switch, to rule. - scama, schame - shame - chaste withdrawal, cover, conceal; schemig, schemlich - ashamed, shameful. - schanzen - to work. - Shadow - casting a shadow, shady. - Zacke - point, spike. - cone. - zargo, Zarge - Zarg, compare coffin.

e) -s-a ; a - separate, end, full, empty, sahha, thing

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 Runic tablet LI: VI c N ~~4~~


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— Controversy, case; adversary; trustee. - sahara - (saha - destructive heavenly fire, ~~ra~~ - destroyed, scorched earth) - Sahara: ~~saga~~, ~~sega~~, ~~sage~~, ~~sege~~ - ~~saw~~, ~~sawing~~. - ~~seit~~, ~~feite~~, ~~seimr~~ - imprisonment, ~~restraint~~. - sal, sel as a suffix: affliction, abomination, ~~toit~~ etc., of which: afflicted, troublesome etc. - satt - to be full, to be weighed down, to have enough. - scaban, scha- ben - to scrape, shear; scrape; scaba, schabe - to scrape, scrape, scrape.

s. Scabies, 2. harmful insect. - schebic - shabby. - scahhari; schachaere - thief, robber. - ~~sak~~ har - to sell, to haggle. - scah, schach - robbery. - schacht - shaft, ~~pit~~, mine. - skado, skade, schade - damage: - scadon, schaden - damage. - Scaffold. - ~~scat~~, ~~schal~~ - stale, bland, empty: - scalten, schalten - to thrust, to push, to switch off, to switch off. - scama, ~~schame~~ - shame - feeling of shame. —

— scamen, schame n, scheinen - to be ashamed. - scheme- lich - shameful; schamper - ~~shameless~~, lewd. - scenten, schenden - to disgrace - to expose, to deprive of clothes, to chastise. - schinden - to peel off one's skin; to flay. - skalk, schalk - ~~prankster~~, trickster, joker.

— ~~schalkheit~~ - mischievousness, ~~m~~ ~~a~~ l i c e , malice. - scanta, schande - disgrace. - ~~scantlich~~, ~~schendetlich~~, ~~schandeich~~ - shameful, disgraced. - schanzen - to work hard, ~~laboring~~; to hit into the entrenchment - to give away. - Schappel - head crane; hood. - Shadow —

— disembodied spirit, ghost, fiend of darkness. - Zacke - point, thorn. - zagen - to hesitate, falter. - zago, zage - Zager, coward. - ~~zahi~~; zach, zaehe —

— tough. - zahar, zäh ~~tooth~~, tear. - zanga, zange - pliers. - zanken, ~~zenken~~ - to quarrel, to argue with words.

— se - VI ch 5-6 - regulating celestial fire law on a spiritual level.

— ze - VI -s- 5-6 - regulating celestial fire law on a material level.

a) The divine ar-law, the god of law ordering from the celestial ladder of the sun and lightning ☉

𐌺 announcing itself.

se - ~~ce~~lestial fire right on a spiritual level. - zc - celestial fire law on a material level. - se - e - (celestial law - right and law) - the and the sea. (Through the celestial fire law the sea - as dark primordial water - separated from the solid, the earth, and enclosed within **𐌿** boundaries. With the suffix **𐌺** - laf we will again find that "L a g u" - law and lagu - sea,

which is no coincidence, but deeply rooted). - se - sam - sesame - ( h e a v e n l y f i r e law creation and honor) - ancient blessing and magic word (open-sesame l) - se - er - af - heavenly fire, sun and earth law spirit coming from the primordial fyr - seraph. - sela, sele - ( h e a v e n l y f i r e right and life right and law) - soul. - seh, sech - ( celestial fire and primordial earth's law knowledge and ability) - sword, plow knife. - seben, Seben, Säben, Theben - (heavenly fire law - earth-divine law - natural law - sun and earth law - Halgadome, see: IV -s- 5-6 at the a), T h e b e s ). - sebin, sevin tree- tree of life, symbolic tree of salvation — at "Seben sanctuaries" and medicinal plant. - sehsa, six - (heavenly fire and primordial earth law ordering - sexual (s- eks, s ex, sexual) and number six,

6. segan, segen - (gen =to give according to nature-origin-law-compulsion) - heavenly fire right transferred according to nature-origin-law - blessing; to bless. - sene -

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 Runic tablet LII: - VI - N5-6.
 

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Longing (- heavenly fire right in the nature-primordial-law-emergence compulsion). - sende - s e n d i n g , missive, mission. - zeche; tewa - Zeche, guild, guild, the summarizing, therefore also the host bill as the summarizing of the consumed; the order. - seh- stari, sehtari, sehster, sechter - Sechter, a hollow measure - secchil, seckel - Seckel, small sack. - ser- ker - (lord and connoisseur of the law of heavenly fire - wrapped (as in camouflage skin) in the knowledge and skill of the law of heavenly fire, thus: a knower, a magician), derived from: serker - the consecration garment or magic shirt of the knower, later simply: shirt. - Berserker - the knower who wears a bearskin as a talisman with magical intent; the "berserker", i.e. a "werebear", similar to the "werewolf"; lone fighters blessed with magic through self- — consecration and self-sacrifice; berserker rage, berserker grain, berserker strength; bearskin. - semele - (hinnnelsfeuer- recht - mehren - life) - the heavenly fire right that increases life - Semele, the earth goddess and lover of Zeus. So that in the close connection: — simila, — semala, semel, Semmel - h e a v e n t y f i r e right and life right multiplying; an old pastry made of white flour in a well-known five-part form. - senoth - h e a v e n l y f i r e law compulsion proclaimed - sent, send, Send - Reichstag, assembly, court ( synod). - senescalc, seneschalk - Sene- schall - the one who increases justice, knowledge in the assembly, later Obersthofmeister; the word is Uraric and not borrowed from French. - sekelo, s 'keto; scelo, schrie - (heavenly fire right-knowledge in the fire of life - animal procreation) - to peet; peel-hanging; breeding bull. - scugina, schiune - barn. - sciura, schur - barn. - zehan, zehen - ten, the number 10 - zelt - tent. - sceptar, sceptre - rod of judgment from: scean and thereof: — Alderman, judge. - scepvari, — schepfarre, schepfer - creator ( sche ( ske) - hini- melsfeuerrechikömm, eb (ep) - earth divine right, fe - —

14\*



Urfyrrecht, he - Lord - the Lord as the master of the heavenly-fire, the earthly-divine and the Urfyrrecht - the creator. —

— sceffin, schepfe, scheffe - Schöffe = the connoisseur of divine and earthly law, the judge.

b) se, ze = heal, blessing, self. - sebenboum, sevinboum - Seben tree (juniperus sabina, juniper species). - seh, sech - Sech, plow knife, sword. - seo, s ee = the sea, the lake. - segal, segel - sail. - s e-gan, sweep - blessing - wish for salvation, consecration, sign. - sahar, sahir, sagger - sedge, sedge-grass. - saki- rahi - marshland. - sehan, see - to perceive through the face. - seho, seha, see - sight, eye star. - seer - seer, diviner. - face - sight. - sehnawa, seneve, sene - sinew, bowstring.

- sehnen - yearn, long for. - sene - longing. —

— senedaere, senber - lover. — - senemaere

— kiebessgeschichte. - sero, sere, ser - very, important.

— serest - most (most). - selb, selbes, selbo, selber - selb, selbst, self, self. - selbe stheit self-heit. - selbwillo - self-will; etc. - selig, cf.

salig. — saligkeit, saelikheit - bliss. - sel- tan, selten -

rare, rarity. - seltsani, selt- saene - strange. - semida, semede,

semde - sembe, lentil. - simila, semala, semel - bread roll, white pastry.

- senten, senden - send, dispatch. - senaf, mustard - mustard, mustard spread. - Senkel - s h o e l a c e . - senne - alpine pasture. -

— senna, sennaere —

— Senner. - segansa, segense, sense Sense. - sezzal, sezzel -

armchair, seat. - sedelmayer, satel- meier, Sedelmayer - sedentary

cattle breeder, yeoman farmer. - sez m residence. - sezhaft sedentary.

- sezzen, setzen - to set, make resident, settle, establish. - schell a,

schelle - (from: skal) - bell; schellen - to ring. - seamal, scheine!

Schemmel, stool. - give! - Thigh ( ham). - scenchen, schen- ken - to

give, to pour. - skemho, give -

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 Runic tablet LII: - VI - 5 - 6.
 

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-er Schenke, the tavern. - scirbi, scherbe - shards, garden pot, bad dishes, chamber pot. - skari, scharre - scissors. - scurgen, schärger - to push forward, to push forward, to take care of. - schar,, scherz - joke, pleasure, fun, joy. - scherzen - to joke, jest, jump, skip. - schuren - to scrub, sweep, wash up, rub down. - zechen - s. to order, dispose, 2. drink. - zeha, zehe - toe. - zehando, ze hrn de - tithe. - Zelten - cake. - zeltari, zelter - t e n t , lady's horse. - zeltel - slip of paper, string of fabric.

e) s e, ze: separate, very, shy, empty. - sero, s er e, ser - very, painful, painful. - seren - to maim, wound, damage; cause pain. - serigen - to dishonor. - serest - painful. - serag - sad.

— senoth, senod, sent - court, final court. - Sendbote - Imperial court judge (which displaced the Feme): - sentphlicht - judge. = sengen - to scorch, burn. - senken, senchen, senken - to sink, submerge. - Senkung - the sunken, sinking. - Senkel - tumor, abscess. - schelt-a, schelle - slap in the cheek, slap in the face. = scelah, sch eich, schel - to look askance at, look askance at, look askance at.

- schelm - rogue, scoundrel. - scalmo = prankster, plague, pestilence. = Viehschelm - a mischievous creature, essential cattle plague. = schelten - to scold, scold. - scimo, schime; scheme - shadow, ghostly creature, aerial formation, shadow. - scirbi, shard

— Shard, broken vessel. - scerran, sceran, schern - to shear, cut off with scissors. - shear

— Mole. - scherer - mole, rat and mouse exterminator; bearded shearer. - scerjo, scherge - scorer, bailiff. - skerran, skiaren, skeran

— to judge; therefore the scissors are a heraldic symbol for judges (English: sher, sheriff; Anglo-Saxon: scir- gerefa - court judge, judge). - fers-

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curgen, aggravate - — scare away. - sciusien,  
 schiuchen - to scare away. - irsciuhen - to frighten. = schiuche - scare,  
 s c a r e c r o w , scarecrow. - schusel - monster. -  
 gezehrn - to p u t i n order, to judge. - skellan, skillan -  
 t o judge; hence the bell and the bell is a heraldic symbol for judges,  
 namely for femans (cf. the bell which the Great Charlemagne, namely  
 Wuotan (in the legend transferred to Charlemagne the Saxon Butcher)  
 had erected so that those seeking justice could call him; a horse came,  
 and also a snake, and Charlemagne gave them justice). - zecke - tick,  
 harmful insect - ferzeran, zern - t o tear, destroy. - tug; distort. -  
 Zeke - sheep louse. - zettern - t o shout. - Zetergeschreis—clamor.  
 - zeten - t o cut off; Zettelmesser, garden knife.—zero the  
 emptiness that reveals itself, rivet in the game, zero, zero. —

si - VI -s- 7 - the ordering heavenly fire ego on a spiritual level.

;i - VI -s- 7 - the ordering heavenly fire ego on a material level.

a) \_\_Las god-spiritual I-being (also the soul) from the  
 heavenly froer of the sun the lightning t,  
 ordering announcing itself.

s i the organizing mind-fire ego on a spiritual level.

- zi - the ordering heavenly fire ego on a material level. - siso - zizo -  
 (the ordering celestial fire ego, revealing itself in order) - Aiso, Zizo:  
 Zizzo or Aeizzo, the beautiful one, an epithet of Tyr, after whom -  
 especially in Austria - numerous mountains are named; also after his  
 female counterpart, who is also known as his wife.

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 Runic tablet LIII: VI ch N =
 

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is regarded as: Sisa, Zisa, Ziza, Zeizza - the beautiful, the sacred word sign for ^eizzo is the Zitz - phallus; the meaningful word sign of Ziza is the Zitze - the female nipple; the animals sacred to them are the goat and the siege. - sif - si-if - the primordial fyr-self as the ordering heavenly fire-self - Bis, the wife of Donar; she is also called: Sibia - si-bi-a - the mighty ordering heavenly fire-self working from the earth - Zeizza, Zeizza, Sif, Sibia are deities of the fertilizing earth, not earth deities (like Artha, Gerda, etc.). - As the deity of the fertilized earth, Sibia is also the patron goddess of the family, which is called Sibe by her, as she is associated with it. Her meaningful word symbol is the sieve, which is therefore a well-known consecration and magic device. - si-hel - (the ordering heavenly fire ego; law of life), ordering the heavenly fire according to the law of life - the waxing and waning (brightening and w a n i n g ) crescent of the moon. - sibiun (si - bi - un - si - ordering heavenly fire ego, b i - emerging from the earth and acting - un - great one; thus: the number seven, as unity of the heavenly light in the seven rays of the spectrum; compare: Siebenbürgen.\*

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\* Der Name „Siebenbürgen“ hat mit der Zahl Sieben als solcher und allen auf diese begründeten Annahmen nichts zu tun, und sei gleich anfangs daran erinnert, daß Zusammensetzungen von Ortsnamen mit dem Begriffe Sieben nicht nur in Siebenbürgen selbst noch mehreremale vorkommen, sondern überall dort, wo Arier und Indo-Germanen sich niedersiedeln, sich erhalten haben, und zwar in den verschiedensten Formen, so erscheinen die „Sieben Dörfer“ in Constantinople, „Siebenwälder“ etc. Without referring to other, das „Sieben-Orbitze“, die „Sieben Berge“, die „Sieben Hügel“ (Rom), „Sieben Linden“, „Sieben Brunnen“, „Sieben Hirten“, „Siebenborn“, „Siebenbürgen“ (Sachsen), „Siebenegg“, „Siebeneichen“, „Sieben Gemeinden“ Sette Comuni und Griechenland), „Siebengesteinen“,

änderte Wortformen gleichen Ursprunges einzugehen, sei nur noch darauf hingewiesen, daß Donars Frau „Sibia“ genannt war, daß die

- besiebenen - t  $\sigma$  swear something with seven oath-keepers. - sibirari, sibenaere - sevens, ancient Armenian judges of the field, related to the feme. - sibile - (ordering the heavenly fire ego- born from the earth - law of life), the earth-born, who orders the kebens law through the heavenly fire ego of her soul - the sage and consecrator, Wala (Sibilla Weis, see: III -s- 8 -9, a, d: tho, sound bridge). - gisidalen, sidelen - to settle, settle; cf. sedal, sedel - armchair, seat, Sedelmaier - sedentary cattle breeder. - siodan, sieden-sieden, sacrifice, zau- bern (salt boiling, considered a spell).—sigi, siga, sige, sic —
- victory. - insigili, insigel, sigel - seal, originally a secret sign (sigili - ordering heavenly fire - I - gives - light, i.e. reveals the secret), later the attached seal in the bull, and now the seal of the letters; also in the official use of official regulations. —

^milie in Gemian "Sippe^" meant that the imprint "something

iebenen", etwas beiden bedeutete, daß das „Sieb“ als symbolisches (hieroglyphisches) Zaubergerät galt und schließlich daß das von ihm abgeleitete Zahlwort „Sieben“ eben darum als „mystisch“ galt, weil aus den „sieben“-farbigen Strahlen des Prisma, sich wieder der Eine Weiße Sonnenstrahl bildet, und eben Sieben die göttliche Zeugungszahl und seinerseits wieder eine nicht zu überblickende Anzahl weiterer symbolischer Benennungen und Bezeichnungen bedingte. „Si“ bezeichnet die Sonne, sowohl als Himmelskörper, wie auch stellvertretend für Gott, Recht, als das Himmelsfeuer usw., je nach dem bestimmenden Beiworte, wie z. B. „sigi“ = die gebende Sonne, „sibi“ = bei der Sonne, sonnenähnlich, „sifa, sife“ = Sonnenzeug, „sibiun“ = bei der Sonne untergehen usw. Der heilige Wald, in dem die Sonne unterzugehen schien, in welchem sie scheidend zum letztenmale aufflammte, war die Gerichts-, die Scheidungs- oder Entscheidungshütte, denn si-bi-un! — mit der Sonne war auch das Recht untergegangen, das durch den Verbrecher gebrochen wurde. Im „Sieben“-Wald, Gebirge, Berge usw. ist dies noch im Namen erhalten. Aber auch dort, wo ein Volksrecht durch die Gewaltherrschaft fremdrassiger Eroberer unterdrückt wurde, dort wo es — si-bi-un! — mit der Sonne untergegangen war, dort hoffte man auf dessen erneutes Entstehen, denn es gibt keine Vernichtung, nur eine zeitweilige Verdunkelung, weil auch das Recht wieder auferstehen muß, weil die Sonne nach ihrem Untergang (VI + 7, c. sibiun).

## Runic tablet LIII: VI -b N =

close. - zioľfar, zeolfar - purposeful, silbar, silver - silver; hence as a meaningful word sign in heraldry: silver - purposeful. - simoni, simani — Heavenly fire ego as a folder - harimani; i.e.: Hart- mani (Mannus), the heavenly fire ego as a folder: later transferred to the knowing (Armani, priests) in the form: Simani, Semani, Semnonnes. - sumbir, sũmber, s ũ m- mer - simmer - carrying basket, grain measure. - sin, sint

— always, daily, eternal, holy; from: sinvluot, sintfluot - eternal, holy flood, originally the darkness of the primeval waters —

later the (deliberately) misinterpreted "flood of sin". - sig, sigi - order of the heavenly fire as ego giving source of life - the victory, the winning. - singan, singon - (si-in-ga-an - heavenly fire order ego — in the compulsion of the dark urge - the all-giving king

nen - from the ancestor of the origin of the gods-humans, thus: seerly proclamation of the primordial secrets in the compulsion of order) - singing, singer, singing as high knowledge ability. - sin - si - in - heavenly fire order ego in the compulsion of the dark urge - the sense, the sensing. - situ, site - doing according to the heavenly fire order ego — Custom. - situh - the light of the heavenly fire

procreative ego - moral. - tegel, tigel, ziagal, ziegel

— Brick, the enclosing, therefore brick is in the form:

"tegel" - secret; we still say today: "eintegeln" for ingratiating oneself into someone's secret.

— b) si, ; i - woman, wife, belonging to. - s i, siu, she

— sie, the she; Finken-Sie - finch; Amsel-Sie - blackbird female. - sib, sip, sibe - sieve. - sibia, sippea, sippa, sippe, sipschaft - clan, family, bloodline. - sida, side - silk. - sidel - Seidel also Seitel, liquid measure. - sita, site - side, area, half. - sid, sit- seit, seiet, seid. - insigel, sigel

— Seal, Peischaft. - silo, sil --Siel - s i l u i c e , passage; Silscheit - Ortscheit. - sillaba, silabe, silbe - syllable. - zioľfar, silbar, silbar, silver

— Silver. - simiz, simez - ledge, cornice. - sihur, sure - sure, certain. -  
sihhorra, ~~secure~~ - secure. —

- situ, site - custom. - situlih - morally. - ~~sizzen~~, sitzen - sit, seat,  
compare: ~~sideln~~, saz, sazzo, sat, etc. - zikken, zichin, zickelin - bitch,  
young goat. - ziahha, zische - bed cover. - ziga, zige - goat.

— tegel, ziagal, brick Brick. - ziohan, zie- hen - to pull: zeman,  
zemen - to draw. - ziari, ziere - ornament. - cimbala, Zimbel e, zimbel -  
Aim- bet: - zimbar, zimber - Room, parlor. ~~zimb~~- bron, zimbern - room.  
- zendal, zindel - shingle, cotton fabric. - zinko, zinke - s. Zacke (see  
this), 2. Zinke - wind instrument. - zin= tin.

— zinna, zinne - battlement. - zins - interest. - zirkul, zirkil, Zirkel—  
compass. - cithara, zitara, zithere —

— Zither (kithara, guitar, ~~guitar~~, lute). - zizza, zitze - teat, nipple and  
the phallus. - zeofor, ziver, zebar, gezibere - jawed animal, spell.

o) si, Zi - ~~bad~~; sick, close, end. - sip- schaft - contemptible  
company, gang, bagage, clique.

- sioh, ~~siech~~ - sick. - siohen, siechen - to die; siecheit, siechtuom -  
infirmity. - siuhhi, siuche - plague: ~~sumbir~~, ~~sum~~ber, sümmer, simpel -  
Sumber, Simbel, ~~Simpel~~ - simple-minded, stupid person. - siman -  
Siemann, ~~a~~ man enslaved by his wife; dialectically: Limandl. (but the  
"Simonen" or "Sememen" as "Kalander" often in secret societies, for  
example in the "Limandlbruder- schaft" in Krems an der Donau, Lower  
Austria, which operated as a calander for hundreds of years under the  
guise of a drinking and joking fraternity, and ~~still~~ exists today, although  
its old purpose has long ~~since~~ disappeared. The rose - "sub rosa" - is  
still a t t a c h e d to the ceiling in its meeting room. A historical  
investigation into this society would probably p r o v e to be very  
rewarding). - sinchan, sinken - to sink, sink, sink, sink. - zil -

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 Runic tablet LIV: VI ch **N-9**


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Goal, end. - zingeln - t o surround. - zi Harn, zitern - tremble, quake. - zucht, zicht - Zicht, be- zichtigen, Inzicht, Verzicht. - zick - spoiled, sour beer or wine (it zicks). - crooked: - schiech, ugly. - sibiun - to go down with the sun in order to rise again with it (see note at: VI ch 7, a, Transylvania). —

s 0 - VI -j- 8-9 - the ordering heavenly fire revealing i t s e l f on a spiritual level.

z 0 - VI -h 8-9 - the ordering heavenly fire revealing i t s e l f on a material level.

a) Las sensually perceptible divine-spiritual from the heavenly fener of the sun **⊙** and the lightning ord **⚡** revealing itself.

so - Heavenly fire revelation **⊙** order on a spiritual level. - zo - celestial fire revelation order on the material level. - sol - so-ol - heavenly fire and ether fire revelation - sol - Sol, the sun. - s 0- lar - celestial fire and ether revelation organizing on the earth. - Solarlioth - song of the sun. - s 0 le - revelation of celestial fire refreshing life - brine, salt brine as a source of salvation, which provided the most important food seasoning, the basis of all food salvation; hence: sola, sole, sol —

— the sole, the ground, the foundation. - zolre, zolar

— Heavenly fire revelation order here on earth - Zollern, Hohenzollern; this name proves that the German imperial dynasty of the Hohenzollern was and is an Armanen dynasty, i.e. a dynasty of knowledgeable people, since primeval times. (See: G.-L.-B. No.-2; "Armanenschaft, L, Leite 26: " Solre"-Chateau; G . -L.-B. No. 5 , " Bilder schrift": Hohenzollern, name and coat of arms, page sSü-158,



Shield holder, 297. coat of arms, fig. 197, a. o.) Of which transferred to: solra - high school, Armanenschule (Armanian university) as a teaching institution for: Heavenly fire revelation order here on earth; see in the next section: scu 0 le - school. - s 0 k - s 0 - 0 k - the creator god announcing himself in the heavenly fire order revelation, as - the foundation of the universe - sok, pedestal. - s 0 de — s 0 - de - right action for the revelation of the order of the heavenly fire, i.e. truly action, conjuring, the healing brew, the brine - the salt brew as salt production; see "sal - salt". Various place names derived from this, such as: Bad Soden a. Taunus, Soden, Kr. Schlücht, Soderin Unter franken, Soden a. Werra, Sodingen, Sodau, Soderschitz 3, (Sodersitz), etc. - zoo - zo-o - revealing Himself - the animal kingdom ; zoology ; theozoology - the doctrine of the spiritual characteristics of primitive animals, which clarifies the reason why most demons and gods were thought to appear in animal masks. (See. Dr. lörg Lanz v. (ieben- fels, Theozoologie.) - scok - so kok - heavenly revelation enclosed, hidden as earth's endurance — schoc, shock, piled up grain. - socola - (Celestial fire revelation order - the enclosing but opening - la - life earth, thus: the still closed but future fruit-bearing life earth according to the celestial fire revelation order) scolla, clod — the clod, the earth, hence "home clod". - scoz (so-ko-os), schoz — (heavenly fire order revelation — enclosed - Dffenbarungsmund; i.e.: the revelation of the order of fire is closed by the mouth of revelation) - the womb, the mother's womb;\* that which comes from it through birth is the "sapling"; transferred: the mother's womb of the earth; the sprouting plants, the seedlings of the earth. —

See: Vz4 , s na,: Nab.

zen: the shoots. - Übertragen: schote, schotte - pod, seed pod, pea —  
pod, etc.

b) so, zo = revealing confirmation, sun, sole, ground. - s 0 - so  
(it is and not otherwise) - circumstantial word. - so - pronoun. -  
soccho, sohho, soc, sockel - pedestal, base, foundation, of which:  
sock, stocking as footwear. - Sole - sole of the foot, the foot of the  
mountain, the lowest floor of a riverbed. - soldener, soldenaere -  
mercenary, soldier. - s 0 lari, solre, söltre - mercenary; these " söltre"  
or " solariums" were a very old Germanic construction, which in the  
manor houses and palatinate buildings also gave the later Christian  
churches (transferred to these in any case from the Wuotanist  
halgadam buildings) a stately appearance, as they formed open  
arcades through which one could reach the gallery church from the  
palatinate or the manor house on the same " f l o o r " (same level)  
without having to go down and up again. These "solariums" later  
merged into what we now call the roof "floor", as the arcades were  
removed and everything came under the roof, which today appears so  
neglected as a "floor" (so- lum). It was only in the newer house designs  
that the "Söller" was reintroduced as an arcade. -

zollanari, zolnaere - Customs officer,  
customs collector. - zobal, zobel - sable. - sulih, s 0 lih,  
sölh, solich, solch - such, pronoun. - schocken - t o s h o c k . -  
Zollfisch - the small vendace. - Zoep - genus of fish. - Plaice - genus  
of fish - sconon, schonon - already - already, circumstance word. -  
sconon, schoene - beautiful, characteristic word. - sconon, scho nen -  
to spare. - schonunge - protection, forest protection. - scoz, schoß —  
lap - the lap, f e m a l e garment, peplum. —

e) s 0, z 0 - sod, bitter, burnt, force, end. -  
s 0 t - water, well, boiling. — Heartburn. - Boiling  
— Piece of peat turf, burnt turf. - soles - on

cut, lie. - spank - to beat. - sohr - w i t h eꞺ, wither. - shall - pay. - —  
 soolan, solan, soln - should, must, be forced. - sworga (what goes —  
 across), soraga, sorge - worry; essentialized in the late mythological  
 figure of Frau Sorge; perhaps a late weakening of "Hel", as in  
 "Pestweibele" and similar essentializations. - zogon, zogen - t o  
 delay, to work slowly. - zorn - anger. - zata, zatara, zota - buhlin,  
 dissolute woman - Zot tel ; of which zata, zotta, zote - Zotte, Zottel,  
 Aotel, tangled hair in tangled strands; of which: Zote, for foul-mouthed  
 jokes. - zoten, zotteln - to walk sloppily, to do slowly. - Schöffe, see:  
 scepfe, schepfer, creator, at: se, ze, a. — socola - (so - severed, ko -  
 bad, feces, la - empty - severed dirty bad piece of earth)  
 — scolla, scholle - clod of earth; translated to " ice floe". - scopiti -  
 to blend. - skopez, schöpez  
 — Schöps, cut sheep (the word: scopiti, sko- pez, schöpez is purely  
 Germanic and not borrowed from the Slavic "scopez", but vice versa. -  
 scoz (so - ko - oz - to sink, force, out - the womb of the earth as a grave)  
 - scoz, schoß - the grave, according to the biblical imagery: "Abraham's  
 womb".

\* \* \*

— su VI -s- tO - the completed heavenly fire revelation  
 — ordering on a higher level.

to - VI -s- 10 - the completed heavenly fire revelation organizing on a  
 deeper level.

a) Ordering the sensually perceptible divine spiritual from  
 the celestial fruit of the sun and lightning h  
 — , — revealing itself.

su - Heavenly fire revelation order completion on a  
 higher, spiritual level. - to - Heavenly fire revelation



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 Runic tablet LV: VI cl **NI**.  


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perfection on a deeper, material level. - suna

— su-na - heavenly fire revelation completion in the womb ( near) of the primordial water darkness - sunna, sunne -sun, -the sun arising (born) from the primordial water darkness. - sun - (su-un, un - the one, the joyfully surprising one) - the son. - sudri - (su-thri - heavenly fire revelation completion through the mighty action of the primordial ego in the storm of rotation)

— Sudri, one of the four primordial dwarfs (Austri, Sudri, Westri, Nordri) which carry the vault of heaven, i.e. one of the four regions of the world, as well as one of the four main rotary winds. - suadea - (su, a - creative power and deed, dea - goddess, thus: the goddess of creative power and Tai in-highest perfection) - goddess of eloquence. - sul (su= ul, ul - the spirit of the microcosm; t h u s : the spirit of the universe as heavenly fire revelation perfection) - sul

— the spirit of the completed creation, hence its bearer and support, the pillar, of which the "Irmisul" as a speaking word and sign of meaning, also a sign of right and wrong, see G.-L.-B. No. 3 , " Rita" and G . -L.-B. No. 5 , " Bilder- schrift"; from it: sul, the seed word for school - bearer and support of the knowledge of the heavenly fire revelation accomplishment; later: scuola - heavenly fire ability and revelation accomplishment in the Alleben - -ie school. - sus - (su=us, us - su) highest heavenly fire revelation p e r f e c t i o n ; transferred to the mother pig, the

— "Sow" (sus) the meaningful word sign for highest happiness. - susanne - (sus-an-ne - sus, an - primordial leap out of the primordial darkness, ne - birth) - primordial leap of the highest heavenly fire order revelation completion emergence; therefore "Susanne" is a frequently occurring "bell name", connected with the legend that this bell would have been rooted out of the ground or swamp by a mother sow; later also a woman's name, which naturally became christianized, for which the corresponding saints were soon found.also "of course"

the name is interpreted from the Hebrew as lily. - suin - (su, in - the dark primordial water ego in the compulsion of the primordial law of nature, thus: heavenly fire generation order accomplishment through the primordial water ego in the compulsion of the primordial law of nature) - suin, the accomplished happiness through the full -ung - creation; hence the meaningful word and conceptual symbol for perfect happiness, the pig. - su- bar - celestial fire order perfection born to earth - revelation of happiness on earth. - sur - su- ur - primordial celestial fire generation order completion - sur, surren - the "roaring" of the storm ego as a witness; from this: schürn - schären = to set on fire. - suraz, scurz, schurz, Schur; - the roaring storm ego as the One, namely Wuotan, who wore the apron as the blacksmith god; therefore the Schur; in the consecration formula:  
 "Behold, I am robed and girded\* "" is called Wuo- ian's emblem, which is why Freemasons still wear it today.

— without knowing why! - the apron as a former Wuo- tan consecrated person. - sus, suson, susen - whisper of the stormy ego. - suozi, sueze - sweet, sweetness - pleasant. - sulda, sculda, guilt - the completed "done" of the creator, i.e. the result of what has been done, what has become the guilt, the name of the third norm. - sculthaizzo, scultheizo, schultheize. Schultheiß - the representative of the Creator (instead of God), who orders what is to be done and judges what has been done, the head of the community, formerly a judicial-priestly office. - suo, scuohschuoh, shoe - revelation of the heavenly fire order - the va-gina; first transferred to footwear (sus - phallus); hence the word " shoe" is still a cover today.

\* The belt is the symbol of femininity; "I am belted and girded" says: "I am a full man living in marriage", i.e. a "witness", and only a "witness" could be a "witness" and entitled to vote.

\*\* "Lr is under the slipper", i.e. under the control of the woman.

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 Runic tablet LV: - VI -εN:O—
 

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name for the vulva (see G.-L.-B. No. 5, "Bildschrift", Schuh, Speerschuh etc.) - shoe, also foot - a measure of length. - sluz (suluz—the highest perfection of the revelation of the heavenly fire order by the spirit of the universe enclosed in itself - the conclusion, the consideration, from there transferred to the "castle" as Halgadam - Gottes- fitz, later Herrensitz; further transfer to the closing "castle" (Torschloß). - sluzil, slüzzel, key that opens and closes the lock; the key is a "Dreher" ( u r e d , wred) and therefore a meaningful word and figurative symbol in heraldry for a creator or original place etc. (see: G.-L.-B. No. 5, "Bildschrift", key, Peter's key of release and binding, key cross, key block, etc.) - zoubar, zubar, zuber - earthly revelation, etc. in behavior, making, performing miracles; transferred from this to: Zuber - primordial animal, sent and to Zuber, the large vessel, which in turn is also used as an allegorical word and figurative symbol for the vulva (see, for example, the coat of arms of the spa town of Baden near Vienna, as the coat of arms of an " lungbrunnen"). - Zumft, guild - that which unites.

d) su - happiness. - zu - to attract, to strive towards, to unite.

- su - sow, wild boar. - suin, swin - (inside happiness)

- Pig. - subar, suber - lucky - clean.

- suarz, scurz, schürz - apron, as a man's garment, a woman's apron; from this: schurn - to chafe, to chaff the fire. - Further, schurn - chimney, flue. - sultra, scultra, scultarra, shoulder

=Shoulder - fortunate. - zua, zuo, zu e, zu= to, pronoun, meaning: to strive t o w a r d s something.

- sun, sunu the son. - sul - pillar, pillar, Irminsul, Ro landssäule. - suada, suada - eloquence.

train, the pulling. - zu - relative word, e.g. : zu Hause, zu Tische, zu

Bette, zu Regensburg, zu Ende etc. - zur - zu der - zur Stunde, zur

Prüfung etc. - zu= circumstance word, e.g. zue Türe, zues Haus; zutlauf,

zuzahlen, zutun;

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 Runic tablet LVI: - s-4 - N/VI.
 

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towards something: to ride towards, to go towards, to drive towards; it begins to storm, to rain, etc.

c) su =to confuse, dirt, end. - zu - to close, end. = su, sus - pig, unclean person, smudge, inkplex. - suin - pig, the same. - sus, indem suse - sow, to live thoughtlessly and lavishly. - scurgan, schürgen - to choke, push, drive, shove. - schurgeln - to thrust, torment, scourge. - firscurigen - to cast out. - firscurgo, schurc - scoundrel. - sculd, schult, schulde, guilt  
 - oppressive obligation, offense, crime, Christian: sin. - Schur - the shearing off, see sceran - scissors. - zua, zuo, zue, zu - to, close, end. = suada - Suada, chatter. - sud - sudeln, der Sudler - Panischer, Pfuscher; sul Suhlache, Kottache.  
 - sulen - dirty work. - Sull - silly person, a drip. - Twitch, twitching, the last twitch, death:

as - 1-4 -s- VI - Cause, will, ability and action in justification -er order on the spiritual level through the Sky fire generation.

az - t-4 -t- VI - Cause, will, ability and action in justification of the order on the material level by the Sky fire generation.

a) —The divine being iu his power and deed organizing from the celestial sphere of the sun and the Lightning announcing itself.

as - Heavenly fire order act on a spiritual level. - az - celestial fire order act on a material level. - as - the Ase, the Aeses, the heavenly fires - i.e. light gods of the Ario-Germanic people. - Sanskrit. asura; see also "os- ". - asgart - Asengebege.

## Runic tablet LMI: -s-4 -s- VI.

Asenreich, - the heavenly sky of fire or light of the Ariogermani. -  
 ans(an-as, an - the father of the gods, a s —  
 =sky lighters - anas - ans— hans) — —

= Hans, the great, mighty, omnipotent one. - az (aß) - the one - azzo-  
 (az-zo, zo --- heavenly fire revelation on a material level, thus: the one,  
 mighty one in his heavenly fire revelation, thus the visible  
 appearance of the Asen, later: man descended from Asen; a Koting) -  
 Azzo, which later b e c a m e a man's name; e.g. Azzo von  
 Gobatsburg, the progenitor of the Kuenringer. - az - the lord's right to  
 live and board with his vassals.

"Atzung" - to demand. - azur - sky blue. - ask —  
 — (as - ak, ak - primordial earth; thus: order of the celestial fire  
 generation through primordial earth; thus: the coming into being) - Ask  
 (Ask and Embla the first humans/ - Ask - the world "ash tree" vggdrasil  
 - aska - Asenkar- ren, Asenwagen, Äsenfahrt; Lschenschast;  
 Eschenschiff.— ask - pot (Asch) - basin, the lime-closing, therefore  
 meaningful word" and symbol for the female basin. - as, has - the hare,  
 meaningful word and figurative sign for Ase; therefore sacred animal  
 and Christ-like devil's mask—(three-legged hare, three hares in a trefoil  
 etc.) - hasala, hasal, hasel - hazel; has-al-a (as - heavenly  
 order, ala - alheil) —

— Asenheil, the hazel shrub; therefore the "wishing wand" - magic  
 wand, the wisdom wand - walking stick, above with the "tíhhsa l"-like  
 fork , the " Záhmezweig" - vulgo: " Haslinger" for  
 punishment, the "divining rod" and many other things were cut from ~~the~~  
 hazel shrub. - hasaluorm, haselwurm, hazel worm  
 the say white snake; see: Il. or, worm. - askibur- gium —

place of origin, thus a primordial place. - asbe, haspe Y  
 — asic act of earth generation, the rotation; therefore the  
 "Lürbaspe, heraldically meaningful word and figurative mark for "turn"  
 (see: G.-L.-B. No. 5, "Bildschrif", =

IS"



Türhaspe, page 255). - uas, hwas, was - (u - c o m p l e t i o n ; as - celestial fire order act) - the completed asic a c t . - uazar - completed asic deed from the earth - wazzar, wazzer, the water, as tuelle, from lust (ar)as rain. - uaso, waso, wase - manifest asic action - the wasen, the "wun- necliche waide", the lawn, the meadow. - uaska, vaska, waskan, wash - to wash, clean with water. - (The expression: "water" is, however, only a figurative, so to speak, figurative name for water, whose real name lies in the term: nau, nauen; compare: V -s- 1-4, a, b, nau.)

b) a s, az - strong, carry, sharp. - ans, ansen Anse - support, pillar, cantilever, supporting hook. - asant

— Asant, devil's dung (Asa föditah medicinal plant. - as c, asch - ash, the forest tree; ash-spear; Ischenschiff, etc. - asco, asche - ash, trout-like fish. - asto, äst - branch - to show oneself strong in contrast to a weak twig. - haspa, haspe, hespe - s. Haspe, latch; 2. hook, yarn winch, reel. - uaz, hwaz, what pronoun. - wazzar, wazzer - water, rain and river water. - waskan, waschen - to wash, to clean with water. - waska, wesche - laundry. - waso, wase

— Wastel. - wastel - Wastel, a wheat pastry, in phallic form. - asung - asung. - azung - Atzung, food.

e) as, az - decaying, hostile, destroying, t u r n i n g . - as - carrion, animal corpse, Aaß - carnivore's food, Ajas, Aser - insulting name, so much wise: Rabenspeise, Galgenkandidat, Galgenstrick, Aß - ulcers. - ask, asch - ashes, the remains of the burnt. - Ascher - lye, see Lscher. - einäschern, äschern - to lay in ashes, to burn, arson; 2 . to put skins in the ashes.

"Escher" - the Escher pit - to lay for tanning. - haschen - to catch. - Häscher - official pursuer.

-haspa, haspe, hespe - Haspe, Türhaspe, Türangel,

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 Runic tablet LVII: 5 - 6 



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the turner, the turner of the door. - ha; on, hazzen - to persecute, to anger. - haz - hatred, enmity. - hast, haste = haste, **h u r r y**, quarrel. - hatschen; schlep pend gehen. - hetze - Hatz, lagd, transferred to loud exuberance - Hetz. = Wasen - withered, sunburnt meadow. - wasen - to be, to decay. - Wasen- meister - the person who buries the decaying animal remains under the Wasen. - Watsche - a slap in the cheek.





\* \* \*

es - 5-6 ch Vt - regulating celestial fire law on a spiritual level.





ez - 5-6 -I- VI - regulating celestial fire law on a material level.

s) Vas divine ar- law and law from the heavenly fener of the sun and lightnir , stch announcing.

es - the celestial fire law, spiritual I e v e l . - ez - the celestial fire law, material plane.  - es - It, the Great Deity, the Great It. - esse\* (es-se) - the esse, the forge sacred to the Aesir - especially Wuotan - as a forge-allar. - ezze - eat - the food (cf. Atzung, äsen, etc) - hes - for heavenly

\* In the calefactory secret language of the Feme, the sign is replaced by     ie emergency word "thuo esse, thuo gege" (2 8, 2 6)

It meant: "do like Esse (namely like the Great It, ane

     
 against", because <sup>^</sup>the <sup>^</sup>d u n ?el<sup>^</sup> - is blackened with smoke. - <sup>^</sup>>The <sup>^</sup>fontines <sup>^</sup>the <sup>^</sup>h u n n e n d " <sup>^</sup>den <sup>^</sup>moderen <sup>^</sup>Graden <sup>^</sup>aber <sup>^</sup>wurde <sup>^</sup>steat, <sup>^</sup>das <sup>^</sup>was <sup>^</sup>die <sup>^</sup>und <sup>^</sup>die <sup>^</sup>bedeute: <sup>^</sup>im <sup>^</sup>Dunsten <sup>^</sup>u.  
 stone, grass, "grass", also these again cold; - rope --- uid, wid, the willow's noose (7 --- IV. a. uid) court; - stone --- tegel, brick, thus building stone (VII --- 516 a. tel) secret; - grass - geras, turmoil; grass - greien, cry; - that meant thus; court, secret, accusation, judgment. -

feuerrecht kämpfen - Hesse - Popular name - Rechtskämpfer.

- Agitation - struggle. - ues - completed celestial fire law; being. - uesan  
 - origin of the completed celestial fire law; the firmly established being -  
 wesan, wesen - being, being. - uesta, west - u-es-ta: completed  
 celestial fire law in the celestial fire creation; the proper ending of the  
 day through the setting of the sun - west. - uetri - westri, the westward  
 turning of the four dwarfs (Austri, Sudri, Westri, Nordri), the westward  
 turning wind. - esil - es - il - the heavenly fire right light - esel, donkey -  
 therefore the donkey is the symbolic word sign for the right heavenly fire  
 light and appears in this symbolic conception next to the ox at the  
 manger of Iesu, as a palm donkey, etc. —

b) es, e; - to carry, to be. - esil - donkey, the bearer; estirich  
 (astirich) - estrich; Hetze - hunt; hetzen - to hunt; Esche - tree species;  
 Esche - (ash) - fish species. - Lscher - (Ascher) --- Lye made from ash  
 and lime for tanners, wesentlichen, wesentlich, wesentlich - essentially,  
 mainly. —

c) es, ez- spoiled, sharp, corrosive. - ezzich - vinegar. —

is 7 -s- VI the organizing heavenly fire ego on  
 a spiritual level.

iz - 7 -I- VI - the ordering heavenly fire ego on a material level.—

a) Ordering the God-spiritual ego<sup>\*</sup> being (also the soul)  
 from the heavenly energy of the sun and lightning h  
 announcing itself\*

is - the ordering heavenly fire ego on a spiritual level. - iz - the  
 ordering celestial fire ego on sloss-

\* Repeats expanded in the > - is rune.



h

the spiritual level. - is =ice, that which encloses; "di" ice cover is the shell of the primordial egg (symbolic), which the primordial animal 8 bursts, whereupon procreation begins and the enclosed God-I ( Ostara) is freed. - Jses ( is - h e a v e n l y fire- I, it - Himmelsfeurrecht - the heavenly fire-I freed by the heavenly fire-right) - Isis. - Fanisk (phoenix) - the "heavenly" fire e g o that emerged through the Urfyr. - is-tar, is-ter - Ister, the Tiserzeugte, the Danube. - Isak - the one coming out of the ice, the Eisak; Iceland, Isar, Isala, etc., the same. - uisant, wisant, wisent - bison, buffalo bull ( u-is - complete creation of the deity - meadow, pastureland, - ant

— great, mighty creature, animal), the mighty animal living in the meadow. - uizzan, wizzan, wizen =knowledge, wisdom: uis - perfect order of the heavenly fire ego, san - heavenly fire power origin, thus: the knowledge of the order of coming into being, becoming and passing away in the universe, i.e. the " knowledge". - wisala, wisel

— Weasel, a species of marten, - wisala - knowledge of salvation, therefore the weasel is a cowardly animal; see Alkmene's birth and many other myths. - uiz - perfect d i v i n e ego being, an epithet of Wuotan - wit, the witty, knowledgeable; compare: uz.

b) is - that which exists, that which exists, it is. - Ir - ice, that which is. - ist - es istl - isan - iron; Ise- grim - the fierce wolf; Iftnkraut - iron herb. - isch ( final syllable, synonymous with " i g ", "icht" and "sich"), e.g. English, suspicious, sticky, s t i f f, friendly. - hisse - to bring something up from the hold; hoist; heat. - Hitschel - -er elder. - Wisent - buffalo.

c) is - -the destructive, ice, death. - Weasel, mar- dary predator. - Ir - ice, the destructive, death. - uist - desert, the desert - isila - insula - insul  
— Island, closed country. - Hißt Hiß! - Battle

and rushing call. - hitschen, also hatschen - to limp, to walk with difficulty. - Wisch - worthless document.

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os - 8-9 ch VI - Heavenly fire order revelation from the spiritual level.

o z - 8-9 -s- VI - Heavenly fire order revelation on a material level.

s) Las Gottgeistige ordering coming from the heavenly fener of the sun ar ☉he lightning \* 𐌺

os - Heavenly fire revelation on a spiritual level.

— oz - heavenly fire revelation on a material level. - os - the mouth of revelation; the Ulund; vagina - Ostara (os-tar - mouth of origin). - Oski - the one who announces the end. - Vswalt. - Vskar. - Ostri ( Austri)

— Dwarf Ostri or Austri, East. - ozzenne, occenne

— Ocean. — Pants - something hollow, enclosing; a small barrel, a bark; waterspout; tornado.

— b) os, oz - opening, opening, east; east; ocean; pants, garment; the Ohse (Gse). — Hotze

— Swing, cradle. - hotzen - to rock, to go to visit.

c) os, oz - to close, shrivel up, wither. - hotzeln - to shrivel up; Hotzelbeck - a bad baker who delivers hotzeln backi, ravaged, spoiled pastries.

\* Wiederholt sich erweitert in der 𐌺 = os Rune.

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 Runic tablet LX: - sO N - VI-
 

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us - sΘ -f- VI - each completed heavenly fire generation revelation order on a spiritual level.

uz - tΘ -s- VI - the completed heavenly fire revelation order on a material level.

### 3) The sensually perceptible divine-spiritual ordering from the heavenly essence of the sun and lig ing announcing itself in ull.

us - perfect celestial fire generation revelation order on a spiritual level: - uz - completed celestial fire generation revelation order on the material level. - u s, hus - house. - guthus - house of God. - huz - house. - hu; ds - hoard. - huste - hus-te - cough, rick. - husch, huosch - hush, refuge, hiding place, shelter, -uz- epithet of Wuotan as the knower.

- uuz - wuz, the same. - wuzal - the omniscient Wuotan; from his epithet " Wuzel"; " Rauwuzel" - the right omniscient one. - uzo, uzzo - the visibly appearing Wuotan; later name for an Aesir (Koting), in Christian times, man's name: Uzzo, the clever knower, the witty one (cf.: uitz; Witz, i t h , 7 -j- IV).

- uosta - u-os-ta: u - completion, os - mouth of revelation, 1a - origin: completion of the origin through the mouth of revelation, thus: birth, origin through creation or procreation - wuosta, wuost

— Wust, quantity of what is produced.

b) us, uz - house, habit, much. - huso - h o u s e , genus of fish. - Usus - use (he usu by practice, habit). - Usse - toad. - shoo

— light fire in the oven. - Uzzo - man's name. -wuosia, wuost - Lots, quantity.

e) us, u; - out, outside, end. - uze - outside. - uz - out. - cough (hu 0 st 0 n). --shoo! - quickly! - scurry - glide quickly, scurry past - scratch

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## T . Th . L .

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=tease, make fun of. - Wuzel, Rauwuzel, spooky child scare. - Wust - untidy heap. - wuosti, wüeste - desert.

\* \* \*

### Lutwickluugsftufr VII.

The phonetic meaning of the sun  
 uud of the lightning as a celestial fire ⊙  
 establishing the srd- uuug in the spiritual  
 interior.

The next middle sound  $\uparrow$   $\overline{\text{r}}$ , ta,  $\overline{\text{w}}$  which therefore demands our special attention, because it has the  $\text{C} \vee \uparrow$  hout a breathy sound, next to the **Ch**  $\text{= } \blacktriangleright$  with the breath sound, and therefore becomes of utmost importance for spelling issues.

The new spelling system leads to a senseless annihilation. It is a struggle against the Th, which it wants to eradicate everywhere, without considering that language demands it and that it therefore cannot and must not be dispensed with in the image of language - writing.

Just look at the words: clay (type of earth) and clay (chews) and listen to their different sounds when pronounced correctly, especially in the mouth types, and these have the determining linguistic value, but not our spoiled, watered-down written German, which is known to be completely unspeakable.

Since the C remains invariably T, the **Ch** is  $\text{al } \blacktriangleright \overline{\text{m}} \uparrow$  transformed to **D**, the result is for the future orthography, which is one of the natural consequences of my present work, is and must be the following linguistic law:

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## T . Th . L.

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With simple T all those words are to be written which developed from germ words based on the - tyr rune (the simple T>; with Th, i ↑ the other hand, all those words whose germ words developed from the - Thorn rune, and in which the T always alternates with the D. ▶ —

These two groups of words can be distinguished very easily by the fact that the words with the simple **T** ( ) never change the **T**, whereas the words of the **Th-** group in one and the same word stem appear to be written with Th on one occasion and D on another.

Here are just a few characteristic examples: Fir

— gethan (Thun, That); Ton, the sound (ton, tonos, tonus). - Thon, the type of earth ( daha, tahe, thaho); tor, the mountain - Thor, the ase (thorr, Thuna, Donar), Thor, the gate (daur), Thür (durn, dyrr); Dorn (dorn, thorn, thaurnus); Thurm - turn; Thier ( dius, deer) - animal (large animal, noise, fuss, tieren); Thaube ( false dove, because: dubo, dove), Daube

— Faßholz, Thau, (t o u, dew, dha v), thauen (douwen, deven), thaub (falsch taub, denn: daubs, deaf); thei- digen - thädigen (falsch: leidigen) ; Thal (dalr, dale, dal); Thee (the); Theodorich (Dietrich, Beo); Thum, Thumstift (Dom, Domstift) - turn - power, strength (Kaiser tum, Eigentum); turst - boldness, türstig - bold, ver wegen. - Thurse - giant, löten, thirst, meager; Tur- nier, turnen; Thag (not Tag, because: Dag, Degen); Thang (not: Tang, because: Dang); Thanz, thanzen (not: Tanz, tanzen!, because: dansan, dinsazn, to dance); Theben (Deben, Säven, Deven); Tunika (tunihha) - thun; Tha- kel (dackel, dahs, Dackshund). - Takel, r i g g i n g ; Muttr - poverty, humility; Donner ( thun der, donnar). - <sup>tuni-</sup>chen (disguise), whitewash. -



—t a - VII ch I-4 - heroic celestial fire-generating power on a spiritual level.

a) Las divine Ar-being as a fighting spirit in matter, will, ability and power, in heroic order of the celestial fire, announcing itself from the we- deluded celestial ladder of the sun and the lightning. ⊙

t a —heroic celestial fire generating order power on a spiritual level. - ta - the divine heroic lord god. - tata - the same in the elevated sense, expressed by the doubling of " ta". - tatar - ta-ta-ar  
 — the same in relation to the earth; hence: tatarman—Ulan ( Manus,  $\Delta$  | o n d v o r f a h r e , Ulagie, see: X -s- 1-4 —  
 — ma) as the earth's divine heroic procreator and lord god. - tata - (attenuated) - father of heroes. - tabor - generated by heroic power - Tabor, the redoubt, fortress; attenuated: heroic-battle recovered, cin-closed. -tanfana - <sup>ta-an-fana</sup>: ta, an - origin from the primordial water darkness, fana - witness from primordial fyr and primordial water (see: I -s- 1-4, fa, fana, fanni): the organizing brainmelt fire in the mysteriously emerged from the primordial water, w $\nabla$ t n e s s i n g through primordial fyr and primordial water, thus: the heroic-divine-witnessing earth goddess. - tanhusari - tan-us-ar-i: tan - origin of the divine-heroic celestial generating act out of the primordial water dark, us - dausend, ar - earth, i - I, thus: I,  
 -the cause of the order of the sky lighters home on  
 der Erde, im Tann - tannhusaere, Tannhäuser; therefore "Tann" is synonymous with "Walt" - Wallung, later weakened to: Wald, Waldung.  
 - taske - ta-ask- ke - ta, ask - emergence, ke - can: Celestial fire- order-formation ability thus: the bag, the vulva. (Bag is also a paraphrase for vulva, like: Cup, tease, ash, pot, shoe, box (of Pandora),

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 Runic tablet LXI: - VII ↑ s=4:
 

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Barrel (of the Danaids), near, ship (of Ises, Isis, Nehalena, etc.), gate, door, and many others). - tar - earthly battle fire production. -tat - heroic celestial fire, and Al-(ichtszeugungsortnung; see also teil, tel.

b) ta - heroically reigning. - tater - heroic walter. - Tatar - warlike people. - Taterman - strict warrior spirit. -Tabor - redoubt, fortification. -Tannhäuser (tannhusaere) - euhemeristically related to the Utinnesinger Tannhäuser (s240-s270). -Tann, Tannwald. - pocket. - tapfar, brave — —

— brave, bravery. - Rig - cordage, rigging. - Table. - T a l c - talc, s. talc stone, 2. dessert. - Tand. - Cup; to touch. - Tawer - birch bark. - Tawerich, also Töwer ich - the-tye trespe. - taks ( ta-aks) - taks, tax - yew tree ( Taxus). - tal - final syllable, today usually weakened to tel, as in: UrtaI, judgment, UrtaI. —

c) ta - hide, frighten, death, end. - tatar  
 — Tatar (wrong: Tartar) - horror-spreading hordes of war robbers. - Tartaros - the realm of the dead in the underworld. - Taterman n - (Gaesar, de \* bello gallieo et eivilis- Lib- VI. Gap. 16. segu. 16 and Guido List: —

"Deutsch-Mythologische Landschaftsbilder", II., page 476) - images of gods woven from willows, filled inside with living people and set on fire (human sacrifice) t o d a y only: scarecrows and hare fright; of which: tattern, dertattern - t o tremble from fright, cold or fear; stutter. - Blame. - Talc - s. stupid person, 2. bad, botched pastry (talc). - tarnen - to conceal; Tarnhut, cf. sO -h IV, u t h , tarnhut. - Tarnhari — the hidden, concealed high one; originally Wuotan in the underworld (Rotbart in Kyffhäuser).

\* compare: "Die Tatermanns bei St. Stephan in Wien", by Ant. Lh. de wailly. - Msterr. lknstr. Rundschau. 1911- I- Jahrgang, Hftt Z t, page --1-902; with illustration.

↑ t e - VII -h 5-6 - the regulatory celestial fire fighting law. t e -  
 celestial fire fighting law.

a) Las divine Arrecht from the heroic whirling sky fener of  
 the sun and lightning h ord- ☉  
 announcing itself.

t e - celestial fire-fighting law. - tel (e l - right of life) - Tel, Tellur, —  
 the androgynous earth deity - as father-mother; i.e. the earth deity as  
 such, not the essentialization of the fertile earth; one could best  
 characterize "e.el" as "god of the primeval earth"; this god figurē was  
 later euhemeristically historicized as:

"Wilhelm Teil". - teute - "the right of Teut, the god of war!"\* - Teute, a  
 large drinking jug from which Teut's mint was drunk? - teil " the Al-  
 Liebt-I as the steward of the right to fight in heaven ☆ the knowledge of  
 this was reserved only for the higher Armanen degrees ☆, and therefore  
 the concept of the word: " teil" - was a secret.

- tegal - (te-eg-al - te, eg - primordial earth right ability, al - Al-life  
 fire power ☆ "the Heaven-fire-fighting-  
 right orders the primordial-earth-right-capability through the a l -  
 l i f e - p o w e r"; this also formed a closely guarded secret lebre, and  
 therefore the word "tegal" also meant: "secret"; - hence the term:  
 "tegal", "tegal" for: to ingratiate oneself into someone's secret, to sneak  
 in, to " ingratiate oneself". (See: note\* at 5-6 -s- via. es,  
 e s s e .) - tempel - (te, em, pe, ei

- te, em - primal right of the moon, pe - earth life right, c l - al life fire  
 right - dedicated to the order of the heaven fire right, united with the  
 primal right of the multiplying moon and the earth-life right) - the temple.  
 -test - (te, est - is right) - Himmelsfeuerkampsord-

\* See: Thuisfo, IV -s- io a, thu, and duitisk, IV 7 a. thi.

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 Runic tablet LXII↑ VII -s- 5-6.
 

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The term "test" determines the right - test, solemn confirmation (testament, testimonium Christi, etc.) . - Hence " test"

— the solemn confirmation on taking up public office in England that he is not a secret Catholic.

— tefe - heavenly fire" and Urfyr's right "Aeugenungsord- nung - the bitch. —tenne - (te-enne) the right origin salvation under the law constraint of nature's primal law of the heavenly fire order - the threshing floor where the harvest is ordered.

b) te - governing, right-one. - part - (te-il) - brick, artificial building stone (tirilized). - tel - part, municipal tax. - teit; tel - (not to be confused with "theil" and "thel" l) suffix in words like Urteil, Urtel; Vorteil, Nortel; Zenteil, Zentel; Spittel, Spital.—tegal, tegel - tegel, crucible, s . Brick, crucible, building block;

2. crucible, melting pot, lard crucible; 3. clay marl. - temple - temple, place of worship, church, pagan temple. - test - test, t. shallow bowl in smelting, in which silver is burned; L storage bowl. - tefe, tewe - tewe, female dog.— Tedel - bold fighting hero (Tedel Unverzagd in "des Knaben Wunderhorn").

— Teek - seaweed that the waves throw onto the shore. - Teff - a species of cattle grass. - Plate - formerly a cutting board for cutting meat, from: serving dish, plate; derived from the meaning of cutting as: "telen" (not to divide) in French: tailler, tailleur - to tailor, tailor; in English:—tailor. - ten - suffix with the meaning: increased force, in: hallen, treten, etc. - tenni, tenne - threshing floor.


c) te - to contain, restrain. - tel - parts, a small, pit-like depression pressed into the sand, a bed, etc. by lying, sitting and the like. - tefe - Tewe, s. insulting name for a disorderly woman - bitch;—2: thief; therefore a bitch (Tewe) was also hung next to the thief as a speaking word sign; that was clear. - tewer

— Tewel, the winter lynx (weed in cereals, s. Trespe,

2. raden). - tedel n, vertedeln - t o waste, squander  
 -el. - tempern - to restrain, inhibit (temper). - ten - suffix with the  
 meaning of inhibition, like  
 z. e.g. in: Fasting, etc. - read - test, s. Impurity,  
 2. Residue from metal preparation. - Teufe, devil, see tiufal, VII -h 7,  
 e, t i.

\* \* \*

— t i - VII -s- 7 — the God-spiritual ego, as an organizing, we-  
 ling heavenly battle fire.

s) Las god-spiritual I-being (also the soul) from the swirling heavenly  
 warrior of the sun and the   
 Lightning ii announcing itself all-ordering.

ti - the mysterious ego of the Aryan god of the interior as god of  
 war, whose sword is the sunbeam, whose arrows are the lightning bolts.  
 - tiu - the god of war as the finisher (- Ziu). -tio - the revealing god of  
 war (Zio). - tiur - the primordial god of war, or the ancient (f r o m  
 primeval times) god of war. - tiwas - (tiu-as)  
 — the Asian god of war as the finisher. - tius - tiuz —  
 — the knowing god of war. - satiur - (sa-tiur) - the primordial god of  
 war as the begetting heavenly fire, as the primordial procreator; later  
 degraded and turned into the forest spirit, the "satyr", and perished in a  
 mass development, the " satyrs", losing his individuality. - satir, s'tir -  
 Satir, Stir, bull: the original procreator, original animal . - tir -  
 beginning of battle, noise of war. - tiara - (ti-ara, ara - storm force and  
 power, will, ability, action united in itself) - tiara, initially the war god's  
 helmet of terror, then a helmet dedicated to the god of war, which the king  
 wore as a talisman, finally the crown of the king of war and now the  
 crown of the pope. - 1 iof - (ti - of - the ego of the sky-fire-fighting god,  
 organizing and revealing itself from the primordial fyr); - deep - (ef -  
 eternal primordial fyr law), the

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 Runic tablet LXIII: - VII cl ↑ .
 

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God of war ordering according to eternal primeval law. - tiuf - (uf - —  
 primordial fyr completion) - the god of war as the sky-fire-fighting god  
 ordering in his primordial fiery

p e r f e c t i o n . - tief, tiof, tiuf - deep, the or the deep; of which: tiufal,  
 tiufil, deep l, diubil, tiuvel

≡ Devil. These names mean: tiufal - the sky fire god; ordering  
 through the al-life fire. - tiufil ☆

≡ the same ordering through the al-life-light. - tiefel - the same;  
 ordering according to the eternal Urfyr law and according to the right  
 Alleben law. - diubil - the high God-I as At=light-I - Ulan sees that all  
 these names describe the highest fire-god as Urfyr, heavenly fire,  
 heavenly light, always as a primordial god of the oldest time of creation,  
 but not as the "evil one", to which he was only pushed down in Christian  
 times, like the Persian Ahriman (see this X -s- 1-4, a, ma). Nevertheless,  
 we do not encounter any of these names in the list of names of Aryan  
 divine figures, although they point more or less clearly to "Loki", who  
 c o r r e s p o n d s t o all these characteristic designations, as  
 can be seen in

IX -s- 8-7 under lo, a, will show. Since, however, the concept of evil  
 was already associated with these devil names in Old High German,  
 we will examine these names again at the third stage c (passing away  
 to new emergence) and find the expected interpretation there. In doing  
 so, however, it should be repeatedly recalled that the period of the Old  
 High German language is a very recent flowering of the original Aryan  
 language, in which time, through the growth of the belief in devils - just  
 as in the age of Zarathustra in ancient Persia - those high concepts of  
 light were transformed into gloomy demonic values and fell into disuse  
 and were forgotten for deities of light. But the Mystery Language  
 p r e s e r v e d them in a transformed form and interpretation,  
 on which retention rests the main law of the genuine Kala, the genuine  
 Mystery Language and its rules, to which we shall return in more detail  
 in the concluding section of this work. - tigel - crucible,

see tegal - mystery, from which: the crucible, the enclosing, encompassing. - tid - ti-id - the godself ordering as heavenly fire coming, ruling, passing away - time, also zit; correctly, however: iitd - tigr, tiger - tiger - the greedy fighting animal. - til - ti-il - the sky fire god as enlightener in the spiritual sense - Till, later as a man's name - the knowledgeable, knowledgeable, witty (compare: Till Eulenspiegel; a folk book from the time of the decay of the Kala, written in coarse bad Kala, with fully conscious use of the name "Till").

— timpan - ti-im-pa-an - the ordering sky-fire-god as moonlight-me, in his creative power from the beginning - timpan; timpanon - the same revealing himself from the primordial darkness; therefore in the medieval building imagery the representations of the highest mysticism in the lintel arch field of the church gates were called tympanum or tympanum; so e.g. Christ as Salvator mundi in attwuotanistic mysticism at the giant gate of St. Stephen's in Vienna. For example, Christ as Salvator mundi in attwuotanistic mysticism on the giant gate of St. Stephen's Church in Vienna, the tympanum of St. Catherine's Church in Brunswick with the depiction of Vggdrasil, and many other medieval buildings. - The small kettle drums were also called lympanons, which were struck by hand in a similar way to the tam- burins and were used during the Mysteries of Cybele to induce the goddess to reveal herself. - tisk - ti - isk - the sky fire god grows out, i.e. the tisk, lisch - table, was once the altar on which the consecration light of the deity shone.

b) ti - t o put in order in time. - tid - time; tiodên, tieden - t o begin, start something, from tid —

— Time, to organize work according to time. - tiden - tides, tides. - tiof, tiuf, deep - deep, Liebe, the depth, to sink. - Tiegel, to sink, see: tegal. - tizo —

— the temporally ordered offering - Tiß, the breast of the nursing mother (handing the child the Tiß). - tincta, iincte, tinte - ink. - tisc, lisch - table. —

c) ti - stun, confuse, shout, tumult, end. —

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 Runic tablet LXIII: ↑ VII ch 7.
 

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— tir - animal, noise, make a fuss; beast - fighting noise, clamor, commotion, disorder, confusion. - tik - tick, hostile run, push, hostile attack, today weakened to: tick, play a joke on someone.

— tidar, tider - Tieder also animal, the rope with which one "tirte" or "tiderte", tied or bound a captured enemy; today the rope with which one ties an animal;

"tiren", "Odern" - to tie up with the Tieder, to confuse. - tiden - tieden, to end something. - tiz; tizen - titzen, to stun, to confuse. - tiz - Tiß, the confusion: timpo, timpe - the extreme end of a thing. - timper = timper - dark, gloomy. - tiof - to end destructively. - deep - to corrode (corrode, ferment) destructively: tiuf - to destroy deeply. - tiof, tief, tiuf - the deep, as the heaviest destruction; from this: tiufal - to destroy severely until death. - tiuful - deepest destruction until death. - tiefel - to destroy miserably, to annihilate. - diubil - last judgment of the wicked. - tiavel - to destroy grievously with a terrible end; these are the names of the noble fire deity shown on level a on level c as the third level of destruction to the new arising.

— While the fire in all areas of the building is not affected by the —  
The "administrative level b" is the basis of life that sustains it, the  
" administrative level b" is the basis of life that sustains it.

"stage of perishing to a new arising" to the terrible all-destroyer, who exoterically could easily degenerate into the devil after the noble Armanian light-wihinei had been happily destroyed by its diabolical enemies. - But - there is a resurrection and again the corrupter becomes the creator,\* as it is written in the primordial law of nature I -

la samir Arahari, alaf sal fena!

\* As I read this correction, September 1, 1914,

16\*



meldet der Telegraph weder den herrlichen Sieg der vereinten Deutschen und Oesterreicher über die Russen! — Der Vernichter wird zum Schöpfer! — Die, welche den Armanengeist der Deutschen vernichten



- to - VII ch g-9 - ~~the~~ organizing heavenly battle fire  
revealing itself in the spiritual interior.

a) The sensually perceptible divine-spiritual from the  
whirling heavenly fire of the sun and the lightning "1  
organizing itself, revealing itself in the spiritual interior.

t 0 - Whirling or spinning combat fire revelation.

- t 0 - u, t 0 w - ~~dew~~, the twisted echoing, binding. - tos - whirling  
(roaring) battle. - tob - raging battle, toberich. - tobal, tobel - the  
ravine, the enclosing, enclosed (mountain cauldron, rocky cirque). - to-  
ug - battle fire revelation of the high, later: high battle fire revelation  
( taugen, tauglich), cf.: Tau. - tote, totte - Tothe (battle-hardened  
protector)- godfather. - tor (not thor) - the enclosing,  
c o n t a i n i n g , the mountain (hence e.g.: Thormäuer (nods  
to Thormäuer) - enclosing mountain walls, behind which the mountains  
are enclosed, hidden). - T 0 ft - an enclosed piece of field; the clay  
— the swirling, whirring vibrations of the (autes).  
— tod, toth - to-od (oth) - whirling battle fire revelation - the spirit (the  
liberated soul) becoming visible in the phosphorescent glow; i.e. the  
sanctifying battle death. - dead - dead; deceased. - tosten - to kill, to  
make dead. - tunna, tunne - tonne, barrel (not to be confused with ihon,  
thun, Thunel!) - topf - pot, earthen vessel; code name for vulva (flesh  
pots of Egypt).  
— toi - to-ol(ol - life ether fire) - whirling, spinning battle fire revelation  
of the keben ether) - over- sensual enthusiasm, ecstasy. - toraf - tor-af -  
the enclosed Urfyf in its power - the peat.

wollten, sind von der bewußten Lenkung der Völkergeschicke berufen,  
denselben hell zu schmieden und zu der ihm vorbestimmten göttlichen  
Höhe zu heben! — Was sei fena! —

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 Runic tablet LXV: - VII i ↑ sO.
 

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b) to—to turn, whirl. - The slayer (as different from the murderer as the slaying is from the murder) ; the troll, >. the top, the tip of a thing, 2. a tuaste, trod- del; the sounding. - tonen - to show (the Tonebank - the table on which goods are displayed). - Tonnen - a drainage ditch for water. - Topp - the top of a thing (e.g. top of the mast); topp- brennen - St. Elmo's fire. - Torte - the twisted round pastry. - Torge - spinning top. - Torkelt - the gang spill at the wine press. —

c) to - turn, twist, to d, end, dead or death. —  
 - todt, a dead person. - Tobel - fraud. - tom - court. - Toll ( mad noise, mad dog, madness). - die Tolle - madness, frenzy. - Topp l (end; topp es gilt). - Lorf - combustible, rotten earth. — tor- kein - to sway (e.g. in intoxication). - Tort - to inflict an ordeal on someone by distorting the facts, m a l i c e. - die Tortur - torture, to cause pain by twisting the limbs in order to force confessions or to punish. - Tor (also Thor) - the mentally twisted one. —

tu - VII -s- io - the heroic and divine-spiritual, which announces itself in perfect order from the heavenly soul.

\* \* \*

s) The sensually perceptible divine-spiritual organizing out of the whirling conductor of the sun and the Lightning b, perfectly heroic. ⊙

tu-isk-fo " Tuiskfo - - the humanizing Tio; the progenitor of the Germans. - iu - tuch - the capable (formerly the >, "mighty"), from which: tucht - discipline. - tu gen - lye, virtue. - tur, turren - the daring one, dare. - tur st - boldness \*


(^ not belonging to thurs, durs, durst). - turn ei - tournament. - tum= power, strength. - tunithon, tn- nihha - to cover a wall with boards (tunica). - ~~T~~usch - trumpet blast (to roar).

b) — tu - capable, virtue, good. - The cloth; the cloth (discipline, master teacher); tuchten - to teach; iüchtig. - tummeln - (once: t o fight, battle), to hurry. - tunihha (once: to clad) - to whitewash (to whitewash a wall with lime); tufa=like, porous stone. - the diver (tuhhaere). - tuschen - to exchange, barter. - Tutte - teat. - Tüttel — — nipple. - gymnastics.

c) tu - tuck, tuck, tuck, t u c k . - Tuck - deceit. — — tucht los - without punishment (Tuchthaus= penitentiary). - tufsein - to beat up. - Tummel - swindle. - tuschen - to deceive, cheat. - cover up - conceal. — —

— — \*\* — —

at - 1 -4 -s- VII heroic celestial fire generating power on a spiritual level.

a) Las divine Arwesrn as fighting spirit in matter, will, ability and power, in heroic. The order of the celestial fire, announcing itself from the r o t a t i n g celestial fire of the sun and lightning. 

a t - heroic heavenly fire generation: - at - -the divine primordial being as primordial generator, as heavenly father. - atta

— (at-ta) - the same in elevated meaning, later flattened to human father, but in the heroic sense.

— atli - (at- l i) - heroic heavenly fire generation of Al-light - "Let there be light!"; later transferred to: God, as the light father of battle, then humanized — —

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 Runic tablet L' ↑ 1: s-4 -I- VII.
 

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weakened to: Atli, Atila, Atto, Ltzel, Azzilo, Ezzo, Hallo, Hazo, etc. as royal and heroic names. - atalas - (ät - al - as) - heavenly fire generation; of the universe = by the gods of light. - atlas - the all-creator, creator; later misunderstood as the bearer of the sky. - atta, aitar

— viper, serpent, as a meaningful word and figurative symbol and god's mask; e.g. viscountic serpent in the Milan coat of arms, the ancient Marcoman military symbol, the biblical brazen serpent of Moses, etc. - uat, wat - the completed procreation, the land rising out of the primeval darkness; hence as "uater, wate r" - right witness of the earth, connected with the term "water" ; hence: uato, wato - Waie, an epithet of Wuotan as water god, and later name of the giant Wate, as de in: Wading in water; see also: wazzar: s-4 -s- VI, as, n.

b) at - to bear, grow forth, grow, wafier, belonging to. - atuh, attah, attech - field elder. - attar, see: ottar. - atlas - Atlas, the bearer of the sky; derived from: Atlas, the shiny silk fabric reflecting the sky; atlas, transferred, the collection of maps. - at - final syllable in home, marriage, etc. = has

- have. - water - (wazzar) - water. - watan, waten - to wade, to walk in water, to wade. - ua 1, wat

— Watt, the seabed that emerges at low tide; cf. above at a: uat, wat, water. - wat - wat, dress (derived from uat, wat - right procreation, see a above), the garment created by labor (production); also: linwat - canvas, that which is produced; also: absorbent cotton, tree wool felt as clothing lining.

— e) at - counteracting, inhibiting, black, dark, horrible, poisonous, malicious, killing. - ater, atra - viper, the poisonous snake; black, dark.

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— et - 5-6 -h VII - the regulatory domestic fire fighting law.

a) Las divine Arrecht from the heroic whirling heavenly fener of the sun and lightnin ☉, ordering announcing itself.

et - heavenly fire law. - et - the sky-fire law god who regulates time; d e r i v e d from him: Measure of time and measure of day. - etih - the ego of the sky-fire law god who regulates time. - etiho — Etiho, the revealing ego of the time-measuring sky-fire god; later as a mythical-mystical name for the legendary ancestor of a famous dynasty (e.g. the Habsburgs and others) as the oldest a n c e s t o r. - etihmon - the ego of the sky-fire god who regulates time, Etymon, revealing himself from the darkness of the primordial waters as moon fire. - etter - (et- te-er) - the primal will of the great time-measuring sky-fire god, derived from-it: etter - etter, the boundary, as the enclosure of an area, place, etc. - uet, wet - the perfect regulating sky-fire god.

— uetti, wetti - the perfect regulating god of heavenly fire law as god of war; derived from: wet, wetti, weti, wette - bet; originally a dispute, the decision of which was ordinarily entrusted to the deity; today: contract of happiness, usually with underlying sand. - wetar, weter - weather; originally: the perfect ordering god of heavenly fire as the primal will of law; transferred to: s . the weather conditions as such, in the conception of a situation which requires the ordering decision of the deity; 2. the thunderstorm, in the conception of a divine struggle for decision.

b) et - substantiating confirmation, but, after all. - etar, eter, etter - etter, woven fence. - etmal

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 Runic tablet LXVIII: - 7 -h V ↑
 

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=Etmal, time from noon to noon in the order of twenty-four hours.  
 hours; Ship day trip; mealtime. - etimon ----  
 Etymon, Siamese word, the oldest word of a word root group. - Etkreuz  
 - boundary cross, Etstein - boundary stone. - etalih, etteslih, etelich--  
 etlich, etliche, an indefinite number. - etewar, etwar, **eirwa** - about,  
 etwan - somewhere, perhaps, circumstance word for indefinite  
**n u m b e r**, circumstance, etc. - etewas- - something,  
 something, indefinite p r o n o u n . - wetar, weter - weather, namely:  
 t . the weather situation with regard to wind, clouds, precipitation, heat  
 and air conditions and 2. thunderstorms; of which: wet- tern,  
 thunderstorm, also: weather, weather  
 - smell, sense, e.g . : the deer smells, I smell  
 (sense) unhealthy, etc.

c) et - to contain, inhibit, hinder. - et, etten, heilen - t o  
 contain, inhibit, hinder; B . as a final syllable in " Kummet",  
 " Grummet", "frett", " Gefrett", etc. - wetar, wetier - weather - ignited  
 mine gases in mines.

3.

it - 7 -j- VII - the God-spiritual ego, as an organizing,  
 we- ling heavenly battle fire.

a) —The God-spiritual ego (also your soul) from the heroic  
 whirling heavenly warrior of the sun  
 and the lightni ⚡ announcing itself all-ordering.

it - the mysterious of the Aryan sky fire god as god of war. - itgis -  
 ItgiS/ ⚡ (Tyr) as giver. - itis ⚡ Itis, Tir, the constant. - itis- purug -  
 Itisburg, the high, pure, constant Tir; in transmission: Itisburg - castle or  
 temple of the h i g h , p u r e , enduring Tir; i.e. the place where the  
 cult of Tir is enshrined.

- b) jt = now. - iteniuwe - now new, brand new.  
 c) it = against, inhibit. - itewitze - reproach, hostile reproach. - itewitzen - to reproach, reproach with hostility.

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o t 8-9 ch VII - the organizing celestial power revealing itself in the spiritual interior.

s) The sensually perceptible God-spiritual from the swirling celestial chamber of the sun and of the lightning ii, organizing and revealing itself in the spiritual interior.

o t - revelation of heavenly fire. - ot - this revelation from the primordial water darkness, therefore transferred from water; therefore: otr, otar - the earth revealing (emerging) from the primordial water darkness; from this: Otr, Otar

- t. Odr, the son of Hreidmar, whom the three Aesir, Wuotan, Hönir and (Oki, slew and then atoned for with gold; he is the primeval earth emerging from the primeval waters in the form of a water viper; 2. otar, otter - otter - the ord- ing heavenly fire-fighting revelation in the earthly witness by wuotan (see Hyndlalied, Gttar's ancestors; explained by H. Chr. Chr. Heinrich Meyer, Munich, Asgard-Ver- lager), as the patron god of the noble families; of which the serpent (aller, otter, see: s-4 -h VII c, alter, the ancient Markoman military symbol) is the m e a n i n g f u l word and image symbol of the god of war. - otto - Otto, highest heavenly fire order battle revelation, initially an epithet of Wuotan, later as a personal name of kings and heroes denoting the "skillful battle hero" (not to be confused with: Otho, Odo, Utho, Udo, etc.): - otar- boum - the elfin tree sprouting darkly from the water, the alder; hence the alder is valued and feared as a tree of spirits and ghosts (cf. the legend of the Erköning, right:

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 Runic tablet LXX: sO cɹ ↑ II≡
 

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Elvenkonge, i. e. Elvenkönig, a. o. and 5-6 -s- II, d, er, Erilkönig, elvekontze).

d) ot=order, control. - ottar, otter - otter, s. otter, 2. viper; 3. water snake. - otter- boum - Gtterbaum, Gtte - alder, a type of tree that thrives on the Waffer. - Ottich - see Attich: - hott!

- Call out to horses: hott! - go right; hühl - go left, also forward!

e) ot - suppress, inhibit, standstill, end. - oter - fighting fire suppressed - a d d e r . - Otter-bred - adder-bred.

ut - 10 -s- VII - the accomplished from the whirling heavenly battle fire  
organizing                    \*announcing                    announcing  
   Heroic-God-Spiritual.

- a)    Las sensually perceptible divine spiritual organizing  
from the swirling battle fire of the sun and the  
                         Lightning b, spiritually accomplished heroic.

ut - the battle fire perfected in divine knowledge (cf. ① t z ,  
uitz, wit). - utwithe - the knowledgeable, wise, expert in the law. - Utgart  
- enclosed divine knowledge. - Utgart loki - the divine giant king; he is in  
the Germanic myth the same as the fallen angels - the devils - are in the  
Christian myth; the counterpart as in the Persians Ahriman stands  
opposite Ormuzd; as the embodiment of the divine spirit in the whirling  
fire of battle. - wut - wuot --- Wut -the storm fight - wuotan - the storm-  
fighting p r o g e n i t o r , the forefather of gods and men, Wuotan.

- b)    ut - accomplished, realized. - ut - suffix,  
z. e.g. in "poverty" - the realized, essentialized <sup>poor</sup>



in "humility" - the realized, essentialized self-abasement and self-emptying.

e) ut - death. - Utgart - the realm of the dead. - Ut gart loki - the king of the realm of the dead, the encloser in it, Loki (cf. IX X 8-9, a, d, e, lo, Loki).



## Sir connection of the S with the T to St.

Aa^we have already seen above, page 200, how -as

^^\*4 S turned into Sch, and are now faced with the

Connection of -es S with the T to St, which results from their causes.

According to the law of "becoming" and development, the S, which emerged from the rune b, is level Vlas the sound sense of the sun and the lightning as

c⊙ tial fire, the order establishing order, while

-as T, from the ,nach dem werde- un- Entwick-

lungsetze ↑ the stage VII takes, as symbol of the -of the sun and the lightning t,

as celestial fire, ⊙ which-the order "in

gei spiritual within" Bothstages of

development differ only by the addition of "in the spiritual interior" for stage VII, which, however, is less directed against stage VI than against stage VIII, which characterizes the order " in the physical exterior" (concerning the animate earth as distinct from the primordial earth). -

Levels VI and VII thus coincide - the finer differences, which I first

♁ explained in G.-L.-B. No. 7, ▽

"Kabbalah and Armani-mus" - almost completely, which explains why not only d o e s the S very often alternate with the T, but even more frequently both phonetic symbols merge into the unrecognizable St.

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## S -s- T - St.

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While the Sh can easily be broken down into Sh or Sk or the simple S, or the Sp can easily be broken down into S and P, or S and B, in the vast majority of cases the Lt is inseparable (examples such as: Satir - Ltir, Stier, are rare) and has almost grown into an independent phonetic image.

This inseparability of St is easily justified, on the one hand by the fact that the developmental stages VI and VII almost coincide, and on the other hand also by the fact that the relatively rich word groups of S and T urgently required an expansion, which was achieved by combining the phonetic symbols S with T to form St.

I consider it superfluous to carry out the group of root words on the basis of st here as well as that of s or t in all sO sections (sta, sie, sti, sto, stu, ast, est, ist, o st, u st, a, d and c), since it is easy to find the word interpretation by combining the s group with the t group, e.g. if you want to have the root word "st a l" explained, simply combine "t a l" and "s a l" and the result is "stal". For example, if you want to explain the root word "st a l", simply combine the root words "t a l" and "s a l" and the result is the interpretation of "stal".

This is for reasons of available space, which I have already far exceeded despite the shortage.



## Development stage VIII.

The phonetic sense of the earth (Mit  $\delta$ gart)  
establishes the order in the physical exterior.

r - L (D) - bar.

ba - VIII ch 1-4 - divine-earthly witness, ordering the order with strength,  
power, will, ability and action  
in the physical exterior on earth.

a) Las divine Arwefen, the earthly direction in matter, will,  
ability and action, organizing in the physical

The other on earth.  $\delta$

ba - earthly witness; s. from the earth, or the ice, e.g. the water,  
etc., 2. from man and animal. - baas - (ba-as - earthly procreation -  
heavenly fire-producing order act of the Aesir, Wuotan) - the Ase as  
earthly procreator, as divine ancestor of a clan; later attenuated  
transferred to the still living house father or living Allesten of the clan. -  
pah, pach, bach - (ba - born from the earth, ach - water as tuelle (see:  
s-4 -s- IU, a, ak) - the tuelle born from the earth) - brook. - bak - back,  
wooden bowl, water vessel, brewing vessel, bathing vessel, and as  
such a meaningful word and figurative symbol of the female basin; see  
the coat of arms of the spa town of Baden near Vienna (see: VIII -h 5- $\beta$ ,  
a, be, basin and 1-4 ch V, a, an, Wanna).

- bar - (ba-ar) - earthly witnessing through primal air power and  
will: 1. the witnessing of the earth and air deity; 2. earthly life; 3. human  
life and witness; 4- the earthly life activity of man in shouting,  
singing, etc., therefore 5. singing as salvific and

Consecration. - bard, bardo - revelation of life - the life-creating god who reveals himself, Wuotan. - barthel - the bright, shining creator god, Wuoton = Barthel; Christianized to "Bartholomew". - pardel - meaningful word and image symbol for the great creation. See: the Styrian Landeswap pen and G.-L.-B. No. 5, "Bildschrift", page 34, 274, 309.

— bard - the rightful act of creation by Wuotan, of which transferred to "bard", as the creator of the consecration chants, an Armenian priestly degree; of which "Bardengau" and "Bardewik" (halgadam and school dedicated to the act of creation). - bar diet - consecration song of the people of war offered to the battle leader Wuotan. - baron - revelation of the creator of life from the primordial darkness, translated from: the one born right and true from the mysterious lineage of the gods; later: the noble-born, powerful one in the king's entourage. - barun - the One High as Creator; later rendered: barun - to beget offspring. - barno, barn - barn, cradle, crib, manger. - bark - barge, ark, ship ( see: V -s- a , na). - bal - ba-al

— the earthly witness through the Alfeu power and strength, the young sun god "Bal", the youthful All-Father.

— baldur - bal-da-ur - Bal-thut-dying ( back to Ur), the sun-god consecrated to death in full youth, bett ~~★~~ paid Algott. —barm - ba-er-ma - earthly witness multiplying - the world ~~★~~ (see: VI -s- 8-9, a, so, womb; V -s- 1-4, a, na, near). - bar, par

— (pa sbas - earthly procreation, ar = primordial will of sWuo- tan) strength and power; i.e. divine and earthly procreation)

— Pair: s . the Göttersprößling, Koting; derived from it:

2. the high nobleman (compare: baron, barun) compare the name of the princes and counts "Paar"; derived from it the French and English "Pairswürde", for those who own direct crown fiefs, the "Wallung" innebatten; hence " paar" - Walt, Wallung ( forest). - par-

lago - the divine and earthly law. - parlamen

= the divine and earthly law that thinks and measures

= Parliament, parliament; degraded and spoiled by it: Pablatschen, as a time word "pablatschen" - to babble a lot and stupidly; which, as is well known, never tends not to occur in parliaments. - paar - surge; from: par dis - the divine surge. - paradis - (<sup>par-a-dis</sup>) - the surge of divine power and might, of divine will and action, paradise. - parich, pherich; park - park, the enclosed forest. - parhag - the enclosed forest, the enclosed r a m p a r t , the sacred grove; from this the place names

"Paris" (pardis), "Prague"-(parhaag); the name Prague is derived by German Slavophiles from "praba" - threshold, as if a city had ever been named after a threshold! (For more details see G .L.-B. No. 4 ,

"Namen der Völkerstämme" etc., page 76 to 79 ) = pak (bak - to bake) - pack, the joining together, enclosing; pack ice - the frozen (baked together?) ice of the polar seas. - balthe, baltse, balze - (the earthly witnessing in the urge of spring as a primal act) - ,balzen, the procreation; today only used as a term for the reproductive act of the black grouse. - ball - the quick, bold one. - pals, palas, palz - I. Palas, the manor house in castles,

2. phalanza, palenzza, falenza, pfalz - Palatinate (cf. Pfahlschanze, Pfahlburg, Pfahlmauer, Pfahlgraben)

— imperial palace, chamber estate, palace; from phalenzgrafe: two provinces of the kingdom of Bavaria. - ban - ba-an - original creation, ban, i.e. the compulsion to unite. - ban, pan - the god of witnesses, the great Pan. - Davon bannan, baner -- banner, panner, panier, army banner, the banner for the army, following: Heerbann.

— b) ba - alive, living, bare (visible), equal.  
— baas - Baas, the head of the house, the head of the clan, Her"

## Runic tablet LXXI: - VIII - s-4-

bergsvater (Slapbaas); die Base - father's sister; Bäsel, Bäschen ----  
 nieces, cousins, also aunt. - baba, babe - grandmother. - babo -  
 grandfather, formerly father ( Papa); from: Pabo, Pope, Pater, Papst. -  
 bacho, bache - goat, mother pig. - bache, pache  
 — Bachen, Pacherr- ham. - bako, bake - bake,  
 †the cheek (arsbacke = ass cheeks), 2. the cheek, cheek; = bacher -  
 two-year-old boar or b o a r = bahhan, bacchan, bachen, bake - to  
 bake, roast. —  
 — baccari, becco, deck, decke - baker. '- bat, bad (beden) s. the bath;  
 2. the place where one bathes; 3. the water in which one bathes. -  
 badon, baden - to bathe.  
 — Padun - Baden, spa town near Vienna. - badaere - the bather; s.  
 bathhouse owner; 2. surgeon, 3. barber. - bajen, baen, baejen, baen =  
 bähén, actually: to steam in damp heat, today: to roast; B. To bake  
 rusks, to bake hard with drying heat. - bar s. the visible life, 2. the  
 singing, the shouting, 3. song of the master singers, 4. cash (the visible  
 living money; the same as: viable coin, namely: the cattle, which had  
 validity as a world standard, which "went" because it "lived"; hence also  
 the expression "overhops" - over the heads; one counted - as a  
 determination of value, or as coin, money - only the heads, without  
 particularly estimating the individual piece of cattle). - barde - bard, the  
 singer - bart - the beard, the growing thing. - baron = baron, the first  
 descendant of a noble family. - barhant - the handmade fabric. -  
 barte - beard, whalebone. - barbo, barbe - barbel, bearded fish.  
 — barn - bar, supporting beam. - barn - Barn, food trough. - bersich -  
 perch, a predatory fish. - balla, ball 0, balle, ballen, bal- s. the ball, —  
 Kugel; 2. the dance festival, formerly a festival dedicated to " Bal",  
 " Baldur" with ball games (discos throwing), disc throwing and round —  
 dance (Ringelreigen). - bar, par - pair, e q u a l, a couple, the pairing. -  
 banan, banen = lanes, —

initiate something, pave the way. - ban - court ban, district;

ban mile. - Panther, Pardel, panthel —  
the large predator.

c) bā= empty, end, dead. - bah, pah - pah! disgusting rejection. - bahho, baccho, backe - cheek, kinnibacko; cheek prank, cheek whistle, whistle ( orfige

=slap in the face). - бага - quarrel. - bagen - bāgern, quarrel, torment, plague, thereof: pack, package, bagage - quarrelsome servants! (not luggage!). - bar - bar, dead, empty, destroyed, divide, end (bar of all hope, bar of happiness, barefoot, bareheaded, bare of clothes - naked etc.). - baro - bier, bier for the dead (biere - coffin). - barun - devastate, destroy, bury. - bar-đ; bar t, pari - part, division; Parte= notification, obituary. —

— barta, barte - barte, party, the axe; the dividing one.

— kolmbarte - battle axe. - halmbarte, helm- bartē - (halm handle) - bard on a long handle or shaft. - helbarte, hellebarte - Hellebarte, the beard that sends light to Hei, the murder weapon. - helmbarte —

— Helmbarte, bard that shatters helmets. - bar, baro, barne - Barre, the barrier, the inhibiting, - bar, the shoal, the rock bar, from which: barricade, barreau. - barne, borme - berm, berm, yeast (from he van), to which decay adheres. - Berme, Berne - embankment heel, embankment waste, end of embankment. - im bar men, erbarmen - to pity, to end misery by taking it into the bosom of the earth, the grave. - arm- herzi, irbarmherzida, merciful —

M e r c y , merciful; see: IU -s- I-4, a and e, ka, garma, garman. - bar bar - barbarian, destroyer in the most severe sense. - barh, barc - bark, barch, borch - cut off pig, destroyed procreation. —banna, banen, ban - Bann, Achtung, Acht und Bann, Kirchenbann - bangart, bongart - Bangert, Bankert, the child who is not in the marriage bed, but in the " bongart" - boumgart, —

i. e. was conceived in the tree garden. - Pablatschen -

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 Runic tablet LXXVIII ch 5-6.
 

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Stage for folk singers, balladeers etc., see above, a, par, parlament.

\* \* \*

be - VIII -s- 5-6 - the divine natural <sup>primal</sup> (procreative) law of the earth  
organizing the phys; ð exterior.

ð

a) Las divine Matur-Ar-Right (Lengnngsrecht) on  
earth ( ð )anizing itself in the physical Anszeren  
ð announcing.

be - earth-divine right of procreation. - becchi, bekini, becke,  
decken - (be-ek-in: right of procreation, the right ability included, the  
ego in the dark compulsion of the primal law of nature) - the procreative  
receptacle in the abdomen of the woman, the pelvis; therefore the pelvis  
(the pelvic timpani, the kettle-drum) is a meaningful word and image  
symbol of procreative conception, and as such was used in the ancient  
temple service as a procreation-awakening musical instrument. -  
behharri, behar, becher - (be-h'ar-ri: earthly right to beget - stormy  
power - stormy will. Storm-divine - thus "Wuotan's" creative power will,  
ordering the earth's right of generation and including the begotten) - the  
cup again the female pelvis; therefore the cup is also the meaningful  
word and figurative sign for this - the - (be-er: earth-divine right of  
generation - He, the Lord as primal will: the right witness on earth  
through the Lord, as primal-will) - to give birth. - bero, ber - bear, the  
king of the guard animals sacred to Donar, and therefore also his  
animal mask. - ebur, eber - boar, the sun-boar sacred to Freyr and  
Freya (G u l- linburste - golden bristle). - ehber  
- Marital - i.e. honest-born, hence male name like Eberhart, Ebert, Eber.  
- Derived from " ber" perahnta (be spe) - divine right of procreation;  
he



— He, the Lord, as primal will, Tir; ah - power, will; ability, doing; ta - heavenly fire-fighting-generation: the earth- commanding Lord and omnipotent all-creator - the magnificent one (see also II -s- IO, a, hruperaht); this "perahta" was originally androgynous, but later split into the male and the female basic being, namely m a l e : Pevahto, Hruperahht, and feminine: Perahta, the splendid one, the sun earth woman " Arkona", " Urkona", Wuotan's Gaitin; later humanized into the female name: Berta. In post-Wuotan times, the name Perack "ta was degraded to the fright names: Perchtel, Precht!, Brecht! etc. Many place and animal names are derived from " bar" in the sense of the " divinely ordered right of procreation by the Lord as the primal will of law". - Orie as primordial places,

z. For example Berlin; it is a betrayal of Germanness to derive this city name from the Slavic as "Vogelbrutplatz (I)", where, in addition, the "Kölln" on the Spree, this primeval Germanic place, was located next to it. Animal names: Boar, Bear, Adebar,


e. g. Berserker, see: VI -s- 5-6, se, ze, a. - berten

— (bürten, bürzen, birtzen) - berzen - to beget (coitieren) to the right earthly birth. - berg - (ber-eg; that which comes into being through right witnessing, enclosed, as r e c o v e r e d ) - the recovery, the mountain, as the r e c o v e r e r . - betti, bet - (be-et: earthly right procreation, ordered by the heavenly right of fire) - prayer;

i.e. the spiritual self-consecration and self-sacrifice for the material promotion of the divine order of procreation; - d e r i v e d from this:

I. the Bede, initially sacrifice, then o f f e r i n g , offering. - II. The bed, I. the sleeping place, marriage bed; 2. the river bed; 3. the garden bed, the field. - IU. besh - (be-eth (esh) - earthly right procreation - as the right primordial ethereality) - that which is born from the earth, i.e. the end of the earth; the water as tuelle, stream or river; hence besh, pesch, bis, bisch, pisch etc. is the root word of numerous river and place names on rivers; see above: VIII ch 7, a, bi, pi, under Pison. - bel, belle - (be-elle - ord—

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 Runic tablet LXXII: - VIII of -6.
 

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the bell or Belle, also Schelle, as the mighty herald of the earth-divine law of procreation, nature-primordial and life-law of Russian power) - the bell or Belle, also Schelle, as the mighty herald of the earth-divine law of procreation as nature-primordial and life-law (cf.: VI -s- 5-6, e, se, skellan, Schelle, Glocke).

d) be=to confirm. - be - prefix for a f f i r m a t i o n , e.g . . : affirm, confirm, appointment, burial, etc. - bei - (be-i) - s. ratio word, 2. circumstance word - near the or a thing. - bekko - the baker. - dein - leg, s. the foot, 2. the bone.

— bele - bark, bell. - bellon, bellan, bark - to bark; therefore one says of a dog barking with a melodious sound that it has a "beautiful bell". — (Dogs, wolves, foxes, boars and lions bark.) - berg, berc - mountain. - berg an, bergen - mountain, halsberc - neck mountain, armor collar. - beton, beten - to pray. - gibet, gebet - prayer; beta=request. - betari, betaere - to pray;=berala, berle - pearl. - betti, bette, bet - bed, s. Sleeping place, marriage bed, 2. river bed, 3. flower bed, field. —  
 — The Bede—- the offering, offering, giving;— bernsten, bömstein, bomstein, barnstein, Bren- —nenstein, glesum - amber. - balche - rich. - Bolch - salmon species. - belihha, belche - Belche, water fowl. - bellhamal - Bellhammel, the bell-ringer with the bell. - pelzon, belzon, betzen - bel- zen, pelzen - graft. - beh, peh - pitch, of which place names such as: behelaren— Pöchlarn, among the pitchers.

— belliz, pelz - fur (be - affirm, e l =law of life, iz - heat, warmth: the law of life requires increased warmth - through the fur coat).

c) be=end, destroy, misfortune, death;— brestan, bresten - to burst, shatter. - gebresten - to burst, disease, infirmity. - betalon, betelen - to beg.

- betalari, betelaere - beggar. - betel - beggar.

— beh, peh, bech, pech - bad luck, sulphur and bad luck, hellfire (cf. fairy tales: Pechmarie, Goldmarie). -

bella - peel, hit, push. - peel, peel

— t o s h a k e muscles and bones through a blow or fall. - berne - Berne, Bärme - tjefe; to which dirt adheres. - berzen, birzen, bürzen - rump, bird's rump. -- bersan - to brush, stalk, hunt. - berc; berge - the mountains, the mountainous grave. - beri, ber - the berry that holds the seed for new growth.

— besem, besen - broom, tool for sweeping out, cleaning; a meaningful word and figurative sign of evil, therefore a symbol of witches. - thunarbesen - thunder broom, meaningful word and figurative sign of the Freigrafen der Feme, meaning: to make the wicked right, i .e.: to set them right.

bi, pi - VIII 7 - the earth-born or emerging from the earth. \* \* \*

a) Las God-spiritual I-being (also the soul) from the earth  
physically ordering itself.

bi - the earth-born or coming forth from the earth. - bifindi, bibiindi - (bi-li-li-in-di - the one who emerged from the earth - the one who emerged from the Urfyr - the light-me - water - God ; i.e. the god of earth, fire, light, water, who comes forth, makes himself felt). Bifindi, epithet of Wuotan as the god of the month of August. - bibar, beaver - (bi-bar - earth-born (water) - bar - living, thus: the one living in or near water). ~ bi, bis - water coming from the earth: Tuelle, brook, river, lake; from it: Pison (Moses I, Genesis. Ch. 2. II: The first (main water, stream) bites Pison . . .), with which countless river and lake names are connected.

Place names together \* - to (bi - the born to earth (is -) ordering heavenly fire - I thus T the heavenly fire war god) - the heavenly fire war god. - Bismark - the miark or -er halgadam district of the god of war or sword. - Jw afterwuotanistic time calically reinterpreted: bis (bi - the to earth born (i s -) ordering heaven-fire-I)! (see: 7 -h Vln., i s, ice - Waffer originated from ice); presumably transferred to Christianity, especially since at Easter, in the bull month 8, the waters of salvation are born; therefore Christ was also interpreted as a fish - Ichthys\*\* - that was born out of the

\* Persching; Perfen (Burg: Perfenbeug, alt: poefinboigen) Pisting; Pasching; Pösting; (Poschenstechen = Wasserstechen beim Wasservogel-umritt in Österreich und Bayern), Preßburg, lat. Pisonium, magyar. Pozsony; lacus peiso = Neusiedlersee; Pischon, ein Donauarm bei Preßburg (Peresburg); Pötschen; Pötschen; Pöstyan; Pösting; Pöstlingsberg; vielleicht auch Pest (?); Bez, Bezben = Wien, von den Magyaren mit altheidischen Namen genannt; Pöstlingsberg (Berg am Wasser bei Einz; Pischelsdorf; Pizino; Pifogne; Pifa: Preßbaum (Wasserauen) und zahlreiche andere.

\*\* Die Anfangsbuchstaben der Worte: Jesus Christos Theu Yios Soter (Jesus Christus, Gottes Sohn, Heiland) bilden eben das Wort „Ichthys“ = Fisch, weshalb oftmals Christus als Fisch versinnbildet wird. — Diese Versinnbildung ist jedoch keineswegs der Ursprung, sondern eine Kalandertat, welche eine uralte, weitvorchristlich-mythische Vorstellung damit auf Christus übertragen und verchristlichen wollte. Da das „b“ und „p“ sich sehr oft in „f“ verwandelt, ist auch das Urwort „bis“ der Wandlung in „fs“ und „fisch“ unterworfen. Die „fischkopf“-ähnliche Bischofsmütze ist daher auch in ihrer Entstehung eine bewußte sinndeutliche Nachbildung eines Fischkopfes als Wort- und Bildzeichen gewesen.

Die Bischofsmütze findet sich auch in der von Kaiser Maximilian I. geplanten neuen Kaiserkrone angewandt, welche Krone heute als „habsburgische Hauskrone“ und Krone des „Kaisertums Österreich“ bekannt ist. Nur sind die Entwürfe von Dürer und Burgkmair höher als die von Kaiser Franz I. geschaffene Kaiserkrone, und daher mehr der Form der Bischofsmütze angepaßt. Diese Krone ist eine Königskrone mit einem Bügel, der von der Stirn über den Scheitel zum Hinterhaupt sich schwingt. Die Bischofsmütze ist in diese Krone nun derart eingepaßt, daß deren beide Flügel von Kronen-

God-I, the Son of God, Iesus Christ, born to earth from the primeval darkness. - biscof, bischof - (bis - the G o d- I born from the primordial darkness to the earth; cof - hofut, chofut, chopfut, chupf, koph, kopf - head, the head, but according to the old mystery rule meaning: main knowledge) - bishop, thus the main knower of the kingdom and the mystery of the "bis", or of the "earth-born Son of God, Iesus Christus". - bina, bini - (bi - that which comes from the earth, na - primordial water creation law) —the bee—as the priestly animal (cf. bumblebee, X -s- io a, hum; Imme, 7 -s- Xa, im). - bior, bier —(bi-er: the drink made from (the fruit of) the earth, which was consecrated to Er (Tir) - beer (Cerevisia - consecrated to Ceres). - biosl - Biſt; Gstwind. - bisa, bise

— Biese, northeast wind. - bigo—bige - the primordial earth—ability brought forth from the earth (the harvest) - Beige, the piled heap of grain. - bil - bi - il - the God-I physically ordering itself-out of the earth - as Divine Al-Life-Light - the Bil-, Pil-, Peilstein as highly sacred phallic stone (see: Guido List, "Deusch- Mythologische—Landschaftsbilder", Volume I, page 127 et al,

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bögen eingefäumt werden, welche dem mittleren Kronenbügel parallel von vorne nach hinten laufen, wodurch eigentlich drei Bügel nebeneinander entstehen. Der Sinn dieser Krone ist, die geistliche und weltliche Herrschergewalt vereinigt zur Schau zu tragen.

Die Ursache des Ursprungs dieser Krone liegt in dem wenig bekannten, weil sorgfältigst aus dem geschichtlichen Erinnern ausgetilgten Umstande, daß Kaiser Maximilian I. (wie aus seinem Briefwechsel mit seinem Freunde dem Bischof von Gurk unzweideutig hervorgeht), den Plan hegte, sich als Kaiser zum Papste wählen zu lassen, um die geistliche mit der weltlichen Macht zu vereinen, zu welchem Zwecke er eben die neue Krone in der angegebenen Weise herstellen wollte. Leider blieb dieser große armanische Gedanke des großen Habsburgers, der noch lange nicht verstanden, und darum viel zu wenig gewürdigt wird, unausgeführt und die Krone ward zur „habsburgischen Hauskrone“, die erst dreihundert Jahre später zur „Österreichischen Kaiserkrone“ wurde.

## Runic tablet LXXIII: - VIII ch ▶

there also about fen stones, p e n n y stones, vulva stones, l., page s27, 255, 276. The female counterpart, the penny stones, veniluks, fen stones, etc. as vulva stones, (see I ch 5-6, fe, a, fen); from this derived "Bilskirnir", the castle of Donar. - biotan, offer - offer, offer sacrifice. - Gebütt - sacrifice, to: pray, prayer: - bilidi (bi - li - di. the earth-born in the divine light of life; or: the gods of light represented as earth-born) - the image or pictorial work. - biark - (bi-ark - bi - that which has emerged from the earth, ark - life enclosed in the arch) - birch tree; this birch tree is the fourth of the ten

"waltbäume" - and the fourth of the nine "fire mothers Heimoldts" ( Heimdallir), which in the nine-square chess (3X3 1), see G.-L.-B. No. 5, "Bildschrift": Magische Tuadrate, page §4 ff., s03, s37, 322, 326 and Schach, page: 103, s05, sN, s33, s37), the fire altar plate as a "firewood" were inserted like a chessboard. - dir - bi-ir: the earth-generated and storm-generated, thus: created by the earth goddess and Wuotan, therefore the pear is a meaningful word and figurative sign of generation; e.g.

lawful movement, excitement), 2. pine (forak --- fire excitement),

-1. birch (biark - "closed life"), 5. willow (uid - spirit),

S. yew tube, on knowledge, wisdom, altar plate in the fire creation, lanten  
bechthike abbarer, offer, ychareschen, lebendes Leben), 2. Eiche (eol =

Zeugin), 9. Tanne (tan ne = Wille zur Geburt). Das Brandbett oder der Feueraltar hat diese neun Feuerhölzer in einer Platte vereinigt, die einem Schachbrett von neun Feldern gleich und Aß genannt wurde, (wovon die Bezeichnung Schach, Acker usw. ihren Ursprung und die heraldischen Wörter Schach, geschacht usw. ihre hieroglyphische Bedeutung herleiten), aus welcher Altarplatte mittels des Feuerbohrers von dem Holze des „Waltbaumes“, der Esche, das heilige Feuer gezeugt wurde. Diese neun „Waltbäume“ sind aber nichts anderes als die neun Mütter des Heimoldts (Heimdallir), die nur aus jenen neun Altarhölzern, als den neun Feuermüttern, erklärbar sind, während der Feuerbohrer Aß aus Eschenholz der Feuerater, als der zehnte — der „vollendende“ — Waltbaum ist.

in the coat of arms of the town of Pirna, the fruit-bearing pear tree supported by two lions, or the pear tree on the Ivalser- fcl. - bir in the form "p yr" coincides with "fyr" in numerous place names, e.g. Pyrawarth, Pyrgas, Pym (all three in Lower Austria), Pyrgos, Greece, Pyrmont, Pyritz, and others.

b) b i<sup>h</sup>-the pointed, sharp penetrating, the closely connected. - bihal, bial, bihel, bil - axe, sword.

- bil, bill - Bille, hoe. - bibar, biber - Beaver, the rodent. - bicchan, bicken - to peck, poke, stick.

— bicke, bickel, pickel - Bickel, Picke - pickhammer, pickaxe, spike. - bior, bier - beer. - biotan, bieter - offer, bid, offer, order, command; of which: gibst - bid. - bilidi, bildi - picture. — biliden, bileden - to form, imagine. - Soft image, female image. - billich - cheap, right. - bill - bill, law. - bilsa, bilse - henbane. - binaz, bin";, bin; the rush (from bi-bei, naz - water, wet, wetness). - biark, bircha, birke - birch. - bir, bira - pear. - bis, bische, pis, pis - bischen, pissen - I. To let water,

2. drip off small amounts of water, trickle. - Bismark

— (see: VIII -s- 7a: bis, Bismark) - Wassermark or water border, and not, as i s erroneously explained, own property on the border of a bishop's territory. - bitten -to ask. - bita, bet a, bete - request; petitioner, bitter. - decken hübe, beckelhube - pickelhaube.

— c) bi - the devouring, restraining, deviating, scavenging, deadly. - bil - the standstill of the hunted game at a certain time at a certain place, where it defends itself against the dogs. - bilen - to bark at, i.e. by barking at the dogs, hunted game is forced to stand still; it is " barked at"; incorrect: " barked at". - leg - leg,

1 foot, 2nd bone. - bizzan, bizzen - to bite. - bi; - bite. - beiza, beize - pickle, hunt with falcons; derived from: beizzen - to pickle, to make friable by pickling. - bickel - bickel, pointed leaves, marmots

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 Runic tablet LXXIV - VIII ch 8-9.
 

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etc. - biogan, bend - t o deviate; verbie gen. - bin, bin a, bine -  
 bee, Innne. - bisen - to gravel, to make cows run around in the pasture:  
 - bintan, binden - to bind. - bind a, binde - bind. - birm  
 — kimen, to thrash, beat, push. - birsen - Kirschen, stalk - hunt. -  
 birzel - Birzel, Berzel, Bürzel - s. Vogelsteiß, 2. hard swelling, ulcer.  
 — bittar, bitter - bitter, bitterness, bitterness. — bitzeln - to cut into  
 small pieces. - verbitzeln - to spoil. - bitzelich - angry, annoyed. - The  
 Bietz  
 — a degenerate dissolute person; drunkard, gambler, fornicator. —  
 biula - bump. - bile - ulcer. —

bo - VIII ch 8-9 - the God-spiritual m<sup>\*</sup>a n i f e s t i n g itself on earth -  
 organizing itself in the physical exterior.

a) The sensually perceptible divine-spiritual ordering itself in the  
 physical exterior on earth.

b 0 - Grdnungskünder. - bog, b 0 k, bock - buck  
 — (bo-ak: coming forth from the earth revealing order - the God  
 revealing himself in the emergence and becoming of nature); therefore  
 the "goat" is the animal mask and the meaningful word and image  
 symbol of the great God of Creation, All-Father; therefore the goat is the  
 bearer of the universe, which is why various objects are transferred with  
 the word "goat": s. goat, scaffolding or frame on four feet, 2 . carriage  
 trestle, 3 . ram trestle,  
 4. bog, bogo, boge - sheet of paper, as carrier of the writing, 5. bogo,  
 boge - the bow as carrier of the arrow, bow, etc. - bod - (bo-do - to  
 make the arrow). arrow, arrow bow etc. - bod - (bo-do - to announce  
 of the revelation) — - bodo, botho,  
 podo - ruler, commander (Marbod, see G.-L.-B.



No. 4, "Names of Nations", pages 73 to 79). - give, command

— Bid. - boto, bote - messenger, the bearer of the bid. - botescaft, boteschaft - message, delivered commandment, message. - bottahha - revelation of order in relation to water - b 0 tech, vat, barrel. - p 0 t - pot, crock; cf. below: Bolla. - b 0 de

— Order revelation of the right urethra on or from the earth - (compare: VHI -s- 7, a, bi, bis and

VIII -s- 1-4, a, ba, bach, referring to the water "born out of the earth or ice") - Bode, Bodetal, Boden- See, Bodden - shallow bay etc. m. - bosa, bose

— Lord (see above VIII -j- 1-4, a, ba, baas) Sleep-

baas, housefather, landlord, innkeeper; - derived from this the personal names: Bozo, Potzo, Boazzo, Puazzo, Boz- hold etc. - bouhhan, bouchen - Boie, s. sign, sign, mariner's sign, anchored, floating buoys to warn of cliffs, sandbanks etc., 2nd cradle. - bothe - ordnancer in the earthly witness as right urethertun (compare: VIII ch !s-4, a, ba, bal th, balz)

— bolz, the phallus, bolt. - bolla, bolle - the female pubis, vagina (compare: V -s- 1-4, n, na, Nah); hence: " bolla and bolt". - From "bolthe",

derived from "bolze": 1. boie - plank, cylindrically chewed tree trunk; Bozen ( Bolzanum) town in Tyrol, as original place; 2. b 0 ld - like balih, bald, the bold, fast in: Leopold, Ansbold, etc.; 3. bolt, crossbow arrow, strong rivet, etc. - Derived from "b 0 ll a", "b 01l e": bolla, bolle - Bolle, Awiebelschale, bud, bowt (bowle). - bolstan, bolster - < firmly stuffed cushion, stuffed bellows, bag) cushion. - bot, boot - (see "bod" above with reference to water) - boat, compare: Barque, ark, nadzen, ship, etc. - bor - bo-or - revealing order in offspring-bearing, the born, birthing act. - bord, there - borath - place of b i r t h , hut, bed, board; secondary form bordello; derived da- from: born, boron - drill, bore (phallus). -

## Runic tablet LXXI: - VIII ch 8-9.

Board, the enclosure of the ship by planks, the "board", "ship's board"; the "braid", the binding; Pari - the harbor; Port - the gate, the g a t e . -b-0 me - (Drd- nung of birthing in relation to water, see above: bode) - born, Mimir's Born - Born, Tuelle, Bron nen, Brunnen. - burst, dürst, borst, borste - bristle, gold-bristle, gullin bristle, Freyr's and Freya's holy boar, see VIII -s- 7, a, eb, eber - boar. — bona - revelation of <sup>order</sup> in the "Nah". - bone - the announcement of a reason in birth; hence the "Beansong" ("This is still about the Beansong!") is a song of consecration at the time of witnessing or carnival; a "Frescena song", the text of which has been forgotten but can b e restored in a preserved form; I will publish it on another occasion. -The "bona thea" - (Bona Dea - Agathe\*)

\* It is particularly important to ^betres^the "bonathea^.

— *Αγαθη* —

„Bonadea“, „Agathe“, als einer erwesentl ung der unter o vielen Namen vertretenen Geburtsg tt nner worunter auch d e Göttinnen der fruchtverspreche den und fruchttragenden Erde, sowie die Erntegöttinnen und selbstverständlich auch die Todesgöttinnen zu zählen sind, und welche wir in den verschiedensten Namensdeutungen nur knapp in ihren wesentlichsten Eigenschaften zu kennzeichnen vermochten, hier eine möglichst umfassende Darstellung zu bieten, um das hochsittliche Sexualeben unserer göttlich hochstehenden arischen Ahnen zu zeigen und damit gegen den unverschämten Vorwurf in Schutz zu nehmen, als hätten „erotische Motive“ sie zur Bildung dieser Mysterien und Mythen verleitet, wie solches in einer gewissen Gattung von sogenannt wissenschaftlichen Werken, die heute zu Dutzenden im „daischen Buchgewerbe“ erscheinen, mit breitem Behagen geschildert wird. — In ganz Deutschland der wuotanistischen Zeit (z. B. in Augsburg unter dem Namen Ufra wurden der Geburtsgöttin Mysterien gefeiert, über deren Verlauf wir wenig wissen, und darum mag hier aus Rom — das ja seine Kulte ganz auf arischer Grundlage feierte, wie Professor Kaspar Stuhl in seinem glänzenden Bericht über das Urvallied bestätigte — über das fest der „Bona Dea“ Näheres gesagt werden, das dort von den Matronen begangen wurde. — Der Name „Bona Dea“ ist nichts anderes als der urarische Begriff „bonathea“, der im Griechischen „Αγαθη“ = Agathe — mit gleichem Wortsinn — lautet, wie die jungfräuliche Demeter (Ceres) in dem von Griechen bewohnten Sizilien genannt

wurde. Insbesondere wurde sie unter dem Namen Agathe zu Catania (Catina) verehrt, als deren Schutzgöttin sie Ceres Catinensis hieß. Cicero berichtet, daß sich ihrem Tempel kein Mann nähern durfte, wodurch schon die keusche bonatheia bezeugt ist. Bei ihren Projectionen wurde unter anderen sinndeutlichen Wort- und Bildzeichen auch eine Kugel, aus welcher Milch träufelte (Ring Draupnier) herumgetragen, um den Einfluß des Mondes auf die Natur des Weibes und der Pflanzen anzudeuten. Da nun aber nur ein Mond und nicht deren two are visible in the sky, so ma" called Artemis: Amaso, the lime-breasted one, which later ignorance wanted to explain by the fact that her man-hostile sense had caused her to cut off one breast.

zuschneiden, um den Bogen besser spannen zu können. Deshalb hieß Ceres auch Mamofa; weil man aber auch das nicht mehr verstand, nannte man sie die Vielbrüstige, obwohl nur die Mehrungsbrüstige gemeint war, welche Deutung auch das bekannte vielbrüstige Isisbild eigentlich hatte. Daß die bonatheia auch der Hungersnot wehrt, ist selbstverständlich, da sie ja auch die fruchtversprechende und fruchtgewährende Erdgöttin ist, und als solche wieder Chthonia — die in der Erde Waltende — hieß, und somit ist sie selber ihre dem Pluto vermählte Tochter, der ja selber „Agathon“ = bonathis genannt war. In der Unterwelt — nämlich im Winter — bereitet sie die Frucht für die nächste Ernte, sowie die Toten (die „Demetrier“) zur nächsten Wiedergeburt (in dem Schoß der Mutter Erde, oder der Großen Urmutter Magna Mater) von ihr vorbereitet werden (Muotan und Saga = freya im Sturzbad = Sökquabeckr). Die Füße der Bona Dea oder Hela-friggas) auch der Proserpina umwinden Schlangen (Schlange = Salange = Angeln des Heils — Wendung des Heiles), weil eben der Tod die Angel der Wiedergeburt ist. — Da man bekanntlich den Atna als die Esse des Vulkanos bezeichnete und den Atna für den Eingang zur Unterwelt erklärte, so war es natürlich, die vulkanischen Ausbrüche dem Pluto und der Ceres — dem bonathis (Agathon) und der bonatheia (Agathe) zuzuschreiben. Von der Gestalt des Aschenkegels, der einem rauchenden Topfe gleicht, hatte aber die Bona Dea (Ceres), als die vermeintliche Urheberin desselben, den Namen *κατανη* = catina (Catanea, Catina), d. i. Topfherrin erhalten, wovon nach ihrem Kultus die am Atna gelegene Stadt Catanea genannt und davon wieder die Göttin selbst Catinensis geheißt wurde. — Topf, Pott usw. — wie wir oben wiederholt gezeigt haben — ist der weibliche Schoß, in welchem sich die Geburt, wie im Mutterschoß der Erde (der Unterwelt) die Wiedergeburt vorbereitet. Wie man aber nach der Erkenntnis vom Entstehen, Werden, Sein, Vergehen zum Nichtsein und der Vorbereitung im Nichtsein zur Wiedergeburt und Neuerstehen, eben im Nichtsein (Tod, Winter) die Erweckung zum Neuerstehen in der Wiedergeburt erkannte, so mußte naturgemäß der bonatheia, welche das chthonische Element in Gärung brachte, nämlich,

== Goddess of birth revelation - goddess of birth, goddess of spring, goddess of the fruitful and fruit-bearing earth.

d) b 0 - good, bent. - b 0, b 0 e - gust, gust of wind.

— — boc, bok, bock - goat; male goat. - buck

\_\_\_\_\_ which caused the volcanic eruptions of Atna, also the waking

zugeschrieben werden, daß sie als oben des Vulkans auch zum Schweigen bringen könne. - Das ist die Ursache, warum der Unheilsgott (Todesgott) stets wieder zum Heilsgott (Geburtsgott) wird. - Um aber zu zeigen, wie — durch Kalandertätigkeit — diese uralten Mysterien in die christliche Mythologie umgewandelt zur Heiligenlegende sich ausgestalteten, mag hier noch kurz die Legende der Heiligen Agathe angefügt und gedeutet werden, als ein Beispiel für mehrere hunderte (vielleicht tausende) ähnlicher Legenden.

Die Heilige Agathe eine „heidnische“ Jungfrau aus Catania in Sizilien, wurde schon in ihrem zehnten Jahre zum Christentum bekehrt, und flüchtete sich, um ihre Jungfräulichkeit zu retten, nach Malta, wo sie sich von Handarbeit ernährte. Unter der Christenverfolgung des Dacius gefangen genommen und zu Catania einer Kupplerin übergeben, behauptete sie dennoch ihre Keuschheit. — Sie erduldet verschiedene Martern, darunter auch, daß man ihr eine Brust abschnitt. Im Gefängnis wurde sie vom Apostel Petrus besucht und geheilt. — Später wurde sie auf ein Becken mit glühenden Kohlen gelegt, und weil währenddem ein Erdbeben entstand, so mißbilligte das Volk die Marter; sie wurde wieder ins Gefängnis gebracht, wo sie bald starb (251). Ihre Leiche wurde einbalsamiert, 1040 nach Konstantinopel gesandt, aber schon 1126 wieder nach Catania zurückgebracht. — Man rühmt dieser Heiligen nach, daß sie oftmals den Ausbruch des Atna verhindert, Hungersnot abgewehrt und den Untergang Cataneas abgewehrt habe. — Wir finden in ihrem Heiligenkult außer dem Namen noch den Bezug zum Mond in ihrer einen Brust, die betonte Keuschheit, den (durch keusche Fortzeugung) verhinderten Untergang Cataneas, die Abwehr der Hungersnot und die Betätigung ihrer Macht über die äthyonischen Gewalten. Das Kohlenbecken, auf das man sie legte, ist eben das Becken der Erdgöttin (deren Schoß, das Grab), der „topfförmige Aschenkegel“, also die Wiegeburt. — Im zehnten Jahre wurde sie Christin, d. h. als das Heidentum vollendet war, verwandelte sich die Heidengöttin zur Christenheiligen. — Keuschheit ist nicht Enthaltensamkeit vom geschlechtlichen Verkehr, sondern dessen Betätigung mit nur dem einen Mann zwecks fortpflanzung des Geschlechtes; alles andere ist Unkeuschheit.

— ask for the buck. - pochen - knock. - bodam, \*bodem, boden - ground, derived from shallow water; compare Bodden, shallow bay. - bogo, boge, bog - bow, 1. arrow bow, 2. arch, gate, etc. Arch. - b 0 le - plank - post, thick board. - bolwerk - bulwark. - bolla, bolle - bulb, bud. - bolon, bolen - to throw, from: bōter

— Throwing machine. - boler - firecracker, shooting mortar. - bolz - bolt, **b o l t** . - bolstar, bolster - pad. - p 0 l - Pohl, Pöhl, Bühel, small mound. - b 0 t 0, b 0 te - messenger, bearer of news. - botenbrod - tip. - bottahha, botech - vat. - bot, pot - pot, pot. - bonathea - Bona Dea, good goddess. - bonthis - good god. - dort, bord - ship's deck. borte - border, binding. - durst, b 0 rst - bristle, stiff hair, of which brush. - boden - Bodden, shallow bay, in which you can see the ground (bottom); - Bodensee, Bodenu, Bode, Bodetal. - boln, bolon - firecracker. - b 0 ien --- bojen; to weigh, like the Boie on the water. - bolt

— Bolt. - bouc, pouk - hump; shield hump, clasp, Ring (from bent). - bozen - to m o l d from wax. - Amb 0 s - at the bump, at the blow.

c) b 0 - Destruction, error. Bock - mistake. - bock Beinig - stiff-legged, stubborn. - bockledern - stubbornly sensual, stubborn, stupid. - Bock - devil, devil's mask. - pochen - throb, poke, prick. - poke - pock, pockmark. - Pockmark - leaf s c a r . - bok - goat, to stretch into the goat, a punitive d e v i c e . - bocken - to stink, to be slützig. - bock - to scare - to instill fear. - b-θ lken - to shout maliciously, said by children. - Brothel - (outside the town limits, except the " Bord-des Vrtes") - warehouse -  
- borgen - to borrow. - b 0 s - evil, malice, wickedness - b 0 ne - bean - destruction of procreation; therefore, in the ancient mysteries, "eating beans" was forbidden, which, however

is to be understood in a calefactory sense and does not refer to the legume, but to forbidden, shameful, debauched sexual indulgence, which the Ario-Germanic people did not know, but the degenerate Greeks and Romans did. Only from this point of view can we understand the prohibition of bean eating and the cry of Pythagoras, who is said to have exclaimed: "Wretched world, abstain from eating beans!" - More about this: Dr. Jörg Kanz von Liebenfels, Theozoology, page 4s.

bu - VIII -j- 40 - the perfectly ordered earthly-high,  
 — "The pure, the powerful, the powerful.

a) Las sensually perceptible God-spiritual from, or on earth  
 materially and sδ ritually perfected and given  
 δ appearing orderly.

bu - the earthly-high, -pure, -powerful and  
 -Ragende im orderly perfection. - bu - the high, mighty god of  
 procreation, translated from: bu, bua (the mighty high one) - the  
 beloved. - buobo, buobe - the earthly high superior, the god of  
 procreation, transferred to the young yet unmarried man - jack. - Manns-  
 nam": Buobo - -er tongue, in contrast to: Babo - (father) - the old man. -  
 buoh, buoch - ( cf.: bok) - the primal earthly revelation completed  
 earthly, in the high one, i.e. the God of procreation completed in his  
 creation (cf. hruothperaht, II -s- sO a and VIII -s- 5-6-a, perahta); derived  
 from this: buok, buoh, buoch - the book, as the bearer of the knowledge  
 of the High One, and: buohha, buohe - the beech tree, as a  
 meaningful word and image of the High One; later the pe- rahta,  
 sanctified to the goddess of procreation. - buhu - Buhu (owl) - the  
 accomplished high one, once Wuotan himself, then

his animal mask and symbolic word and image of divine wisdom. - bur - bu "ur - the high one from the Ur - Wuotan's grandfather. - bör - Bör - Q)<sup>uo</sup>-tan's father. - bur, pur - pure, the h i g h , pure-one from the U r ; Muotan himself. - Purple - the highest purity, the color of the gods. - pur, purren - to awaken for procreation; pure, opening (vagina). - buehse - (bu - the earthly god of procreation, etr= law, marriage, se - heavenly fire right: the heavenly fire right of earthly procreation in marriage) - the female shame (cf.: V-s- 1-4a, na, Nah, etc.), hence "Büchse", the meaningful word and figurative sign of the vagina; cf: Pandora's box; derived from: buhsa, buehse - box, that which encloses. - buo- sam, buosem, buosen - the female bosom. - b u- bona - (the earthly high order revelation in the Nah, cf.: VIII ch 8-9, a, bo, bona and V -s- 1-4, a, na, Nah) - the divine earthly procreation. - buog, buoc

— Bug: the earthly high revealing itself; spiritual appearance nung. - sa-buc, sa-puk - the high revealing itself in spiritual appearance - spook; from this: shield boss, talismanic shield ornament. - buhil, bühel - ~~Bühl~~, Bühel. - buhil - the earthly salvation, place of salvation, small halgadam. - buhel - to hide the high, thus: burial mound. - buolo, buole-^ ( from bollo, see VIII 8-9 n , ~~th~~, bollo) - lover, beloved, buhle. - buolo - the beloved, man's name. - bulla, bulle

— Bull ( as above buehse, from bollo, VIII ch 8-9' n, bo, ~~bollo~~), the enclosing, seal, seal capsule. - burug, burc, burg - castle: t. the castle, as that w h i c h encloses; 2. that which is protected, the fetus, the embryo. - burissa, burse - the high one from the primordial procreating according to the law of heavenly fire - the Bursch, like: bu, bua, Bube; of which: Burse, living space of the Bursche, their meeting house; Burß - I. Student group (today: corps, association), 2. kandsknechtschar. - bursti - (burs - the high one from the primordial fire according to heavenly fire law, ti -

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 Runic tablet LXXV: --- VIII ▶ sO.
 

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the mysterious l<b of the sky-fire-god) - the mysterious l of the sky-fire-god as the primordial witness; cf. gullinbursti - gold bristle, i.e. ether fire of the sky-fire-god; therefore ber gold-bristled boar is the meaningful word and image symbol of Freyr (Tir) and Freya, as earthly sky-generating deities. - buode, buda - hut, wooden building; cf.: Marobodobudum

— Marbodsbaude, Marbod's wooden castle. - Buda - Baude, wooden building, today: Pest, Budapest. - bune, bun - 1. dam made of piles, 2. stage, raised plank floor, also parlor floor, floorboard, slatted floor, lath. - bunt - union, legal association, e.g. Graubünden - connected by law.

b) bu - the finished product. - b u, bua, buobe - jack;  
1. the unmarried man, 2. the lover, 3. the boy.

— Buobo (name) - the lunge in contrast to: Babo

— the old man. - bok, buoh, buah - book; d e r i v e d from:  
boka (plural: bokos), buochstab, buoch- stabe - letters  
(not derived from beech and beech sticks, or beech branches, because "stab" - sta fa - constant generation, and means that the letters carry the knowledge and constantly continue to generate it, i.e. to spread it; otherwise it would have to be: "buochetain" - beech branch), writing, book, letter. - bokareis - s c r i b e , scholar, writer or "booker" -  
bu- ohha, bueche - beech, the well-known forest tree. - buhs -  
boxwood, box tree. - buhsa, box

— Būchse, s. a small round wooden vessel with a lid, initially probably made of boxwood; 2. rifle, shotgun, rifle, hunting rifle, etc. - buckel - hump, round elevation: s. shield hump; 2. hump, the curved back. - buog, buoc - bow: 1. the joint of the knee and elbow; 2. ship's bow, bowsprit; 3. stirrup, stirrup; 4. iron, flatten. - buole, buolo - Buhle, sweetheart, lover, in the honorable sense. - bulle -

1. bull, breeding bull; 2. papal decree. - Bull -



- bottle. - purren - t o wake up. - burug, burg, burk - the castle. - burigo, bürge - guarantor, the protector. - burgari, burgaere - citizen. - burg-ware - castle keeper, Burgmannen, citizen. - castle
- Bursche, young Ulann, student after the fox period. - Burß - Burschenschaft, student corps, student fraternity. - burse - stock exchange; transferred to the stock exchange, once a department store, today a wild playground for money management and speculation, gambling den. - buoht, bucht - sea bay, wooden shed. - buhnen - to cover with boards.
- bur, buro, bour, bawr - farmer. — giburo, g<sup>h</sup> bur - farmer, Gaugenosse. - nahgiburo, nahgibur, nachgebur - neighbor, the next Gaugenosse or farmer. - pur - pure. - purpur a, purper, purpur
- Purple, red color; purple coat. - Buhu - Übn, mountain owl. - butera, buter - butter.
- e) bu - the bad, falling, crushing, end, frightening, death. — buobo, buobe - the knave, undrawn man. - räubersboube - robber jack; rascal; rogue - scoundrel; bübisch, Büberei - rascal. ' - bubona - bubonic, swelling of the inguinal glands; bubonic plague. — bend down, stoop down, bend down, humble oneself; the stoop. - buole - Buhle, Buhlin, Buhldirne, in a contemptuous sense. - purren - to make noise, destroy, set fire to, set on fire. - puk - goblin, Gc- spenst. - sapuk, spuk - spook, spectre. - pur, purzeln - to topple, fall, perish. - burdi, burden
- Burden, load. - büre - cover; hence: bureau; the desk covered with green cloth; transferred: bureau - office. - burug, burg, burk - the castle, as the concealer, h e n c e : Burgbrennen - the concealing fire - the Leichenbrand. - Bay - miserable hut, bad camp. - Hump - hump. - Shack, hut
- bad wooden hut ; student language: living space. -- Bug, humbug - fraud. - abbiegen, Abbug - to steal, theft. - buoza, buoze - penance, satisfaction, punishment.

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 Runic tablet LXXI - s-4 -i- VIII.
 

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— butil, bū 1 el - beadle, bailiff, henchman; p r o p e r l y : court messenger. - pudeln, puddeln - to work laboriously, poke, hit, puff.

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ab - t-4 -s- VIII - divine-earthly witness - the order with strength, power, will, ability and action, ordering  
in the physical exterior on earth.

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a) Vas divine Ar-being earthly witness In matter, will, ability and action, ordering in the physical out of the earth.

ab - earthly witness, as in ba; s. from the earth, or the ice; 2. from man and animal. - abba - Abba, father. - Abbas, abbot - Abbe, worldly priest. - aburaht, aberacht - Aberacht, highest Achi (respect) of divine commandments. - aburgiloube, aberge- loubé - superstition, superstition, highest degree of belief in God. - hab - generation of possession. - habur, kabur - possession of the lord, the Tir (Tyr); hence the Habergeitdreiben - reprimand in the sense of the possessor Tir. - habergeið - (possession generation of Tir, can, heavenly fire ego on the material level, thus, the procreation ability of the heavenly fire ego on the material level, is the own (possession) of Tir, i.e. the procreator god).

— the "Habergeið" is thus the meaningful word and figurative sign of the creator god, and since there is no living animal of this name, it is a shadowy, ghostly animal. - habiht - hawk, possession of Wuotan. - habrok

— Habrock, right generation of property. - habsburg - borrowed p r o p e r t y p r o d u c t i o n . - uab", wabe - perfect right possession production - the honeycomb of bees. - uabern, wabern - perfect earthly witnessing and giving.

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bären. - vafrogi, waberlohe - Waberlohe, ~~+~~e . the completion of earthly begetting and birthing through the manifesting ether fire administration. - uapan, wapan, wapen - coat of arms, origin of the generation of possession, i.e. the showing of the claim to possession, the assertion of possession and the manner of accomplishing this; this is still today the content of every correct and genuine coat of arms.

b) ab - descent, derivation, strong expression of life. - ab - derivative syllable, as far as it strengthens the term, as in: "beschern - to rush off, to chase off; mining, m i n i n g ; abgott, Abglanz, Abgrund, abkarten, abklatschen, Abside, ~~A~~bsis; abtrumpfen; etc. - ab, abe, abur - but,

i.e.: again, once more. - aband - evening. - Have —  
- Possession. - Have - handle, grip. - haben - have - sit. - haefr, haefer - Haber, the billy goat. - ~~h~~abih - hawk, bird of prey. - habaro, haber - Haber, oat, type of grain. - uabalon; wabulon, wabelen - to wobble, to run around lively, as with ants, for example. - uaburon, waburon, wabern - to waft, the wafting and billowing of flames of fire. - wafrogi, waburloh - waberlohe, the billowing sea of flames.

c) ab - devalue, depress, sink, end, die. —  
- ab as a derivative syllable meaning to separate, such as: to cover, to peel off, to fumigate (of which: fumigated, sly), to slacken, to lose, to cap off, to dismiss (ship's people dismissed), to spar, to distance, to tackle, ab- irünnig, downwards. - ab, abe, but - on the other hand, against. - ab ant - evening (decrease of the day, cf. Unden). abmurksen. Alberacht - upper, increased respect by the German emperor, in contrast to Unteracht; the former extended to the empire, the latter only to a judicial district; superstition; superstition; Abtritt - 1. abortion,  
2. Death; Haberfeldtreiben - People's Court of Grievance in Bavaria.

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 Runic tablet LXXVII: - 5-6 ch III.
 

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eb -5-6 -h VIII - the divine natural primal law (witness law) of the earth ordering in the physical ex ǫ ɔr.

a) The divine Aatur-Arrecht (right of denial) of the earth s organizing itself in the physical Antzeren.

eb -the earth-divine right of procreation. - ebur - earth-divine right procreation from the Ur. - eber - right earthly procreation of the Lord (namely: Tir, Freyr, Fro, Er, Erich, etc.) --- the boar; therefore the boar as Gullin- bursti, i.e. as the heavenly fire god as earthly original procreator (see: VIII -h zo a, bu, bursti) is the meaningful word and image sign of Freyr ( Tir) and Freya, in which sense

"ebur", "eþer" became the basic term for numerous place names; such as: Eburno dunum - today Brünn; Eberswalde, Ebersberg, Ebersburg, etc. - ebur, eber

--- in the figurative sense also has the meaning: "prince" and therefore the boar as a helmet decoration (Zimir) is a princely badge, which Marius already mentions. - The many plant names with "boar" in the basic term refer to: the right earthly procreation of Tir, such as: The hunttable boar, on the other hand, was again used as a symbolic word and image of Gullinburstis, which is why solemn vows were made on its head (eburhofut - main knowledge of the earthly original procreator Tir) at the winter jul festival. - ebe

---- (eb-be) - the earth-divine right procreation in his highest power (because "eb" is connected with "be", thus appearing double); from it " Hebe", who gives Zeus the

"cup" is sufficient; cf: VIII -s- 5-6 a , be. - behhari - cup; of which: heban, eb-ban - in the compulsion (spell) of the right earth-divine procreation, the bearing; related t o : he fan (see: S-6 -h I a; es, hef, hevanna - midwife, weldze term also from: h'eb - ban - na=the near in the spell of the bearing, to be clarified): - hebbin - heban - in the constraint of the

right earth-divine procreation: the vagina; of which: hebbin  
 = Heppin, the toad, the amphibian, as a meaningful word and figurative symbol of the vagina as a woman giving birth; the heppin stands for a poor soul urging to be reborn (compare: IX -s- to e, lu, lurch). - u e b e , webe - the consummate earth-godly witness in its highest power, procreation; hence the weavers of fate, the Norns; therefore the spiders with their "spider web" are the allegorical word and image symbols of the Norns, because they spin and weave. - The "weave", that which is produced by weaving, is therefore also called "stuff" (see also: 7 -s- VIII a, i b , wib, weib). - ebban - under the spell of the he-divine generation, in relation to the water - the ebb, the ebb tide, as the sea rolling back and forth; ebb and flow. -epfiH- ivy, see: 5-6 -s- I a, ef, efou, ivy. —

b) eb - even, make even, make right. - eban, eben - even, continuous, equal. - ebano, level

— level, exact, even, now. - ebani, ebene - level, surface of quite equal height or depth; high level, low level. - ebano n, ebenen - to level, to make equal. - ebenbürtic - equal, of equal birth, of equal status, equal rank. - ebena - ebony. - ebban - ebb, ebb tide. - ebur, eber - boar, male wild boar. - eberitz, ebereize - Eberitz, Aberraute. —ebe, hebe - Hebe, the Lchenkin of Glymps. - hebanna - midwife, obstetrician. - heban, heben - heben, the hebe, s. Hebegerät, also der Heber; - 2. certain, even quantity, which is lifted once each; - 3. tax, Einhebe, Linhebung; - 4. position of the conscripts, Aushebe, Aus" hebung. - hevil, hevel; hebe! - the lever, lifting device. ^-weban, weben - weave, the weave, the f a b r i c , the weaver, the weaver's wife, the loom.

c) eb - turn around, inhibit, evil. - i b u k s , abib, e'bich - ebich, ebicht, turned around, wrong, evil. -



ob - 8-9 -s- VIII - the divine spiritual m a n i f e s t i n g itse ð on  
earth, organizing itself in the physical exterior.

a) The sensually perceptible God-spiritual, organizing and  
revealing itself in the corporeal anatomy on earth.

ob - order keeper. - ob, oba, obe - above, over. - obone, obene -  
above, over. - obaro, upper —  
= the upper one. - oba rost, oberest - the highest; s u p r e m e . -  
Obhut - highest hat, highest protection. - Care  
= supreme eight, superpower. - Obmacht - highest power, supreme  
power. - oberkeit, oberecheit - authority. - oba'tikan - to be subject  
to a moral obligation; shelter.

d) ob - above, certainly. - Obmann - headman. - oberest -  
colonel. - oberschlächtig (mill, driven by water rising from above). -  
Gbers - that which is on top, cream. - sacrifice - opher, opfar, opher,  
opfer - gift. - Hobel (Hobel, hovel). - Hop (hopfo, hopse) = Hops - hop,  
hoopoe. —

c) —θ b - doubt, negation. - ob - (if) expression of doubt. - fruit  
(obaz, obez; the fruit that contains the seed for resurrection). -- Oblast  
— an obligation to be fulfilled, which has an inhibiting effect.  
— obschon, obgleich, obwohl, obzwar. - Hopse - the Re- krut is  
mockingly called so by the older soldiers (also Strutze); similar to what  
at college is a  
"Fuchs" (fox), an "Aiegenschurz" (apron) for the coopers and a  
"Ivittstock" for the Spitzbuben.

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 Runic tablet LXXL: -- sO c 𐀀/VIII.
 

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ub - (hub) - 10 -s- 𐀀/H - the perfectly ordered earthly-high, -pure, -powerful, -powerful.

s) Las sensually perceptible God-spiritual, from, or on earth  
 ⚔ materially (physically) perfected and given  
 appearing orderly.

ub - the high, the mighty, the m i g h t y . - hub - the high, mighty, m i g h t y o n e . - ube - Ube - (up) .

— Owl, visible symbol of the divine spiritual. - hübe - Hube (Hufe) - 1. extent of land (30 acres of land); 2. the Hübe - the excellent, elevated, distinguished.

— Ubbo (name) - the high lord. - uobari - caretaker, cultivator. - huoba, huobe - hill! (ground elevation, hill). - hu-perath, hubert - (n a m e) - the exalted, splendid one. - hubesk, hübesch - pretty - (standing on the right side of the elevated) - pleasing.

d) — ub - higher, practice, habit. - "above, aaben - to practice. - u b i r , ubar - above - superior, higher. - hi "above - practise. - usual. - over, do the rest. - u b a r a l , ubaral - everywhere. - uberik

— abundant, superabundance, remainder. - überfluot.h - abundance. - überflüz^elich - superfluous. - über- hōubet - at all (counting by heads, see VIII

-s- 1-4 a, ba, bar, gangbar).

c) — ub - bad, e v i l . - u b i l s , u b i l , uibil - evil, bad. - u b i l , ubili - badness. - uberik

— remain, superfluous. - Ubelheit, Ublichkeit. - The trash - the bad; unusable; - the trash, scum of the people, mob.

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## You connect the S with the ss to form Sp.

^the connection of the S with the D to Sp is not as rigid and inseparable  
 as that of the S with the T to

St, if only for the reason that the two connected

are not so closely related and have quite different meanings, as shown

o n page (09). S is the phonetic symbol of development stage VI  
 (heavenly fire order) and B is the phonetic symbol VIH (earthly physical  
 order), but the mutual attraction is nevertheless strong

enough to silence the separating self-sound, although it is easily  
 detectable if one considers that S signifies the celestial order of  
 generation, P or B the earthly external-physical order, whereby Sp (or in  
 rare cases also Sb) unifies both orders, in such a way that the celestial  
 order of generation influences the earthly-physical-external order and  
 places it on a level of higher meaning. - This can be seen if one  
 c o m p a r e s the words beginning with mii Sp with and without the  
 S, in which case one automatically finds the missing - but originally  
 present - self-sound between the two phonetic signs.

A few examples may illustrate this:

Spyra (the original name of Speyer) without L Pyra: pyr

— (bi - ur: bi - the earth-born, ur - primeval time - fi - ur

— fyr - ) fire, ra - storm god's will power, thus: fire power and

force; this is the earthly fire kindled by the storm. - Spira is now, after the

S is prefixed, the earthly fire ordered by the heavenly fire of the sun and

—the lightning, or in other words, the earthly fire ~~was~~ consecrated to the

—deity by the heavenly fire. But since (Vc -s- 1-4 a, s a) "s a" symbolizes

the celestial fire order on a spiritual level, the self-sound A is naturally

inserted between S and

P, so that the original word is not "Spyra", but



h

## S ch D -Sp.

must have read "Sapyra", and indeed it did.

Spähen - Pähcn: ba - eh - en: b a (pa) - earth-born, earth-happening, eh - lawful, en - compulsion of natural law, thus: the lawful happening on earth under the dark urge (compulsion of natural law), thus an event or an e.at, which springs from the dark urge of some ego, but not from the usual course of regular development. - The superior S, however, corresponds to the germ word "se" - heavenly right of fire on a spiritual level, the "seeing", the "seer"; therefore this word was "se-paehen" and meant "the seeing", the "recognizing of an event", which sprang from the dark urge of an ego entity and was kept secret by this ego entity, thus the "spying". The word proves that it is ancient: "Völuspa", namely: Völu - spa - the scouting of the Wala, for the secrets of world development.

Play - Piel: bi - the God-I physically ordering itself on earth; ei - law of natural life, thus: the God-I as procreator announcing itself according to natural law (VIH -s- 7a, b-i, Pilstein). - si - the ordering heavenly fire-I on the spiritual level; thus: sipiel - the earthly procreation through the heavenly fire-I on the spiritual level - the inspiration - ordered, and that is the "play", string playing, flutes and violins, and the dance.

Spores - pores: por, bor (see VIII ch 7 -8 a, b o, drill) - make arise. - so - celestial fire revelation o r d e r o n a spiritual level. - sopora: celestial fire revelation order on t h e spiritual level, concerning the making into being; thus the drive, the "spur", the "incentive"; therefore the spur is also a meaningful word and figurative symbol - especially in heraldry - of the incentive; think of the "golden spurs" of the orders of knights.

Spur - Pur: pur (VIII -s- tOn, bu, pur) - to awaken, to lead to procreation. - su - the perfecting

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## L -l- R Br - D -b R - Or.

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Heavenly fire revelation organizing on the spiritual level; thus: supur - the leading-(awakening) to generation through the perfecting heavenly fire generation organizing on the spiritual level; thus, the leading to the: "track".

These examples are e n o u g h to interpret any word beginning with Sp.

## (Z/D

### Sir Connection of the S or ss with the K to Sr OR SSR.

"The phonetic connections Ar and Lr, lfft are much easier to dissolve because the phonetic symbols that are connected here - as can be seen on page s 09 - are no longer as closely related as Sp or even St, because B is on the

- developmental stage VHI as the phonetic symbol of order in the physical exterior on earth, and R stands from developmental stage II as the phonetic symbol of the primordial air as the  will, but nevertheless characteristic of how the divine will (of the storm god Wuotan) influences the order in the physical exterior here on earth.

In the sound combination Br and Pr, too, the self-sound is silenced between these two co- sounds, but it is easy to find if one proceeds as in the previous section and writes the words separately, first with Vr and then with R alone, and then interprets the word without B, whereupon one determines the influence of the B, in which determination the silenced self-sound comes into its own.

For lack of space, I will refrain from providing examples, as they easily come to mind.



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Bl, Ch, Dr, Fl, Fr, Gl, Gr, Kl, Kr, Pf, Ph, Schi, etc.

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## You other connections of mitlauten without Lwischenseldstlsutr.

The other phonetic combinations, such as: Bl, Ch, Dr, Fl, Fr,

**Z<sup>^</sup>tGl**, Gr, Kl, Kr, Pf, Ph, Schi, Schr, Spr, Str, Tr and

Is (ks), are only mentioned here, and it may be noted that they c a n also be solved as shown in the examples of Sp, and the intermediate vowels c a n also be easily found in them, which were present without exception in primitive times, because the two-sound germ words consist only of a middle sound connected with a vowel, and the three-sound primitive words that have arisen from them only from the combination of two germ words (e.g. bal - ba-al) or from the connection of a vowel (e.g. noe - no-e). (e.g. bal - ba-al) or from the connection of a proper vowel (e.g. noe - no-e). In the former case, the original word has two co-vowels and one vowel, in the latter case, however, only one co-vowel and two vowels, which can be contracted again (e.g. : bo-e - boe - bö) and thus a p p e a r as an apparently two-letter original word.

- But there is a third type of germworms, and

Those which consist of two vowels, such as: ei, au, ie (je), ia (ja), etc., but which, even if without a middle vowel, have the fundamental characteristic of the germinal word that they must be written with two vowels - with no more and no less.

However, the contractions of the middle vowels without intermediate middle vowels contain just as many germ words as the contractions contain middle vowels, in that just as many vowels h a v e been silenced, but these must be searched for and adjusted when interpreting the word, a s was shown in the examples in Sp.

However, as I h a v e already exceeded the space allotted to me by more than double, I must unfortunately refrain from providing further examples here, which are not particularly important either, as they have become dispensable according to the information in this book.



## Development locks IX.

The phonetic sense of Als (Allebeus)  
forming the properties.

† = Llaf, lag.

— la - IX ch 1-4 - the divine primordial being as a fire of life,  
Lust for life, earth of life, ether of life, and water of life from the Al★ in its  
★ omnipotence and omnipotence the properties  
forming announcing itself.

a) Las divine Ar-being in its creative power as  
omnipotence from the Al★ forming the properties  
announcing.

sla (al) - fire of life, water of life, earth of life. - le (el) - law of life. -  
li (il) - light of life, water of life. - lo ( ol) - ether of life. - lu (ul) - love of  
life, always from the as=la - beginning of life, cause of life. - lau - la-u -  
complete beginning of life. - laufeī - (aufey, goddess of the completed  
life, i.e. of the completed beginning of life (birth); her symbol in space is  
the sunrise; she is the mother of Loki (IX -s- 8-9 u, lo, loki); her  
counterpart is the sunset or sun death: the giant woman who sits in the  
forest called Iarnwidr (storm or ice forest, winter forest, the forest of the  
dead), and in which the magical women called " Iarnwidiur" ( women of  
the dead) dwell ( Wöluspa, 32. Gilfagīn- ning, i2). - lab - la-ab - fire of  
life in the earthly witness, thus: life-giving. - labsal - life-giving salvation.  
- laha - life-fire power. - lako - (ebensfeuer- power in the primal earth  
power revelation. - lagu - life-fire power in the primordial earth power  
perfection; hence: laha, lako, lagu, developed to lagu in the meaning

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 Runic tablet LXXXI: - IX -s- ǀ ǀ—
 

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from: Law of life, situation of life, its meaningful word- rind Figurative sign: the sea, the sea (lagoon), the lake (la- kus). - lakeston - laughing stone, boundary stone. =takeboum

=Lachbaum, border tree. - lahhan, laugh - laha: Life-fire power, an - origin; thus: origin of life-fire power, hence: life-awakening; hence -the hitherto so enigmatic "Easter laughter" in the medieval church. The Easter hymn had to be accompanied by a humorous sermon.

-The sermons of the parish priest or bishop on Easter Sunday in the church (numerous such sermons have been heard) and were regarded as "joyful stimulants" - i.e. life awakens - after the sad period of Lent; presumably showing the revival of nature in spring, and in a certain sense, taken over by the church without being understood, recognizable as a magical healing act. - lahi - l (awaken) the fire of life - physician. - lahanaere - doctor, discussant, "laugher", i.e. one who heals by arousing laughter (what a profound insight into the soul of the ancients!). - lachter, lafter= (eighth, measure of length in mines. - kala- fra - (can - live - to rage, i.e. to gape with outstretched arms). - klafra, klaffer - fathom, old measure of length. - ka lass (klass) - can create-alive. - sklafe - (sakalfe) - living thing, to create - the slave, prisoner of war, serf (sa, level c). - las - (la-af) - origin of life. - slav - (sa-laf, s'laf - origin of life through heavenly fire production - gathering of strength before new action) - slaf, sleep- lambe, lampe - (la-am-be, pe: fire of life - increase - final right generation - increase of the fire of life in the earthly divine generation; i.e. spiritual influence - enlightenment - of the earthly generation-lamp; this term has three meaningful word and figurative signs, namely: 1. the lamp as a censer; hence the consecration lamps in temples and tombs, the so-called "eternal light" in hanging lamps in front of Christian altars, etc.; 2. the lamb as "Lamb of God", "Agnus Dei", "Dsterlamm

with the flag of the cross", etc.; 3. "Master Lamp", the hare (h'a s e), which already in the other name refers to the "Asen" (1-4 -s- Via, as, hare); therefore the hare is also a, spooky, pointing animal, which also appears three-legged, and

in fairy tales, legends, opinions and customs (Easter bunny who lays the golden or red Easter eggs, etc.) still retains an unforgettable meaning today. - laga, lagon, lage, lagen - (s. fire of life, 2. water of life, ka - primordial-earth a b i l i t y ) - the fire of life in the earth ability, the position, the law, the basis and the knowledge of it; 2. the water of life in the earth ability, i.e. the primordial water that gave birth to the earth. i. the primordial water that g a v e birth to the earth, the sea that bounds the earth and is its foundation, its law; hence: laga, lagu - the sea, or the sea; hence: lagan, lagen - to found, to set; see above: laha. - ~~lant~~ - (la-an-ath - water of life origin - primordial act of creation; therefore: the water of life was the origin of this act of creation; the sea gave birth to the earth) - land. - lang, lank - (la - an - ko - fire of life - origin - revelation of life) - the steering; derived from: lango, long - long: extended. - gilangon - to desire, attain; long: to become longer; the length. - lanko; lance, lanze - heavenly fire right guidance; therefore the lance, as Wuotan's weapon, is also the meaningful word and figurative sign of the phallus, and the weapon of the Ritaer, the later knights. - lar - la-ar - tebensfeuer in the storm,

i.e. the disembodied soul in the moving one, the "Lar",  
-the household spirit, which was thought to be the spirit of the ancestor; these in the plural: the lares. - larfe - er Lar as the guardian spirit of the procreation of further descendants, in whom he was to be reborn. This belief gave rise to the custom of presenting the ancestors of the deceased in masked figures at funeral receptions; the artificial faces of these illusory figures were called "larvae", and the illusory figures themselves: masks. - In the times of procreation (Christmas, New Year, Great New Year,

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 Runic tablet LXXXI: ƿ IX-ch s-4.
 

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Fasching), people thought of the return of the larvae to the human world, which were urging rebirth, and depicted them in masks with larvae; this is the origin of our <sup>mask</sup> festivals and the facial larvae. This is why the spun-in pupa of butterflies is also called a "larva", which is why the butterfly is a symbol of rebirth.

b) la - life, alive, lively, mobile. - la, lab, lao, lau - warm, lukewarm, tebenswarm. - labon, laben - to refresh, invigorate, revitalize. - labsal - revitalizing cure. - lahan, lachen - to laugh, the refreshing, vitalizing laughter. - lahi, lachenaere - laughter, doctor.

— lahs—salmon, the lively, strong fish. - laha, lake, lache - pool, lacquer - lacquer, puddle, puddle. —Lake

— Salt broth. - lak - kack, resin coating; varnish. —Lakestone, lakeboun  
- salmon stone, boundary stone, salmon tree, boundary tree. - laga, lage - lie, position. - lagila, laegel—lagel, barrel, bottle. - legar, leger - camp, s. the camp - bed; 2— the camp - army camp, field camp; 3. warehouse. - welaga - wel- laga—lawful good position: well! - lahan, lachen - laughter, sheet, leilachen, sheet, cloth. —

— ladon, lad an, laden- s. Board; 2 . stall;

5. load; 4—invite someone (see also: lure; lout). —

— lata, late - latte, narrow board. - lada, lade —

— Chest, suitcase, table drawer, drawer. - lambe, lamp

— Lamb; master lamp ( hare); lamp. - lant, land

— Land; terrain; land; - Landsknecht, incorrect: Lanz- knecht. -

lattuch, lattich - lettuce. - las - life, course; run; course, s. -er foot; 2. -er river course, the river—

— lafa, lava - lava, rain, r a i n . - lariche, larche, lerce - tarch, a forest tree. - latse, latsche - mountain pine, larch, krummholz.

— e) la - end of life, bad, spoiled. - lala - he was doing badly, so lala. - lab, labe - rennet, s. sour—broth; 2. coagulant for milk for cheesemaking;



3. bitter, also poisonous, juice to which decay adheres. - labon, laben - t o laben, coagulate or ferment.
- lakeston - boundary stone. - lakeboum - boundary tree.
- lakai - lackey, laggay (from: lak - law, and gay)
- District, gay; thus: the one bound to law and district, the serf, serf; not from the French! Lak, Lakel. - lappa, lappe - rag, r a g , rag, from which: kapp, Lasse as an insult. - rag
- babbling; lax. - lasch - lax, limp. - lasche - flap, blister, rag, T a g , grind. - laische - slipper, old shoe, walk badly. - hlast, I ast - load, beast of burden, burden bearer, fault. - lastar, lasier
- vice. T ahhan - t o rebuke. - lastron, lasing
- blaspheme. - late, latte - rod, someone "lallen" - to beat up. - lame, tam - lame, limp. - lamen, lermen - to paralyze. - lafa, lave - lava, the glowing ejecta of volcanoes. - tewina, lene - avalanche, snowfall, torrent, landslide. - lahhtar, laste T, klafter - (eighth, fathom, the measuring, parting. - kalage - lament. T lagu, lage - downfall, d e f e a t , destruction. - lagon, lagen - to sink, to wage war, to besiege, to poison, to destroy, to kill. - laf - to destroy, poison. - Urlag, Grlag, Grlag war.
- slave T slave, the prisoner of war, serf who could be killed with impunity, as he was only allowed to live to a limited extent.

Is - IX -s- 5-6 - the divine law of life (primal law of nature, primal natural law) announcing itself from the AI. ☆

a) Las divine Arrecht from the A of the p r o p e r t i e s forming itself.

(le, el - law of life as primordial law of nature) ☆ - le - the divine primordial being as the All-Life, the Great One. ☆

lea - le=a - the divine primordial being in its life force.

— lee - te=e - the divine primordial being as the Supreme Righteous One. - lei - le - i - the divine primordial being as the AU-life-I. - leo - le - o - the divine primordial being revealing itself in all-life. - leu - le - u - the divine primordial being perfect or completed in all-life. —lea

— once a proper name of the highest all-god, now: Woman's name. - tee, leeberk - Leeberg, a mountain or hill, often also an artificial hill, on which justice was pronounced. Today called "keberberge", they still often denote old borders and are used as border names. - leb - le" eb - the One All-Life as the right earthly procreator or kebenserwecker; from this: lebkuochen - gingerbread or Lebzelten, honey cake, formerly sacred sacrificial pastry and consecration food; therefore also dead food with the reference to new life revival in rebirth. - lebara, ledere, leber - (le-ba-ra: the divine all-life enclosed in itself through primordial will and power) - the liver, as it was considered to be the seat of life. - lehan, lehen - feud (feudal right under the force of law - the feud, the enfeoffment). - lei - Lei; firm, law, firm hand; Leikauf - firm sale, which may no longer be reversed; improperly: "Lei" - rock, as the fixed one; Lurelei - the lurking, sounding rock, surrounded by water vortices; later essentialized in the mermaid name Lurlei, Lorelei. - lei, leo, leu - Leu, namely the heraldic "Leu", as a meaningful word and figurative symbol of the supreme legal concept, which appears essentialized in the Great One; therefore the heraldic

"Leu" should never be called a lion, just like the heraldische "Aar" should never be addressed as "Adler".

— leban - under the spell of the law of life - to live, life. - lenzo, also: lenzin, langi; - le-en-zo: the law of life - the compulsion to come into being - the heavenly fire order - revelation on the material level; thus: the emergence of the

Life in the order of the lahres on earth, the Lenz, the spring. - leges - le-eg-es: law of life - recognition of primordial earth law - ordering celestial fire law from the spiritual plane; the recognition and ability of the primordial law of nature and (ebensrechten - the law, ler - Lex.

d) le - alive, sustaining life: - lekhon - to lick with the tongue, of animals that lick the thrown lungen; meant as an invigorating action. - lefse, lefze - lick, lip. - legan, legen - to lay, lay down, lay away, lay down. - leges, Lex. - lehanon, lean - to a n i m a t e . - hleinen; linen, leinen, lenen - to lean, to lean against, to put on. - laeran, leren - to teach. - lerari, leraere - teacher. —

lerwip- teacher. - lera, lere - teaching - gelart, gelert - taught, learned. - leie, leye, leige - lei, final syllable, meaning: " way and manner"; e.g. in: mancherlei, allerlei, vielerlei, etc. - leih, leich - (eich, dance song. - leis, leise - Ldis, Leise; ecclesiastical song. - kirleise - kyrie eleison, church song. - liutan, lead - leiten. - leitari, leitaere

— Ladder, guide. - leitara - ladder, rung ladder, climbing tree. - lentin, lente - loin. - hlanka, lanke, lenke - to steer. - larahha, lewerich, lew- reche, lerche - lark: - lesan, lesen - to read. - letzen - to let oneself go, to refresh, to delight. - lebe, lewe, leo - lion, the mammal.

c) le - living, dying, dead, end. - lee-tee, lee hill, burial mound. - leezelten - Lebzelten; gingerbread, honey cake - life food, therefore offerings to the dead with the sense of life food for rebirth: - lehazon, lechezen - to pine, l a n g u i s h . - lekr, lek, lech - leak, — leaky part of a ship; the ship leaks or is leaking. - lari, lere - empty, without content, denuded, powerless. - leid - suffering. - — unfortunately. - lezzen, letzen - letzen, hurt, inhibit, wound; - the last one —

— Protective fortifications on medieval castles; handling on the curtain wall; preventing intruders from entering.

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 Runic tablet LXXXIII: 𐌺 𐌸 7.
 

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— last - ~~the~~ last, farewell dinner. - letzt - last, last, end. - leih - le-ih - end of the )ch: corpse; dead body.—

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li - IX -h 7 - the divine light-I as light of life rising from the water of life; "let there be light!"—

a) The God-spiritual ego being (also the soul) forming the quæ☆s from the Al.



li - light-me, light of life, water of life. - li - li - yes

— Light-Light-I-Power (lily) - primordial light; the lily is therefore the symbol for the primordial light (pictorial writing, p. 2s8, 2!9, 227, 238, 277, 282, 290, 322, 33 s, 338). - li-li-ith^ All-light

— All-light - God - I - dawn - dusk - goddess: "kiliith", Adam's first wife, before Eve, of whom rabbinical tales tell, and who, according to her name, proves to be a sun goddess. It is therefore quite natural that kiliith - like all kicht deities

— was demonized, degraded to a she-devil, a child-killing night ghost. Comparisons: Devil, koki, Ahn- man, Fenussin and many others. - lira, lire - lyre.

— lim-loam. - linwat - canvas, kinwat (wat - dress). - lina, line - liné, rope. - lita, lite -- lichtzeugen (Arelate - legal light generation; seat of a feudal community; town on the Danube, today Pöchlarn). - liuhse= Leuchse, stanchion - liumunt; liument - Leumund - rumor. - lith - Lithe, protective roof over a court and royal seat \* - liupa, liubi, dear

— Love. - liod - song. - liuti, liute - people. - li - is - list - constant light - wisdom. Lissen - llsen - llsen - mermaids. —

\* See above "Lith": G.-k.-B. No. Z, "Rita der Ariogermanen", page ss and 8- and note,\*\* on page ss. —

- b) li = the light in life. - li-ib - lib, lip - (light-woven) - (eib. - lihen - l o a n , lend. - limen  
 =to glue. - linin, linen - t o sense, tinen. - lita, lite - ladder, mountain slope. =liuhten - to shine. - liuhte - lamp, torch. - lit - (id, eyelid. - liuban - to love. - deliver. - linta - lime tree. - lint - gun-snake. - linden worm. - lenka, hlencha  
 - left, left hand, steer (the left hand guides the reins when riding, it steers, hence joint, joint shackle, chain). - linsi, linsen - lens. - listik - cunning, shrewdness. - lich - derivative syllable, e.g. suitable, comfortable, adequate, mortal, receptive, obstructive, conducive, etc.
- c) li - dead, absierben. - li-ih - lih - corpse; lihti - light, anchor lighten - drain, lift out of the water. - liren - to make slow, to weep. - leumd  
 - slander. - dissolute (l o tar - Lotter). - deliver, gelte fern - coagulate, ferment. - linet - to alleviate, take away, end. - lintwurm - the devastating water snake. - malice. - killith - death, death, end: Liliith, the child-killing ghost of the night in a rabbinical fairy tale.

lo - IX -s- 8-9 - Life ether fire revelation in the formation of properties.

- a) The sensually perceptible <sup>\*</sup>divine<sup>\*</sup> spiritual forms the  
 l-e a g u e s , revealing itself from <sup>\*</sup>Al.

lo - life ether fire revelation. - loki - the vitalizing ether fire Loki. - loftar, loptar - the begetting, revealing ether fire of life, Loptr, an epithet of Loki. - lodur - lo-od-u<sup>\*</sup> life fire revelation - urether revelation - hereditary primeval time, thus: <sup>life</sup> and urether fire revelation since the primeval time of the earth - Lodur, an epithet of Loki. - loge - consuming

or consuming fire - lodge. =†0 ba, l 0 fa - the giving birth to the ether of life, originally androgynous, later thought of as female: Loba, the "goddess of betrothal", whose meaningful word and image symbol is the betrothal ring, which, however, means nothing other than the vagina. - l 0 heran-gerin - ether fire keeper - wane - fighter; thus: the sun and sword-god Freyr - Lohengrin, rising from the primordial waters. - loug, louk - life ether fire revelation by the incomprehensible high one; the cloud of fire, the flame, the blaze. - los, hloz - life ether fire revelation mouth (oracle) the lot, fateless. - hlouth, bloth - The revelation of life; the oracular sacrifice. - hliozan, hlosan, loosen - to pay attention to the oracle, "loosen", listen. —

d) l 0 - praise, praise. - l 0 - Go, love. - l 0 u b , l 0 up - (aub. - loubu, loubu - hall, arbor, covered by the arching canopy of the forest. - lobon, loben =praise. - lob - praise. - lok =curl, lock of hair. - lochhon, loken =curl, tease. - hlodo, ludo, lodo =loden. - loh - (oh, the w a l l u n g , the forest, from there transferred to places where the wallung (administration) had its seat; e.g. Kammerloh in Bavaria. - lohan, lohen- lohen, blaze, burn brightly, flame. - loh, l 0 - Lohe, tree bark for tanners. =† 0 h, l 0 ch - hole, opening. - lonon, lonen - reward, wage. - lorberi - laurel. - hliozan, hlosan, losen - loosen, listen, eavesdrop.

c) l 0 - empty, loose, dead. - leskan, leschen - to extinguish; extinguish; cease; life extinguished. - lottar, loter - (otter, lottery jack. = loh, lo - hole, detention, cot. - loger, lokar =loose, shaky; loose life; loose siskin. =loscen, loschen - to be hidden, c o n c e a l e d ; from: Lösche (koge), the hiding place, secret assembly, closed chamber (Theaierloge); the word is Proto-Germanic and not a French loanword. —

lu -†X -s- lo - lust for-life, storm of life and light of life, completing the qualities, as: AUebensfeuersturmlicht.

- a) The divine spiritual, which can be perceived as such, forms the characteristics out of the ~~A~~☆ in perfection. announcing.

I u -†ust of life, storm of life and light of life, ais: AI- fire storm light of life. - lus (lucis) - lu-us - the perfect storm of life as the light of life in -the perfect heavenly fire revelation order on spiritual level; thus: the perfecting celestial fire storm light in the perfecting manifestation of creation: lus, the louse. I" in the form " lass" ( life-fire revelation: the perfected one, the praise of God) it forms the second part of many male names, such as: Menelaos, Wenzeslaos, Bronislaos, also Menelaus, Wenzeslaus, Bronislaus, etc., and that its old meaning was still known to St. Francis of Assisi is proven by his often mocked - because misunderstood - remark when he once took a louse from his head, kissed it and then put it back on his head with the words: "Dear sister louse, praise the Lord with me for the future!" - But even the clever Shakespeare, well versed in the cunning art of Kala, was w e l l aware of the mystical-mythical meaning of the louse, but he genuinely veils the word in the word substitution as pike (pike - lucis; louse - lucis). Thus, in *The Merry Wives of Windsor*, Shallow looks at his coat of arms with smug pride and says: "It's an old coat of arms". - Evans: "The dozen white lice (louses) fit well on an old tabard" . . . "They look good in stride". This is Kala again: " passant" - t o stride ; — "passi m"— everywhere. - Shakespeare, however, meant "passim" and said "passant"; and so "everywhere they t a k e themselves well" is how the meaning emerges, for: *Merry Wives*, Act I, Scene I,

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 Runic tablet LXXXV: †IX→b sO.
 

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he says of lice: "They are affectionate animals for man, and signify love" - (namely procreation).

Now, however, the word play Hecht-LaUS -er Fisch (February: Pisces ✕ ) is based on the meaning of procreation, from which connection the heraldic lily (li-li-je: light, light from always, or love light from always) is also influenced.

so that frequent - not only kaUsche - changes of these three meaningful word and picture signs can be observed. This hint may suffice here

for the time being, in my book: G.-L.-B. No. 7, "Kabbalah and Armanism", more will be provided about this; here suffice only the hint to the inner connection of the individual meaningful word and picture signs in a plan structure ( system) worthy of wonder. - lusifer - lu-si-fe-er - Allebensfeuersturmlicht - heavenly fire light, spiritual level - primordial generation - primordial will of law, thus:— the light-bringing fiery god of procreation --- Lucifer (also called

Phosphoros or Heosphoros) the Ario-Germanic Loki; (compare: VII ch 7 a and e, t i, tiuf, tiufal), the light-, fire- and life-bringer, - whom already the declining Wuotanstum in pre-Christian times, similar to Zarathustra the Ahriman (see: X -s- 1-4 a, ma, man, Ariman), degraded to the evil devil, which then the Roman Church completed in full. - hludana -

h' lu-da-na: lu

— Allebensfeuersturmlicht, da - Uretherschöpfungstun, n a  
 — Mother's womb, thus the procreative deity of the earth, initially androgynous, then feminized as the goddess of the fruit-bearing earth and as the wife of Wuotan, the elemental goddess who, like him, makes the earth fertile through the stormy elemental forces: Hludana (cf: I -s- 5-6 a, f e, fee;

II -j- to a , ru, hruperah; 7 -s- II a , ir, Maria-pr, NI -s- 1-4a, ka, Kanna; III -s- 8-9, s , ko, Kona;

IV ch 5-6 a, the, thea; ? -s- VI a, id, i d a ; V -s- t-4 a, na; VI ch t-4a, sa, saga; s-^4 -h VIIa, as, Asm;

VII -s- 5-6 n , te, tellus; VIII 5-6 a, be, perahta, basin, etc.; VIII -s- 8-9 n,bo, bonathea; X ->- s-4,



-h 5-6, -s- 7, 8-9/ etc.). - luhs - Allebensfeuer- sturmlicht - light; - luhs -  
 the lux, the meaningful word and figurative sign for light. - But  
 since all Ario-Germanic  
 "Allebensfeuersturmlichtverwesentlichungen" fell under the curse of  
 demonization by the Church of Rome, the latter felt the need to  
 incorporate name-like degenerations into its veneration of saints  
 (compare: VIII -j- 8-9 u, do, bonaihea, etc.) and so the legends of the  
 saints arose: Lucas, Lucius, Lus, Luder, Luther, Lutatius, Luthart,  
 Ludwig, Luis, etc. and female saints "Lucia", "Lucinde", kutberga, Lutberta,  
 Lutburg, Lutfrida, Lutgari, Luthilt, Lutolfa, Luipolda, Luttrut, Lut- wiga,  
 Lutwin, etc., which in their legends clearly show their  
 — but very attenuated - relations to the arioger- manic  
 Allebensfeuersturmlicht. - lura - lu  
 — Zlllebensfeuersturmlicht, ra - primal air willpower: storm-sounding  
 life sound: Storm sounds: the (ura or lure, the old Germanic —  
 — wind instrument —the Halgadom music, the  
 meaningful word and image symbol of Wuotan's storm song, the  
 harmony of the spheres. - lurlei (lorelei) - the rock sounding in the storm  
 and wave roar; (see IX -s- 5-6 a, le, le i) later transformed into the  
 Rheinire Lurley, koreley. - lust - lu-ast - Allebensfeuersturmlichts-  
 entstehung, the lust. - tust - lu-uf-at. Allebensfeuer- sturmlicht -  
 primordial fire light completion - heroic heavenly fire generation: the  
 living moving air. - luoi -lu-od: —Allebensfeuersturmluft  
 - primeval revelation—  
 — the sound. - luodar - lu-od-ar: Allebensfeuer- sturmlicht -  
 Urethertunsoffenbarung - — Uluftswillenskraft:  
 Allebensethertunsoffenbarung durch den Uluftswillen: the almighty  
 Aifeuer - Sturmwillensgott, thus: wuotan (cf. above: hludana); weakened  
 to man's name in. Lothar, Luthar - the will of fire, i.e. the heroic will;  
 Ludwig - the light fire fighter, i.e. the strong fighting hero, etc. - luog - lu-  
 og - all-fire storm light - God's eye: all-fire light eye: the universe

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 Runic tablet LXXXV: IX -s- s(†) ≡:
 

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see, the all-seeing and therefore all-knowing. - lumen - lu-men - all-fire storm light ≡ remembrance, moon: the all-fire storm light of remembrance; - lumel - all-fire storm light of the light of natural law: the light of law, the right enlightened one, the enlightened judge. - lunga, lungun - lu-un-ga - lust of life - powerful - able to give: Giving lust of life powerfully - the breathing lung which gives the lust of life to the body. - luna - lu-na - life fire storm light - Na (b i r t h) : Luna, the moon as a birth promoter. - lune - lu - ne - alley fire storm light - right origin: mood, mood influenced by the moon. - lunte - lu-un-te - lust of life - mighty - heavenly fire fighting law: the storm as a fire-igniter, as a fire-blower. - turak - lur-ak - fire of life - coming out of the earth - lurch, the toad; a meaningful word and image symbol of the "poor souls" who come out of the tombs to atone for some guilt; therefore also a meaningful word and image symbol of the vagina; through which the "poor souls" are born to earth when they are reborn (cf. 5-6-s- VIII a, he b).

d) lu - light, air, light: -lura, lure - lu-ra: light, fast: Lauer, the light wine after the second pressing, pomace wine, after wine. - luna - the phases of the moon, the waxing and waning moonlight; not the moon as a celestial body. - lune, loune - mood, mood influenced by moonlight. - lus, lass, laus - louse, an insect - hlut, lut - the sound, tone, self-noise, co-noise etc. - luten, liuten - to ring. - lute  
 — Lute, stringed instrument. - lutar, luter - louder, pure, clear, pure; lute potion. - hlutaran, liutern - to purify. - liuterunge - purification. - luhs - lynx, predator. - luccha, lucka, lucke - gap (lücke - gap) - light inlet, small window, especially in shipbuilding.  
 — luodari, luoder - Luder, lure food on predator traps. - luft - kuft, free air, mountain air, sea air. -

luogen, l uegen - to peer, peep. - Lueg - lookout, lookout post; e.g. Luegg Castle, Luginsland. - lumbal, l u m- bel - lu-um-ba-al - leicht-um (around) - life-promoting - life fire: light (soft) around, promoting the life fire: loin meat. - lunte - fuse, the glim ming fuse. - luntan, lunden - glow, glow slowly without flame, burn. - lust - joy:—

— luston, lusten, lüften - to lust. - lustidon - to desire:— lustigon - to amuse, delight. - gilust- lih, lusteclich, lustic - funny. - lunzer- - to flash, shine (Lunzersee). - hliuning - king, sparrow. - luren - to sound. - lupfen; lüpfen - to luff, ventilate. —

c) lu - empty, lusch, extinguished. - lus - lu-us - empty; from: the louse, vermin. - lura, lure - lu-ra; empty - revenge: lurking, lying in wait to a m b ~~u~~s h , rob, murder someone. - luren - lurk, lie in wait.

— luccha, lücka, lucke, lücke - Lucke, Lücke - hole; empty place; narrow apartment, narrow dead end, prison, Kotier. —

— (ludu s-gadiator or slave dwelling). - l u o- der - hussy, bad, depraved person who misleads others. - litgan, liogan, lie-- lie. - lugana, luc, lug, lugi - lie. - luginari, lügenaere - (liar. -lugilicho, lügenlich - lying. - lumel


— lu-um-me-el: extinguished, covered, sunken, concealed: death; - hence place name for ancient burial places and burial grounds; e.g. "Lümmel", village near Schnedowitz in Bohemia, on an old funeral pyre, or: Lomellina (Lumelia) in Northern Italy, district " Mortara" ( !), therein the place "Lomello" (Lumel); swampy plain-in which the swamp fever rages. - Derived from: lumeron, lumern - lummern, dull glow, near extinction.

— luomi, lumpel - lout, flabby, stupid person, boor, l o u t . - lump a, lumpe - Lump, disreputable, lost p e r s o n . - Lumpen - old rag, wash rag. - lungar, lungur - loitering, work-shy, lungur. - lunzen - to look with a squint.


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 Runic tablet LXXXVI; † s-4 -b IX.
 




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al - s-4 ch IX - the divine primordial being as fire of life, lust of life, earth of life, lake of life, water of life from which Al in its omnipotence and omnipotence  the qualities

forming announcing itself.

a) Las divine Ar-being in its creative power as omnipotence forming the  alities out of the Al announcing.

al - fire of life, lust of life, earth of life, ether of life, water of life, individually or together as Al, only later as:

"Universe". - al, hal, hala, hals - the Great Salvation conceived as a God-being essentialized, the Alheil - al- fater - Alvater; lat  Allwater. - alwis - al-wise, later all-wise. - ala - al-la - alah - Allah - Allah, the great Almighty, All-God; from which: alah, alhs - temple; guthus - house of God, church; and al, hal, hala, hale - hall. - aliari - al-ta-ri - al-heavenly fire production - huge big, rich, mighty; the great, mighty, rich al-heavenly fire production, the altar. - h'altari - h'altari - salvation - great heavenly fire production: Savior, the Great Savior. heliand - hel-i-an-da - the Bright, Great - I - the one who ascended from the primordial water - primordial creation: the Great Bright<sup>God-I</sup>, who ascended from the  imordial water to his primordial creation; namely the divine teacher of salvation, Manus (cf.: X -s- 1-4, man; 5-6, men; 7 , min; 8-s-9, mon;  mun). - The Calanders interpreted this word to mean " Heliand" - savior, namely Christ (cf.: VIII -s- 7a, bi, bis) as the "o t h e r salvation-I" (heliand).

What the compilation of the sense of the The old mystics also fully confirm the content of the germ words, and I refer here to the important book so often mentioned in this book: Dr. Jörg Lanz v. Liebenfels,

"Theozoologie", page ss? ff., 12 s, et a l . , in which the relevant passages are compiled in a conclusive manner. This important work is herewith urgently recommended. See above: Bibliography.

ali - al-li - Al-Light-I. - u a l i , wali - c o m p l e t e d al-light-self: Wall, ~~the~~ avenger of Wuotan; the re-spiritualized, disembodied Wuotan, the chosen one. - Conceived as a human ego, Wali is the disembodied human spirit who has conquered and stripped away all materiality, who has entered the world of the gods as a "free, pure spirit" and found acceptance in it in order to rule "his" golden age there; the church calls this the "golden age".

"eternal bliss"; - see below: al, u a l , whale, etc. - alamanida - common land, i.e. community of all free people, from which transferred to: Allemende, common land. - a l - all, everything, the "whole" as a unity: - al - od - al - od - the great salvation in the Urether revelation, hence: free property, the "solar fiefdom"; later: full and entire inheritance as distinct from fiefdom property. - alpun - al-ap-un ~~affire~~ - earthly witness (earthly creation) - the high, compellingly surprising - the ☆s. - alpan - al-ap-an - that which has risen from the primordial waters through the creation of the earth by the alpine fire - the Alps; Alm - ☆lectually the same meaning. - Ural - primeval fire. - Altai ▽ —

- Älfeuerzeugt. - as - al-fa - Al - Urfyr- zeugung - the elemental spirits as creation assistants, the Alfen, elves, which are therefore divided into the five elemental levels: Light, air, fire, water and earth ☆ter they were divided into light and dark elves, from which the angels and devils developed in the Church of Rome. - alrun - al-ru-☆ - Al - rest - the One-High (or -the knowledge of him) - containing the knowledge of the High Al or: c o n t a i n i n g the High ☆; therefore the alrun ( Allman's armor, mandragora, etc.) is an ancient meaningful word and symbol of the



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 Runic tablet LXXXVI: - 1-4 -b | ↑.
 

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"Algottes", " Alvaters" and " Allfathers"; derived from: alruna - al-ru-un-na - 2H- rest - high knowledge, ☆ receiving, giving birth - receiving and proclaiming (giving birth to) the resting high al-knowledge - the mandrake, the haliorunae; the mandrakes or helioruns - salvation councillors, used the mandrake itself, as well as the juice of its berries, as a stimulant (hypnotizing agent) to p u t themselves in a state of enthusiasm to enable them to consecrate and prophesy, and even today this plant is used for similar purposes in popular consumption. - albruna - al- ba-runa - Al, earthly witness (alp, als, Elbe) - proclaiming high knowledge - receiving and igniting alfc knowledge - the Albruna, weakened to the term: <sup>2U</sup>l- advisor. - hal - h'al - salvation; the ancient meaningful word and figurative sign for hal - salvation is: hal - salt, the hal or sal obtained from hal or healing springs -hal, reverberation, sound, tone, because through the sound of speech the Heit is proclaimed. - half - h'al - fa - hei! - creative power - healing power - help- = bihal- tida - bi-h'al-ti-da - that which emerges from the earth - Hei! - of the Hinimelsfeuerkampfgott ( Tir)

— The earthly healing of the heavenly body —  
 melsfeuerkampfgottes: the god's help, the god's protection. - ual -u-al-  
 Alvollendung - whale ; namely: the creation ( selection); hence: whale  
 father, i .e . the father of the chosen, exquisite; from this: ualtar -  
 waltar

— Completion through heavenly creation ordering action out  
 of earth - the father of the earthly ones ordering the Al-perfection  
 the Walter, or ruling Wuotan. - ualt - ualat - walt -  
 selection by heavenly order - the walt, surge. - The mystical meaning  
 lies in the mystical formula: "Only the chosen, the exquisite, enter the  
 kingdom of heaven" - i.e.: Only the chosen ones, who devote  
 themselves to spiritual and physical purity, rise in their coming rebirths  
 to ever-increasing higher development and there

to the heights of humanity, to the kingdom of heaven -  
 "here on earth", - exalted above the spiritual and material mob. - Hence:  
 wal - the battle as the testing; the tested are chosen through the whale,  
 the death in battle, in order to come to Wuotan, who then initiates their  
 rebirth with Mrs. Saga (VI -s- 1-4 a, sa, saga), whereby they are granted  
 renewed earthly life on a higher level. - But it is not only death alone  
 that is the whale - and the meaningful word and image symbol for this -  
 but all and every selfless activity in the service of truth, of Armanism, in  
 whatever field of activity, is also a whale with the same goal and the  
 same meaning: Whether death by slaughter, whether death by heresy  
 at the stake, whether death by grief of the outlawed researcher of truth,  
 whether death by starvation of the intellectual controversialist boycotted  
 by the b o n z e s of science, it is always the same One Great  
 Mighty Whale that opens the gates to the Kingdom of Heaven on earth,  
 which will be prepared for the elect, as the Great Promise guarantees,  
 which opens the gates of the High Halgadam, from whose court the  
 merchants and hagglers, the mestizos and half-ape" brethren are kept  
 away with fiery swords, lest another setback follow, such as the  
 Wöluspa describes so eerily sublime\* - "Wal-

^ ^^ I wrote these sentences on May 29, 1Y1<1^ and today

am 2 September, dem Jahrestage von Sedan, liegen e mir zur  
 Korre 1 vor. — Welch ungeahnte Bestätigung durch d : unfassbar  
 mächt 1 Ereignisse des großen Wuotansjahres (Ƿ) 1914! — Ja, der  
 haßerfüllte Angriff des Eschandalagürtels auf das von diesem um-  
 klammerte Ariogermanien (siehe oben Seite 29) und die michelhafte  
 Niederringung desselben durch die geeinigten Ariogermanen ist eben  
 solch ein Großes Mächtiges Wal, solch eine von der bewußten geistigen  
 Schicksalslenkung planmäßig gewollte und gelenkte Auslese und „Aus-  
 „Wahl“ zur Läuterung des Armanentums, wie wir eine solche in den  
 kühnsten, idealsten Träumen nicht zu erhoffen wagten! — Glücklich  
 ist zu preisen derjenige, welcher in dieser großen Zeit mit Schwert oder  
 Feder an deren mächtigen Entwicklungsaufgaben mitzuarbeiten berufen  
 ist! Ja samir Arahari!

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 Runic tablet LXXXVI: s-4 -l- l † =
 

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küren" are now such elemental spirits or elves who belong to a spiritual level on which the respective fighters are spiritually active as long as they still walk in the human body and work as humans, and who are helpful to these very people as advisors, indeed mediate the spiritual inner intercourse of the same among themselves and with their spiritual level (completely unconscious to them materially) and in this way unleash and guide incredibly powerful spiritual currents, and finally guide the dying "chosen one" to that spiritual level in which he already enjoys the right of home, as long as he worked as a bound spirit in the human body, but remains active as a free spirit after his disembodiment in order to strengthen the further unfolding of the spiritual stream of power which he has already promoted in human life. Such a "free spirit" does not lead a twilight life in "W alhall" (- Auswählenleil), he is and remains active in his direction of action by influencing and promoting spiritually - walkürenartig - spirits related to him in the human body and their work, and has the power to initiate and carry out his reincarnation, to which he is no longer bound, according to his free will, by allowing himself to be born into an opportunity situation favorable to his project; He is just free, with full right of self-determination and no longer bound to any re-embodiment. - Of course, the Valkyries were originally intended to be androgynous and were only feminized later. The terms: "whale instead of", "whale oath", "whale battle", etc. require - for word level a - no special interpretation; for word levels b and e they are easily self-explanatory.

After this brief digression into the field of Mvstik, which I have actually reserved for my next book: G.-L.-B. No. 7, "Kabbalah and Armanism", and there I will also deepen the above short hints much more and treat them in more detail, I now return to the further interpretation of the word, uala - wala -



wal-a: Chosen - power and strength - the powerful and powerful chosen one; at first the "free spirit" (the deceased, disembodied spirit), later feminized, still c o n n e c t e d with the concept of being dead, still later a higher degree of the salvation councilors or the female p r i e s t h o o d , the haliorunae - salvation councilors; As such, she was the knowing, wise sinner, consecrator and sage, like the "Vota" iWala) of the Edda, whose "Vóluspa" (whale scouting, foresight of the Wala) became world-famous, or like the many other rope councillors whose history and legends are remembered. - u a l a r , waler - Waller, a by-name of Wuotan; esoteric: the selector with primal air-will-power and might, namely wuotan; exoteric: -er-waller, Wuotan as the lord of the waves, since he rules them with primal air-will-power, the storm.

b) al - fire, lust, earth, water, or these four together as All, universe. - al - AU, universe. - as, alls - all. - aleine - **a l o n e** . - alamuosan, a+muosen - alms. - al - eel, the electric, lightning-like, wriggling, snake-like fish; the ancient meaningful word and symbol of the four elements, as it lives in water, in the air and on earth and s p a r k s ; hence its name "a l' - eel. = alant - fish and plant gait. - al kosen - a firepit or fire-box, i.e. the fireplace in the house; later the heated room, the alcove. - ala, alunsa, alansa - the awl, the awl. - alawari - all true, completely true, friendly, open-hearted. - alrun - mandrake, man dragora, Allermiann's armor, victory leek, etc., a type of plant. - alruna - Mandrake - sorceress; fortune teller, witch. - als, also, thus - quite so, thus, as. - alt beahrt, the age, aging. - hal - reverberation, sound, tone. - wal - choice, the choice. - walt - walt-, surge. - walt, wald - forest, woodland. - hal, ha11a, halle - hall, temple, saline. half, halb, halp - half, the half. - half, helfa, hilfa, hilfe

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 Runic tablet LXXXVI: - s -4 -b ↑ -
 

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=Hēlp. - heisa n, help - assist. - hal da =heap, slope. - halftra - bride,  
 halter. - hal 0 ra

= Hallore, salt boilers. - halhus - salt house, salt works.

— halgrave - salt count, salt works manager and judge.

— halm - stalk. - halson, hals - neck. - h a t-sen - to embrace,  
 embrace. - haltan, hold - hal- tcn. - haltari, haltaere - keeper,  
 herdsman. - u a l , wal - whale, whalefish. - wallen - L to surge, boil,  
 swirl, bubble; 2. to wander. - wallevert - Walfahrt; Waller - pilgrim. -  
 wal ch an, walken - walken of the cloth, to move in waves. - wal -  
 rampart, protective wall, moat. - waltan, walten - wallen; Wal- ter. -  
 walzan, walzen - to roll, r o l l . - Waltz - round dance.

c) al - dull, stupid, inhibit, dead. - albeŕ - silly, silliness. -  
 haltan, hold-^ hold. - ua l, wal - whale - death. - Valkyrie - death diaŕ,  
 goddess of death. - Wala - l. ghost, 2. woman of the dead. - als, elfr, alfr  
 - alp, nightmare; ghostly being. - Alpdrücken (actually: Alb, Albdrücken):  
 - halunke - scoundrel, rogue, rascal, scoundrel. - walchan, walken  
 — walken, to-beat up, to beat through; to beat up. - waluh, walh,  
 walch - s. Wallache, a horse that has been cut; 2. der Wälische,  
 Romane, Walaeh, the inferior half-man. - Walstatt, Walfeld,  
 Wahlschlacht - place of decision, field of decision, battle of decision. —  
 — Choice - decision. - walzan, walzen - roll, beat.

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e l -5-6 -s- IX - the divine law of life (natural law, primal law) announcing itself from the Al. ☆

a) The divine Arrecht from the Al forming ☆:  
I e a g u e s .

el the primal law of nature as the law of life. - hel, hela, hele - the great al-light law divine being (personification ☆; the bright; later the or the bright and the bright ones, the aces; from this: hel - the bright, the al-light, the (even; derived from this: helte- bright (not "hell"), formerly the altar of the house, the hearth; later the room behind the stove sacred to the gods of light and fire: also called -the all light niches for pinewood torches in wobn rooms: Helleuchten or Khelleuchten ; helleleuch- ten or: can helleuchten. - heliand, see: s - 4 -s-

IX a, a l, haltari, heliand. - elen, eilen, eleni - Kraft, Mui, Größe, Götterhast; of which: elen, elahr, eich

— Moose, elk, the great mighty beast of prey. - eled —

— el-ed - heled, hero - hero, mighty, doing great in the law of life, the hero. - uel, u e l l a , wella, welle

— Wave, perfect magnitude of the law of nature in the water of life, the wave. - elbis, albis - (the earth-born Als, Elf or Elb) - Elbsch, swan; therefore the swan is the meaningful word and image symbol of elvish beings, e.g.: Lohengrin, the knight with the swan, the swan shirts of the Wiland saga, the swan shirt of Freya, etc. - al- bis - the earth-born elven stream - the Elbe. - agla- stra, agelster, egelster, elster - (ag-ja-ast-ra): All-knowingness - Al - origin - primordial air-will power and strength - through -es primordial air-will (storm, wuotan) power and strength arises from Al the all-knowingness). This is why the magpie is one of the most meaningful word and image symbols for the macrocosm, and is still regarded today as a spooky wise bird; more about the mystical meaning of the word

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 Runic tablet LXXXVII: - 5-6 -t- I †
 

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in G .-L.'B. No. ? , " Armanism and Kabbalah". - al- tiro - procreator according to the al-life law. - altiron - the parents, father and mother. — helfa - (halfa) - help. - helm - hel-me: the great law of Al-Ljcht, — announcing itself from the moon - the light helmet of God, later the royal helmet ( cf.: Tiara: VII -j- ? a-††); initially a talismanic headgear, later an enveloping protective weapon. That is why the helmet, which also bore the cimier, which clearly showed what the helmet wearer "claimed" (because the helmet claimed, namely shielded his head) and wanted to lead to victory in battle, was always the property of its wearer, as was the shield, while armor and weapons were lent to him by the warlord; that is why anyone who returned home without helmet and shield was dishonorable; that is why the helmet and shield were first taken from the prisoner; that is why in battle the first attempt was made to seize the opponent's armour.

"Helmzier", to cut off the "Zimier", because they wanted to rob him of his talismanic protection. - elfan, helfa n, helfen - to help, to bring help. - eilen fiur, elnfeuer, helenfeuer - Helenenfeuer, St. Elmsfeuer, electric flames at the raa and mast ends of the ships (helenfiur - the great giant Alfeuer). - It was regarded as a favorable sign in distress at sea, as help from the gods of light, and even today the sailor appreciates it according to experience, as he knows that the storm is now on the wane. Compare the Dioscuri legend and others - helena - the light bearer, the goddess of the fertilizing al-light, later sun goddess. - helweg --- -the bright path, the path of the light gods, later the sun gods.

b) el - mighty, great, gigantic. - el, elen, ellen, ellent - ellen: mighty, brave, gigantic. - elen, elaho, elch --- elk, elentier, the mighty lagdtier. - helfanbein - helfendem, ivory: the ellen tooth bone of the ellen elephant. - Elephant - the elephant-like animal from prehistoric times (ele-fa- an-at - elefant, elfant). - elina, one, elle -

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Llle: the large, native measure, the length of the arm (the small, native 2nass was the foot). - elinbogo - the bend of the arm, the elbow. =eliva, eller = eller, alder. - er link - eller fish, minnow. - elfter - magpie. - helfa n, helfen - t o help. - hellan; hellen

— illuminate. - el - as a suffix, denotes the one who, that which acts lawfully; B.: Greuel (horror), Friele! (what makes you freeze); Ivärtel (who waits); Weisel (who points); Angel; Deichsel, etc. - eln - a suffix contracted from elen, intensifying the aura - like el - e.g. in: beg, smile, ruffle, ring, shake, stroke, etc. - het weg - l)ellweg, !Veg, which is sloping on the ^ s i d e , towards the lVasser- drain. - u e 'S, welg lvel-, a large freshwater fish. - heim - helmet, l. warlike ^protective headgear; - 2. helmet - handle, upper end.- belbarte - l)ellebarte, see. VIII -ch- i-4, e, ba, barte.

— uelf, weif l1?elf, lungeS of mammals; e s p e c i a l l y dogs.

<) el - cover, inhibit, end, death. - e l, elen, elend - (el-le-ende) - eilende - misery: end; hence: l)endbastei, i .e.:

^ n d b a s t e i , the last bastion; - to point to misery - banish. - hel, heim - to cover, c o n c e a l , hide; h e n c e : hel - Kel, the Derhüller; t?er- berger, death. - hela, helia - l)el, l)elia, l)elene - the covering, concealing, the goddess of death. - helbeiM

— l)ei!heim, the- k )eim of the hidden, the kingdom of the dead.

— heleweg l)elweg, the path of the dead; initially understood spiritually, later the lVeg to the cemetery. - hel an, he ln

- hehlen, to conceal. - hele, haele - hehle, c o n c e a l m e n t ; k)ehlër, the recoverer of stolen goods. - elten

— age, make =older, grow older. - el - as a suffix, e x p r e s s e s diminution, reduction; e.g. in: Büchel, Tüchel, Fässel, ^Nadel, etc. - eln from elen to sammengezogene Nachsilbe, è x p r e s s e s contempt, the weak, bad, etc., as B. in: kränkeln, liebeln, künsteln, klügel, etc. - hellig, hellic=tired; da-

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 Runic tablet LXXXVIII: 7 IX.
 

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† = +

her: to trouble. - welc - withered; ~~w~~ithered, shriveled, dried up.

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ii - 7-h IX - the al-divine (I-I, as Al-life-light rising from the Al-life-water:  
" Let there be

Light!"

a) The God-spiritual I-being (also the soul) from forming t ☆ I-properties announcing itself.

u

i I - fight-me, light of life, water of life, fire of life, earth of life, lust of life, ether of life, or all of them as: Life!" ☆ - il - Life activity in battle. - ☆

hila, hile, hyle - the Great Al-Light-I, the world spirit or the spirit of the macrocosm, essentialized (personified) as God. - (Iohann von Trithem describes this

"Hyle" as follows: . for, such does not only represent all elements, but also our general spirit of the world (macrocosm) as soul and fire in it, ... as the true "Hyle" (therein) is hidden"; i.e . : the great Al-Light-I, the world soul, the world spirit is the in-concept of all life forces). - hile, hyle - Hyle, the chaos ( Ginnungagap); - derived from it: hyle - Hyle, Hille, in farmhouses the room above the stables, in which the food supplies (the primal substances, as in Hyle, Chaos) are stored and the married women (Dienstleuie) spend the night. - ilsa - (il - sa: life activity - heavenly fire production)

— ilse, ilsen - Ilsen, mermaids, elemental spirits. - hilt, hilit, hilte - life activity of the mysterious world spirit as a fighting ego: hilt - fight. - uiti, wili

— accomplished world-mind-I-will - will ( Wuotan - Wili - We - life-air (storm) - life-water and life-light - life-fire). - uilá, wila, whila - while, i.e. time, the pause between will and lat. —

uild, wildi - (accomplished divine world spirit; i.e. knower, Armani) - wildi, wild; still recognizable in the old sense in: wild hunter, wild hunt, wild army, wild man, wild woman or wild woman, to which the term "wild" or "people without culture" does not adhere. In Wuotanisi times, these wild men and women were Armanian hermits and hermitesses who had renounced the world and ruled in hidden places as folk advisors and salvation counselors (t -j- 4, IX n, al, atraun, haliorunae). They were highly honored and still appear today as heraldic shield holders, e.g. on the Prussian royal coat of arms, as meaningful word and figurative symbols of the Armanen dignity\* - uilfanc - divine witness, the Perahta; in Tyrol the spectre of the "wild Fanggha" degraded. - hilling - sanctification; Hillingmanoth - December.

b) il - the light in life, the light of battle. - iltia, ilti, hilte - Hilde, Hilde, battle-items in male names, like: Ildefon, etc. and in women's names, —

z. B.: Krimhilt, Brunhilt, Schwanhilt, etc. - ilitiso, eltis, iltis - polecat, mammal. - uile, wite - while. Period of time; - of it: because - therefore; - weilen - to dwell, to stay. - wilari, wiler - hamlet, formerly a single farmstead, today a group of houses (a hamlet) which is incorporated into a neighboring village. - ilme - —

(il-me - the living multiplying Al or a single element) - ilme - multiplying fire of life - Ilme, elm. - ilme - increasing water of life - e.g. in river names: Ifim, Iüer, Ilz, Iü, Ilzach, etc., or in field names and transferred from these into village names, as in: Ilmenau, Ilfeld, Iüertissen, Illingen; Iükirch, Ilzach, Ilsenburg, Ilshofen, Ilversgehofen, etc. - uildi, —

\* G.-k.-B. No. s, "Picture-writing of the Ariogermani: man, the wild one. S. 2yr; wise, (white) woman, Armanen, p. 2gs; old wise man, Ar manen, s. 27, 52, 58. S1, 102, zo-1, Nch 204, 205, 2-13, 247,

2S1, 2SS.

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Runic tablet LXXXIX: 8-9 I † = +

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wildi, wilde - the savage, a member of a lower race at a lower cultural level. - wilifanc - wild catch, wild catch ( Hirschwang, village in Lower Austria), game enclosure, zoo.

c) il - the last, the tarriest, lowest, rearmost, end.

— hile, hyle- Hyle, the chaos after the end of the world, the "Ur" (Ginnungagap), from which the next creation will emerge again, the great death of the world, the emptiness of Urs. - hil - Hiel: s. the lowest part of a mast; 2. the rearmost part of the keel. - hielen - the ship "hielet" itself; it sinks at the rear. - hwi-~~ton~~, wilunt, wilent - formerly, once, deceased.

— uildi, wildi, wilde - wild, unruly, raw, v i o l e n t . - wildvanc - tomboy, a child who makes noise and screams like the "wild Fanggha", a spectre.

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o I - 8-9 -s- IX - Life ether fire ~~revelation~~ in the formation of properties.

### 3) The sensually perceptible divine spiritual, forming its own properties and revealing itself ☆ n the AI

0 I - Life ether fire revelation as divine life

spirit. - ol, hol - the great ether fire of life ☆ Als, the macrocosm ☆ , essentialized (personified) as God.

- u 01f, w-~~0~~lf - (u 0 - 01 - sa: to make perfect fire revelation, i. e.: well. (well) made - Wolfa, the creator, as "good maker",\* of which: Volva - initially the epithet of ☆, later that of his priest, finally feminized as priestess, Volva - Wala.\*\* - Therefore a "she-wolf" suckled the twins Romulus and Remus, and—

\* I . Ex. 1.S1: And God salted all that he had made, and behold, it was "very good"; - - "well-made." -

\*\* Volva - female vulva, stand †~~0~~-s- IXa ul vulva.

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Freya too - as the best magician - rides a wolf to the meeting of the gods. Later, the wolf became a symbol of the witches; this is why Wuotan's wolves are his helpers or assistants, and this is also indicated by their names: "Ge r i",

i.e.: Gerlich - the wealth-giver and "Frecki", i.e. the solderer, destroyer (verrecken). - These are the two sun wolves, "Sonnenaufgangsroie" (sunrise redness) and "Sonnen- iltergangsroite" (sunset redness), which we encounter in other forms than the Dioscuri etc. etc.. These two wolves referring to the sun are contrasted with the two ravens of Wuotan as counterparts: "Hugin", the sun

as the high thought and "Munin", the blond as the reminder. - ol ⊕ revelation of the ether of life, therefore: ol, oli, olei - ol, v ) used as a meaningful word and image symbol of the revelation of the ether of life and therefore for anointings (sal - hal=heil) and consecrations in the most diverse mysteries and at royal coronations.

— oltre - life ether fire revelation--the olive tree; therefore the olive tree and the olive branch are the meaningful word and image symbols of the life ether fire revelation (GI branch of the dove of Noah, the tree of Minerva, etc.). - o l i - fant - revelation of the eternal fire of life and generating courage to live - Olipkant, the wonder horn of Roland. - olda, holda - (ebensetherfeueroffenbarung in the heroic heavenly act of generation: the action of the procreation goddess Holda or Hulda, and she herself (Frea, Fraua, Perahta, etc ).

— holdo, holda - guardian spirits; the "good holden" - household spirits, lares, ancestral spirits urging rebirth. - Derived from "uol" - "wol" as the "woklmacher" or "creator": " uolchon, wolchon, wolka, wolkan, wolke, wolken - clouds: the ability of the well-doer; dcrrum the cloud is the mask and the meaningful word and figurative sign of the Creator God revealing himself (compare: V -h 5-6, a, ne, nebel); the rain cloud that of the fertilizer; the fiery cloud (thundercloud) that of the god of battle, etc. - wolatat, woltat - good deed -

wolgeboren - well-born, born of well-bred stock, a sprout of the gods, Koting, true Aryan. - wolverlei - Wohlverlei (to grant, bestow well-being), a medicinal plant, arnica montan". - wollust - wool lust: to make well the Allebensfeuersturm- lichtsentstehung. - woll a, wolle - wool: made good by the al-life fire - the wool hair of sheep and similar animals. - sakaola - sa-ka-ol-a: sa - heavenly fire generating order on a spiritual level, - ka - primordial earthly power and might, - ol - life ether fire revelation forming characteristics (spiritual knowledge), - a - cause, will, ability, action; thus the term means

"sakola", " scola", " school": the divine order of earthly will, ability and action as spiritual knowledge, as wisdom or wisdom; thus: the nursery of wisdom and the education to the same; see G.-L.-B. No. 2A, " Armanenschaft, II", page 125 ff. e t seq.

a. O. of the same book (see also next section:

10 -s- IX a and b, ul; also: VI ch 8-9 a, so, scolla, clod; VI -s- io n, su, scuola, school). - The so-called "Ol-Orte- namen" (d e r i v e d from "ol" - "Lebensetherfeueroffenbarung"), which always denoted a Halgadam or the "Hohe Schule" belonging to one, such as Oland, Oldenswort, Glpe, Glheim, Glibernhau, Glvenstedt, Dlivava (today Wels), Ulma (today: Ulm), OUersbach, Olmütz, Oels, Eltz, etc., are closely related to this, because the word school comes from: sa-ole or skola - sa-ka-ol-a: sa— heavenly fire-generating order on a spiritual level, - ka - primordial earthly power and might, - ol - life-ether fire revelation forming character, spiritual knowledge, - a ---- cause, will, ability, action; thus the term means: sakaola, scola, school: the God-spiritual order of earthly will, a bility and action in spiritual knowledge, wisdom or wisdom.

\* For more information about Ol- vrtenamen see: G.-L.-B. No. 4, "Volker- namen etc." page 19, 24, 39, 42, 43 etc.

Weistum; - that is, the place of care of the Weistum and the education for it; see: G.-L.-B. No. 2 A., "Ar-manenschaft" etc., page 125 ff. and elsewhere in that book. - (see also next section: sO -h IX a and b, ul; also: VI -s- 8-9 uso, scolla - clod; VI -s- ^a, su, scuola, school).

b) O I - well, good, spirit of life, spiritual knowledge. - ǀ, oli, olei, ole - E); meaningful word and image symbol of the divine spirit and knowledge. - ǀtre, <sup>oli</sup>- boum, öleboum - Gibaum, a symbol of the divine spirit and knowledge (w i s d o m ); especially the Gibaum as "O Itr e" is the symbol of the "wisdom bearer" or wisdom generator, is therefore a symbol of Mirerva and other goddesses. - oleiunge, olunge - ointments, performed at the most diverse consecrations ( e.g . royal coronation, priestly consecration, last ointment, etc ). - holt, hold - hold, good, well, dear. - holde - Holde, servant. - marriage

— Eheholden, servants, farmhands, maidservants. - h O Iantar, bolunter, holder, holunder — elder, elderberry, a tree consecrated to Frau Holde (Hulda, Perahta, etc.), and its meaningful word and figurative symbol, hence also a spooky tree to which numerous opinions and legends are attached. - hōton, fetch - t o f e t c h , bring. - u O If, w O lf - wolf, mammal. - wolchan, wolche, wolkan, wolken - the clouds. - w O llust - lust.

— ho lm - Holm, s. island, 2nd handle. - wood Wood, forest, from "h O I t".

e) ol - empty, sore, dead. - hol - hollow, empty; hollow away, ravine. - holi, hüle - cave. - hella, helle

— Hell. - Frau-Holle - Hel, namely: Frigga, the goddess of death (hence: verrecken - die); hol - death, hence the ghosts in the raging army are described as "hollow like tree bark", because they are " hol", namely

"tod", i.e. "ol"—spirits are. - holon, fetch - bolen; kill; death "fetches" the dying person; is not connected with —

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 Runic tablet X6: - sO 𐌺 - 𐌹-
 

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to confuse "pick up". - uolf, wolf - wolf - wound, inflammation. - ho lmr-  
 spar, spar walk, fight. - holpeln - bump, stumble. - wöllust - lust,  
 sensuality, debauchery. - wotgern - to wal- ken, to roll, to lead through;  
 to spank.

\* \* \*

ul - sO -s- IX - Lust of life, storm of life and light of life completed the  
 properties, as: Al-Life-fire Storm Light.

s) Las sensually perceptible God-spiritual from the Al  
 ma <sup>☆</sup>ally (physically) fully heroic.

<sup>☆</sup>

u l - lust for life, storm of life and light of life, the al- fire storm light,  
 materially-perfected as: Soul, spirit, spirit in wind, storm and weather in  
 all elements. - u l

— divine spirit in the moving elements as the visible spirit of the  
 macrocosm <sup>☆</sup>, personally as God: ul - he

— the visible spirit of the macrocosm as "He" (Tyr) - Aller, the wintry  
 Wuotan (Wuotan: Uller - Zeus: Plu- ton (Hades), similar to: Frouwa: —  
 Frigga ( Hel) - Iuno (Here): Proserpina). - uli, u l e , ~~uwila~~, iule, iuwel  
 - owl. - u l e --- the right al-fire-storm-light; therefore the owl as "u l e" is  
 the meaningful word- and image-sign of wisdom (al-fire-storm-light) and  
 symbol of all wisdom-gods like: Wuotan, Athena, etc., but also all out-of-  
 body apparitions such as the Raging Army, etc., which is why it is still  
 regarded today as a wise, spooky bird and is feared as a "death herald".  
 - hul - Al-life-fire-storm-light - the Hul, the Hul-time (March 2L and  
 September 23; the time of the equinoxes (Aquinocia), because Uller's  
 winter reign replaces Wuotan's summer reign and in reverse equal  
 parts; therefore Uller is also the patron of the <sup>^</sup>weikampf (iul - lml is —

on the other hand the time of the summer solstices, hence: hulen and julen, Hul and Iul as opposites like battle and victory). - uul - u-ul - wul: perfectly completed - Al- life fire - storm light - Wul. - wuller - Lord of the same: Wuller, secondary form of Uller. - ulme - (me - primal right of the blond: to increase) - elm, the rampart tree - spirit-increasing; therefore the elm, the walt tree, is the ancient-meaningful word and figurative symbol (like the "oltr e" - Gl- tree) of the spirit increase and the Uller sacred, which is why the elm is still considered a ghost tree today. - ulme - Ulm, city name, formerly a Halgadam with a high school; in the Middle Ages one of the four main building huts in Germany. ---

— Ulrich - Spiritual, witty; as a place name as important as "Ulm"; B. In St. Ulrich in Vienna there was a Halgadam with a high school, which belonged to the Stafahalga-dom of Vienna, today's St. Stephen's Cathedral. The body of the Roman Caesar Augustus, Marcus Aurelius, was cremated at this Halgadam in the year s80 of our era. - hulla - (from hul) - sheath, the enclosure; - case, the same. - ulak - ul-ak - Al-life-fuersturmlicht in Uerdenskönnens strength and power - the living able powerful spirit; from: Ulk - wit, spirit, mind; - Uli - spirit reading light; Ulikert - the spirit rich, understanding. - sakule - school; see: 8-9 -s- IX a, ol, sakola; VI -s- 8-9 n, s a, scolla, Scholle and

VI -s- to a, su, scu 0 la, school. - uol - wuol - full ended life ether fire revelation; i. e. the body smoldering of the pregnant woman; from it transferred divine compensation of the camp; compare: wat, !-4 ch- IX ", al, u al, wal. - uulsta - wulsta - (sa -h- ta - sta: order of heroic heavenly fire production, thus: constant procreation) - the swelling of the pregnant woman's body as a result of procreation - the bulge; derived from this: swelling - swelling. - huls - (kul-as - Al- life fire stormy - ksimmelsfeuerzeugungsortungstat)

— Hulst, Stechpalme, Iler, meaningful word and image

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 Runic tablet XO:† sO-s- IX.
 

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A sign of the reawakening of procreative life and weaving in nature and therefore sacred to the spring deities, because - like ivy - it has evergreen leaves and thus also symbolizes life in winter (death). In England there used to be and perhaps still is a custom relating to this on the eve of St. Valentine's Day (February 4th), which consists of the girls burning a picture stolen from the young men under the name of "Holly-Boy" with a loud "I", and the young men in turn doing the same with a female picture, which they stole from the girls and called "Ivy-Girl". These names are highly significant, however, because "Holly" - the well-known phallic symbol - and "Ivy" - i v y , whose tendrils symbolize the woman clinging to the man (see: 3-6 -h I, a, f e, ivy).

d) ~~ut~~ spirit, spiritual, ghostly. - u le, uli, uwila, iula, iuwel - owl (Uhle, Uff, Aufs); the wise, s p o k y , eerie night bird. - ulme - Ulm, city in Württemberg. - ulme - elm, the elm or elm tree, a riparian forest tree; considered an elvish, spooky tree. - huls - Hulst, holly, Ielx; today it is regarded as a plant sacred to Donar and as his allegorical and figurative symbol, and is often bought at Christmas time as a medicinal plant, similar to mistletoe. - wulsta, wulst - bulge, soft rounding; e.g. in heraldry, the helmet bulge, on which the cimier sits like on a cushion; later the helmet bulge appears incorrectly depicted like a Turk's collar (turban).--wuol - Ivuhl, the crowd. - wuolen - to rummage, to choose, to bustle, to choose.

c) ul - repel, excrete, rough, shaggy, foolish.

— ule - Ule, Uhle, bristle broom on a long handle; "sweep with the Uhle" - to thoroughly clean someone out. - uhlen - to scold, to quarrel screamingly. - uhlig - shouty, quarrelsome.

- ulka - Ulk - fun. - ulkig - funny. - joke

— make fun. - Ulikert - the joker, fool.

wulsta, wulst - bulge; tumor. - Wulk - Leeskor- pion. - Hulk, a battleship that is still used for barracks or chancery purposes, but has been removed from the ranks of seaworthy ships; therefore: hulk - unusable.

(W


## Development stage X.


Las phonetic symbol  
the completion of the plan of the cause of  
the moon



ma - X - s - 1 - 4 - the <sup>Y</sup>divine primordial being in the completion of the plan of the cause in its will, ability and action powerfully announcing itself from the moon.

a) Las divine Ar-being in his creative power, ominously announcing himself from the moon.

ma - - ma,  \*ar, magic, the divine

The letter N or M is the tenth letter in the tenth stage of its perfection; therefore, <sup>Y</sup>re, or  is a sacred letter because it is the tenth and last middle letter. In the Latin as well as in the German alphabet, the N or M as the thirteenth and lowest letter is highly sacred for the same reason, which is also well observed in the "letter magic". \* - ma - hariman - the holy moon, Man-

\* cf. G.-L.-B. no. s, "Bilderschrift der Ariogermanen: Vm, Tetragrammatonseite zs, 27, 78, 252, 254, Z5>.

\*\* From and about Buchstabenzauber in G.-L.-B. No. 7, "Arma-



nismus und Kabbala".

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 Runic tablet XGI: X -b YI—
 

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nus the mythical progenitor of the Germanic tribes, the "moon ancestor". (Mannus is the son of Tuiskfo - the "two-sexed" ( androgynous, not hermaphroditic I )

— and is one of the eight Pitris who came down from the moon to create the human race on our earth \* It is undoubtedly Wuotan himself. Mannus : Man- nisko - Manisk - Man; thus the first Aryan man; the first God who became man; and the name " man" itself clearly indicates the noble purpose of this incarnation of the deity, for " man" - to admonish - t o think


— I think!) This "hartman" is the Persian "Ahri-man", the Persian devil! When Zarathustra renewed Armanism in Persia and created Parsism (as Gautama Budhha later created Budhism), he portrayed the bearer of all beliefs as an evil principle, as a devil, and contrasted him with the newly found representative of the good principle, "Grmuzd \*\*\*. The church in Europe proceeded in exactly the same way, also transforming the opposing Aryan gods of light into demons and devils. - And yet Wuotan and his Asen cannot be suppressed, they live on.

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\* Siehe „Bilderchrift“ unter: Mannus und Pitris, Seite 89, 97, 99 u. a. O.

\*\* Die Worte Ahriman und Ormuzd passen daher auch sprachlich nicht zusammen; Ahriman ist arisch, Ormuzd jedoch nicht; der Name lautet im Altperischen Auramazda, im jungen Avesta Ahura Mazda, in den Gāthās Mazda Ahura, besteht also aus zwei selbständigen Worten, die später zu Auramazda vereinigt wurden. — Ahura bedeutet Herr, Gott, und entspricht dem sanskritischen asura (Geist, Gott, später Dämon); Mazda ist sanskritisch medha = Einsicht, Weisheit, auch der Weise. Mazda Ahura bedeutet also: der Weise, der Herr (Swish Centon was „degraded“ - this is the word der „erkhöhet“ Schöpfer der Gengare; Vultus, Bichis, Sing-fik, es behandelt Ordnung, Licht und Leben, es sind dies die Eigenschaften, die man den nun entthronten „alten Göttern“ abgenommen und auf die neuen übertragen hatte, während der alte „ute“ Gott Ahriman — der „hari man!“ — zum



still and will live forever, because they are the -  
 "Invincibles!" la, samir Arahari alaf sal fenal - m a n  
 = Moon, (ma-an) think, suspect, man, in spiritual, higher ( divine)  
 terms. - manon - (ma-an-ōn. Power - beginning - revelation ∇ :  
 Powerful beginning of ∇ ; revelation from the primordial water) - manen  
 -' admonish, remember, recall; - therefore: manen = the manes, the  
 spirits of the ancestors. - manak - (power beginning of the power of the  
 primeval earth ∇ ) - manec - some, many, much. - mantik = ma-an-ti-  
 tik: moon power - beginning - organizing the god-self as battle-sky fire  
 — the I: Bas I through the moon-influenced power of the divine  
 celestial order fire at the beginning of power or magic, thus: Mantic, the  
 divine knowledge of the human seer - ie divination and prophecy; cf.: 8-9  
 ch IXa, ol, oul, Volva, s-4 ch IXa, al, u a l , Wala, etc. - mantal -  
 ma-an-ta-al: moon-influenced power - beginning - celestial fire-  
 order-doing  
 — Al-life: Beginning of -the moon influenced mighty heavenly fire  
 generating order doing in Al-life; thus: the beginning of inventing, the  
 independent producing of useful objects, clothing, etc. - maht - (ma-aht:  
 ma - power - aht (ath) - Urethers - s h o e m a k i n g ) - power and  
 deed, mighty doing. - magi - the powerful moon-influenced primordial  
 earth ability and giving - magic. - mago - the powerful moon-influenced  
 primordial earth ability and giving m a n i f e s t i n g : Mago, the  
 magician.  
 — times - ma-al - moon-influenced powerful Al  
 — Collection or union of all spiritual forces of nature; of which  
 transferred to: Mal - assembly, place of painting, monument (- collection  
 of thought). - mare - moon-influenced powerful primal will of the primal  
 air, Wuotans   
 = s. The Mahr - the increase, personified as a blessing, multiplying  
 deity; later degraded to a nocturnal spectre, the Mahr, Night Mahr, etc.;  
 2. the sea (cf. 1X -s- s-4a, la, lagu, sea,



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 Runic tablet XOI. X-h s-4.
 

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law); 3. the increase of law and power; hence the title of majesty: "Mehrer des Reiches". - ntareskalk - the multiplier of wisdom at Halgadomen and royal courts, hence Gberarmane and not Pferdeknecht (cf.: VI -s- 1-4"-, sa, sakalka). - mari, maere - moonlit, mighty primal-will-me - the maere, the fairy tale, which stormily sweeps the souls away. - maria, marja, mari - Marie, Maria, Mary, etc. - ma-ri - a: the divine primordial being in perfection, the power

— Primal will-I - a- ca:  $\Delta$ , will, ability, deed; thus: cause, force, power, will, ability and deed of childbearing; a n c i e n t , far pre-Christian designation of the  $\Delta$ others of the gods; therefore also in the zodiac as lungfrau np

— transferred to -the mother of Iesus; - also widely used female name. - marah - moon-influenced primal right-will power and might in the storm - the mane, the sacred animal of Wuotan, the horse, oracularized by neighing. - mach - (ma-arh - power - storm power) - as far as the power reaches - delimitation of the area of power; hence:

1. Territory, the Mark, Margraviate, etc.; 2. the border;

3. coin weight. - markst- (ma-ar-ka-at: power, storm power, ability, celestial order - the order of eye, ability and giving) - market

- the market. - marti - ma-ar-ti: moon-influenced power - primal air's storm power - the god  $\Delta$ iritual "I" being of the Aryan sky-fire god: the storming moon-influenced Aryan sky-fire god - Marti, Marto, Mars- Tio, Tis, Tir, Wuotan. - marci (- marts, marti, marsi, mars)- Marcus (-Mark); thus the evangelist St.-Mark took the place of "Marti" as "Marci" - through calendering - as can be clearly seen from an inscription on the back of the high altar of San Marco in Venice, which states that this church is dedicated to the "Divus Marti" - and not to the "Sanctus Marci". -- The "thumb" of the "Divus (Sanctus) Marii", for which the Venetians paid 40,000 ducats —

is the "phallus" of the g o d to whom they consecrated the national shrine, with the calamitous meaning: "to generate wealth through the display of warlike power". That is why the purchase sum is 40,000, i.e. 1000 X the mystical 40, which means a lot if uncounted; think of the 40 years of Moses in the desert, the 40 days of the Flood, the 40 days of fasting, etc., etc. - martin - marti-in

— the storming, moon-influenced Aryan sky-fire-god in the compulsion of the primordial law of nature - Mars transformed into Martin (also a calendrical act), as above Mars was made into Mark ; - St. Martin gives the beggar half the cloak: helped mantal - salvific power of creation to begin the moon-influenced mighty celestial order in Al-life; i.e. he gives the helpless or salvationless the salvific power of creation to new spiritual life in the Christian faith. - However, since St. Martin not only replaced Mars, but also Tir and Wuotan, it is also clear that he adopted many features of the Wuotan myth and thus also many consecrations, sacrifices, opinions and customs for himself and his feast day (St. November), which cannot be discussed in detail here. Let the reference suffice. - martira - (ma-ar-ti-ra: power - storm power - the divine I, the soul - primal air will power and might: the divine storm power of the I-will: the power to defy all persecutions: the martyrdom, the blood witness) - martra - blood witnesses, martyrs. - mas - (ma-as - moon-influenced machi

— the generation of heavenly fire on a spiritual level) - measure, the measuring moon, the measure of time. - maz - the same on the material plane - measure; the earthly measure; the mass, quantity. - maja, maia - ma-ia - moon-influenced power - affirmation - highest moon-influenced divine power - highest power of thought, imagination - Maja, the Indian goddess of imagination (mirage). - majestat - (ma-i-es-ta-at - moon-influenced power —

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 Runic tablet XGI: - X - Y-4-
 

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— I - ordering celestial fire law on earth - heroic celestial fire ordering action on earth: My power, influenced by the ordering celestial fire law and the perfecting moonlight, to do celestial fire ordering on earth; thus the divine mission of the king - the majesty. - (If today majesty is no longer the majesty interpreted here in the literal sense, then this phenomenon is due to the lamentable circumstance that some majesties have confused the inner meaning with the outer appearance of the term majesty, and have thus lost the divine majesty, and thus also seriously shaken the existence of the outer majesty). - material

— ma-ter: Magic of the noble Hinnnelsfeuerkampf law order: the "Gebären", the mother; the greatest deification of the primordial mother as magna Mater, etc., see discussed: III -s- 8-9<sup>A</sup>, ko, komina, St. Kumernus.

b) ma - mighty, make. - mahhon - to make.

— gimacha - given doing, i.e.: thing, matter. - machari - the maker, doer. - gimah- hidi, gemaha - consort. - gimahho - comrade, equal. - gimah=consort, male genitals. —

— mag an - beginning of power, like, powerful. - magi - magic, mysterious power. - mahtik - powerful. - mag, magetin, magetein - girl, maid. - mac, mag - "mag", relative (suartmak, swertmage =swordmage, male relative: spinnelimage, spiltmage, spindlemage). -----relative female). - mago, magen - stomach. - mal - assembly, painting time. - mahelschatz - meal treasure, marriage property. - mahelvingerlin=engagement ring. - mal, malon - to paint (flour). =mane, mana, man —

— Mane. - martha, merica, marah, merhe - mane, horse. - malon, malen - to paint with a brush and paint. - malt - malt. - martira, martra --- to martyr, to martyr, to cause physical pain; not actually derived from it: martyr (see above: a); crosses of martyrdom, —

Martersäule, Marterln - monuments to misfortunes, m u r d e r s , etc., which are usually decorated with depictions of the Passion (the history of suffering, the martyrdom of the Savior or the saints), and hence t h e name. - martar, mare, mar d e r - marten, the martyring, chicken-killing p r e d a t o r . - marketen, markten - t o bargain, to trade. - mast - mast, pole. - mamme - female breast. maite - i mat, meadow, mat; 2. ground cover. - malter - malt, measure of grain. - mare, mari, mer .

— Sea. -marh, mark - s. Mark, border, area,

— B. margriate; 2. coin weight (coin measure). - massa, masse - mass, the measured quantity (from: mezza, see: X -s- 5-6 a, m e, mez; e); hence: measure, the measuring end. - mantal, mantel - coat, the covering garment; from: mantal, see above, a; - the coat must therefore have been one of the first man-made garments. - mal - mat, man, ship's mate, etc.; from: maht - power - man.

c) ma - decide, cut off, lack, tual, death.

- mado - maggot, worm. - maen, maejen - to mow. —

- ma - mowing. - mat - dull, tired, dead. — amaht, omath - faint. -

mahal - judgment, mark. - mahalstat - place of painting, place of judgment, high court. - mara, mare,

mar - Mar, ghost, Alldrücken; Pferdemaht, Roßmaht - ghost or elvish creature which, according to popular belief, rides the horses at night, so that in the morning they stand in the stable exhausted and covered in sweat with tangled manes. - Mamser - s. baptized I "de; —

2. thief. - mamsen - to steal, to steal. - mang 0 l 0 n, mangon - defect, fault, infirmity. - martira, martra, martire - Marier, torture. - martaron, marteron, martron, martiren - to torture, t o r m e n t , torture, etc. - marus - desert, mire. —

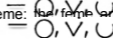
- maze - enjoyable share. —





me - X-s 5-6 - the divine primordial law, completing itself, announcing itself from the n D)n.

a) Las divine Brecht completing  
announcing himself from the  
moon.

me - the primal right, and not in the sense of right and law in the juridical sense, but as the right happening according to the primal law of nature in the course of development of life; hence: me - natural-primordial multiplication. - mene - me-ne

— natural lawful multiplication through the right formation, the birth; hence: mene - the remembering moon (mene tekel D)ne-ek-el) gedenke der D), reminder of divine right doing, right ability and the right of allegiance I). - meze - the multiplying moon (menstruation). - mere - the multiplying moon, the moon that influences the sea (high and low tide). - mel - the mealy, multiplying (marrying) moon. - meg, mek, meh - the moon that may, can. -

the judging lunar ego; hence: feman - judge; feme: <sup>femani\*</sup>  and its characteristics: ; cf: I ch 5-6 a, f e,

fem. - mer --- the moon-influenced sea,  the sea (after the cessation of the dominion of the primeval water over the primeval earth , the sea became the mother of the , and now, as the tamed Mitart serpent, girdled  into its borders as the

↑ jagu - law, the solid parts of the earth (continents) and thus became the all-good, all-bearing, all-echoing deity, whose essentializations are the numerous female goddesses of origin, who are all connected with the primordial water and the moon, while the male gods of witness originate mainly from the primordial fyr, the primordial lust and the heavenly fire. (See G.-L.-B. No. 5,

\* See: G.-L.-B. No. S, "Bildschrift", Mon and tltond, pp. ee, 7S, 90, Y5, 97, SS, TS>1, 252, 275, 27S, 2-z.

- "Picture writing", page t9-38, especially page 37). - me  
 == in the spiritual-divine realm: lungfrau, Np the lung- ftau of the zodiac as the magna Mater, magna Uleta, maxima Meta, etc. (cf.: III -j- 8-9a, ko, komina, St. Kummernus); from this: merg, merh, merkona, merko, merga, merge - lungfrau, as the multiplying, mothering woman; French: mere - mother, bearer. —
- mas, maz, messe - mass, the <sup>Wuota-</sup>united, the congregation, e.g. officers' mass. - thomas - tKo mas: two congregations or religious communities in —
- a church building; ;. B.: in the transitional period <sup>Wuota-</sup>nists and Christians. - The Calanders therefore dedicated such church buildings to St. Thomas; one such St. Thomas church was located in Graz (Styria) on the Schloßberg; an interesting relief above the archway also indicated this. This relief shows "two lions between four pillars" and reads: "thuo lewen Fyr sal" - live according to the salvation of God. The "Great" Corsican, Napoleon I, blew up this church, an old German (Romanesque) round building. - mezzo, mezze =the mead, a grain measure - metu - the perfect spirit of God that announces itself from the heavenly fire, increasing the enthusiasm: the mead, the enthusiasm drink made from fermented honey. - messinc
- Brass - measured-metal mixture.
- b) me - multiply. - melo, mel - flour (to grind), related: to marry, husband, wife.
- mer, mero, mer, mere, me more. - meior, meier - administrator, =meier, overseer, major domus, house, estate, court administrator (major - the oldest c a p t a i n , French: maire - mayor). - mengar, mengen - to mix, b l e n d . - meldon - to report. - melchan, milking - = milking. - meistar, riesigster, meister - master. - menege, menigi, manegin-^ quantity. - minig, menig - minium ( red lead oxide). —
- rnergil =marl. - Mass - see church celebration, —
2. annual market. - mezziras (mezzi - sahs mezzer

== Knife. - mettina, mettan, metten, mette - matins (night or early mass).

c) me<sup>me</sup> = deceive, blind, cut off, impudent. - meier - Meier - deceiver, fool. - meier<sup>me</sup> = fop- pen, deceive, keep for the best. - mein - wrong, break, deceive. - meineid, meineit - perjury. - mein<sup>me</sup>thed, mein<sup>me</sup>that - my deed, crime. - memme - wimp - coward. - mezzan, mezzen - measure, presumptuous, impudent. - mezze Metze, licentious harlot.

mi - X -s- 7 - the moon-influenced God-spiritual ego being (also the soul) completing itself.

a) Las spiritual I-being (also the soul) from the moon completi ☽ itself.

mi - the moon ego ☽ light of life, water of life under the influence of the moon. - mine, minne - the moon as ego being and as influenced: the ego being. - mimir

--- (mi - the moon ego, mi - the moon ego, ir - wandering, irritating) - Mimir, the lunar primordial water giant, the primordial sage, who sees the water of life coming and rushing away, from whom even Wuotan gets the message of wisdom. About "Mimir's head" see: 8-9 -h la, hof, hofut. - (In the human spirit, the spiritual I-being, the same Mimir - as in Wuotan - acts as the general eternal (primordial nature) law, according to which everything and leverything goes against its - self-given I - destiny). - minna, minne - memory, . r e m e m b r a n c e , love. - minna - facial expression of the inner impulses of the I-ness. --- mih - mi-ih - the thinking, lunar ego - mihhil, mihhila - (Moon-Cch - All-I - All-Life), the Great Powerful One.




All-Life - Michel ( not: Michaeli) - mieta, miete  
 = sense, suspect), rent from ( myth). - mitti, mitte - the  
 innermost: mittingart, mittigart, mittilgart, mittilagart,  
 mitelgart, mitgart  
 = Mittgart (human home, the earth); between the sun and the moon.  
 - mittitak, mittetag - noon. - mitti- morning Morning. -  
 mittinaht, ze mitter- naht, mitnaht - midnight. -  
 mittawecha, mit- wech; mittewoche, mitwoch - Wednesday.  
 b) mi - think, remember, mild, nourish. - minne  
 — Memory, remembrance, love ( Minnesang). - rent  
 = rent, rent ( let). - mih me. - mime  
 = Mime, actor, mime. - miluh, milch - milk. =  
 = milti, milie - mild, mildness. - milti mitte - spleen. - miti, with -  
 with. - mitti, mitte - middle, in the middle. - mitti I, mittet - middle. —  
 c) mi - weak, bad, threaten, end. - mine - threaten, the mine  
 (blast). - urinate. - mespila, mespel, mispel - medlar, fruit. - missen -  
 miss, to miss, misdeed, fail. - misselih, misselich - misslich, miß, mies  
 (ill), to be bad, un- woklt. - mistalteina, mistil, mistel - mistletoe ( badly  
 produced for bad deeds); the branch of death; the sceptre of death, with  
 which one can banish it oneself, if one is able to wrest it from him; - the  
 weapon of death of Hod, with which he killed Balder; - still today hung  
 up at Christmas as scaring away death; - the thorn of death, in contrast  
 to the thorn of life; - Sleeping Beauty.  
 — mist - crap. - misilsuocht - Mieselsucht. - miliwa, milwe - mite (crushing  
 insect).

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 Runic tablet XOIV: - X Y 8-9.
 










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— m 0 - X - s - 8 - 9 - the moon fire as the final revelation of God.

a) Revealing the sensually perceptible divine spiritual  
from the full  on.

m 0 - the moon fire as a revelation of God rising from the  
primordial  $\nabla$ er. - mononom - (mo-on-no- om: mo -- divine moon  
fire, on - p  $\nabla$  m o r d i a l w a t e r, no - primordial mystery, om -  
divine moon fire) - MOAOAOM — —

— the divine primal mystery that rises from the dark primordial waters  
and sinks into them again (

— nine phases); the Armanian-mystic           
"God", the "lost master word", of the same meaning and magical power  
as the Greek

"Tetragrammaton". The exoierian interpretation of "Mono nom" is: " My  
one name"; in the Airchen language to

"AMEN" contracted. ("unpronounceable name of  
God", "lost master word", see: 8-9 ch In, os, hofut). - moon

- mo-on-oth: divine Lunar fire - primordial water -  
revelation of the primordial ether - the divine primordial ether revealing  
itself from the dark primordial water as lunar fire, the moon, and from these  
transferred to: manot - month; therefore the moon is the fin- nive word and  
figurative sign of the "Mononom". - The meaningful word and image symbol  
of the moon is: mago, mage, mahen, magen, man - poppy, the well-  
known opium plant, and that is why the poppy plays such an outstanding  
role in all forms of popular opinion, legend and custom, quite apart from its  
medicinal value; likewise the poppy mortar, etc., especially at the time of  
the twelfth. - mos - mo-os - moon fire as a revelation of God -

Heavenly fire revelation on spiritual level: divine  
moon-influenced Heavenly fire revelation on the spiritual  
l e v e l ; thus: divine spiritual gifts; of which in student language  
(unconsciously, but misunderstood via —

carry): Moss - money, formerly spiritual validity, knowledge; the meaningful word and figurative sign for "divine spiritual gifts": the moss, the moss men, moss men and moss women, as knowers; cf.: 7 -s- IXa, il, uil, wil, wildi - wild men, etc. - m 0 ses, m 0 sis - (m 0 s- e s or i s - revelation—of divine spiritual gifts of the ordaining celestial ego (or celestial fire ego) on a spiritual level; thus: Moses or Mosis, the revealer of divine spiritual gifts on a spiritual level. - It is necessary to point out repeatedly that Moses was not a Jew, but an Aryan, and that the most important books of the Bible, namely Moses I, II and III, were written by Moses. I, II, III, are of Aryan origin, which were only later revised by Judaism without being understood in the rabbinistic sense (Ezra). I refer here in particular to the often-mentioned researcher: Dr. Jörg Lan; v. Liebenfels, Gstara- hefte,- namely to issue no. 46: "Moses as Darwinist" and no. 48: "Moses as anti-Semite", in both of which the most important information is provided in brief. - mor - mo-or - divine moon fire - offspring; a'so: the same as moss; hence also moor people, etc.; see above: mos. - morgan, morgen - morning: that which follows the lunar time (night), the morning, hence: 1. Mor- gen, region of the sunrise towards the east; 2. the mor- gen; transferred from this: 3: morning, field measure, where one goes first in the morning, to the field. - mot- mo-ot — divine moon fire revelation from the primordial water dark; its meaningful word and image symbol is the "Moth", which was thought to be the mask of disembodied souls of the deceased; this explains the Berlin moth festival. - momos - mo-om-os: elevated divine moon and sky fire revelation on a spiritual level; Momos or Momus - a son of the night, the essentialization of knowledge and wit; later sunk to the degradation of mockery and censure. - mob - mo-ob - divine moon fire revelation - order on earth; thus: the highest order on earth

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 Runic tablet XG1V:YX-s- 8-9.
 

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as divine moon fire revelation. - mobel - supreme divine order in the primal law of nature; thus: mob - people, as an ordered whole; mobel - the individual from the people, a part of the whole according to the primal law of nature\*. - mok (m 0 g) - m 0 - 0 k - the divine moon-fire revelation in the God-given eye; to see the - m 0 eg - en. - mol

— mo-ol - moon-influenced al-ether fire revelation; i.e. purely spiritual-fluid revelation in the mind; hence the soft key of "minor" in music. - molok, moloh

— Moloch - lunar-influenced Al-Ether revelation eye; the spiritual vision with the God's eye: consecration and proclamation of wisdom through sacrifice; i.e. the sacrificed people made sayings in the sacrificial death that were regarded as oracles; meaningful word and figurative signs for this: mol, molh, molch - newt, lizard, salamander; cf.: 8-9 ch Hu, orm, uorm, VI -s- 1-4", sa, sal, salamander. —

b) m 0 - dark, black. - mon - moon. - man, mahen, magen - poppy, meaningful word and figurative sign of the moon, night, sleep and death. —

— moraha, more, mörhe --- carrot, c a r r o t . - mor - Moor, the dark-skinned person. - mol - minor, soft key, mellow. - mol, molh ---- Newt, water lizard, salamander. - mos - moss, plant species. - m 0 b - mob, people, the crowd as a unit. - m 0 k, m 0 g —

— like, assets, fortune.

e) m 0 - empty, dark, abyss, death. - mon - death.

— mor- Moor, as the black one, a meaningful word and figurative symbol for death and the devil; therefore in all male and female divine and elvish triads the third one is without exception depicted or described as black (as Moor); B. in the three Norns, three kings, etc. - münih, monak - monk (mon - empty, ak - lifeless: therefore no procreation); therefore also domesticated animals are called monk; likewise also harmful insects.

3. — — —

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\* Mobilmachung, mobilisieren = die Einzelnen sammeln.

(compare: V -s- 8-9 c, n 0, n 0 nne) can be called nun. - mor, mur - moor, dead land, marshland: - mos - moss - marshland. - mord, mort - murder. —  
 — mors, murs - rotten= decayed. =moras - morass, swamp, puddle of dirt.

\* \* \*

mu - X-s- >0 - the perfected divine-spiritual c o n c e a l e d in the hidden (new) moon ●

a) Las sensually perceptible God-spiritual spiritually full ends in the Vermmmong of the (Men-sMoon recovered. ●

mu - the God-spiritual veiled, concealed, sheltered; i n an illusory form (mask). - munin - mu- un-in - veiled - the One High=the dark primordial water - I in the constraint of the primordial law of nature; the veiled moon; new moon; Munin; - derived from it: Munin, the other raven of Wuotan, behind whose mask or disguise the moon god or moon spirit himself is concealed ; hence the raven Munin is the disguised admonisher, the memorializer (cf.: II -s- 5-6 a, ke, ge, geri). - mutar - (mu-tar - the hidden emerges through the generation of battle-fire; i.e. is born) - the mother as the bearer. - mu 0 mā (the hidden moon fire gains strength) - little mermaid, mermaid, elf. - munt - mouth - mu-un-at - the hidden high comes forth; i . e .: speech comes forth from the mouth; hence: mouth - speech, word, protection. - mure - (mu-re - mu: that which conceals; re: right, strong; thus: that which strongly conceals or covers) - the all-burying mudslide; derived from: mure - the Mur, a mountain river in Styria, which may have had a strong mudslide effect in the p a s t in order to

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 Runic tablet XO V: - L - Y O.—
 

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to justify names. - mu re - the masonry as that which conceals, encloses, e.g. place names: Muore, Aeiz- zinmuore, etc.; only later did the t e r m develop from this: Ulauer, as we understand the word today. - mus, muos - food, vegetable. - muot ---- Courage, bravery, high spirit, willingness to sacrifice. - muolde - hollow, t r o u g h , trough. - mumm - to disguise, mask. - murmulon, ~~mmur~~uron, murmur — - mumble, murmur, speak unintelligibly like the sounds of waves. - muozan, muezzan - must. - muoza, muoze - leisure; free time. - gimuoti, gemüete - mind.

b) mu - to transform, change. - mulina, muli, mulin - milt; which transforms the grain into flour. - mul, muli, m~~u~~ta - mouth, snout, the eating mouth, which "grinds" the food as opposed to the mouth of the mouth.—

— "munt"). - mulinari, mülnaere, mülner - U lüller. - murberi, mulber - Utaulbeere. - muras

— Mulberry wine. - muoen - toil, trouble. - muoma - muhme.— müntar, munter - lively. - munizza, münze- coin. - muoton, mueten - to mute, to impose, to request. —

c) ~~mu~~ - to crush, smash, destroy, kill, death. —mulda - mulm, dust, the ground up. - gimuli, gemulle - garbage, debris. - multwurf, mulwerf - mole. - mul- s. Mouth; 2. bastard, hence mule, m u l e , mulatto, etc. - ~~mus~~, maus

— (<sup>ma-us</sup>: death, end or: power, increase - off)

— Mouse; therefore, the mouse is a spooky, death-announcing animal and as such is the meaningful <sup>word</sup> and figurative sign of death, as is shown by the many mouse legends, e.g. the mouse tower on the Rhine with Bishop Hatto, etc. or the mouse on the staff of St. Gertrude, see: Guido List: Übergang vom Wuotanismus zum Christentum, page 75 - chreo- mosodi - body snatching. - muzzon, muzen - to moult (steal), moult - change skin, change feathers, cheat, steal, die. - muta, mute - Maui, inch. -

in U r u n i, In a rani, mürr> e - friable;= vennurt - zcr- Inüi bt. - ni- $\bar{u}$  c z z  
i g - $\bar{n}$ issig, sluggish. —

am - $\bar{1}$ =4 -s- X - dag divine primordial being in the !?ollcn- dung deg  
Jlanes the cause in his IVollen and Aönnen  
inAtvolAtely announcing itself f $\bar{r}$ om the )önde.

2) Las divine Arwrsrn in its creative power fully ends  
f r o m the moon kimvk )

ani - —  $\text{\textcircled{D}}$  r&t, ^Nägie, the divine S^öpferinaä't  
in the tenth stage of its perfection. - am - the 21iond that nourishes the  
earth through the dew, - transferred from it - am - the nourishing  
^ m o - t h e r ' s b r e a s t , tkiher is the wcblicbe  
Vusen dab meaningful word- and Vildzeichen deS blonde-, and that is  
why in the !Nyt)en many (goddesses and nanient- lich the Amazons are  
described as one-breasted (cf. VIII -s-

8 - 9, a, bo, bonathea, and footnote: Bonathea and Agathe). - ama -  
am ma - Amma, the cutter;

—  $\text{\textcircled{B}}$  or Ammas - the ^nourishing Breast; I $\bar{t}$  lißUehtand  
says; the Dielbreustige (cf. VIII - 9, a, n $\bar{b}$ te) -Ama- zone - (ama-zo-on) -  
the ^Nond nourishing the Lrde —

— the ordering heavenly fire revealing itself on a material level - the  
primal darkness r $\bar{e}$ vealing itself: the nourisher of the earth, the full  
INond, revealing himself from his primal water primal darkness as the  
ordering brain fire. Since the characteristics of the deity have now been  
transferred to its j?riester, the " one-breasted" Amazons are originally  
!1wndpriestesses, which has been forgotten and misinterpreted in the  
le $\bar{g}$ ends. The burning out of the second breast, which was supposedly  
done in order to get a better i d e a o f the arc, and the  
resulting breast unification, was originally probably related to the one  
nourishing moon, and thus proves the original ^ond priesthood of the  
ama.

zones. The ^ "lännerfeindlichkeit of the ^tongdöttinnen and ^non-priestesses is attested many times (Diana, etc ). - a m l, amal = earth-nourishing insect fire, from which is d e r i v e d: aml, arabeit - work; hence: Amalungen == the i^people's ^enjoyment of work; the well-known, often Gothic AönigSgeschlecht. - arneiza - ame-iza - ameize - ant, the industrious insect organizing according to the law of heavenly fire; a>S such a meaningful IVort and figurative sign of orderly activity. - amar - power from the earth - summer spelt, a type of grain. - amel, amar

— Amelmehl, Araftmehl, starch; ^Nehl aur the summer spelt. - amarsee - Ammersee in Bavaria; the Amtier- lake as ^Sitz of the Urkona, Urmutter, Inagna → I u z t e r . In days gone by, a golden ring was thrown into the Ammersee every year - as in I?enedig into the 2Neer - as a representative sacrifice for former I""§raUen sacrifices made to the 21luttersee. - ampula -

lliachtinclusion, sacrificial lamp (cf: IX -s- l-la, lampe) ampla, am-pel - 2Impel. - ampar (amphora) - the female pelvis; later: Iveibegefäß and meaningful word and figurative sign for the vagina; then transferred: IVeingefäß, Amper, Eimer. - kam - the earth nourished by the llond, the " l)eim". - hamar - ham-ar - home power and

!jeimrecht; the meaningful word and figurative sign for this is the "hammèr"; therefore the hammer is the ^eizeixn Do- nar and its sanctification as a ^ n i g h t s i g n . - kamo, hame

— Home goods, l)abe. - guthamo - l)eer dress, <sup>bkriegS-</sup> garment. - hams shirt; Lchlängenbalg. - bamish

— native, hidden. - uamba - u-am-ba - N?amba, Mampe - perfect ^creative p o w e r in the earthly witness: the boffing Z>au.

— b) am - to be active, to nourish. - ama, ame—nurse.

— amero, amerink, amer - bunting, yellowhammer, songbird. - ampfaro, ampfer - Sorrel, s o r r e l . - amas i l a, am s i l a, amse l - blackbird, black-thrush, songbird. - ambaht, ambabti, ambetb;



ampt, ammet, amt - office (derived from: to offer activity and power).  
 - ambetmann, amman - office man, amman, tandamman: hamo,  
 hame - fishing net, fishing rod. - ham, hammon - ham. - hamma  
 — einhammen, to hammer in; translated: to eat hastily. - hamar,  
 kamer - hammer. - hamastra, hamster  
 — Hamster, the native. - wampa, wambe, wamme - belly, paunch. -  
 wambeis, wambes - doublet.

c) am - the departed, cut off, mutilated, lame, dead. - ham-  
 that which is cut off. - lihamo  
 — separated body, corpse. - hamish, hemic  
 — gloating, malicious. - hamat, hamel - mutton, a ram that has been  
 cut. - hamalon - to inhibit, mutilate, emasculate. - hamalst at - place of  
 execution. - ham - lame, inhibit; - hampeln, limp; - hampel man. -  
 wamsen - to beat, spank.

e m - 5-6 -s- X - the divine primordial law, perfect, announcing itself from  
 the moon ☾ \* \*

a) —as divine Brrecht perfected from the moon  
 announcing itself.

em - as primordial law, as nature-primordial law in the course of  
 the development of all-life, and not in the juridical sense, although  
 juridical law is naturally rooted in it.

-ein - the moon as the encloser, influencer of all natural life. - emb,  
 em-ba - moon-influenced earthly witness. - embla - moon-influenced  
 earthly witness of life. - embla the first earthly woman, (cf.: 5-6 -s- Va,  
 en, Hoener). - embla - the alder, a forest tree. - embryo - moon-  
 influenced earthly witness of life, growing out physically perfect -

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 Runic tablet XGVIII: 7 ch X Y =
 

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Embryo, fetus. - ema - em- ma= moon-influenced Ulacht (Ulagie) - Emma, the uterine, woman giving birth. - emil - moon-influenced life-light-me=the spirit-regent, eager. - emig - em-ik - moon-influenced ego being that has emerged from the-ether - the eager, continuously creative one; its meaningful word and image symbol is the emse, ant (cf. a ameize above). - hemidi, hemedede - shirt; cf. above a, hams.

b) em - active, industrious. - embla - elira, eller - alder, eller, forest tree. = emazzig, emizzig, eme- zig - industrious, persistent. - Emse - ant. - hwemo — —  
— who.

e) em - empty, inhibit, end, death. - ham, harn en o n - inhibit; the inhibition.

in - 7 -h X - the moon-influenced God-spiritual I-being (also the soul) announcing itself completing.

a) The spiritual ego being (also the soul) from the moon completi ) flich announcing.

im - the U lond-I and moon-influenced heavenly l i g h t , life light, life water, etc. - imir - im-ir - the moon-influenced God-I - the all-encompassing God-I in itself - Iniir, tzmir. - himil, himel - moon-influenced heavenly light, heaven. - heimdallir - he-im-da-al-ir: he - the right; im - moon-influenced c e l e s t i a l l i g h t ; da - primordial act of creation; al - al-life-fire; ir - primordial air-will—thus: "The primordial act of creation working in al-(ebensfeuer as moon-influenced Al-life-fire-sky-light with — storm will power"; thus: the heavenly light god, the essentialized heavenly light — power of the light Ase, Heimdallir, the wise As. - He is born of nine mothers, i.e. in the esoteric sense,

that he has passed through nine planes as a child and is now working as a nollend God on the divine plāne. Äehe: 8-9 -s- In, of, hof, hofut, HeimdallS sword " l)aupt".

— ime - im-me - daS l)imme>licht as a moon-influenced IÖwesen, reinforcing, multiplying - ltrrne, bee; therefore the tnnue c^der Äiene is "daS priestly animal" and as such is the meaningful Uort- and figurative sign of spiritual- divine Meiblieit (cf.: 10 -s- Xn, um, bummel). - bimir kimir l^work deS ÄteereS = himir ^= l)imir, l)ymir, l)umer, the lffeeriese, his meaningful word and image sign, as well as his ^ | ^ a s k e , is the ^ N e e r k r e b S , the "l)umer" assigned to him. - himil, bimel - moon-influenced sky-light - Al-light - the sky.

— iinfam - im-phan - moon-influenced God-l^

— inoculate \* - olimp - ol-im-Pa (fa)

— 0Zottc5>ebenSet)er - nwndbeffušteS HinnelSlicht - procreation (purification) - untedS köchsteS lbissen, the Mtimp. - uimpal - uim-pal - nollendeteS moon-influencedS t)immelSseuerlicht united with the Al — wimpal - the white forehead bandage of the ^ e o p h y t e s , l)iero- phants and sacrificers in mystical healings and l)oeibehandlungen; the veil in the same señse - pennant. - uimar - u\*im-ar - æaccomplishing t-)immelS firelight through niond-influenced storm power - dar lebenSweckende l)eben und Beben der Luft (cf.: l)aldweben, Richard Wag ner) - daS l)immern, davon, wimar — Mmmer:

1. vat, 2. the iveinlese, 3. the mint.

b) i m - the enclosed, enclosing. - immi, i M l n e, imbe - Imme, Äene. - impban, imphiton, impfeten, iniPfen - to inoculate, to instill i n t o the Äeele or the body through the blood. — himmi- lizzi = ceiling (plafond), four-poster bed, Ä e t t b i m m e l , cragbimmel (canopy). - wimPal - temple, veil,

\* E.G.: Wimpffen, city name: u-im'pha-an: moon-influenced

Gott-Icheinflöhung seit dem Anfang; d. h. an dem Orte der Stadt Wimpffen stand einst ein Halgadam mit Hoher Schule des Armanentums.

## Runic tablet XOIX: Ʒ -9 -s- X.

Ship's pennant. - wimanon, wimiton, wimizzen,  
lv iuinan, wimmen - teeming, swarming.

c) im - the ingrown destructive, ulcer. - uimar, wimar - Wimmer:  
s. gnarled, pathological growth on trees and plants, 2. pustules (wim-  
merfn) on the skin. - rvimarn, gewammer, wi- m ein - wiinnern, winneln,  
Wimmerer, Winsler.

4b 4b

0 m - 8-9 -s- X - the moon fire as the perfect revelation of God.

2) Las sensually perceptible God-spiritual revealing itself  
from the full ☉.

0 m - the moon fire as a revelation of God in the full moon,  
emerging from the primordial waters. - om - abbreviation of the magical-  
ritual word "mononom" (cf. above).

X ch 8-9-1, mo, and G -L.-B. No. 5, "Bildschrift", page 78). In Ario-  
Germanic mysticism, the Greek word "Tetra- grammaton" - the four-  
letter (unpronounceable) name of God - is as sacred as in the Kabbalah.  
- Om - goddess of agriculture as the full moon Wr  
- goddess of agriculture as the new moon); her name and her sphere of  
activity were attributed to St. Mary\* at the time of the

\* On the high altar of the church at Toffen im Voigtlande are

wide Siunnhis cloak blows nmn the following words in Latin letters; "I'OK  
-L->VOK-IMK:", i.e. I^hor est vester, noster the Holy Bishop Martin is your  
and our gate. In the center of the altar stands Saint Mary with the Infant  
Jesus. Higher arms and hands of the Holy Virgin of the time of Mary  
Obä.

NLA. L. Vk. UOKA. IL. ; i. e. "klaria 0m vestra est  
vr nostra et vestra"; in German: "Mary is your Om, and ours and yours  
Yr." To the left of Mary stands St. Stephen with a number of stones in his  
hand. - The Om, which is represented here by

WOTRA"

Transfer of the Wuotan tune into writing. - omen

— om-en - (Alond fire compulsion) - omen, omen - o m e n ; —  
portent, omen (nornen est omen).

— ohm, ameome - Ohm - liquid measure (bucket).

b) om - the "one" and following. - om, ohm, oheim - Oheim,  
Ohm, uncle:— omad, amad, amat - Ghmet, Grummet, the second, i.e.  
the grass-harvest following the first.

e) om - spoiled, rotten, bad, dead. - om, oman - spoiled from  
crops and food:— om (am) - embarrassed, spoiled meat. - om, oma,  
omen - void, evil. - Ohm - inflammation, tumor, fire. - om lauf, umlauf,  
rotlauf and Glohseuer.

— You-are not omma i.e., you are nothing - The grass has become  
oman (also uman), i.e. has been destroyed, spoiled. - omega - end.

in order to - so -j- X - the perfect spiritual of God c o n c e a l e d in  
the hidden (new) moon \* \*

a) The spirit of God that can be perceived spiritually ends in  
the veiling of the ( human) moon. ● ●

dorgen.

um - to envelop, cover, enclose, encase; the divine-spiritual in an  
illusory form, wrapped, encased, masked. - uman - um-an human -  
darkened ancestor of the divine spiritual; philanthropic ("love your  
neighbor as yourself"; i.e. the one who is of the same Aryan race as  
you, but not the Chandala,

Mary was a patron goddess of crops like the pr; the former the full moon,  
the latter the new moon (Yr, see G.-L.-B. No. 5,  
"Picture writing", page 97, 162. 232).

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 Runic table 0: ʏsθ-!- X.
 

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Mestizzen and ludizzen, because these are your fiercest enemies; therefore no false "humanity", no misunderstanding of the "darkened resemblance of the God-spiritual", which is only found in the Aryan of pure blood). - umbal - humbal - um - bal - veiled or concealed sum- bumblebee, the wild bee; therefore, the bumblebee is the meaningful word and image symbol of the concealed, hidden Ar- manentum, and as such often found on early medieval churches (e.g. in the 1473 built church of Hum- mel-Mistelgau, Bavaria, as well as in the church of Folsach, Bavaria, which is l i n k e d to significant legends, and the Bavarian village of "Hornussen" is also linked to humbal legends, which tell of the continued existence of a hidden workforce and calendring activity). - um bal, humbal - bumblebee, breeding bull, has the same calendrical meaning and is the source of similar calendrical legends: in the Bavarian village of Beutelsbach, the bumblebee (breeding bull) was buried alive; i.e. the concealed Armanenschaft was buried alive by Christianity, but is still alive. - humpan - including the conceived, meaningful word and figurative symbol for pregnancy

— Tankard; transferred to the "Humpen", the wine vessel.

d) um - around, around something. - um - 1. verb; e.g. go around the city, the house, the room; 2. connective word; e.g.: he d-o e s himself all violence to be admired; 3. circumstantial word, e.g. : the hour, the week, the year is over; the way is far over; also compounds, s. with circumstantial words, to f o r m new ones; e.g. : around, around, why, therefore, etc.;

2. with nouns and proper nouns to form new ones;

z. B.: Umstand, Umkehr, umackern, umbellen; etc. - Umbra, Umber - Umbra brown, color from Umbria. - Um- ber, fish species. - humel - bumblebee. - humar, humer

— Lobster. - wumber - Wummer, the side flanks of a deer. - umbfangani, umbefank - e n c l o s u r e , fencing.


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Runic tablet  -sO -h X.

< s u m -fall over, end. - Chum - to walk bumpily. - hummelig - low, short, thick. - hump - hump; a short thick piece. -- wummeln - to walk swaying. - uman, human - bad, spoil, Bc- meaning like: oman, sieve: 8-9 -h X<, oman.



V.

卐 Arehisosur 卐

The five slogans of the High Holy Eight.





# ⚡ Arehisosur ⚡

## Die fünf Salworte der Hohen Heiligen Heimlichen Aht.



chon im Hauptstück II. „**A. E. J. B. U.**“ wurde darauf hingewiesen, daß die fünf Selbstlaute Begleitrunen besitzen, welche wir dort aber außer acht gelassen haben, um den Einzelwert der Selbstlaute an und für sich ohne weitere Beeinflussung feststellen zu können, und sei hiemit auf diese Feststellung (siehe Seite 104 ff.) verwiesen, da sie grundlegend für das folgende ist. Bilden nun nach diesen Ausführungen die fünf Selbstlaute an und für sich die fünf Hohen Eaulichen Machtfigille der zeh'n Entwicklungsstufen der göttlichen Schöpferkraft, so bilden dieselben fünf Selbstlaute in der Verbindung mit den ihnen angefügten Mitlauten die „fünf Salworte“ der Hohen Heiligen Heimlichen Aht, das tiefmystische ⚡ Arehisosur ⚡ das in der armanischen Mystik, die magische Macht des „Mononom“ (Tetragrammaton) überbietet, so daß ihm in derselben die höchste magische Gewalt zugesprochen wird, wie etwa die hebräische Mystik solche an das Wort J A V E bindet. Dieses tiefmystische, hochheilige Geheimwort —

⚡ Arehisosur ⚡ ist nun die Bezeichnung für die fünf Salworte der Hohen Heiligen Heimlichen Aht, welche sich in dem

A E I O U", and it is to these five words that we shall now turn our attention. Today, however, we will only mention the gckeim word Arehisosur and reser 卐; interpretation 卐 my next work: G.-L.-B. No. 7, "Armanismns un- Kabbala".

## SO

is the first of the Füns Salworte:

卐 as  
 A - and J the turn (Ui etatbe s is) Ra.

The self-sound "A", as the high phonetic power-sigil, includes, as has been shown on pages: 50-53, 58 and bö, the four first stages of the law of development, namely: 1. cause or primal power, 2. primal will to express power, 5. primal ability (art) as a sequence of manifestation of power and 4. The realization of the purpose in the primal e-ab - The middle sound R corresponds to stage H of the l a w o f development, namely the primal will, announcing itself from the elements of the primal air, as the divine materialization of which the storm and creator god Wuotan appears (Mos. I. 2. 7.

... And he breathed into his nostrils the breath of life. And so man became a living soul). Thus - as has already been shown, and confirmed from page 76 ff. by the Gospel Ioanni, as well as by Goethe's Faust - the A is the high phonetic power sigil for cause (Urkrast), Urwillen, Urkönnen and Urtat, reinforced by R the phonetic power sigil for Wuo- tan's will to create; thus the first of the Five Sal words is Ar, the high phonetic power word for the "U r- s chöpfertat".

According to the mythical-mystical rule that for the abstract concept which such a mystical word envelops, a divine essentialization is first established (of which

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 卐 A R J -RA 卐
 

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The word "Ar" now appears as the name of the highest God of Creation, as the previous fourth main section gave numerous examples. - But according to the same mystical-inystical law, the highest god "Ar" also had to receive his meaningful word and image sign, which carries his name and as his visible sign of power, under which he can reveal himself, always remains recognizable to men, and this was the "sun", which was therefore mythically-mystically called "Ar". - The divine act of creation "Ar", the god of creation "Ar" and the "sun" Ar now once again received a common meaningful word and figurative symbol in the "Ar" (Aar, Adalar, Adelar, Adler), which was now, depending on the circumstances, regarded as a symbol of all three concepts (act of creation, creator, sun) or of a single one of them. - But the shoepeg had

- as king of the gods! - yet another symbol of power

and that was the earthly king. This was - let us assume here figuratively, legendarily (for the further details of this are left to my book: G.-L.-B. No. 7 ,

"Armanism and Kabbalah", reserved) - a koting,

i.e. the descendant of a god, and therefore the h u m a n representative of the same, so to speak the humanly living, intelligible word and image symbol of the king of the gods. That is why the king was given the Intel "Ar" or "Ra" ( in Germany " Ar", " Ara", " Arahari", in Egypt " Ra", " Phra-on-Ra" or " Pharaoh"), names which described him as the "son of the sun", i.e. as the offspring of the gods.

As it follows from what I have just said, and as I have already mentioned in G.-L.-B. No. 5, "Bilderschrift", page <>7, under "Moon Phases", in the course of time the sun worship had surpassed the moon worship in importance, and eclipsed the latter, and so it is understandable that the "Irmions", from whose midst the king, who is now

"Ar" or "Arahari", had emerged, did not want to fall behind the "Arahari" and now-



more likewise after the sun, called themselves "Armanes" and let all their names "Irmions" be forgotten, as they now also regarded themselves as "sun men".

This "Ario-Germanic", far pre-Christian "reformation" may have taken place at the same time as the creation of the pre-Christian devil ( see: VII -h 7 , a and c , ti, tiufel and X ch 1-4a, ma, Ahriman, etc.), which has already been reported. - Also those from the The "Irmions", who emerged from the "Armanen", adopted the "Aar" again as their symbolic word and image, and since the Armanen were divided into three levels, the third of which was the "Femanschaft", it is understandable that the "Aar" also became a Femzeichen, and as such can still be seen today carved on the Fem table top of the Fem chair of Detinold.

The First Sala "Ar" therefore denotes not only the "act of creation" and the Creator God, but also the "Sun", furthermore the king as the son of the sun and his councillors the "Armanes", and even - in poetic language - the "Aar" (eagle) itself.

It should therefore be noted that the eagle, when it appears as a meaningful word and figurative symbol (e.g. in heraldry, in meaningful poetry, etc.), is always associated with "Zlar", but the natural-historical bird is always to be addressed as an eagle and never as an "eagle". - Furthermore, it should be emphasized here that not every

"Aar" is a "Sonnenaar", but many, most of the Edda (e.g. the one as which Lhiassi appears, etc.) are to be interpreted merely as petrels (cf.: 1-4 -s- lla, ar), which is probably to be noted; one could, for the sake of clarity, distinguish them into "Hohe Aare" or "Sonnenaare" and "Sturmaare".

It should also be noted that, in order to avoid confusion between the salt word "Ar" and the seed word "ar" (1-4 ch Ha), care must always be taken to ensure that all words beginning with





*1. Der alte Dortmunder Freisuhl im Jahre 1879*

Abb. 12. Verechtiate Wüdergabe aus: Dr. scientiae politicae August Weinighaus: „Die Dortmunder Freisühle und ihre Freigrafen“. (Züchle Kiteraturauschweise am Zchluffe dieses Buches.)

(Nordseite)



### *II Fischhalle des Dortmunder Freistuhl 1909.*

*Aufbestandszettel paläographisch Die Lesweise  
des Galters in Fortlichkeit weniger schief*

Abb. 13. Nördliche Wiedergabe aus: Dr. scientiae politicae August Meininghaus: „Die Dortmunder Freihalle und ihre Freigrafen“, (Siehe Literaturverzeichnis am Schluß dieses Buches.)





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 卐                      卐 EH- , N-E卐
 

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"ar", which refer to the storm will (ar), the earth (artha), arebeit, etc., are to be assigned to the germ word "a r" - - rit, and only those, which are connected with the creation, the creator god, the sun and the sun king, respectively the god's sprout as representative of the deity, can be traced back to the Sal word "Ar".

However, the high holiness and deep mysticism of the salt words prevents them from being used in levels d and e, which is why those word formations that belong to these levels are to be assigned to the corresponding seed words.



The second of the Five Words of Salt is:

**Eh** or v 卐 out inflec **M** (metathesis).

As shown on Pages 53-54, 61, 65, the self-sound "E", as the high phonetic power figure, encompasses stages 5 and 6 of the law of development, namely: 5. the law according to which power acts in the relationship between force and action, as power or magic, and 6. the order in which the power that has become action acts lawfully; thus as the phonetic High Sign of Action in the trinity as the sigil of magic.

However, since the phonetic power sigil "E" with the vowel "H" only reinforces the term, the abstract term for " law and order", which is interpreted by this second sigil, appears as " Eh", or marriage.

The exceptional position of the Sal word "Eh", due to the lack of a middle sound and the resulting lack of the possibility of inflection, is further confirmed by this,

The fact that this sal- word did not give rise to any meaningful word and figurative signs b e a r s witness to its very special sanctity,\* and makes it all the more understandable that the saying goes: "Marriage is the rough root of the Aryans."

This institution, so firmly rooted in the popular soul, did not require any kind of clarification, and it was only very late that the simple reinforcement of the term

"Eh" by doubling -es " E" to " Ehe" still

elevated. All other epithets to the term "marriage" belong to far more recent times, and have no, or at least only an external and very loose connection with the term and word "marriage". - It is different, however, with the affiliation of the words and terms: "ehaft" - conjugal, lawful; " eheholden" - Eheholden, the servants of the married couple, and all similar word formations which refer to the "marriage community".

In a broader sense, the term "māriage" is that of the law from a juridical point of view, so that, for example, the terms "Old and New Testament" also appear as "Old and New Marriage" (Sachsenspiegel), from which the t e r m s "genuine" for lawful, etc. are derived.

Despite these derivations, however, the second Sal word "Eh", like the others, retains its sacredness in such a way that it cannot b e classified in the word interpretation levels d and e, and where it proves necessary, this is done by means of auxiliary germ words (ek, eg, ech - UI -s- 5-e>).

**s, d \* For that which is self-evident and recognizable to all needs no**

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im cutenden Wort- oder Bildzeichens.





AS+AI



The third of the Five Words of Salt is:

Is - , and In the phrase (Metathesis) Si.

As was shown on pages 54-56, 65, the self-sound "I", as the high phonetic power sigil, encompasses level 7 of the law of development, namely: the law of order in the spiritual interior, the psychic order. The co-vowel connected with the self-sound "I" to "Is" "S" corresponds to the developmental stage VI, the basic law of the heavenly soul as sun and lightning, thus the third salt word "Is" appears as the God-spiritual ego. being (also as the soul), which comprehends both the essential spiritual law of order connected with the law of order of the heavenly soul (sun and lightning in itself; thus the third of the Sal words "Is" is the high phonetic power word for: The divine ruler as God-I, and transferred to the human I-spirit: the spiritual ruler as spirit-I- As was already shown in the section: " The connection of the S with the T to St", on page 252, S and T are almost equivalent in their meaning, and therefore they very often come into connection with each other to strengthen and deepen the concepts, so that also the third Sal-word "Is", without changing its meaning, also as " is" appears.

This "Is" or "Is" is now the abstract concept of the conscious control of the universe in all relationships as the ruling, maintaining, organizing divine power within nature and thus - the God-soul as world spirit. The ancient "Aryan" formula: "He (God) is who he is", best expresses this concept, and only later, in times of fading Armanian wisdom (esotericism), did the eroteric formula appear: "L r (God) was, is and will be eternal", in which a de-divinizing



attenuation of the "He is who he is", indeed even the latter is already an attenuation of the powerful "Is" or "Is" - just as we observed above with "Ar".

The abstract term was very soon followed by an essentializing (personifying) name of God, which denoted a specific divine figure.

And here we are immediately confronted by one of the three oldest Germanic main gods in "Ist" (Js), who is also referred to as Isio (Ist-o - the revealing Ir or Isi), and later transformed into Iffo (Ist'fo the Ist or I^ revealing himself in the fire of witness). - He belongs to the trinity: Ingō, Irmin, Isto, the sons of Mannus and grandsons of Tuistos or Tuiskfos, after which three the three estates: Ingfoonen, Irmionen ( Armenians) and Istfoonen. - However, in this alliterative trinity the above-mentioned: "He was, is and will be" emerges quite clearly if one follows my interpretation of those three estates' names carefully, as I gave it repeatedly in G.-L.-B. No. 2, page 4 ff. and t h e like.

- Furthermore, we can easily recognize the deity name I^ in: "Jso, dem vischer guot und wise" and in: Woman "Isa" easily recognizable, because Isa and Isa are here only the masculine and feminine divorced, of the originally androgynous " Ir".

- Likewise in "Isis", with the doubled "is" (is-is), the ancient intensification of the term, no less in "Osiris" (os-ir-is), the Salwort is clearly recognizable as an applied deity name.

As meaningful word and picture signs are: 1. I^ - ice and 2. isan - iron, whereby it may be noted that the original name for iron is certainly also

"is", from which the word "isan" will only have developed later. - Is - ice is "an apt symbol for the ruling, preserving and ordering God, for ice is the mother of water and ice is, on the other hand, the death of water, Ir. an excellently fitting symbol for the God of water.



IS-ISI



of the symbol for the organizing deity of life through rebirth, because the ice is able to bring the concept of: "He was, he is and he will be" to life in an excellent way. Likewise the meaningful word and image symbol: is (isan) - iron, no less meaningfully illustrates the concept of permanence.

After the many examples in the previous main section IV: "Of the Mitlauten", there is probably no need to point out that in the mineral, plant and animal kingdoms, too, there are meaningful word and picture symbols which also animate and substantiate the fundamental concept in these kingdoms, which points to a very peculiar cult that shows how the one abstract high thought was first materialized in a godly figure and then reappears in all animate and inanimate things in order to direct thought back to the one high thought in question again and again. For "is" we find the "vervain" and the "ice herb" and many other plants, the "ice bird" and the "polar bear" in the animal kingdom, and many other similar intentional echoes. This later developed into the - initially unintended - animal service and plant cult. But this is only an indication; the rest will be discussed on another occasion.

The turn of this Sal word into "Si" can be found:

VI -s- 7n, si, and it is difficult to distinguish and separate this seed word "si" from the root word "si". - It would be conceivable that the root word " si", as the term from

The word "si", which stands for "the divine ruler as the God - I ", would also have influenced the term "Befieben", "Sibener" etc., but since the seed word "si" expresses the "ordering heavenly fire on a spiritual level", i.e. a barely noticeable

difference between the two terms, this question is probably unanswerable and in fact equally valid, which is why I will not discuss it further here in order to avoid unnecessary and confusing further explanations.



SS SIS



the focus should be on the form of the  
"is" lies.

It is also no longer necessary to mention in particular that the sal word "is" does not tolerate any interpretation of the two lower word order levels b and e, for which the germ words "i s" and "s i" are used in the relevant word order levels.

7 -h VI, b and c and VI -h 7, b and c, are to be used as substitutes.





The fourth of the Five Words of Salt is:

( - , and in the turn (metathesis) Sll.

- 

As shown on pages 57-58, 61, 65, the self sound "0", as the high phonetic power sigil, encompasses stages 8 and 9 of the law of development, namely:

8. the order in the physically visible outside, as material order, and 9. forming the qualities. The "S" sound connected with the self-sound "0" to "Os" corresponds to developmental stage VI, the laws of order of the heavenly fire as sun and lightning , thus the fourth Sal word "Os" appears as the divine primal manifestation, i.e. the revealed deity on Earth. - Is "I^" - "the divine ruler as God-I", thus:  the

adeptically-positive-active-masculine foundation, "Os", on the other hand, appears as "the revealed deity on earth", as the mediumistically-negative-passive-feminine basis,

thus as the donating, granting (giving birth) deity; of course still in an androgynous conception.

But since the abstract concept, in accordance with the mystical-mythical laws already mentioned, required an essentialization into a divine figure, the following emerged



a deity "Os", who is probably no longer known to us under this original name,\* but in the extended name of "Dstara", since our Easter festival and many other festivities are named after her. - In his "ve temporum ratione", cap. 15, which name Baron v. Valvasor also gives her in his "Die Ehre des Herzogtums Kram", but Easter - e-os-ter ( tar) and the "e" only makes her the "right" revelation. through

stormy heavenly fire:

In the term "Easter", the sun and moon now enter into a very specific time-regulating relationship, in that Easter begins with the first Sunday that falls after the full moon, which occurs after the sun has entered the sign of Aries, after which all subsequent movable feasts of the year are based. It is precisely the mystical procreation in nature that occurs, which is assumed with the conjunction of the sun and moon in the sign of Aries. Thus the sun and the moon appear as the two meaningful word and image signs of the gods of procreation and birth. - But we saw earlier that the cult of the moon, which was initially thought of as first, i.e. masculine, moved to second place and became feminized, while the sun became masculinized, although it used to be in second place as a female deity. This explains why "the" moon stands opposite a moon goddess and "the" sun opposite a sun god,

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\* Diese Gottheit „Os“ dürfte allen Anzeichen zufolge noch in „Os“, ♂, dem Urstier verborgen sein, denn erst sehr spät ist der Begriff „Ochs“, (der verschnittene Stier) entstanden. Wir kennen z. B. die „ochsenäugige Hera“, welche Bezeichnung uns unsinnig erscheint, aber sofort sinndeutlich wird, wenn man sie als „gottesäugig“ erkennt. — Ebenso ist der „Ochs“ neben dem „Esel“ bei der Krippe sofort verständlich, wenn man ihn als sinndeutliches Wort- und Bildzeichen der „geoffenbarten Gottheit auf Erden“ neben dem Esel (8-9 + VI, a) betrachtet, das sinndeutliche Wort- und Bildzeichen für das „rechte Himmelsfeuerlicht auf Erden“.





while in Romanic and Celtic countries the sex of the two main stars is confused, so that one there "the" sun and " the" moon and depicts them as such. For this reason, and because " Os", as mentioned, signifies the mediumistic - negative - passive - female basis, "Ostara" is conceived as a goddess and is subordinate to the moon (as a female characteristic), to which "Oster- mann" (with Balder, Sigurd, of the same nature) is opposed as the sun god, i.e. male-headed. - However, in legends, fairy tales, myths, opinions and customs there are also many sun virgins who remind us of times when the solar principle was thought of as female and that of the moon as male. This very peculiar confusion concerning the division of the sexes for the sun and moon is not only due to the fact that the main cult was transferred from the moon to the sun, which change should have been followed by a change in gender, but this was only partially successful because the ideas of the male blond and the female sun were already too firmly rooted in popular thought and feeling, which give rise to these very peculiar contradictions: Another, even more deeply rooted reason for this lay in the ancient original conception of the androgynous sexlessness of the powers of God, at a time when it was still clearly understood that the sun and moon were not deities, but only symbols of the powers of God. If we delve into the views of those distant primeval times, which probably lie at least a million earth years behind us, we must be astonished to realize that those divine thinkers, who not only looked so deeply into the secrets of the world's emergence, but also into the world's wall and the world's forgetting, of the world's growth and the world's oblivion to create a new world, who erected the rising building of the Aryan language, had reached a height of wisdom to which we - despite all our technical achievements - can only look with admiration.



our present low. - On the basis of the deeper development of the meanings of the word pictures, which we can follow step by step, we can perceive how, in the course of thousands of years, Aryan humanity lost that spiritual height, we can also recognize individual periods of time in which spiritual renewals (reformations) were initiated, about which no historical records have been preserved, but which can be deduced from the word formations (cf.

z. B.: VH -h 7 a and e, ti, tiufal, devil, X -s- 1-4 a, m a, Ahriman, etc.) are recognizable, from which we shudder to realize how even the intrepid innovators lacked the right depth of vision, so that they could only achieve half success, if not failure, with half means.

- Yes, it is! - This here only in passing; more and related things about it in my following book: G.-L.-B. No. 7, "Armanism and Kabbalah".

It is quite natural that this highly significant, highly sacred Sal word "Os" must now also have produced an almost incalculable number of meaningful word and picture symbols for the divine essentialization of the term as "Ostara", as they are still preserved today in mineral, plant and animal names, in forest, field, river and place names, which only need a hint here in order to find them immediately and easily. Cf. also: 8-9

-s- Vla, os.

The phrase (metathesis) of the Sal word "Os" reads "So" and like "Os" is the "divine revelation on earth" (cf.: VI -s- 8-9n, so, sol, sun, etc.). Since VI -h 8-9 a, the seed word "so" - "the manifesting, ordering heavenly fire on a spiritual level", i.e. the same as the seed word, and here too the difference between the blended seed word and the seed word would be difficult to determine, so I will also refrain from examining this and refer only to the word formations of the "s 0 - group" related to the term "sun" in order to associate them with the seed word "so".

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 卐 AK -n- "A 卐
 

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With regard to the pre-order levels b and e, r e f e r e n c e is also made here to 8-9 VI b and e, and VI -s- 8-9, d and e, for the same reason as in the previous ^alwords.

## S/N

The fifth and last of the five words is: Ar- , und in

derWen nng (Metathesis) Kll.

— n  
 The self-sound " A", as the high phonetic ulacht-sigill, embraces, as has been shown on pages 59-6 s, the stage sO of the law of development, viz: !0. The completion of the plan of the cause ( l) or of the preconceived divine idea, whereby the circle is closed and the next higher level is reached, which causes death on the level traversed with the tenth stage and birth from the next higher level. (Cf.: Heimdall, 7-l-Xa, im, heim, and 8-9 -s- la, of, hof, hofut, Haupt.) The co-sound "R" connected with the self-sound "A" to "Är" or in -er turn to "Ru" corresponds to developmental stage II, the will to express power in the primordial air

as the will that has emerged from the primordial air. will of the godly spirit in its perfection.

Accordingly, the fifth of the Five Words of Salutation, " Ar", symbolizes the completion of the creative original act of will Ad the applied Salvort "Rll" the

resting of the God-spiritual Creator's will after completed c r e a t i o n . - The only superficial comparison of the conceptual sense of the root word "Ur" indicated here, with the word sense of the keiin, primal and root word "Ur" given on page 60, 128 and s37, will already now s h o w the enormous difference between the two, which we will now consider in more detail.

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 UR = n = RA
 

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We recognized that the Sal word "Ur" denotes the "completeness of the act of creation", while the germ word "Ur", in short, denotes chaos (Hyle, Ginnungagap, i.e. the original state before the formation of the earth s), the original earth, i.e. the primordial earth.

▽ apparently "the beginning of the creation", thus " apparently" is in direct opposition to the word "salt"; but only apparently.

It is a realization felt by every esotericist that the power of God - let us say God for short - was a pure spirit before creation, and that matter did not exist in solid form as it does today. Only when God willed creation did the spirit condense into matter, the spirit as such was perfected, i.e. it had exchanged the spiritual form for the material form; the God-spirit had now b e c o m e the God-matter; it had died as spirit in order to r e v i v e as matter. Thus " Ur" is the completion of the spiritual God but at the same time the emergence of the material God; thus esoterically: Ur - completion of the spiritual God, er-oterically: Ur - emergence of the material God. But since the spiritual God and the material God are the same in their essence, God is eternal, because thê changes only affect the manifestation of the outer, but not the essence of the inner. Hence the name " Surtur" - "from the primordial to the primordial"; esoterically: " From the materialization of the spirit to the spiritualization of matter", exoterically: " From the creation of the world to the end of the world". - This is the apparent contradiction in the meanings of the Sal word "Ur" and the germ word "u r".

In the same way, the meaning of the sal-word "Ru" and that of the seed-word "R u" seem to contradict each other, for "R u", esoterically: "the God-spirit resting in the grave", i.e. the deceased resting as if in the grave,

for the spirit bound to the substance by its own primal will is locked into it as into a tomb; exoterically: "the god of shoots after completed Schöps i n g " ( cf: Il -s-sOa, ru, Ruh, etc., furthermore:

I. Moses 2 . 2 . - H. Moses, 20. si. and 31. 17. - V. Moses 5. 14 ).

Only incidentally may it be pointed out here that the esoteric meaning of the ceremonies of the burial of Christ on Good Friday, which today i s hardly familiar to Christian esotericists (if there a r e a n y left at all!), also means "the spirit of God resting in the substance" as the God of the thrust, opposing the spiritualization of the substance, in order to celebrate the spiritual Easter as a liberated spirit of God. - Surtur!

With regard to all other word formations and word interpretations based on "Ur" and "Ru", reference is hereby made to: IO ch Ila, d, e, ur, and H -s- isOa, b, c: ru, whereby it should be mentioned again that the Fifth Salwori

"Ur" or "Ru" does not permit any further development to word order levels d and c.

It is now perfectly clear to the esotericist, after what has been said above, that the "Five Sal Words of the High Holy Secret Eight" contain the whole mystery of the Armanen-Wibinei and enclose it in - the High Holy Secret Words - Arehisosur - as in a crystalline sigil, which conceals nothing less than the - "Stone of Wisdom n"!

!☸Arehisosur ! !  
 ☸ ☸



## **VI.**

The seed words.



## VI.

## The Crimean wordr.



nach den bisherigen Ergebnissen bedarf es nicht mehr der besonderen Begründung dafür, daß die ariische Ursprache nur zweibuchstabige Keimworte kennt, wie solches schon Seite 40 ausgeführt und gesagt wurde, daß es dreierlei Keimworte gibt, daß sie alle aber ausnahmslos zweibuchstabig sind. Diese drei Arten von Keimworten unterscheiden sich:

1. Keimworte, welche aus einem Selbstlaute und einem Mitlaute bestehen, wobei es gleichgültig ist, ob der Selbstlaut oder der Mitlaut an erster Stelle stehen.
2. Keimworte, welche aus zwei Selbstlauten ohne Mitlaut gebildet sind.
3. Keimworte, welche wir als die fünf Salworte kennen gelernt haben, und welche daher als „uneigentliche Keimworte“ anzusprechen sind.

Die erste Art der Keimworte haben wir vollzählig im IV. Hauptabschnitte, von den Mitlauten, kennen gelernt. Es sind folgende hundert bezw. hundertdreißig zweibuchstabige Worte, und zwar:

Entwicklungsstufe I	: fa, fe, fi, fo, fu; af, ef, if, of, uf.
„	II : ra, re, ri, ro, ru; ar, er, ir, or, ur.
„	IIIa: ka, ke, ki, ko, ku; ak, ek, ik, ok, uk.
„	IIIb: ga, ge, gi, go gu; ag, eg, ig, og, ug.



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 The seed words.
 

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Development stage IV	tha, the, thi, tho, thu; ath, eth, i t h , oth,
s:	uth.
"	IVb: da, de, di, do, du; ad, ed, id, od, u d .
"	V : na, ne, ni, no, nu; an, en, in, on, un.
"	Via: sa, se, si, so, su; as, es, is, os, us.
"	VIb: ;a, ;e, zi, zo, zu; az, ez, iz, oz, uz.
"	VII : ta, te, ti, to, tu; at, et, it, ot, ut.
"	Villa: ba, be, bi, bo, bu; ab, eb, i b , ob, u b .
"	VHib: pa, pe, pi, po, pu; ap, ep, ip, op, up.
"	IX : ta, le, li, lo, tu; at, et, il, ot, ul.
"	X : ma, me, mi, mo, mu; am, em, im, om, um.

We have already shown the second kind of germ-words, which consist of two self-sounds without a middle sound, and which comprises twenty-five words with two self-sounds, in Section III on diphthongs (pages 85-95), where we also gave details of their value according to the law of development, to which reference may be made here in order to avoid repetition. Suffice it to **I i s t** them here in full; there a r e twenty-five of them:

**A:** aa - ae - ai - ao - au.  
 E: ea - ec - ei - eo - eu.  
 I: ia - ie - ii - io - iu.  
 O: oa - oe - oi - oo - ou.  
 A: ua - ue - ui - uo - uu.

The third type of - inauthentic - seed words, the "Five words of the High Holy Secret Eight" may only be mentioned here for the sake of completeness, although they appear as seed words in the series of seed words of the first kind anyway, but there they form other value concepts. - These are the following nine words:

Ar, Ra, Eh, I-, Si, Os, So, Ur, Rn.

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 The seed words.
 

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With the exclusion of these five (nine) sal words, the total number of germ words of both species is therefore one hundred and twenty-five, or one hundred and sixty-five, if one counts the divided middle sounds: ka, ga, tha, da s a,; a and b a, p a, separately.

Now, however, a few apparent exceptions need to be mentioned.

s. It has already been pointed out above, main section IV, middle sounds, on page s02, that the breath sound **"H"** is not considered to be a middle sound and is therefore not counted, although the modern language recognizes it as a middle sound with all the rights of such a sound. All germ words that contain an "H" and are therefore apparently three-lettered must therefore be recognized as two-lettered, because in the original language the vowel "H" is only regarded as an intensifier and not as a letter. Words such as ;. B.: aah, hau, heu, hei, rah, h or, hru, etc. must be regarded as two-letter germ words.

2. The "W", which only emerged later, can only occur in the following six germ words in place of the "u", namely: a w instead of au, ew instead of eu, iw instead of i u, ow instead of ou, wa instead of ua, wu instead of u u. All other words with "W" belong to the groups of original or root words.

3. The "Sch" can only form a germ word if it is derived from -em simple "S" or from "Sh", but not if it is derived from "SK", namely "S-lh" (see: page 200, VI. Sch.).

4. The "Dh" as a connection of the D or B with H can occur as a substitute for F or V in germ words and is also such a germ word - because of the reinforcing sign H - only for two-letter words, such as z. E.g.: pha for f a or va; phu for f u or vu; iph for i f or i v; etc.

5. All other double letters, see pages 252, 284, 286, 287, are not actually to be found in germinal words for the reasons already discussed there, but in a non-authentic sense and for the sake of quick work, words (or syllables) which contain double middle sounds, such as st, sp, sk, ks (x), ku or gu (qu), etc., can also be described as germinal words. These are double sounds that have replaced the intermediate middle sound since time immemorial. In any case, it is advisable to separate them even in such exceptional cases - for the sake of safety and verification - as for example in

"spit" - spi-es, i.e. : sa-pi-es; or: staircase - sti-eg-e, i.e. : si-ti-eg-e, because: sa -h pi - spi; si -h ti^ sti, etc.

6. ǣ.rüblaute (see: main section IU, "Zwie- und Trüblaute"; page 85) can just as well not be contained in germ words, since they were originally two separate sounds in themselves and thus already formed germ words in and of themselves, such as: ä - ae, ü - ue, y - ui, ö - oc, etc..

Since, as has been shown, each seed word appears in the three word order levels a, d and c, and on each of these has a different meaning - even if derived from the previous level - it is not difficult to find lost meanings of a word, or even to recover lost words or to form new words that become necessary. In order to facilitate this procedure and especially the latter beginning, there follow at the end two tables of germ-words, formed from self and co-vowel, and of germ-words, formed from two co-vowels, which graphically represent the whole plan of the artificial construction of the original Aryan language, and completely exclude any possible error.



## VII.

. The words.



## Your words.



us den hundert Runentafeln „des Hauptabschnittes IV, Die Mitlaute“, ergibt sich das Gesetz der Urworte, als der Zusammensetzung zweier Keimworte oder eines Keimwortes und eines Selbstlautes, ganz von selbst, wodurch es grundlegend festgesetzt ist, daß es dreibuchstabige und vierbuchstabige Urworte gibt. — In dem Teilabschnitte: „Die übrigen Verbindungen von Selbstlauten ohne Zwischenmitlaute“, auf Seite 287 haben wir es gehört, daß die Urworte entweder aus zwei Keimworten, oder aus einem Keimworte und einem einzelnen Selbstlaute bestehen, also vierbuchstabig oder dreibuchstabig sind. 3. B.: in·go = Ingo; oth·in = Othin oder Odin; fa·ne = Fahne; feme = Feme, usw. — Aber wir haben auch Urworte, welche aus zwei Keimworten entstanden sind, und — scheinbar! — doch nur drei Buchstaben, nämlich zwei Mitlaute und einen Selbstlaut ausweisen, wie: sal, tir, far, fan, usw., obwohl es leicht ist, sofort den fehlenden Selbstlaut (vierten Buchstaben) zu finden, wenn man das Urwort in die zwei Keimworte zerlegt, wie es das erbrachte Beispiel zeigen mag: sal = fa·al; tir = ti·ir; far = fa·ar; fan = fa·an; usw.

Hat aber das Urwort nur drei Buchstaben und bestehen diese aus zwei Selbstlauten und einem

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 The original words.
 

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If it has a middle sound, it belongs to the group of three-letter primitive words, which consist of a seed word and a self sound, as the following examples may show: noe - no-e; aue - au-e; efa - e-fa - ef-a, ruhe - ru-e; lei - le-i; leo - le-o; etc.

Thus, the rule is that true three-letter words are those which have two vowels and a middle vowel, while the false ones have two vowels and a middle vowel.

spurious three-letter original words in which case the missing self-sound must be sought and introduced in order to establish the four-letter value of the original word. It can also happen, however, that a genuine three-letter original word appears at first sight to be two-lettered, but this too very soon proves to be a deception, for the one self-sound is then necessarily an obscure sound, as for example in: bö - bo - e; yb - u - i b ; är - a - er; and so on. But it can also be the case that a three-letter original word, if the middle vowel is in the middle between two vowels, could actually be four-lettered, e.g.: ata - a-ta or at-a, could also be: aita

- at-ta; ana - a-na or an-a, could read anna; i.e. the middle vowel between the two vowels would have to be doubled in order to recover the four-letter original word from the three-letter one. But even such a beginning would basically be pointless, because there would be no difference in meaning that would carry too much weight, and in Old High German, even in Middle High German, the after-effect of the germ words was felt extensively enough, as the frequent and regular occurrence of the double vowels testifies, so that forms such as ata next to atta, ana next to anna, etc. in conscious distinction of the terms occur. - So in such cases - which are not numerous - there are three-letter and four-letter original words with almost the same meaning side by side, both of which are correct.

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The original words.

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It now follows that the original Aryan language is derived from the >25 germ words the number of 15 625 three-letter words, and the same number of four-letter original words, i.e. together has 31,250 original words. However, if the divisible levels: k-g, th-d, s-; and b-p w e r e treated separately, thus counting 1 65 instead of >25 root words, this would result in 27,225 each for three-letter and four-letter root words, i.e. a total of 54-450 root words, which enable the formation of an almost unlimited number of words.

This large <y "ahl of the verifiable original words can be easily found with the two tables II and UI of the germ-words at the end of this work and also just as easily establish their initial interpretation immediately, at which beginning it remains completely indifferent whether the original word thus found is known or not, whether it was ever in use or not, whether it was lost a n d found again, whether it has never been in use and has been or w i l l be newly formed for some purpose, it must and will always, and without any error, completely in the sense of the formative spirit of the original language, integrate itself into the vocabulary of the same and adapt itself without contradiction.







## **VIII.**

The root words.



Maybe

## You root words.



Keimworte und Urworte bilden die Grundlage der Wurzelworte, ja meist sind Keimworte oder Urworte schon an und für sich Wurzelworte, weshalb sich keine Regel über die Buchstabenanzahl der Wurzelworte aufstellen läßt, ebensowenig als es bestimmbar ist, wie viele Keim- oder Urworte ein Wurzelwort bilden, denn durch das Entfallen von Selbstlauten bei Zusammenziehung von Keim- und Urworten, oder von Keim- oder Urworten häufen sich dieselben oft derart, daß ihre Scheidung durch Einschlebung der ausgeschiedenen Selbstlaute mitunter sehr erschwert und unsicher wird. Die alte Regel der bisherigen Sprachwissenschaft, nach welcher die Wurzel, oder das Wurzelwort, jener Teil des Wortkörpers ist, der übrig bleibt, wenn sämtliche Suffige (angefügte Laute oder Silben, die — angeblich! — für sich bedeutungslos sind) abgetrennt werden, erfährt nun durch meine Neuentdeckung eine bedeutungsvolle Erweiterung. Schon die bisherige Angabe, daß Wurzelworte einsilbig sind, berichtigt sich leicht, nach den Ergebnissen, daß ein Urwort allerdings einsilbig

— nach heutiger Annahme! — erscheint, aber aus zwei Keimworten, also aus zwei Silben besteht, wenn diese auch durch Ausfall eines Lautes scheinbar zu einer Silbe verschmolzen sind.

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 The root words.
 

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Let's pick out a few examples at random. For example, we have the word: "Morgen", ahd.: morgan, mhd.: morgen. - According to the previous rule, "morg" would be the root word and "an" or "en" the meaningless suffix; however, the root is more correct:

"mor", suffix: "gan" or "gen". - In "mor", however, we have the original word: "mor" ( cf.: X -h 8-9", mo, mor) and the seed words: "mo" and "or" ( cf.: 8-0

-s- ll a, o r/ - In this case, the original word "m o r", actually "mo-or", is the root, which seems monosyllabic today due to the contracted vowels, but is actually two-syllabic. - The form

"morg" as a root would definitely be a mistake, because the "g" belongs to "gan" or "gen", which in itself is again a primal word "ga-an" (III -h 1-4", ka, and s-4 ch vn, an), and therefore not a "meaningless" suffix (susfir), even if its meaning is obscured today.

Another example: "absterben", root: „stcr", suffixes: "ab" and "ben". -- ster - the three germ words: se-ie-er logt...: VI -j- 5-o<- , se; VII -s- 5-6c, te, 5-6 -s- ll c, er; and: the connection of the S and T to St, page 252). Here is a primal word against the rule of three germ words, or actually of the two primal words

"ser" and "ter" to "sler", is therefore at least a

"uncigentliches" Urwort, based on the explanations on page 252 (S -j- e. - St). The two suffixes "a b" (1-4 ch VIII c , ab) "ben" - be-en ( VIII -h 5-üe, be and 5-6 -s- Vc, en), are the former a "germ-", the latter a "primal word" and likewise not a "meaningless" suffix or prefix.

Another characteristic example is the word

"Language", ahd.: sprahha, mhd.: sprache; the root is: spra. - The Old High German word "sprahha" is made up of the following three germ words: sa, pa, rah and the self-sound ha, which mean:

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 The root words.
 

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VI -s- <sup>1</sup> - 4a, sa	--heavenly fire	} sa -b pa -spa-	--- Heaven's fire on a spiritual level for - the earth;
	generation on a spiritual level;		
VIII -b <sup>1</sup> - 4a, ba (pa) ir	dische		
	Zeugung;	=	
II -t- <sup>1</sup> - 4a, r a	- Primordial will and power;		
1-4 u, a	- cause, will, ability and action.		

The meaning of the word is therefore: Divine creation for

The people through the primordial air's power of will, powerful in creation, ability and action - language. - The word, saparaa is shortened to: s'p'r a a, which became: sprahha, language; the original word is therefore: "spr a", which corresponds perfectly with the root word "spra". The added "a" (ha) emphasizes the special power. - The "Suffix": che originated from hha, but is meaningless today, but was still meaningful in Middle High German to emphasize the "right".

Another example of a more difficult kind would be the word

"Bishop" - which for this reason is often considered to be derived from the Greek: but as we

(VIII -s- 7 a b i, bis, bishop), is a Uranian property.

- It is formed from ~~the bischof~~ "bischof" -of, so it consists of the two original words: bis and kos, indeed the "s ch" belongs to the first original word as "s" and to the second as "ch" (k). It would therefore be inappropriate to refer to the root as "bisch" and the "of" as a suffix. The pronunciation says the same thing, because we say neither "Bi-schof" nor "Bisch of", but "Bischof" as a whole and undivided. And although it appears to be a two-syllable word, it is in fact a "four-syllable" or "two-word" word, because it is composed of two easily separable original words, which is again proven by the pronunciation, which rests on the "sch" that connects it to both "Bis" and "chof".

Another example is the word: mirror. This word should be

full read: Sipiegel - si-pi-eg-el (cf. S - s- P - Sp. page 284) and consists of four germ-

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but since si -j- pi - spi, thus "s pi" is to be regarded as an improper germ word, the three germ words are now: <sup>spi-eg-el</sup>, of which "s pie g" now appears as the original word, which now also forms the root.

- The suffix "el" is a seed word with the meaning, "the right light of heaven".

These examples could be repeated ad infinitum,

-However, these three may suffice to show that the original words are indeed already root words and possess all the leagues of the root words.

But if, despite this realization, I allow the concepts such as the division of the primal words and the root words to coexist and recognize them, I have good reasons for doing so, and these are as follows:

1. The concept and nature of the root word are fixed and should remain so, indeed it is capable of expansion if it is not mixed with the concept and nature of the original word, for the latter is unchangeable in essence and nature

2. Today's usual definition of the term and type of a root word is completely adapted to the modern interpretation of words, which, however, cannot always be reconciled with the origin and development of word formation, as I have shown in the germinal and primal words. For this reason, I have created the subdivision of "primal words" and left the division "lvur- cel words" in order to facilitate an understanding between my school and all schools. I explain the primitive word as having originated from two no-nouns or from a seed word with a prefixed or suffixed sound, and thus as being four-lettered, three-lettered or, in the case of a double middle sound (st, sp, sch, etc.), five-lettered. In contrast, the alie school declares the root word to be the monosyllabic lei! of the word body, after separating all suffixes. - In the vast majority of cases, the " original word" is u s e d as the " root word", but the determination and justification of this

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 The root words.
 

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Finding is a different kind and this different kind forms the difference and thus also the bridge to u n d e r s t a n d i n g between my school and the old school.

Similarly, the term "syllable" should be retained in modern language use, even though it has been proven that there are no syllables in the sense of the original language, but only vowels, seed words and . primitive words, each of which can form a syllable in modern usage; e.g:

"a" in aber; "da" in Dasein; "man" and "tel" in Man- i e l . - la, even several germ words taken together form one syllable in the contemporary language; e.g . : hou- bet - h' o-ub-et - Haupt. - wolf - u-ol-fe = mols. - wort - u-or-at - word; etc.

3. It would be premature and unwise to want to eliminate and discard the terms " root word" and " syllable" today, as they are more suitable for the transitional period as well as for initial lessons - because they are closer to the contemporary sense of language; for deeper language learning and linguists, however, it is precisely here that the bridge is offered to facilitate the transition into the secrets of language development and language evolution.







## IX.

# The mystery language and the Kala.



## The Mysttrimsprscr and the kala.



it den 31.250 Urworten der Wortordnungsstufen a und c, unter Ausschluß der Stufe b, mit den fünf Selbstlauten in deren Deutungen in den Stufen a und c unter vollem Ausschlusse der Stufe b, und ferners mit dem Hochheiligen  $\text{H}$  Archisofur  $\text{H}$  und dessen fünf Urheiligen Salworten der Hohen Heiligen Heimlichen Aht der Armanischen Wihinei, ist die Grundlage der „Geheimsprache der Armanen“ (Mysteriensprache) geboten. In der Sprache des Alltags (Wortordnungsstufe b) wurden nun die geheimen Mitteilungen schriftlich oder mündlich erbracht, gemeint aber war immer der Wert der Wortordnungsstufe a oder c, was aus dem Sinn der Mitteilung leicht zu unterscheiden war. Das war das Urgesetz der Geheimsprache, so lange sie noch in alter Reinheit gepflegt und gewahrt worden war. Aber schon sehr frühzeitig trat ein Verfall ein, und nur wenige der alten mystischen Schriften bewahrten die reine mystische Sprache, und selbst die „Apokalypse“ hat schon Annäherungen an den symbolischen Styl in der immerhin denkbaren Ab-

sicht, die Mysteriensprache durch symbolisierende Wortanwendungen noch mehr zu verdunkeln, oder — was das Wahrscheinlichere ist — man hatte damals die reine Mysteriensprache nicht mehr gekannt, oder sie war in jener Zeit schon entartet.

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 The mystery language and the Kala.
 

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Dr. Iärg Lanz v. Liebenfels, in his "Theozoology", as well as in his biblical documents and other writings, provides numerous and important references to this second stage in the development of the Myste- rian language, its " symbolist period".

The two periods of the Mystery Language mentioned here, namely the period of the pure Gehet Ur language and the period of the symbolizing Gehet Ur language, are most closely connected with the conceptual words, which in the first period are expressed in abstract terms. concepts the divine i n a b s t r a c t t e r m s , while in the second age (that of the symbolizing spiritual l a n g u a g e ) they had already sunk to the names of gods\*

With the help of this insight, the inductee is now able - albeit struggling with some difficulties

- t o restore the messages of the syinbolistic period to those of the originally pure secret language and to present them in their old purity.

But the symbolist secret language also deteriorates to the point of incomprehensibility (the books of Moses are a sad example of this, as they suffered greatly from the revision of Ezra (458 BC), which is almost a forgery.) - which is almost tantamount to a forgery), and a third story of time begins in the " allegorizing secret language", which marks the beginning of the complete decline of the language of prayer, which from this point onwards l i v e s only an illusory life, contenting itself with very vague word games (which b e a r a desperate resemblance to corny jokes)\*\*.

\* See main section IV. The Mitlaute, Runic Tables I-L.

\*\* As a prime example of the allegorizing secret

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sprache möge der berühmte 1517 erschienene „ heuerdanf“ enen, und seien hier nur einige kennzeichnende Merkmale angeführt: König Romreich = Karl der Kühne von Burgund. -- Königin Ern ch = Marie von Burgund. — Cewrdaanf (Cheuerdanf) = König Mari-

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 The mystery language and the Kala.
 

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The secret or mystery language has been preserved most purely in Germany, as can be seen from its heraldic imagery, which in non-German countries, namely the Italian, Romance and Slavic countries, including England (despite its otherwise ancient character) quickly went wild and degenerated in a horrible way.

degenerated. Outside  
Germany and German Austria, the  
actual "Ario-Germania", the Aryan secret language  
developed in a peculiar way in India and Persia and remained pure for a  
long time. The simultaneous coincidence of religious renewal  
efforts in Ario-Germania and Persia-India (cf. X-h<sup>1-4n</sup>,  
man, Arman, Ahriman. - Vlt --- 7 rr, e, ti, ti 0 f, devil), however, make it  
appear certain that there was a constant and uninterrupted intercourse,  
between the spiritual wanderers (I deliberately avoid the term  
"priests", which is not appropriate here) of both peoples, namely  
the Ario-Germanic and the Ario-Indians, although history received no  
news of this and therefore could not preserve any information. But quite  
peculiar simultaneous and concurrent phenomena on both sides and  
other signs

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milian I. — Fürwittig = Fürwih, jugendlicher Leichtsinns. — Neydelhart (Neidhart) = Neid und Mißgunst des Mannesalters. — Unvalo (Unfall) = Unglück. — Die Schwertrose aus vierzehn Schwertern, auf welchen Theuerdank steht, wird als Lebensrad gedeutet. — Es steckt viel Kala in diesem Werke, doch keineswegs im alten Sinne, sondern — fast möchte ich sagen — im modernen Verstande eines Schlüsselromanes. — Der „Theuerdank“, sowie der „Weißkunig“ mögen als letzte Vertreter der kalischen Dichtung gelten. — Die folgenden sogenannten „Humoristen“ und „Moralisten“, wie z. B.: „Sebastian Brandts „Narrenschiff“, oder Thomas Murners „Schelmenzunft“, Johann Fischarts „Geschichtsklitterung“, Grimmelshausens „Simplizissimus“, Phylander von Sittewalds „Gesichte“ und zahllose andere Schriften sind auch noch diesem Zeitabschnitte zuzuzählen, aber ihre Kala ist schlecht und im vollständigen Verfall. — Die letzte gute Kala enthalten: „Der Paff vom Kahlenberg“; — „Der Pfaffe Amis“; — „Peter Leu“; weil auf alten Schriften fußend und nur überarbeitet, wobei freilich viel verdorben wurde.

leave no doubt about such a constant and uninterrupted traffic of mutual influence, which only ceased with the cessation of armancy in Germany at the end of the Middle Ages.

With the end of the Middle Ages\* and the religious turmoil that soon followed in Germany, knowledge of the secret language died out almost completely, and what survived in individual cases is so riddled with inaccuracies, unconscious errors, unintentional and intentional falsifications that it takes a very keen eye to find one's way through this confusion and recognize the right track.

The most devastating effects were caused by certain secret orders, such as the Rosicrucians, Illuminati, Freemasons and others, which, although based on genuine foundations, nevertheless put the most inconsistent things into the world in their desire to outdo each other. The few knowledgeable people who were still among the living, and who were certainly not always fully knowledgeable, cloaked the few remnants of ancient wisdom, which they were most probably no longer fully aware of, in such quantities of superfluous accessories, in order to conceal the little that had been communicated among such trivialities that only the knowledgeable can read these messages with unspeakable patience and separate the important from the (deliberately added) worthless, only then to discover the sought-after truth from this important. Anyone who has already studied the writings of the Alchemists, Rosicrucians, Freemasons, etc. will be able to confirm what has been said. To this must now be added the numerous dubious appearances of men, such as Cagliostro, Saint Germain and numerous others, who appeared very mysteriously, who presented themselves as members of secret societies, and who were not only members of the Alchemists but also of the Rosicrucians.

\* Compare: G.-L.-B. Br. 2, "Armanenschaft I. Teil," >I. Auflage, page 89-100: Das Mittelalter im Armanentum und

Seite 100—106: Gott als Gigoraltar, die Welt als Makro-  
kosmos und der Mensch als Mikrokosmos.

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 The mystery language and the Kala.
 

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They often possessed a knowledge and skill that went beyond mediocrity and that is difficult to judge today, especially since some of what they said was true, but was neither recognized nor understood by their time, and was therefore also misreported.

Without a well-founded knowledge of the Ario-Germanic secret doctrine, or rather the Ario-Germanic secret or mystery language, no one should attempt to read such mystical writings, for he would be like the layman who wanted to guide a three-master from Trief to New York without a compass and helm; he would not even get to Capo d'Istria!

^ Most of these mysterious^ M pretended^ to be

„immer

Gesandte eines geheimen Ordens, im Osten“, was unter Umständen wohl Wahrheit gewesen sein möchte, und zwar von drei Gesichtspunkten aus betrachtet: 1. Konnte sie tatsächlich Vertrauensmänner der Armanenschaft der arioindischen Inder und Perser gewesen sein, um die unterbrochene Verbindung mit der Armanenschaft der ario-germanischen Deutschen (unter welchem Begriff ich immer auch die Österreicher, und diese nicht zuletzt, einbeziehe) wieder aufzufrischen. — 2. Konnten sie ariogermanische Armanen gewesen sein, die als verstreute, vereinzelte Reste des echten Armanentums eine erneute Sammlung der verstreuten Armanenschaft angestrebt haben mochten. Wenn sie sagten, sie kämen aus „dem Osten“ war es „falsch“ vollständige Armanenschaft, die sich mir offenbart, insofern ich meine „Deutsch-Mitologischen“ Landschaftsbilder“ Band II: „Abschnitt 1. Armanentum“ (Seite 304ff.) mit auch des Umstandes bedachte. Es war also nicht an Indien oder Persien zu denken. — 3. In meiner oben angezogenen Abhandlung „Das Mittelalter im Armanentum“ erwähnte ich, daß, noch heute seit Urtagen bestehenden ario-germanisch-wuotani-

daß auch dieser Sippenverband von Zeit zu Zeit Gesandte abschickte. Es können also jene Rätselvollen auch mit diesem Verbands in Fühlung gestanden haben. — Daß sie von ihren Gegnern verdächtigt, verfolgt, verleumdete und getötet wurden, ist begreiflich, weshalb man sie nicht glattweg als Schwindler hinstellen darf ohne gewissenhafter Prüfung. — Mehr darüber in G. L. B. Nr. 7, „Armanismus und Kabbala“.



Fortunately, we Ario-Germans are so rich in genuine documents from the time of the "pure secret or mystery language" - we possess all its germinal and original words! - that with this key we are able to completely solve everything that primeval times have handed down to us.

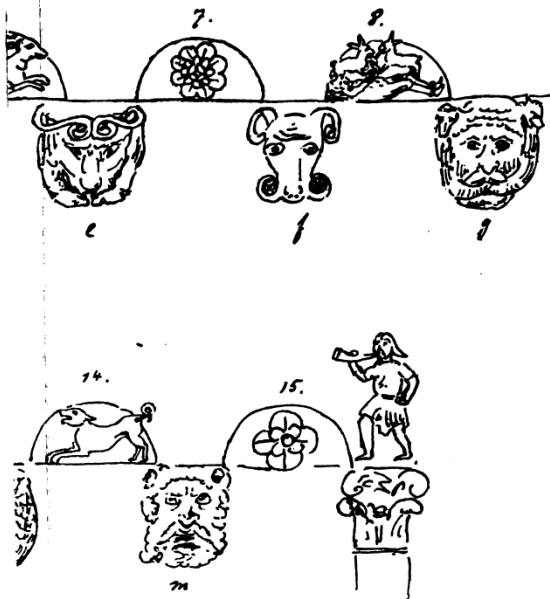
In my book: G.-L.-B. No. 5, "Bild- derschrift", I have shown by many hundreds of examples how to solve and read the picture script peculiar to it with the help of the original language, whereby the following process must be observed:

s. The pictorial work, be it a coat of arms, a frieze, an image of a saint or any other mystical representation, should first be looked at carefully, especially in its seemingly insignificant accessories, and the pictorial representation written down in the most concise sentence form.

2. In this description one uses the terms of art; i.e. for coats of arms the heraldic terms, for other pictorial works those technical terms which correspond to the objects depicted. The old hunter's language, the working language of the master carpenters, builders and stonemasons, the old trade language, etc. come into consideration; but no less the local vernacular (dialect). - Just put together the "characteristic words" (Kenningar), leave aside all secondary words and only briefly mention the facts without connecting words. Some main idea will already be recognizable, but it is not at all "connected" with the apparent meaning of the description and is even now still very puzzling.

3. Now write under this legend, written in New High German, the same words in Old High German or Old Saxon translation.

4. Now break this translation down into the germinal and primal words, and see whether these come closer to the interpretation:



s Herrn Kunstgewerbefchuldirektor Karl Sächner in Braunschweig.



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 The mystery language and -ie Kala.
 

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a) according to the pure mystery language, which rarely clarifies completely;

d) according to the symbolic mystery language, which usually provides the key, e.g. a hare symbolizes the Aesir, or a hare as a "lamp" symbolizes the light bearer; the eagle symbolizes the storm; the Aear symbolizes the sun, the emperor, the law. - If this solution does not yet lead to the goal, try:

c) according to the allegorizing mystery language, which already belongs to a very recent period, from about the middle of the fifteenth century. There is not much more to expect, because if the document is old > the allegorical interpretation misses the target; if the document is more recent, its communication is rarely relevant.

— A lion no longer applies to life; a leu or tei (IX -s- 5-6 a, I e, lei, leu) no longer applies to:

a) pure mystery language: lei - the immovable law of life; leu - the perfect law as the law of life,  
or

d) Symbolist: lei - the rock-solid god of law; leu - the god of law, the Great One who upholds the law.

In the c) allegorical Mystery language, the special lei, leu and lion have already been forgotten; it is now only the töwe, the king of the animals, and denotes

— to speak with an interpretation of Zopfheraldik -:

"in particular lion-mindedness and excessive heartiness and chivalrous virtues .. one sees that this says nothing at all and rejects it in order to return to the interpretation from the pure or symbolizing mystery language, or to the interpretation from these two types combined, in order to find the solution after some effort, which is now followed by the reading.

A few examples may explain this, which I will include here in order to resume the interrupted discussion.

## M

## The mystical series of pictures on the eastern apse of the Lome in Königsutter..

See figure i^ and zs on ?cite zgz.



Mr. Karl Lachner, Government Councillor, School Councillor and retired Director of the Arts and Crafts School in Braunschweig, sent me by letter dated October 22, NN. 3 the <sup>sketch</sup> of the above series of pictures with the following message:

"I am also sending you a series of pictures on construction paper, which are carved in limestone on the eastern apse of the cathedral in Königs-Lutter. The cathedral was built by

- It was begun by Lothar of Saxony in 1155 and served as the collegiate church of a rich Benedictine monastery. It is too c o n s p i c u o u s to find a secular depiction of a hunting procession in a monastery church not to assume that there must be hidden symbolism behind the images. The row of pictures is about three meters above the base and consists of 3X5 Romanesque profiled round arches, on the lower fields of which t h e r e are alternating images of hunts and rosettes. The consoles are 3X4 figurative motifs, partly human heads, partly intertwined animal images. The actual hunting train is formed by 3X3 individual depictions. On each side, a soffit (recognizable by the hairstyle) blows t h e hunt. In the second field a pig is being torn apart by a hound, the fourth field is filled by a h u n t i n g hound, the sixth field by a leaping stag. In the eighth field lies a female figure whose hands are tied by two hares, her feet are already bound. In the tenth field, a bearer with an hunting horn in his hand brings a hare he has killed; in the twelfth field, a hound has seized a hare and in the fourteenth field there is another hunting hound. The two hunting trains m o v e t o w a r d s t h e center of the main piece."

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 Königsutter Cathedral.
 

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The manner of resolution and reading may be inferred from my reply of November 28 to the above letter, from which I leave the relevant passages here unchanged:

"This is a real, proper illuminated manuscript, and I will go into its solution and explanation without many words, basing myself on the number and letter designations of the sketch, but first of all I note that this illuminated manuscript is divided into three parts, namely: 1. into the narrative legend, which moves in the arcs with even numbers; 2. into the exclamations or references in the arcs with odd numbers, similar to the responsories in Catholic hymns; and 3. into the twelve corbels and the three pillars. - All highly significant!

Beginning: The series begins with the man who blows the lagd, which dissolves into:

Man blows horn\*  
ma bla horen

that means: You (or "you man", you observer) pay attention to the (original) procreation.

No. 1: Eight-petaled rose

aht blat (ba-al-at) rosa - Respect the heaven-fired solar law  
(the Armanen- right, the

Ararita).

No. 2: Dog^picked sow

hunftahetsuin - TheHigh (Arahari, Wuotan, Armanism) inhibits destruction.

No. 3: five-petaled rose

fem rosa - Divine Femrecht.

No. 4: Dog keilet (barked, wrong: barked)

hunibilet - thehighly placed. . . (puts the . . ., see no. 6).

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\* Es ist wichtig zu beachten, in welchem Verhältnis der Mann zu dem Horn steht: Mann bläst das Horn (man bla horen); Mann trägt das Horn (man tragen horen), oder ob es nur neben ihm erscheint (man horen); usw.; — dasselbe gilt für alle Zeichen.

No. 5: Eight-leaf rose

aht blat rosa - Respect the law of the sun.

No. 6: Deer

hirz - salivation (to no. 4: the high one represents salvation).

No. 7: Eight-leaf rose (as above) - Respe~~c~~t the s u n l i g h t .

No. 8: Two rabbits (lamp) tie up woman

thuo lampe kuoniouida ( Ac-)kona - do shine God's sun again; i .e. the poison divine knowledge of the Armani, the <sup>t</sup>vihinei - God's sun.

No. 9: Four-leaf rose

fyrblatrosa - AchtedasUrfyrrecht (spiritual knowledge as sunfire or Armanen right).

No. sO: Man Horn carries rabbits

man horen tragan lampe - the procreator-man (- the creator, Arahari)\* carries the lamp, the divine primal light, the divine knowledge, the Ararita!

No. st: Eight-leaf rose (as above) - Respect the sun's right.

No. 12: Dog catches the hare

hunt saht lampe - The High One holds the lamp - the divine knowledge, Ararita.

No. 13: Eight-leaf rose (as above) - Respect the sun's right.

No. t4: Dog chases (bilet, beilet; not: barks)

hunt bilet - the high places ... (fastens again).—

No. 15: Four-leaf rose (as above) - divine primal fyr-sun right, Ararita, Armanentum.

Conclusion: Man blows horn

man bla horen - man! (or: man) note the procreation, namely: the coming into being.

**^^ The Witness Man is ^God as Beautiful; therefore ^wears IVuotan**

das orn (vergleiche: 8—9— 11a, er) beim eltende zer irft das Horn; d. h.. die Zeugung hört auf.

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 Königslutter Cathedral.
 

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The "three pillars" mean "tri sal" - revolving, thus " living" salvation, i.e.: coming into being, becoming, changing or passing away in order to come into being again (Urda, Iverdandi, guilt) or, in other words, the three holy times.

The twelve corbels a-m:

- n) Two angels - *thuo angil* ( Angel: door hinge, Fishing rod) - *Tueden Anfang - Beginnei*
- d) Two cocks - *thuo hana* (high, singer, a r t i s t) - *tueküden - Kündet*
- c) Main *houfut(houbit)* - the *main* knowledge, as the highest divine knowledge, *Ara-rita, Armanism, Wihinei* ( cf.: 8-9, H<sup>A</sup>, of, hof, hofut).
- d) Two geese - *thuoganz* - *tuesganz*, i.e. : live it (the Armanentum) out. - First pillar: origin salvation ( Father-Mother, Great Primordial Mother, magna Mater (Urda, Wuotan).
- c) (*öwenhauvt* - *leuhofut* the main knowledge of the One Great Lawgiver o f Life, or: the main knowledge of the spiritual life in *Arahari, of Armanism.*
- k) *Widderhaupt* - *widarhofut* - return o f Armanism as main knowledge.
- g) head with two snakes - *hofut thuo sa- lango* - main knowledge of the origin of salvation. - *salango* - *sal. Salvation; ango: beginning; sal- ango - serpent).*
- b) *Bullhead* *satirhofut* - Main knowledge of the *divine* primordial generation or world creation. - Second pillar - *thuo sal* - work Heill - becoming or *tebensheil (Iverdandi, Donar).*
- i) Two eagles - *thuo adal aro* - Do noble harren!



k) Fire-breathing head - fyrþofut - divine primal fyr, main knowledge of it.

l) Two geese whose tongues form a St. Andrew's cross  
 =thuo gans mal - do all in al (ganzmal) or always. . .

m) Main - hofut - the main knowledge . . . from. - Third pillar -  
 tri sal - transformational salvation of the passing  
 to resurrection (Gótt; Freyr, Loki).

So if we read the solution provided by this figurative writing in context, we get the following in our contemporary German:

## I.

"Observe (or recognize) the Divine origin of primordial generation!  
 - Observe the Divine right solar or Armanic knowledge (Ararita, Armanrita, Wihinei). - The High One (Arahari, All-Father, Wuotan) inhibits the (everywhere n o t i c e a b l e ) destruction (of the Wihinei) by the Holy Femę. - The High One - Arahari I - r e s t o r e s salvation through the solar or divine law. - Respect the Solar Law (of Armancy) I - The High Armani Knowledge shines again! Observe the Divine Primordial Fyr (which never goes out!) Arahari himself carries the lamp (of his Divine Primordial Light)! - Therefore, respect the right Divine knowledge of the sun! - Arahari firmly holds the High Light! - Therefore once again: Respect the right Divine Lunar Knowledge, which Arahari establishes in the High (Holy, Secret) Eight of the Divine Primordial Solar Right! - Man (who sees this recognizing), observe the Divine Primordial Generation!"

## II.

"Begin! Proclaim the Divine Principal Knowledge of Arahari Wuotan! Do it completely and live it out (i . e . : fill your life with it) I - This is the salvation of origin I - The spiritual life in Arahari (conditions) the return of Ar- manism as the Divine-Spiritual Master-Knowledge from the Primordial

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 The Monocephalus of Larnuntum.
 

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The main knowledge of the divine creation of the world or primordial generation. - This is the becoming living salvation! - Persevere (in) the primary knowledge of the D i v i n e Primordial Fyr, live out (die out) completely in the primary knowledge of the Wihinei Arahari! - This is the transformational s a l v a t i o n of rebirth, of passing away to new birth!"

This is a masterpiece of good, genuine Kala from the year tlöL\*

(Z/D

B.

## The monocephalus at the church in Seutsch- Altendurg (Larnuntum).

See Figure 16 on page 401.

Based on a photograph by the royal building inspector

**Wilhelm Köhne †, Berlin.**

An early Gothic triangular shield with a "monocephalus" as a coat of arms can be found on a buttress of the late Gothic St. Mary's Church in IF\* Deutsch-Altendurg (Larnuntum) in Lower Austria. The bucket helmet without a cover, which apparently belongs to it, is attached next to the shield from the other pillar surface and shows a severely weathered human head as a cimier. This shield and helmet do not belong to a gravestone, contain no inscription and - as it undoubtedly belongs to an older artistic period than the church - appears to have been transferred here either from an older b u i l d i n g , in which case it is not a grave.

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\* Ich sage an dieser Stelle hiemit dem hochverehrten Herrn Regierungsrat Karl Lachner herzlichsten Dank für die freundliche Bereitwilligkeit, mit welcher er mir die Veröffentlichung dieser Mitteilungen und Skizzen — auch jene auf Seite 20 — gestattete.

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 The Monocephalus of Lamuntum.
 

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The inscription on it was lost or otherwise had a very special and concealed meaning.

If, however, the depiction of the coat of arms and cimier is solved calically, it is easy to see that this coat of arms was only intended to give the appearance of a coat of arms in order to deceive calically, and therefore should never really have served as a coat of arms, and for the same reason was never attached to any tombstone, therefore had no inscription and was only worked independently in order to convey a certain message through -ie Kala to those in the know. This solution of the sign is:

One head two tails  
 ain hopefully thuo lev - The One Main-  
 knowledge do living right reveal.

The solution of the cinnamon is as follows:

Man's head  
 man hofut - the admonishing main  
 knowledge (claiming and fighting for the same).

It must be remembered that the helmet of the  
 In the way of thinking at the time, the helmet that covered and shielded the man's head "claimed" the man, which is why the man - in a figurative sense - also "claimed" what he wore on his helmet, i.e. on his own head, i.e. "claimed" it. Therefore, without exception, every Zimier meant formulaically: ". . . asserting and fighting for it!" The cimier was therefore always a challenge to fight with anyone who opposed such a claim or did not share it; therefore, in battle, the first thrusts of the lance or sword were always aimed at the cimier in order to cut it down, because it was not the man but his "claimed" cause that was fought according to the ritual concept and the rule of Armane. Friends could therefore fight each other without having to become enemies. This formula is - as a matter of course - never pronounced in the blazonings of Cimians, but I have deliberately added it above (between the brackets),



Abb. 16. Der Monocephalus an der Kirche von Deutsch-Iltenburg (Caruntum). Berechtigte Wiedergabe nach einer photographischen Aufnahme des königl. Baumeisters Wilhelm Köhne †, Berlin.



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 The Monocephalus of Camuntum.
 

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to let the cimier speak more clearly. The fact that the helmet is placed to one side (heraldically meant: to the right) and out of context with the shield on the other side of the pillar also seems conspicuous. I do not want to think here of a coincidence, but of a determining intention, which wanted to say that this would be the right thing that the cimier claims.

After this reminder, the reading of the above solution is the following: ( sign): "The main knowledge of the One Great Law of Life as natural law, which reveals itself divinely, reveal itself in life through right living." - (Zimier): " Assert the admonishing main knowledge ( which speaks admonishingly in your conscience) and fight for it as for the right!"

This coat of arms is therefore obviously Kala, i.e. , it was intended, under the illusory form of any coat of arms, t o admonish the blasted wandering knowers to persevere in the battle for the victory of the Ararita, the Armanrita and the High Wihinei, to take them into the High Holy Home, in order, when the Armanite dawn is over, to emerge again with the admonished main ship and to let the High Holy Ararita shine again as a wave lamp.

卐 A r e h i s o s u r 卐

卐 卐



## L.

## The verdatende Trugstrin from Schloß Staus in the Altmühl region.

## Hierzu Abbildung 17.

In a letter dated December 20, 1913, Mr. Friedrich Roesch in Nürnberg\* sent me several views of Staus Castle in the Altmühl region of Central Franconia, as well as a photograph of an enigmatic inscription stone with the request to decipher it. The related

The sentences of that letter read:

"Staus Castle was first mentioned in a document in 1271. It was destroyed twice, in 1308 and 1460, after which it was never rebuilt. The inscription is found on a stone which - as can be seen from the illustration - clearly shows the scissor hole, so that it can be assumed that the stone already bore the inscription when it was inserted into the castle wall. The circumstance,

- The fact that urn fragments come to light after every rain and after every digging operation, and that two years ago even a fire incinerator knife was found, shows that the "Stauf"

- an isolated mountain cone - must have been an ancient place of worship and it seems possible that the stone dates back to this time. - The inscription has been studied by many scholars over the last fifty years. No one has ever been able to interpret the signs, and yet they cannot be arbitrary figures. - In the year 1725 Feuerlein in his "Programmatis 6. cal. I "nii" declared the signs to be Gothic or Punic script. - I suggest a clearer

\* Mistress Ricdr Roesch in Nürnberg\* at this place

herzlich Dan für die Mitteilung, sowie für die mir unterm 1. Juli l. J. freundlichst erteilte Bewilligung, diese in diesem Werke zu benützen. Die mir gleichfalls beiliegende bildliche Wiedergabe der beiden Ansichten der Burg Stauf mußte leider diesmal wegen anderer Hindernisse unterbleiben.

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 The deceptive stone from the traffic jam.
 

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Hand drawing and some views of the dam. A gentleman who researches old German places of worship was very enthusiastic when he visited the mountain and declared it to be the best-preserved "sun castle" still standing."

The solution and reading now reveals the following: The inscription stone on the ruins of Staus Castle is a "verkalender Trugstein", and moreover - probably deliberately - walled in the wrong way round, which may also have happened by chance when the castle was rebuilt.

The inscription, in the correct position, is as follows  
so -ar:



Fig. 17: The revealing deceptive stone at Staus Castle.

The content calculated for "calibrating" deception now reads as follows: >1 G III (SOZ) built . .

!4 I H. 500 . . .??

So this says nothing and - should say nothing, but only conceal the correct legend for those in the know and keep it legible.

The calic solution now results in: The majuscule M - or rather the deceptive form of the M of this majuscule -



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 The deceptive stone from the traffic jam.
 

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dissolves into three "man" runes -  $\text{u-f}$ , the third of which shows the "te l" stroke - "-" drawn through the head, so these three runes mean: t. man - moon;

2. man - Mannus - moon ancestor, Pitris, Tiuskfo's son, Mannus; 3. "man" with the "tel" stroke - Man- nestel - man's fate. - The two oblique crosses connecting the three are two "g e" runes -

- thuo is the oppo~~se~~  $\text{Y e}$ . - However, the two  $\times$  are connected by  $\times \times$  ( $\times \times$ ) - Feme, and below it  $\times$

swings a bow -  $\text{Xad}$  (ship;  $\cup$ ): V -s- <sup>1-4u</sup> na, and G -L.-B. No. 5, "Bilderschrift", p p. 264 to 265 and others) - to sleep. The shortened meaning of the illusory majuscule i s thus: "The faithful (threefold, hence also the real) man and his fate are hidden (put to sleep) in the distance."

The rest of the inscription is detached:

- Centurion, Gau, district.

$\text{D}$  —

— Loyalty (Dreie).

$\text{III}$  —

— the turned (demonized) "bar" rune -

- - " de-born", i .e . degraded, incapacitated,

appointed.  $\text{B}$  —  $\blacktriangleright$

— the turned ( demonized) " fa" rune -

- degassed.

$\text{f}$  —  $\text{r}$  —

(t "eh" rune - h "sal"




rune - ).

$\text{f} = \text{f} + \text{z}$  —  $\text{h}$

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 The deceptive stone from the traffic jam.
 

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 me; →  noble; \*--isid  
 =fixed or infitting;  — — — — —  
 Primordial creation, primordial origin; thus: "I am noble-footed"  
 or: "I have been noble-footed since the primordial creation".

 - kilfot--wedge foot. -

This "kilfot" - wedge-foot - which is hardly likely to be a proper name - is derived from Kalisch: kil-fot: kil -- splitter, wedge; fot procreation foot; thus: kilfot - Zwisterreger; - Kilfoter - direction giver, but also (in word order level e) - useless idler.

Overall solution: " The faithful man bears his fate, but is present in the hidden foe with faithfulness in the Gau (although he is) d e g r a d e d , deprived and (outside) the salvation of the law. - I, nobly settled since the b e g i n n i n g (must now) go kilfoten."

This inscription and its solution require a brief explanation. The creator of this inscription succumbed - like countless of his companions in fate - to the imperial or Roman ecclesiastical "messengers" (compare: VI -s- 5-6v, send, senoth), who fought against the Armanenschaft and the Femanenschaft. As a leading femane (free count), he was expelled from his castle and o s t r a c i z e d . But nevertheless he to the "little people on the slag heap" (G.-L.-B. Nr. 2A., "Armanenschaft II", page 80 and süS-s??), h e used to follow the Feme in the "Hohe, Heiligen, Heimliche Ächt" and succeeded in secretly affixing that enigmatic inscription to the destroyed castle.

\* For rune 2, see G.-L.-B. Ar. 5, "Bildschrift", page 91, 182 - 183, ZS.

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how good and adept he is at handling the "Kala" proves not only the cleverly deceptive form of the inscription, but also the splendid skill in the use of ambiguous words, such as z. for example, the term "Kilfoten", which is used both as a "d i r e c t i v e " and as a " forceful", but also for could be interpreted as "going idle". - He told those in the know that he wanted to " l e a d the fight for the Ararita", but he told the others and their disciples that he now had to "lead an idle, purposeless life."

What secrets are not hidden in this brief description, and what light does it not shed on the narrower history of the Altmühlgau! Here, too, the principle of experience is confirmed that only those who know the " stories" can comprehend and understand the history.

This " deceptive stone from the traffic jam" was to find its Victor von Scheffel I



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Another deceptive stone.

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S.

## Another fallacy.

Hierzu Abbildung 18.

S<sup>^</sup>n in G.-L.-B. No. 5, "Rita", I gave the following notice on pages s08  
 — to 111, which I have reproduced here.  
 changes to the imprint.



Fig. 18 Reconstructed inscription stone.

The following inscription stone may offer one of the many examples of the messages concealed by Kala about the secret of the Armanensdzafft, or rather the Feme, and at the same time show how the riddles of Kala can be solved and read.

In the middle of the 18th century, an old Swabian farmhouse still bore an inscription stone dating from the early Middle Ages (Fig. 18), the content of which can be read as follows: " I have a faithful heart, I consider myself very lowly, unfortunately my faithfulness is misjudged, God will surely avenge it." It would be a huge mistake to attribute this peculiar use of numbers and images as word signs to a quirk,

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 Another deceptive stone.
 

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in which the author of the inscription would have wanted to express his resentment at being undeservedly put down and pass it on to posterity. Rather, there was a deeper meaning behind this supposed gimmick, which only the Kala is capable of resolving, both exoterically and esoterically. The words of the inscription stone are merely a deceptive secondary matter and completely irrelevant; at most they refer to a personal mood of the stone setter, which will be discussed later. The main thing is the numbers and the images in their hieroglyphic-symbolic meaning: 4 - Fyr, Urfyr (fire), i.e. God in space; s - the One and Only or God as All-Father; 3 - the highly sacred, three-columned trinity of coming-into being, becoming and passing away in order to come into being again, i.e. God in time. The sum of these numerical signs, namely 4 -s- s -s- 3 - 8, thus eight, is the secret eighth, the high secret of armanship, its esoteric teaching. But since the heart follows as a symbol, this eight means nothing other than to pay attention to something, to be mindful of it or to pay attention to it. The heart is an ancient Ario-Germanic symbol and sign of salvation, one of those simulacrae of which Tacitus reports, in which he says that the Germanic tribes do not make images of their gods, but only parables, under which they imagine them. They worshipped the earth mother Herta under the name of the "hearty ones" (<sup>Her-</sup>taha, Hertha), as whose symbol large hearts made of red stone (marble, tuarzite etc.) were erected in the halgadomes (temple groves) dedicated to her. This cult of the heart, like many others, also passed into Christianity, where we find it again as the cult of the Heart of Iesu and the Heart of Mary. Her, as hard, however, also means forest as well as raging, and since the heart is always thought of as red-colored, it is also called Ruothart, a "person" and place name that occurs frequently, but always encapsulates the concept of right-wing administration. Thus the first row of numbers with the heart means nothing other than "eighth of the administration of justice". The second eight has the same meaning

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 Another deceptive stone.
 

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and means "respect the whole". The goose as a symbol means the whole, which is also indicated by the name given to the goose in the animal fable, which is Alheid, but in disguise means allness. Thus, the word "respect the whole" is to be understood in the sense of "respect the all" and, with regard to the first admonition, which commemorates the administration of justice, i.e. earthly justice, is to be related to the supernatural, divine administration, the all-unity. The ladder, which deceptively denotes "alas", is to be understood here in the sense of leading over. It is followed by the fernstem or druid's foot, the sigil of salvation (signum salutis) and concludes with the thunderbroom as an image of avenging (raking). This, also a female sign, means thun ar besen, i.e. do right evil, which means that the wicked are to be made righteous, justice is to be executed on them or they are to be judged. The esoteric meaning of the inscription is therefore: respect the administration of justice, respect the whole (allness), otherwise you will suffer from the feme that gives justice to the wicked. Esoterically, however, it says to those who know: The four elements that make up the world are contained in the primordial fire of God. He is the One, the All-Father, who always was, always is, always will be. Take this knowledge into the most sacred innermost regard of your living heart, take it into account in the All-Unity, and this will lead you to salvation by turning the wicked into the righteous.

By all appearances, the stone setter was an Armane or Semane, a knower (bettor) of the holy Feme. As such, he must have endured many a persecution after the German people's court, the Feme, was defeated by the imperial or sovereign courts representing Roman law. By seemingly approving of this, he simultaneously announces through the "cold meaning of the inscription that he will nevertheless, albeit secretly, continue to exercise his office of judge and faithfully adhere to the Armanenlehre, <sup>Wuo-</sup>ianism.

This inscription thus shows through the connecting

words, in which way such hieroglyphs can be solved. Just as in this one example the goose as a hieroglyph stands for wholeness, which is confirmed by the name "all-time" in the animal fable, the hieroglyphic interpretation of the ladder as suffering and guidance is also confirmed everywhere, e.g. in the court customs according to which the accused was bound to the ladder; suffering was supposed to lead him to the truth, to justice. Later the ladder of torture arose from this,\* and only for this reason, for everything was symbolic and subject to the Kala, in both the exoteric and esoteric sense.

For many centuries, these eloquent

Witnesses of a time of degradation and humiliation of Germanism remained silent, were neglected and many destroyed "without being understood, but today the spell has been lifted from them, they begin to speak as if with fiery tongues, and announce to all the world that -er "Strong from Above" is approaching, that the dawn of the gods of Armania is rising over Aeriogermania, which is destined for a happy future in order to accomplish its great mission in Arahari's sun.

\* Torture is not an institution of the Armanenschaft,^ even the

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feme kannte sie nicht; sie kam — wie so manch anderes H. fliche im 13. Jahrhundert aus Italien. Der alles symbolisierende Deutsche führte da erst die Folterleiher ein; die italienische Folter zog den Delinquenten an einer in der Decke befindlichen Rolle in die Höhe. Nur in der deutschen Folterkammer fand sich die Folterleiter als Foltergerät. Früher diente sie nicht als Folter, sondern wie der Bod nur zur Fesselung.



## E.

## A skaldenmshjg witnessed example of Kala.

ysn the beautiful l^landsaga of the " Fox, the Cunning,\*

2- appears to be an almost characteristic example of the Kala, as it was used by the "knowing" skalds to make announcements to other "knowers", namely "initiated Armani of higher degree", before the whole world, without these announcements being understood by the uninitiated.

The events of the saga itself are irrelevant to the present account, and it may suffice to say that Narfi killed Grani in a fight and hid his body behind the fence. - From here on, I will give the rest literally, according to the saga:

"It now occurred to Narfi that it would not be advisable for him to have murdered the man (i.e. murder i s m u r d e r if the deed is kept secret; otherwise it is only manslaughter) and that it would be best to tell the king himself. But first he went home to the hut and asked Helga to gather up her things and take them to the ship, as well as her companions."

"Then he went to where the thing was. There were many men there and a great crowd. Narfi forced his way through until he stood before the king. In this gaze, the king answered the complaints that were made to him. Nevertheless, Narfi took the floor and said:

'Mr. King, I had a drunken disagreement with Schwerthausgrani today when he wanted to gorge my wife. I glared at him through my grassy eyes. That's when he got bored, sir. Then I longhoused, sir. Then I nestled him,

\* "Thule, Old Norse Poetry and ^ )rosa". Published

Greenland L Fähringer stories. Translated by^Erich v. Mendels- sohn. 1912: "Dre Geschichte vom Fuchs, dem Listigen". Page 125-158.

von Prof. Felix Niedner. Verla Eugen Diederi s in Jena. XIII. Band:



Sir, but he was very tall. Then I dressed him beautifully, my lord, and he was shipwrecked. Then I bundled him, sir, under a fence nearby and finished the weave over him \* - Narfi then immediately left and got on his boat and h a s t e n e d his journey. In the evening and at night they sailed southward along the land until they came to Narfi's ship. Then they immediately set sail."

"Now it is to be told of King Harald that he w a s on the Thing, as was told before. But while Narfi was presenting his business, the king did not pause with his speech, and no one found that he p a i d attention to what Narfi said. And when Narfi had presented his case, he gave a hush, and then said, "Who was this man unknown to us, who stood before us in a blue cloak, with a large walrus-skin belt, and with a spear in his hand, and whence is he?" The king was told that no one knew whence he was, and that he had b e e n in the city for some days, had hired a hut, and had called himself Narfi. The king said: "What did you think he said? The men said they could believe nothing but that he had been mad and insane. 'It may b e so,' said the king, 'but the man did not seem to me to b e insignificant, and where is Scheiden-Grani, our courtier? Bring him before me. They looked for him, but did not find him. Then said the king:

"Surely something bad has happened. Iener spoke like this:

I had a drunken disagreement with Schwerthaus-Grani today. He wanted to 'no woman mountain gorges. I think h e called my courtier Scheiden-Grani Schwerthaus-Grani, because the Scheide is the house of the sword. He must have sneaked around the houses looking for a wife. It was much easier for him to find Narfi's wife. There is a potion in Iceland called miss, and miss and swish and drink mean the same thing there. You will certainly miss

**\* To reproduce these puns, which are correct in Icelandic, without**

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dabei der deutschen Sprache Gewalt anzutun, ist unmöglich .

have come to an agreement. He said: 'Grani wanted to gorge his wife'. But if the guide does not know the way over the mountain well and falls into a ravine, it is said that he has seduced you. So Gram wanted to seduce Narfi's wife. He then said that he had seen him through the eye of the grass. That is correct. Lakes are called large ponds and you know that in the skaldic language the wind is called the grass bending eye. But wind eye is another name for window. Narfi could see through the windows of the house how they were together. 'That's where I lived, king, and that's where he lived. But a long house is called a race, and there they both ran. Narfi must have run quickly along the wall of the hut when he saw the two of them together. Grani must have heard this, and perhaps he gave up his plan and fled. 'That's when I nest-balled him,' said Narfi. By nest-ball he meant the eggs. But the eggs are the attraction of the nest. So he certainly tempted him to wait, but he was very much against it, many horses are called a stand, and Grani held out. Then Narfi said that he would have rocked Grani nicely, but he was shipwrecked. In Iceland you need coats called fields, and the coarse hair on them is called a skirt or bump. He certainly pushed it through. But he was skirting the ship. The tip of the keel, which is bent up towards the edge of the ship, is called a blow. Grani will have struck out dying. Then I bundled him under a nearby fence. A bundle of heather forms a stretcher. So he carried it under a fence. Then 'I finished the weaving over him'. There is a saying in Iceland that women hide a weave when we say they finish it. So he will have hidden it. Now,' said the king, 'I want you to look for these men, both the man who was killed and the man who killed him. The men did as the king asked. They found Grani dead, but Narfi was not found.'

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This very peculiar example of Kala proves for the time being that this kind of concealing or wedging speech was not only known, but was explicitly called "scaldic language". But it is also an example from the period of decline of the secret language, because the high rule of word order is no longer followed here, but only wordplay is used.

Secondly, there is proof that it was a secret language known only to those in the know, for only the king understood how to solve it, which he would certainly not have been able to do without knowing and being able to use the rules of the art, and he would have heard Narsi's speech understood like his men.

## (Z/D)

After the examples given here, I would now like to remind you of IF\* the Edda and especially of our Ario-Germanic mythology, our extremely rich treasure of fairy tales and legends,\* which are no less consistently written in Kala, and of which my highly esteemed friend, Mr. Philipp Stauff in Berlin-Lichterfelde, already wrote in his excellent book:

"Märchendeutungen";                      Meaning and  
interpretation                                      of the                                      German

Volksmärchen (Priber L Lammers Verlag, Berlin, >914), to which reference is hereby made. Professor Dr. Caspar Stuhl in Würzburg with his book: " Das altrömische Arval- lied, a original German Bittganggebei" (Würzburg, I Kellners Buchhandlung, t909) and H. Chr. Heinrich Meyer with his: " Hyndlalied" ( Munich, Asgard- Verlag, 1913) - as they came very close to the Kala - are particularly worthy of mention.

. See G.-L.-B. No. Z, >908, "Rita", page Ht-"Sage vollster Entstehung^des Friesenrechtes, mit der von mir gefundenen

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 The mystery language and the Kala.
 

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to mention in particular. - Already in my book: "Der Übergang from Wuotanism to Christianity" (published by Adolf Bürdecke in Zurich, 1911), I referred to the calendar activity by pointing out how they created the heroic epics from the old songs of the gods, which are certainly written in Kala, as well as the minnesinger epics that follow them, such as z. B.: Parzival, the Song of Roland, the Singers' War at Wartburg Castle or the Knight with the Swan, etc.

But it is not only these poems of our German Middle Ages - mostly written in excellent Kala - that offer the evidence, treasures, which only unearthed examples of Kala can be found in rich (and hitherto unrecognized) abundance in the Greek writers, of whom I would like to cite here, by way of example and in the first place, Herodotus, because he reports in detail (v. 4) of Zalmoxis as the preacher of the doctrine of immortality, i.e. of Aryanism. Herodotus - who understood the Aryan language poorly or not at all - wrote words of this language incorrectly, just as the Romans Iulius Caesar or Tacitus wrote the Germanic words incorrectly, as a result of which numerous errors have dragged themselves through the centuries here and there.

Herodotus writes: "Zalmoxis", instead of correctly: "Salmod-askus" (sal - salvation; mod - moon-influenced, thus: divine spirit; askus - founder), so his name identifies him as the founder or proclaimer of the doctrine of spiritual salvation, of eternal life, of rebirth, in short of Armanism. - And Herodotus also calls this doctrine "Gebeleipes", whereas it should properly be called Gelebe-issus - better life. - In addition to the Goths (Thracians), Herodotus (IV. 49) also speaks of the "Krobzyern" - iron diggers (Krob - to dig; yzern - iron). - Herodotus (I. 125) also writes of the Persian Germanic people, and still

Much more could be found in Herodotus, Homer, etc., which can hardly be mentioned here - because it goes too far beyond the limits of the present work. - It is truly an abundant field of work for the descendants of my school that can hardly be surveyed.

Just as an only incidental explanation of Greek-Latin and Egyptian names of gods showed that these can only be explained from the Uritic, but not from the national languages of the mythologies concerned, so the certainty necessarily arises from this that the Uritic language must also have been the mystery language in Greece, which the hieroplxrmts of the mysteries (e.g. those of Eleusis) knew and just as certainly the neophytes (corresponding to our theology students, for example) had to learn. (e.g. those of Eleusis) and just as certainly the neophytes (corresponding to our theology students) had to learn it, just as today in Catholicism the Latin language is considered the language of the Church or the Mysteries. And even today, Sanskrit is still valued in India as the "holy language" and this Sanskrit is a daughter language of Uritic. But while Sanskrit is a dead language, the Uritic language still lives on today in our German as the powerful world language, for with our living German, which need only be traced back to Old High German, all the riddles of the Kala are solved - as already shown; it is the key to all the secrets of prehistoric times and in the most difficult case requires at most comparisons with Old Norse, Old Saxon, Anglo-Saxon and Old Low German. It is therefore not to be wondered at that more recent scholars - although the laws of the original Aryan language, like those of the Aryan mystery language (Kala), were unknown to them - were nevertheless often urged by force of nature to use it, without "but to follow the unexpected ray of light as it flashed and beckoned from an unfamiliar direction. The meritorious Dr. Ernst Krause ( Carus Sterne) in his " Tuisko Land" and his "Troja Castles" unconsciously owed many discoveries to the Kala and the fine-sighted Professor

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The mystery language and the Kala.

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Dr. Hermann Aluchau ("Das 4000jährige Alter des Vol kes der Hermunduriger" and "Pfahlhausbau und Griechen- tcmpeI") repeatedly became perplexed by the unusual light that dazzled him in his research results, but without following it. The Imperial Antiquary of S w e d e n , Professor Gskar Montelius in Stockholm, also felt this ray of light and f o l l o w e d it with luck, as did Professor Gustav Kossinna in Berlin, and a few others. M e n t i o n should also be made in particular of Count Vladimir Egloffstein of Sillginnen near Skandau in East Prussia, who m a d e a profound discovery while building on my findings, with the help of which he succeeded in proving the order of births in family trees by name. I cannot go into this discovery by Count Egloffstein, which is important for genealogists and archaeologists, in detail here - as it is his property - but it is only mentioned here to show what unimagined, far-reaching areas have been opened up to researchers of the future by my findings, and will be opened up even more by this book.



# Messages

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## Guido-von-List-Gesellschaft zu Wien.



unter Bezugnahme auf alle vorhergehenden Kundgebungen des Vorstandes der „Guido-von-List-Gesellschaft zu Wien“ an gleicher Stelle in den einzelnen Bänden der Guido-List-Bücherei (G.-L.-B.), insbesondere aber der letzten in G.-L.-B. Nr. 2 A, „Armanenschaft“, II., Seite 237, kommen hier auf die Ursachen des verspäteten Erscheinens des vorliegenden Bandes „G.-L.-B. Nr. 6, „Die Ursprache der Arier und ihre Mysteriumsprache“ in erster Linie zu sprechen. Dies darum, weil wir mit diesem Werke unseres verehrten Meisters nicht nur die unterbrochene Reihe der geplanten Veröffentlichungen seiner Werke wieder aufnehmen, sondern auch gleichzeitig die damals außer der Reihe erschienene „Armanenschaft, Zweiter Teil“ im gewissen Sinne ebenfalls fortsetzen. Aus diesem Grunde gestalten wir uns, aus jenen „Mitteilungen“ in G.-L.-B. Nr. 2 A, Seite 237, folgende Sätze hier zu wiederholen; wir sagten damals: „Die Ursache dieser Änderung im

Plane der Herausgabe der Forschungsergebnisse unseres Meisters ist eine sehr erfreuliche und ein vorher nicht berechenbar gewesenes tiefes Eindringen seiner Lehrlinge in die Volksseele selbst, deren laute Äußerungen es stürmisch verlangten,







F. O. Wannick's Aeeberg in Munich.



U nter Rasen und Stein mit heiligen Zeichen  
Ruh'n die Zeichen.  
Doch nach Allvaters Sonnenschloß entweichen  
Geister, die über dem Scheine sind.



Was vom Tage ist, wird im Tod verderben;  
Armans Wille und Werk ist über Sterben.  
Du gingst hin, ein höheres Ziel zu erben —  
Heil den Zeichen, die auf Deinem Steine sind!

Pl., Kt-uff.



f. O. Wannick's Seeberg in München.



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 Announcements of the Guido von List Society.
 

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to make suggestions for the expansion of those doctrines into living reality. Already in the preface to G.-L.-B. No. 5

"Pictorial Writing" ( To the preface p . ! 3 and Notes p. 370 ff.) referred to the events in Wiesbaden in connection with the festival play by Ernst Ludwig Freiherr v. Wolzogen

"Die Maibraut" (The May Bride), as well as the many and varied tributes paid to our master both in letters and in newspapers and magazines, all of which expressed the desire, indeed the urge, to finally proceed to the realization of the doctrines in public life.

Such general pressure could no longer be withstood and so the Board of Directors decided, in agreement with Master Guido List, to interrupt the planned sequence of research results to be published for the time being

and this book, which is based on G . -L.-B. No. 2 "Armania" The "Schast" is structured as its second part.

In a bookseller circular, we explained this decision as follows:

"But before we discuss the further development of training

The next publication of our master, entitled G.-L.-B. vol. 2A, which will be published in the spring of 1911, may be of interest here:

### The Armania of the Ario-Germanic tribes, Part Two

be commemorated in a few indicative words. In the preface, Guido List himself says: "In the course of the last centuries, the desire for the preservation, strengthening and deepening of Germanness has been expressed in enthusiastic and inspiring form in many baptizing speeches, songs, meetings and festivals, in almost countless treatises, magazines and books, but only very rarely did those wishes become wills, and much, much more rarely did the will rise to that climax at which the will becomes ability, and

matures beyond this into action! To prepare and undertake this deed is now to be shown in "Der Armanenschaft zweitem Teil" - the way to achieve the noble goal of a rebirth that our people has in mind. rebirth of the Armanenschaft of the Ario-Germanic to achieve. In this book, all the results of the Master's research, which are set out in G.-k.-B. vol. 1-5 and will be presented in the following volumes 6-?, will be explained and discussed in the light of their applicability and feasibility for the near and distant future of our people, in order to prevent the impending dangers of the future, to make them safe and perhaps to eliminate them completely.

Due to the demands of the times, due to the great need of Ario-Germanism in the Our Master felt compelled to interrupt the chain of publications of the results of his research and already now, instead of with G.-L.-B. Vol. 8, to come before his numerous followers and friends with those proposals for the actual realization of his teachings.

Alaf sal fenal"

We wrote this at the beginning of 1911, and published the book, G.-L.-B. Or. 2A, "Armanenschaft II". The effect of the book was unexpected, and may

This can be read about in the master's "Delltsch-Mythl-logjschen Lanüschafsdildern", Part II, Section: Carnuntum on pages 59s to 595. And new unexpected duties came upon our master, who with rare virtuosity

when the sixty-six-year-old fulfilled them. We cannot go into detail here about what formed and happened there,\* but we soon realized that despite the unusual

- Towards the end of the year 1911, Mr. Guido von List had an experience that has hardly been granted to any researcher for as long as we can remember: a long suspected still existing Armanenschaft from Germanic primeval days was revealed to him under proof and gift, and gave the Nleister

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 Announcements of the Guido von List Society.
 

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As Guido v. List's manpower would make it impossible for him to complete the "Ursprache" quickly enough to be able to think about its timely publication (tAsZ), the plan came to fruition to publish the "Deutsch- Mythologische Landschaftsbilder" as an intermediate link, which is described in that work, Volume II, by Master Guido v. List, wrote the following himself on p. 645:

"The presidium of the society bearing my name now sought, since my work for the planned seventh volume of the G.-L.-B. No. 6 "Sie Arsprache der Ario- Germanen und ihre Mysteriensprache" was still " too far away from completion" , the Presidium sought to offer the members a

to submit an older, out-of-print work of mine in order to give myself time and space to complete the "original language". The choice fell on my "German Mythological Landscape Pictures", as they were often and frequently requested and could not even be obtained in antiquarian bookshops. There was a widespread opinion - which I myself initially harbored - that an unmodified reprint would suffice, which would impose no further special work on me and enable me to devote myself calmly to the completion of my "original language".

I now read the book, which seeme d like a new work to me, for I had completely forgotten the inner and innermost parts of it. But how astonished I was when I read and saw that the solid foundation for all my research results, which I had laid down in the Guido-kist library, had already been laid there. In fact, I found almost

confirms that the marvelous results of his research are fully in line with their own uninterrupted traditions^

Sind das auch Dinge, die sich dem prüfenden Zugreifen Ungläubiger oder Neugieriger ziehen, so dürfen sie doch hier Erwähnung finden, denn sie sind wohl neben ihrem Beweiswerte für Guido von Lists bedeutsame Findungen auch geeignet, die neue Hoffnung erziehen an diesem Volkstum den erblickenden, vielleicht schon verzweifelten lassen, was die Zukunft der deutschen Völker und der germanischen Rasse.

Nothing has been changed or improved and on the whole the book has remained as it appeared twenty-one years ago. Some additions, such as those concerning the "Wagsteine", have been included and some new sections, such as

"Carnuntum", " Geiselberg", " Rotenkreuz" relaunched."

Also in Philipp Stauff's important book. "The Deutsche Wehrbuch" (A. Ziemensens Verlag, Wittenberg, 1911) on page 209: Neutemplerorden, page 2s3: Gui-o-von-kist-Gesellschaft, and page 214: "H- A. O.". and combine what you have read with what has already been said in order to realize how at this time it was quite impossible to expect Master Guido v. List to proceed with the elaboration of the "Ursprache" for printing, although the main features of this work had already been laid down in writing for more than twelve years.

But also the edition of the "Deutsch-Mythologische Landschaftsbilder" did not give our master the time and space he had intended for his "Ursprache", as the reorganization of the " Deutsch-Mythologische Landschaftsbilder" once again burdened him with work. Thus, another out-of-print work of his, the novel "Pipara", had to be inserted as a further intermediate link in order to allow time for the to create a "primal language".

Although the plan was well-intentioned, it only fulfilled the least part of what was intended, a reduction in workload, because even then the new editorship rested on his shoulders, along with an ever-growing, almost unmanageable burden of inquiries, other correspondence and other inhibitions of all kinds.

Despite these and other, often quite peculiar obstacles However, the great work has now succeeded: it is already on the printer's desk as we write this, and so the Board of the Guido von List Society cannot deny itself the great satisfaction and heartfelt pleasure of presenting this latest work to you.

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Communications of the Guido von List Society.

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of our master as one of the most important works of art to enrich world literature in our time.

We are proud to present this book to the entire Ario-Germanic community, imbued with the unshakeable, rock-solid confidence that we have thus founded a new era in Germanic scholarship.

The Board of the Guido von List Society in  
Vienna.

Vienna, July 1914





# Keyword.

On the sixty-seventh anniversary of our master's birth, we read over the last proof sheets of his greatest work, the "Ursprache", and, carried by the hopeful excitement of the two months that have elapsed since the above message was written, we watch in amazement as events unfold in those directions which our master, with his visionary foresight, has set out in his

had so clearly and unambiguously outlined in his previous writings.

It is the wish - to use the words of Master Guido von List - has matured from wanting to ability and action, and now the conquest of the further stages of development of the law of progression (see page 50 of this book) stands before us as the next goal of the Ario-Germanic people. And this goal is shown in the present work on the original language of the Ario-Germanic peoples.

Our esteemed President, Mr. Philipp Stauff, who is fighting under the victorious German flag on the French battlefields, has nevertheless found the time and leisure to write the following to our Master from the field on September 13th 1914:

"With increasing admiration I have read the brush proofs of your new work (Ursprache). Hail and victory to you, such a thing has never happened before, that

"in individual his people would have given such a gift! All envy and mockery will fall silent. You yourself look with wide-open eyes in amazement at the depths into which you have descended."

And another very high personality, who is very close to our master, but here for a special reason

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 Epilogue
 

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cannot be named, wrote the following to him on September N, 19t4:

My dear revered master!

When I got home, I found your two printed matter items (notice sheet s-14), which I immediately immersed myself in studying. What has already been revealed to me in these extensive sheets has gripped me so deeply, indeed I can say - shaken! - that I have no hesitation in telling you that with this book you have given the German people one of the most sublime and uplifting gifts they have ever received apart from the Edda!

Hail to you, you valiant chosen one of our people!

I can hardly wait until I receive the next sheets.

But don't expect any praise from me now. In any case, I have to go back to the office for a while in the next few days. .

The coming peace also requires preparatory work; for now is the moment of holy and noble need, in which our national forces and ideals will blossom again from the overgrown weeds of all un-German deeds. Your work will also bear fruit now. You have sown on the blood-fertilized soil from which such a seed of the purest, richest Aryan spirit blossoms particularly luxuriantly. If your acquired work at all rewarded can be rewarded at all, it is fortunate that you have found this time purifying, upward leading hardship and in it so powerfully create probably the most wonderful reward!

Regardless of the successes of us Ger

The goal of the German and Austrian peoples is peace, worthy of the superhuman sacrifices that our German conscience and feelings demand in these times. That is our present work.

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 Epilogue.
 

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With sincere admiration and admiration and with warmest regards to you and your brave wife Anna, your loyal.....

Our master has received other similar letters of appreciation for the few "Ursprache" sheets sent in, but t h e s e two excerpts will suffice.

Around Ariogermania closes in terrible honor the mighty battle-fire belt Wafurlogi as around Brunhilden's bridal bed on the Hindar Mountains - , it flames up towards Hlidskialf as the dawn of the Ariogermanic dawn of the gods, from which the "Strong One from Above" ascends to press the glowing nuptial kiss on the divinely radiant forehead of his proud bride Ariogermania, for now the high time has dawned of which the wisdom-heralding Wala sang and said:

A rich man joins the Rather circle and the "strong man from above" ends the dispute,  
He decides everything with arbitrating conclusions; What he gives will last forever I

We ourselves, however, have nothing more to add, and hand over this great work, written in a great time, with joyful satisfaction to the reawakening Ariogermania. Álaf sal fena I

The Board of the Guido von List Society in  
Vienna.

Vienna, October 5, 1914, the 67th birthday of Master Guido von List.

Finally, in this volume we must also address all our members and friends from our readership

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Epilogue.

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I would politely ask you, in consideration of our busy and almost superhumanly busy master, to forgive us if his replies to letters and inquiries take a long time to arrive, as he is barely able to cope with the volume of correspondence he receives, despite working more than fourteen hours a day.

For the same reason, he is obliged to ask all visitors to notify him in writing of their intended visits in advance, in order to enable him to make any changes during the visiting period or to make time for the visit in question.

To all friends of the efforts undertaken by our Society in the belief in the high mission of the Ario-Germanic people, especially the Armanenschaft of the future, we ask you to support our endeavors by distributing the "Guido-List Library" and by recruiting new donors and members, since it is only through a steadily increasing number of members that we can be able to publish the writings of our Master in an expanded edition.

We kindly ask our secretary, Mr. Josef Schuller, Vienna XVIII, Schnlgasse 30/II. 14, to send us any quantity of suitable advertising material for this purpose free of charge.

The Board of the Guido von List Society in  
Vienna.

Vienna, July 1914-



## Guido List "Grssmmrlte Merke.

Herausgegeben vom Verfasser durch die Guido-von-List-Gesellschaft zu Wien, XVIII/1, Schulgasse Nr. 30.

Zu beziehen durch die Guido-von-List-Gesellschaft zu Wien, XVIII/1, Schulgasse 30.

Auslieferung an den Buchhandel: für Österreich-Ungarn, das Deutsche Reich und das Ausland: **L. B. Kittler** Kommissions-Buchhandlung, Leipzig, Sternwartenstraße 46.



orschungsergebnisse, die lediglich als Fortsetzung von Bekanntem erscheinen oder mit diesem ohne weiteres zusammenstimmen, setzen sich gewöhnlich ohne Schwierigkeit durch und werden von der amtlichen Schulwissenschaft aufgenommen. Anders ist es bei Erkenntnissen, die ganz Neues bringen, die Umstürzendes enthalten und im Anerkannten nicht vorbereitet sind. Die müssen in der Regel außerhalb der Fachwissenschaftskreise zum Siege getragen werden, weil die berufene Wissenschaft so stark in den oft durch Jahrzehnte innerlich befestigten Gedankengängen verhangen ist, daß sie zu dem Grundsätzlich-Neuen überhaupt keinen Zugang findet und daß sie nicht unvoreingenommen zu sehen vermag. In solchen Fällen wird erst der junge Fachgelehrten-Nachwuchs zum Träger der neuen Erkenntnisse, die von den Alten befehdet oder verschwiegen werden. Der Wiener Forscher Guido von List bringt Grundstürzendes. Er baut Vergangenheit und Frühzeit der germanischen Rasse und insbesondere unseres deutschen Volkes in ganz anderer

Weise vor uns auf, als wir sie bisher gesehen haben und er gründet diese Erkenntnisse auf Forschungsmethoden, die

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 Guido List's Collected Works.
 

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have not been common practice in specialist science to date. For the sake of the immense importance of these findings, the Guido von List Society was formed by enthusiastic and self-sacrificing men with the aim of publishing the explorer's works and disseminating them among the German people. The society now includes "hundreds" of statesmen, noblemen, officers, scholars, poets, artists, heralds, landowners, etc., as well as family history and local history associations and German towns.

What is it that Guido von List actually found? It is nothing more and nothing less than that secret ancient Germanic wisdom on which not only the entire cultural past of the present-day German people is based, but from which the cultures of all peoples of Aryan blood or ruled by an Aryan nobility have grown from time immemorial to the present day, however much of it has been destroyed by the course of history.

Up to now, the key to this wisdom, the existence of which has hardly been suspected by individual researchers, has been missing; for documentary research fails where there is a lack of documented traditions. For this reason, the high culture of our Germanic ancestors has hitherto been misjudged and research has focused almost exclusively on finding out from where the ancient Germanic tribes could have borrowed the individual elements of their cultural life. Guido von List, however, was the first to recognize that the Ario-Germanic culture the mother of all ancient cultures and that its original home was in the north, not in Asia, as had been believed until then. This insight, which he initially gained mainly from comparing mythology and legends, was miraculously confirmed by a highly significant new discovery in 1902. In that year, Guido von List was blinded by cataracts for 11 months and

At this time it was revealed to him that the runic song of Wuotan in the Edda (Havamal, Proverbs of the High Ones, Runatüls- Thattr-Ddhins) contains an explanation of the meaning of the original healing signs or magic runes. This not only confirmed what Guido von List had previously recognized in isolation from a kind of seerly comprehension, but the scholar had now also gained the key for the systematic development of what language and symbolism had revealed about the Ario-Germanic past - hitherto unseen.

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### "Secrets of the Kunen"

(which came out in a second, strong edition in the year), the Guido von List Society was ~~formed~~ from men who recognized the strong proof of correctness inherent in Guido von List's discoveries and now wanted to help ensure that the master's further research results reached the people, regardless of commercial gain or loss, and that Guido von List could devote himself to the further elaboration of his research results as independently as possible from business matters.

After the " Secret of the Runes" has explained the basic The legend of the world view of the ancient Germanic tribes has been shared and the runes have found their explanation, the meaning of the names that have survived from Germanic antiquity for the pastry shapes provide very important insights into the cult institutions of the ancients, in particular the original meaning of carnival and Lent as well as the high festivals of the ancients. In the second volume of the Guido von Kist library

### "The Armania of the Ariogermaneu"

The ancient social order is dealt with, whereby significant errors of the great Roman Tacitus are corrected and, in particular, the organization of the Armani (instead of the Irmions) as the rampart class is discussed up to the present day.

is presented and documented in detail. Some of the customs of the Armanian schools are still alive today in the student world of our secondary schools, and their interpretation provides unexpected insights into the educational methods of the old Armanian youth. The old law, of which little reliable information was known until now and of which even Felix Dahn only found a number of details available to him in documentary form, appears in the 3rd volume of the book.

### "The nursery of the Ario-Germanic people"

in all simplicity, clarity and coherence, partly from newly discovered documents, partly from the old symbolism, partly from the customs and legal traditions still living in the country today. Here it becomes clear to us how this Germanic sun law refers to the "sun law on the ground" and to the racial care of the original idea of racial care and the original idea of racial care. It was able to exert such great preserving power that it kept the people healthy and fresh even late, when it was only a popular custom. The remnants of Germanic law are clearly visible, and the reader who has himself wandered open-mindedly through German regions - at least his own homeland - will find a number of points of comparison which will enable him to work on the new research paths to uncover the Ario-Germanic past. The "Rita" also shows how Roman law penetrated our lands and how the Germanic administration of law, the sacred feme, had to go "underground". . . . Countless existing documents, legends and sacred trees or other places of worship remind us of this time, and "a hundred" are still unrecognized, sleeping the thorny sleep, between the hedges of a misguided view of history and prehistory, which foolishly cuts itself off from the most important tools of research in order to save only on dried donkey's beaks.



A fourth work in the Guido von List library offers

## "The peoples of Germania and their interpretation".

With the proven key of his word interpretation, the researcher gets to grips with the names of tribes, places, rivers and regions, and again what is revealed is a source of great amazement. Here we see how the Germanic peoples formed the core of the Aryan race; we gain, so to speak, a historical map of the "sacred springs" by means of which the Germanic peoples consistently expanded their territories in each generation; the original seats of the tribes and their branch territories in often remote areas emerge vividly; even the old school and administrative places, the Halgadomsstäten and much more emerge from the place names, confirmed by the topographical nature of the areas.

Volume 5 of the Guido-von-(ist-Bücherei is of great importance for local history, family and art research:

## "The picture writing of the Ario-Germanic people".

Out of the spirit of Armanism, which is also concealed in the Edda, and which is the inner basis of most of the old legends and tales, a magnificently conceived and realized system has been formed, in which all the sigils and signs known today, the wheel cross and the pentagram, the swastika and the Maltese cross (speaking head) form elements of special expressive value, so that with their help whole sentences could be conveyed to the "knowing", while the uninitiated did not understand the signs. For Guido von List, the "Arabic numerals" also prove to be of Ario-Germanic origin; they are formed out of the wheel cross, depending on the chosen position of sacred or profane meaning, and all books again confirm Guido von List's astonishing discovery, just as we can still see in the time of newspaper development (until the

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 Guido List: Picture writing of the Ario-Germanic people.
 

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The fact is that the "correspondence signs" are capable of recognizing the traces of all knowledge - admittedly misunderstood and alienated.

The wisdom of the ancient art of heraldry, which had been forgotten for about 500 years, was built on the system of the signs of salvation, the runes, sigils and glyphs, because the expelled armorial heralds had simply been replaced by civil servants who were ignorant of this knowledge. Since then, there has been much talk of "talking coats of arms", but nobody knew what kind of coats of arms were talking, and nobody was able to find one.

to read. Guido von List, however, has reopened access to this art, and the official heraldic art of today is already eagerly embracing the newly gained knowledge. The view still sometimes held by scholars that coats of arms have only existed in Germany since the 3rd century and that they are not yet recognized, century and that they came to us from the East through the Crusades is thus as thoroughly dismissed as the other ingenious scholarly opinion that the songs of the Edda are not significantly older than their transcription. For the meaning of very many noble coats of arms now points back to pre-Christian times to the scaldry, heraldry or femanship of some dynasties in primitive times. Not infrequently, on the basis of Guido von List's teachings, things have been deduced from the meaningful harmony of several coats of arms, which (after searching in the appropriate place) were then found to be correct; many an old family was thus able to trace its family tree back hundreds of years, and in relation to some areas or cities, new historical facts of great importance emerged. Guido von List himself, as well as many a previous follower of his teachings, was repeatedly called upon in this way and was able to provide valuable information after the reading of the coat of arms, which the whole of the guild's science would have been incapable of. In the "Bilderschrift" a large number of known coats of arms are presented in

The comparison of the coats of arms of Stadt-Mainz and Kurmainz, Stadt-Köln and Kurköln in particular provides significant insights into the struggles of the Christian church with the ancient armies that took place there in the first centuries of the present era. Many a previously unexplained city name can now be explained simply from the coat of arms, and the coat of arms itself willingly provides information on a number of questions that have so far remained unanswered by local research.

An extremely interesting phenomenon are all the house marks, with which one knew nothing until now; they too have become legible through Guido von List and tell of old patrician and peasant nobility, some of which have long been forgotten, although they appear far more valuable (especially as far as the dynasties have preserved themselves pure) than all the moneyed nobility of more recent growth. At last, the cipher numbers are also explained in the "picture writing"; the number magic of the ancients reveals their meaning, the symbolism of the builders in the churches of even the most recent centuries still clearly shows their origin in Wuotanism, albeit in misunderstood application (since the old wisdom was lost); the mythology of the ancient peoples proves its communion with the Germanic, and primeval mythology (primeval science), names of gods, glyphs, months, numbers, animals, plants, precious stones, sounds combine to form a deep mythical system of tremendous power of thought and knowledge.

This naturally gives rise to the form  
of the volume:

## "The Armania of the Ario-Germanic people" (second drift:

"Not back to Aryanism, but up to Aryanism must be the watchword of the time." Our people have remained healthy and strong through all these centuries, as far as

Remnants of all Germanic spirit - even if only as custom, even if subconsciously, even if only in distortion to superstition - are alive among him. Where this <sup>s p i r i t u a l</sup>, blood-bought tradition was lost, no ecclesiasticism, no educational zeal of our time, no law and no state were able to ward off the encroaching inner corruption. It is not enough for us to dig up the old things and learn to understand them, they also want to become new in us and celebrate their resurrection. Simrock already expressed himself in this way on the basis of the little he had recognized of the spirituality of all of us. Now this demand comes back with incomparably greater force; it comes back as the rescue of our nationality from the snares of a culture that is not down-to-earth and rootless, as the rescue from the international chandalat in which Germany threatens to become an all-world country with a few scattered blonde quarters: filled with stinkless, acquisitive mongrels who are not chained to the past of these countries and who, in their lack of understanding and their seduction, b r e a k all bridges that lead over to their own future.

Anyone who has read Armanenschaft II. part will know this Remedy against the hardships of the time. All spirit must live in us and around us: German deepening of God, German law, German state organization, German spirit I

Guido von List pursues this goal with serious intent and great skill, and deepens it in his further research, the latest fruit of which is his r e c e n t l y published volume 7 of the Guido List Library.

## "The original language of the Ario-Germanic people and their mystery language"

is to be considered.

In this work, Guido von List explores completely new paths not yet trodden by science, which are not

will only cause the greatest astonishment in the relevant specialist circles, but will also establish a completely new method in linguistic research and language cultivation, without overturning the usefulness of previous linguistic research results. The astonishing results of his many years of research in the new areas he discovered made the book - which in the main has already been completed since 1902 - has still not reached "completion", as new prospects have constantly opened up, leading to even greater depths and necessitating further excavation and extraction work.

In the original language our master answers the following questions: 1. What is the origin and the original form of the root words? - 2. how is the characteristic or defining concept of a root word to be determined? - 3. what is the cause and how is the relationship between sound and meaning, between the word and the something signified by it, to be established?

The answer to these three questions, which have imposed themselves as the final result of all previous linguistic research, and which have so far remained unanswerable with the famous "ignorance", is answered by our master in an impeccable, strictly scientific manner. He revives the language of the Aryans, especially the Ario-Germanic people, with the spirit of the ancestors, by proving the origin of the language from the unity and also by clarifying its laws of development for further development; he also paves the way for future researchers to work out a spelling (orthography) corresponding to the laws of development, the basis of which is already provided in the germinal and primal words he has clarified. It is self-evident that this new work fully follows the previous works of the master, and rests on these as a firm foundation, always relying on them and thus deepening and supplementing them.

Closely following and at the same time as this sixth volume of the Guido List Library, "Die Ursprache der Ariogermanen", Guido von List is working on another equally important work, which should appear in about a year's time and is intended to form the provisional keystone of his doctrinal edifice, on which he will deal with individual illustrations from the great reproach offered by his works. These individual presentations will then fill the other volumes of the Guido-List-Bücherei, one of which will appear each year.

This one important book, which is expected to appear in 1915 as volume 7 of the Guido List library, is entitled:

### "Armanism and Kssdsls",

which will provide the common key to all special phenomena in the life of the Ario-Germanic people and shed explanatory light on the sunniest heights and the most mysterious depths of our national soul, true to Guido von List's principle, which reads:

"The thought of the all-encompassing - the synthesis - must serve as the basis for all research, then the "individual" - the analysis - arises by itself. -"

A few more of Guido von List's works must be mentioned here; they were published separately in Dr. Wachter's collection of writings "Deutsche Wiedergeburt" by Adolf Bürdecke in Zurich:

## 1. "They KeUgion of the ArioGermanic people."

The whole of Germanic mythology can be found here.

-sami the annual cycle of their festivals from the lul and the mysteries of the Wihin nights to the celebration of the dead at the end of the lakres. Each monai is assigned its role, citing and interpreting the ancient name, the astral constellation, etc., and the bridge is built to the highest be-

The revelations of the Theosophist Blavatsky, which for their part stand quite naturally in this environment and to which philosophical science in its various sub-disciplines is slowly moving ever closer.

## "The transition from SAuotsnism to doctrinalism.

Here we learn for the first time, in a complete but condensed compilation (to which subsequent scholars will probably still have to add many details), how Christianity came to the Germanic tribes and how, after a long, difficult struggle - of which our scholastic wisdom has hardly seen anything so far - it remained victorious all along the line as a result of the apostasy of the Ripuarian Franks from the Aryan Rite; we experience the whole centuries-long persecution of Armanianism, how all knowledge took refuge partly in the building lodges, partly in the orders of knights (also in the orders of minstrels and mastersingers), in all corps and fraternities, and even there was finally crushed and forgotten everywhere, so that only the misunderstood symbolism r e m a i n e d ; we experience the extermination of the priestesses, the Hage- disen or Hechsen (witches), Thruden and Walen, which w a s actually aimed at the destruction of the medial Germanic woman, we recognize the numerous deliberate falsifications of history with which such acts w e r e to be justified and much more . . .

But on the other hand, there is also the work of loyal "calenders" ( the ones who c h a n g e d the old), the valiant Anna-nes who sought to transfer all knowledge into the Christian conditions themselves and thus preserved the old under the new: from Arianus of the Nicaean Council to the poet of the Song of Heliand and the mystics to Wolfram von Eschenbach and far beyond a single line

admirable figures, to whom we have much to thank: that the language still speaks, that the symbols still bear witness, that the alien places of consecration have largely been preserved with a reinterpretation of their original meaning . . . We still have Kaland houses in numerous German cities, even Kaland foundations still exist; but no one knew how to interpret them and gave the Kalans of the Middle Ages the thanks they deserved until Guido von List revealed the secret of the Kala to us.

And yet everything is Kala: behind the words is that which must come to life again. One of Master List's works is particularly suitable for living into this, and since it was out of print, the Guido von List Society has made it available again in a new e d i t i o n decorated with over a hundred pictures:

### "German-Mythological Landschsstsbilder."

It is true that the legends and myths interpreted here are largely confined to the area of the German Ostmark; but we find similar cases everywhere and gain much from this magnificent book for the elucidation of such old folk traditions in all places; the black dog, the white woman, St. Lhristophorus, the dragon or lime worm, etc.: these things of folk legend are found in all regions and grew everywhere from the same mythological roots.

And it is precisely for this reason that more and more non-profit societies, local history associations, towns with a rich past, state authorities, schools and private individuals should help to disseminate Guido von List's research work, which h a s b e e n of great value for centuries, and support it by joining. The knowledgeable master still h a s much in store that is of great importance for the consideration of the past and for our position towards the future. "The original language of the Aryans and their mystery language"; "Armani's



The next few volumes will be titled "The Mysticism and Kabbalah", and only then will Guido von List himself be able to devote himself to the detailed work that has to go into detail. But we can also expect many important works on the mystical side of ancient civilization (belief in magic, magic, etc.), which will provide rich insights that no one has yet suspected.

At present, as already mentioned, hundreds of German men belong to the Guido von List Society: Statesmen, artists, poets and scholars, from the officerate and nobility, from landownership and the urban bourgeoisie, heralds and students; in addition, individual German cities and associations for local history and family research have also acquired membership. There are also benefactors of the Society who have donated large sums of money for the expansion of the List work; individual members pay annual contributions of at least 10 crowns Austrian or 8.60 marks, for which they receive the works of the Guido-von-List library published in the year of membership without further payment.

Towards the end of the year 1911, Mr. Guido von List had an experience that hardly any researcher has had for as long as we can remember: a Germanic species that he had long suspected still existed was revealed to him. Under proof and gift revealed, and has given the Master confirms that the marvelous results of his research are entirely consistent with their own unbroken traditions. Are these also things that are beyond the scrutinizing grasp of Unbelievers or the curious, they may nevertheless be mentioned here; for they are, apart from their proof of the importance of Guido von List's findings, also suitable to give new hope where the most serious lack of development of the last decades in our

Volkstum might already make those who look deeper "despair" about the future of the German people and the Germanic race.

## Kipsrs.

Historical novel from Austria's prehistory in the third century of our era.

The novel is set in the 3rd century AD, mainly around the Danube, but its plot leads to the Sudetes and Rome, to Cologne on the Rh. and Africa. It is a chapter from the final history of the Roman Empire, as it was crumbling and heading towards the fate prepared for it by the Germanic peoples. Pipara, the daughter of the king of the Marcomanni - Attalus was his name - became the wife of Caesar Gallienus. The novel now shows how the Germanic king's daughter soon became the backbone of Caesar's decaying empire; It describes the crushed Roman people of the time, depicts the Caesar's residence in Salona, the ruins of which are still visible today, lets us experience how Caesar is betrayed by the leaders of his army, how the usurpers of the throne multiply and how infidelity kills Gallienus, how Pipara then sets off with her son to the Rhine, how Cecropius murders her son and how the heroine climbs onto the burnt bed. . .

This is the high song of the German, the Germanic woman, which is sung here. This is how the Roman Tacitus portrayed the Germanic heroic women, upright and noble, devoted and bold, full of strength and self-sacrifice, shining with virtue and dignity. Our time could draw recovery for many a cancerous ailment from this work, which also revives ancient, secret patriarchal customs before our eyes.

and thus weaves the tesser himself comfortably into the overall Germanic history, from which such a charming section passes him by.

Pipara i s one of the best historical novels ever published in German. Anyone who takes an interest in our early Germanic history will enjoy reading it.



# Directory

more relevant

Books and magazines.

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Without aiming for completeness.





# I. Book publications.

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sshilipp Staust: Las Deutsche Wehrdnch. Publisher  
A. Ziensen in Wittenberg (district of Halle) One of the most important books of the present and not only in the military sense, but excellently in the spiritual sense a "Wehrbuch" of the spiritual military power of Germanness, and therefore the book is necessary and a deed in itself. Some people do not find a suitable place where they would like to contribute to increasing our national military strength because they lack an overview of the entire field of patriotic endeavors. The "Deutsches Wehrbuch" provides this overview and therefore it is of outstanding value not only for the individual, but especially for "völkische Verbände", "Vereine", "Burschenschaften", etc. and it is their duty to work through this book, to work in its spirit, to disseminate it and to enable its development into an annual book.

Philipp Stauff: Rnnrnhsuser. Published by K. G. Th. Schiffer in Berlin-Steglitz. What a magnificent building is the old Hessian town hall with its splendid beams! We have hundreds, thousands of such beautiful half-timbered buildings in Germany. Just looking at this picture, we feel that the building wants to speak to us. But up to now we have not understood its language, because we have been taught everywhere that the timber-framed structure, which makes such a peculiar impression on us, is based only on technical expediency and, at best, on a desire for beauty. In his book "Ru nen häufe r" (published by K. G. Th. Scheffer, Berlin-Steglitz, 5 Marks, 6 Marks), Ph. Stauff refutes this external view.

The criticism, especially professional criticism, had to concede the correctness of his discovery. He claimed that the runic writing of our Germanic ancestors had been preserved in the timberwork of many old craftsmen's houses after the victory of Christianity, and that the gables and walls thus contained legible messages from the builders or family confessions, just as the Viennese scholar Guido von List has shown us for house marks, stonemasons' marks and old coats of arms. After the suppression of the building guilds, the guilds continued to cultivate the old knowledge and in some cases there are still reminders of it today; for example, carpenters still call the individual building figures in the pattern "runna", i.e. runes, in the vernacular in some areas.

Ph. Stauff now uses the runic interpretation rediscovered by Guido von List to read the gable of the town hall shown above:

Oberstock: Do according to the law of the sun, create right in error, however it may go;

Middle stick: Give the other right unnoticed (secretly) whether you are doing well or badly;

Understock. Hides to awaken the Aesir and to sweep out the error with the legal conviction from the Urfyr (primeval fire, fire of God).

The entablature thus says that the Armanes (the "wise men") of this building resisted the enforcement of Roman law and wanted to work according to Germanic law. The half-timbered buildings of the late Middle Ages and the 16th and 17th century are extraordinarily rich in such and other kinds of confessions; we find signs of St. Feme in the beams, information about the profession, fate and convictions of the builders. At the beginning of its development, the church must also have had an inkling of the special spiritual properties of half-timbered construction, for when it had conquered the old Germanic faith in the Eifel regions with the Mero-winger values,

half-timbered construction was banned in those areas (the principality of Prüm), and it is well known how fiercely they later turned against building huts.

Many of our old half-timbered buildings can therefore be regarded as speaking documents and we are now once again in a position to unravel their secrets. This gives local history research and preservation in particular new, highly valuable tasks; for we have gained a key to penetrate the intellectual chambers of our ancestors, to recognize their high meaning and to discover their secret history, which could not be entrusted to paper documents through the centuries of forced conversion, heresy persecution, foreign law, the Inquisition and witch trials.

The book "Runic Houses" contains systematic explanations of the more important architectural figures and contains around one hundred attractive illustrations of such ancient houses. The famous Bronze Age funerary urn from Albalonga is also illustrated, and its runic inscription, previously considered completely unsolvable, is explained by Guido von List himself.

- to which the entire book is dedicated - in a highly interesting, methodically flawless manner.

Dhilipp Stauff: Fairy tale trutuges. It has been a long time it took a long time for us Germans to find the right eyes for our fairy tale treasure. Even the Brothers Grimm, to whose faithful work we owe the collection of the rich treasures of around a century ago, probably had a dim idea of the depths from which the fairy tale grew, even though they themselves dealt with our mythology and were so close to the tale. The general public

- But up to now, fairy tales have only been seen as children's stories with fantastic trappings, and for this reason there has even been a movement against fairy tales: people wanted to ban them from the nursery and schoolroom because they led away from reality, instilled fear in people's minds and so on.



The fairy tale research of the last few decades, in which the public had hardly any involvement, probably recognized more. However, it too was almost exclusively philological in nature, and thus mostly stuck to the times to which the form of the fairy tales and their linguistic garb pointed. This is how it came about that a famous researcher attributed the beloved "Sleeping Beauty" to the French Rococo period, when in reality it **m u s t** necessarily be thousands of years old, as -the content of most of our fairy tales.

The fact that individual motifs of the fairy tale originated in ancient mythology was recognized, but people acted as if this was of no concern to our people and did not **p u r s u e** the trace any further, all the more so because they were **s t u c k** in linguistic research. Some scholars even believed that certain fairy-tale motifs were reminiscences of a very distant past, which were **d e s c r i b e d** as animism, totemism and the like in terms of their thought content. But here, too, people contented themselves with the **s u g g e s t i o n**, all the more so because even those supposed stages of prehistoric religiosity are full of ambiguities and misunderstandings.

And yet: the German fairy tale has its meaning. It is not the creation of storytelling grandmothers, as was once thought, but the creation of profound poets who had the intention of **p u t t i n g** the content of the old Germanic world and beliefs into a very popular guise, so that they could pass from hand to hand among the people like the Heller or the Pfennig in ancient times. Many fairy tales were probably first created by the knowledgeable scalds and bards at a time when Christianity was gaining ground and the old Germanic beliefs were being destroyed; they may have hoped that through the fairy tale the memory of the past would be preserved and passed on to the people. This can easily be proven for individual pieces.

The only reason we have not been able to strip off the fairy tale shells so far is that we knew too little about the beliefs of ancient times. In the last few decades, the work of many researchers into prehistoric times and the past, especially the astonishing discoveries of Guido von List, has made us aware of this. These have given us access to the essence of the fairy tale; for we now know again of the all-Germanic cult order and social constitution, of the rights of all, of the mastery of the royal arts and of sorcery, of the Germanic doctrine of eternal return, of the glass mountains and the wishing powers and of much more. And this is how we can interpret the fairy tales.

In his book *Märchendrullgen, Sinn und Deutung der deutschen Volksmärchen* by Ppilipp Stauff, published by Priber & Lammers in Berlin W 8, hardcover price 3,60 Mk., Ph. Stausf, w h o was the first to point out on this basis that the old German half-timbered buildings c o n t a i n runic sayings in their beams, has now made an attempt to recover the deeper content of the German folk tales. He first distinguishes between: fairy tales of the sun, fairy tales of the soul, fairy tales of the lark, fairy tales of the glass mountain, fairy tales of the pure fool and calender fairy tales. Numerous of the best-known fairy tales (Sleeping Beauty, Little Red Riding Hood, Hansel and Gretel, Sterntaler, Cinderella, The Seven Ravens, etc.) are reproduced and interpreted in the book, but there are also lesser-known pieces from more recent collections which contain something special. We can also see here that the fairy tales must have been memorized from generation to generation, especially in ancient times, because certain words, e x p r e s s i o n s , images and the like are always reproduced in exactly the same version and order, whichever grandmother tells the tales. This, too, is not a coincidence, but a deliberate process through the centuries.

Many a reader of this simple, 244-page book will be wondrously touched by the spirituality to which some of our simplest fairy tales have been transformed, and how one can deduce from the content the age of the motifs and whether the fairy tale has been originally preserved or corrupted by confusion of the motifs. There are some that must have originated thousands of years before our era, right up to those that only half a thousand years ago became the weapon of choice for those who still had the old weapon. And we realize that the fairy tale is not just something for small children, but that it holds and carries spiritual traditions from the entire Germanic past.

And we learn to love the German fairy tale anew as adults.

### Note from Adolf Bartels.

Published by Ed. Avenarius, Leipzig. History of German literature. In two volumes. - 5th and 6th edition

1 s. to sS. thousand. First volume: The older literature. 732 pages. Second volume: The newer literature. 829 pages. Price of the two volumes: sO Ulk., bound 12 Mk.

Despite strong competition, Bartel's literary history holds its own among all of the Germans, as it is the most national, characterful and aesthetically superior of the more recent works of this kind. The introductory sections give a generous historical account of the development of the entire periods, the Linzel characteristics give a full view of the poets with a preference for the aesthetic moment, the concluding sections (for the first time in Germany) give a concise and precise account of the poets' continued influence after their death.

Handbook on the history of German literature.

2. Edition. 4th-7th thousand. One volume of 859 pages in

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**Ad. Bartels: Die deutsche Dichtung der Gegenwart.**

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Format of the "History of German Literature". Softcover 5 Mk, hardcover 6 Mk.

The handbook is a small "Goedeke", a biographical-bibliographical work, with continuation up to the " present and also useful alongside any other literary history. It is characterized by the clear arrangement of the enormous amount of material and great reliability and is indispensable for every German who has to deal with German literature. No other book makes it easier to acquire the necessary knowledge in this field.

You German sighting of the present. The old and the tongues. Eighth improved edition. 1(910. Stapled 4 Mk., bound 5 Ulk.

Generally recognized as the clearest and most reliable guide to modern literature.

Published by Georg D. W. Callwey in Munich. Eillführung in den Weltliteratur (von den ältesten Zeiten bis zur Gegenwart) im Anschluss an dem Leben und Schaffen Goethes. Three strong volumes (9 t 6, 8s 5, 840 p.) paperback 21 Ulk., bound 26 Ulk.

"That Bartels has what it takes to be a literary historian of great style," wrote Martin Lang in the "Buchwart" after the publication of the first volume, "he will prove, despite his numerous opponents, with his new work, the first volume of which is available to us today. Bartels has skillfully tackled his great and difficult task and will undoubtedly master it. He places Goethe at the center of his introduction to world literature as the perfect embodiment of German nationality. The lively forces of attraction and repulsion that emanated from this man are also at work in Bartel's depictions; from the center of Goethe he surveys his subject matter, which presents itself in a happy roundness and is visible as far as the eastern distance. By examining the sun-like, illuminating, culture-forming forces, as they can be seen in the

The life struggles of this great man had their effect: in the upbringing of the boy, in the youth who educates and liberates himself, in the man who separates himself, in the old man who keeps a wide view - he gains a constantly e x p a n d i n g overview, connected in all parts and full of life. Judging by the first book, Bartel's style, as in his earlier works, is neither "dignified" nor "hollow", but fresh, factual, lively. The way he puts his subject matter up for debate, as it were, and, quoting extensively and judiciously, gives voice to opinions for and against that are worth hearing or striking, and then, correcting, e x p a n d i n g , restricting, rejecting or strongly agreeing, firmly states his own opinion: that is very much the old Bartels. After the fresh impression of the first book, o n e would like to vouch for the whole work without hesitation."

Also recommended:

Race. Sixteen essays on the national world view. Hamburg, Hanseatisccke Druck- und Verlagsanstalt. Price s Mk.

German poems from the year of liberation 1813. Leipzig, Armanenverlag. Price 2 Ulk.

Eduard Loren; Lorenz - Meyer: Hamdnrgische Roll of arms. Compiled from Hamburg heraldic books. Self-published by the author and available from: C. A. Starke, Court Merchant of the German Emperor, Görlitz, tdl?

In this imposing work, which is inspired by a genuine Armanian heraldic sense and which further develops heraldry in a lively manner, the author has a c c o m p l i s h e d a tremendous deed, which represents an advance of commanding power in the sense of "Armanian" high breeding. Not only the enthusiastic will alone would be admirable, but since it is supported by artful skill and Armanian knowledge, the author proves himself to be a genuine and true herald and holder of honor in the full and complete understanding of this term, as a knower and keeper of the ario-

Germanic high thought. This enormous work, which contains almost 3000 coats of arms skilfully drawn by the author himself, also testifies to genuine Aryan-Germanic diligence and loving dedication to a beautiful and worthy task, the full fulfillment of which will continue to inspire centuries of the future. This Hamburg Coat of Arms Roll is: "Dedicated by the author to a High Senate of the <sup>Free</sup> and Hanseatic City of Hamburg" and proves to be a worthy offering of the proud son to his proud father city ! Hail to the author and heraldry to proud, beautiful Hamburg!

However, I was particularly pleased to receive a handwritten dedication of a copy of this magnificent work from the revered author, which literally reads:

"I found a friend, I never saw him, and yet I understood him - that is Mr. Guido von List in Vienna - this book is sent to him by the author E. L. Lorenz-Meyer, Hamburg, Weihnacht 1912."

I would therefore like to publicly thank my highly esteemed friend Mr. Eduard Loren; Lorenz-Meyer in Hamburg. Guido von List.

The "Deutsche Geschlechterdnch" (Genealogical Handbook of Civil Families), published by Bernhard Koerner, member of the Government Council and member of the Royal Heralds' Office in Berlin, is intended to promote the sense of kinship and to maintain the connection of families, which is threatened by manifold circumstances in today's world, indeed in some cases has already led to the complete disintegration of blood ties, so that closely related families often no longer know anything about each other.

The realization of this danger, which is also not without influence on the love of the fatherland in which the sexes are rooted, has already led in the widest circles to the establishment of the consequences of the state and to the "Deutscher Geschlechter-

book" in order to prevent their loss, which occurs all too easily when only one record is in the hands of a single relative.

So far, 24 volumes of the German Genealogical Book have been published. From volume 3 onwards, it is richly decorated with portraits and contains 900 families in main sections and 48,207 recorded names of married couples. The volumes 25 and 26 are expected to be published in the course of the coming year.

Detailed admission conditions are available at any time.

Prices of the volumes: Volumes 1 and 2 6 Mk. each, Volumes 3 to 8 8 Mk. each, Volumes 9 and following 10 Mk. each.

When ordering 5 new volumes in advance, the volume costs 8 Ulk. If the entire work is purchased, the average price per volume is 8 marks.

C. A. Starke, Hofl. Sr. Maj. d. Kaisers und Königs, Görlitz, Salomonstraße 39- Verlag für Stamm- und Wap-penkunde.

Vol. 26 as "Ostfriesisches Geschlechterbuch", Vol. I, in cooperation with public prosecutor Dr. jur. Hans Fieker, Düsseldorf-Dberkassel.

Prices: Volumes 1 and 2 6 Mk. each, Volumes 3-12 8 Mk. each, Volumes 13 and following 10 Mk. Volumes 25 and 26 are expected to appear in the coming year.

Volume 5 is no longer sold individually.

Pre-orders for five consecutive volumes, counting from the next one, pay only 8 Ulk for each volume.

Acceptance of the first of the pre-ordered volumes obliges the customer to accept the following four volumes. Cancellation is not permitted. Cancellation within four weeks of publication of the penultimate volume in question.

If the complete work is purchased, each volume initially will be charged at the average price of 8 Ulk.

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Dr. jur. Bernh. Koerner: Urgerman. Blood nobility in Friesland.

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Free of charge and free of charge. Instructions for drawing up family trees, 30 Pf. if you send in the amount in advance or 40 Pf- if you send in the amount afterwards.

nourish.

Questionnaire, especially recommended for the compilation of family lines for the "Deutsche Geschlechterbuch". V. Sheet in imperial format piece 5 Pf.

Less than 50 pieces cannot be delivered.

If the amount is sent in advance, free of charge, otherwise against cash on delivery with a surcharge of 20 Pf. postage.

Argermanic Vntssdel in Friesland. Lala frea Fresena I from -his not yet sufficiently known, excellent "Deutsches Geschlechterbuch", which aims to revive the clan spirit in our people and is one of the most commendable undertakings of recent times,

-The 26th volume is currently being published. The publisher is Regierungsrat Dr. B. Koerner, publisher: Hoflieferant C. A. Starke in Görlitz.

The 26th volume now being published contains the genealogical tables of Frisian clans, and the old Frisian greeting "Lala frea fresena" serves as its guiding principle. However, we would like to draw your attention today to the contents of the foreword to this volume and reproduce it below with its rich historical explanations:

"Modern times are increasingly blurring the characteristics of manly tribes. It seeks to uproot everything down-to-earth, to turn the place into a commodity like old clothes and the hereditary castes into quicksand that has nowhere to call home and can offer no resistance.

In Friesland alone, the oldest Germanic division of estates lasted well beyond the Middle Ages. In prehistoric times, Vikings had moved from the Northland towards midday. Freedom-loving like their descendants, they had come on their travels to the free (and, which was already famous in Roman times - long before the age of the Saxon butcher Charles - for its irrepressible desire for freedom. In



With their loyal love for their own kind, they preserved their Germanic character until later times. Their law applied to the entire coastline west to the Sinkfal near Bruges and into the Rhineland. <e>The seven Salor Seeländer belonged to it. According to ancient Viking custom, it was the sword, the image of the flashing ray of the sun, which in Friesland was used as a messenger sign to summon the full court in cases involving the neck and hand. As with the forefathers "och in historical times, the Führer put his fighting hat on his head and sent his weapon out to fight the enemy and to arm the country in general.

Just as the sacred Feme applied where three wise men met, so in Friesland the Asing sat as judge of the game with his two aldermen or Wedmänner, and pronounced justice according to the Wita of the Asega, the unwritten divine laws of blood. The Gaue or Goe gathered under the Bannerschulden as army commanders and at the same time formed the high court districts under the Lot-ting. They were divided into the Ding-, later Kirch-spiele with their sub-scholars, who exercised lower jurisdiction. The schoolmen in the far-flung Frisian Dstergo and Suthergo had earldom status. No one could be a sheriff and alderman in Friesland unless he was noble and well-born ("nobilis st bene natus").

For while feudal law otherwise pushed aside the ancient noble families and the servant and knight replaced the nobleman, the nobility of birth persisted in Friesland. Feudal law never found its way into Friesland. "Edeling" was equated with "Wol geboren" (bene natus). It was not the more or less illustrious position that conferred princely favor that was considered proof of status, but only the blood of descent.

The ruling dynasties, if one wants to speak of such in Friesland, came from those clans that did not owe their freedom to any Carolingians, but to the

Germanic prehistory, where their ancestors took and settled land as leaders and chieftains of the conquering Vikings. Their tribes and clan names can be traced back to a time that surpassed the high nobility of the rest of Germany in terms of age. The Camminga, who frequently appear among the lords in the Aanbrengh, were named Cammingahundari in the settlement as early as 839.

Only the Atteste who inherited the estate, the Ethel (od, othal), was Etheling; his brothers, who were not of less noble blood, were Frilings. Only when the Etheling had neglected his military and sword duty did his younger brother take his place and he himself became one of the Frilings.

Only the clan elder was, as in Anglo-Saxon law, as the owner of the original court, originally the sole bearer of the clan's coat of arms and keeper of its seal. Only on his death did he inherit the right to his sword gizzard. He was regarded as the ruler and chieftain of his village or farm. However, his position was the same as that of his clan members: The nobleman who only had noble blood from his father's side was only remunerated with double the value of the wombable, while the quadruple was only given if one had four or eight noble-born ancestors. There was no distinction between nobles and freemen, both of whom were "well-born", i.e. from the blood of the Aryan, Nordic conquerors. Both were peasants with larger or smaller estates. On the other hand, a sharp distinction was made between them and the "serfs" or "own" people, who in the 3rd century were still treated as such by the lesser ministers. century from the lesser ministerials.

The office of skelta and redgeva was reserved for the chieftains, the owners of the original farms. They are considered "commoners" in the sense of today's "nobility" law. Thus t4?4 Åbele Tamminge still appears as "hoeftling ende redge", s600 Popo Ufkens as "hoeveling ende redger". The Gelekingi are also mentioned in the s3. lahrhun-

The " *qui potentes erant et divites*" among the ruling dynasties and called "cognati" of the "perfectus" of Groningen. Those chieftain dynasties could therefore be described with much more justification as "Uradel" than those who, through knightly service, were in relationships of dependence to princely courts. The "kighthood" was originally as such not a profession, but a profession. It only found isolated representatives in Friesland in the late Middle Ages as something foreign. In the rest of Germany it was likewise not closed, noble-born and free as well as unfree and servants could unite in it through the same life activity; only children of clergymen and servile peasants were excluded from it. Thus an immigrant knight or courtier could enter the service of a Frisian chieftain or bannerman, whose descendants were later to be found in the councils of the cities and the free clans of the country. It is thus to be understood when the legend says that free Frisian crusaders refused knighthood in the time of Emperor Rodbard, since in their homeland all were free and knights.

And the Frisians are still proud of this freedom today, even under changed circumstances, as well as of the purity of their Germanic blood. So it is not surprising that in the present "Vstfricsisches Geschlechterbuche", too, genealogical tables are attached to the lineages, which many a newly ennobled person could rightly envy to those clans. We other Germans of Aryan blood, however, also take pleasure in our old Frisian loyalty to our homeland and believe in the future of that primeval land and lung-bronnen of the German kind. Few, for example, are aware that it was free Frisians who, when storm tides devastated their lands, moved into the heart of the empire in the sixth century. They formed the nucleus of the "Pairiziats", the city that developed into today's capital of the empire. So now we also hope that once in difficult times

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Fritz Bley, Ad. Röhr, Dr. F. Friedenburg, Bal Jeromos.

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hour, when the struggle for German destiny will begin - which we will not be spared - those who have remained German Gaue may become the fountains of new German life and help the truth to triumph: "Germany the

**Deutsche en!**"

Fritz Bley: Horridoh! A hunter's life in songs.

Second edition. Verlag Eg. Fleischel&Comp., Berlin, 1914- Prächtige

Weidmannslyrik I Particularly valuable the in

Notes set lagdrufe, which will delight every huntsman.

Adolph Röhr: Thoughts of a sixty-year-old. ver-  
lag Albin Stein, Netzschkau, 19t 1-

Motto: Seek not, O man, your God apart from you, you will find him within you: pain and joy are his language. These words characterize this book, which is highly recommended.

Lr. F. Frirdenbnrg: The symbolism of the Middle Ages  
Coins. ".part: The simplest symbols. Berlin,  
Weidmannsche Buchhandlung.

This book should be emphasized because it provides an ~~1915~~ classical confirmation of the symbols offered and alluded to in G.-L.'B. No. 5, "Bilder- schrift" and other books of the (ist-Bücherei), and - what should be particularly emphasized - without any mutual influence of the authors.

Karl Engelhard: Garden of the Goddesses. I" seven  
Arbors. Elevation of the heart on the way to the being. Published by  
Ernst wunderlich, Leipzig, s8se.

Dedication: Guido von List, the teacher of the deity / From sacred-  
secret / Ario-Germanic / <sup>runic</sup> and pictorial script, I present this book / In  
humility and with \* thanks. / - Baldershag near Hanau, Dstarahilling,

**Bai Jeromos. Magyarország címerének eredetét  
it is jeleniesei.** Publisher: Singer-fels könyvkeresskdes  
bizo- manya, Löcz" 1907.

Guido von List sirnak "janlom.

1912.

Ernst Freiherr von Wolzogen: Sie Maidraut. A consecration play in three acts. Music by Artur Rother. Berlin, F. Fontane & L. Comp.

Dedication: Guido von List in Vienna, who rediscovered all Armanenweisenum, which slept a thousand years in the thorn thicket, who read us the runes, secretly deep, who resurrected the German belief that this game is dedicated to him." Darmstadt, I. Wonnemonds 1909, Ernst Ludwig, Frei- Izerr von Wolzogen.

Ernst Freiherr von Wolzogen: Augurendriefe. Berlin, F. Fontane & L. Comp, 1908.

The arch heretic. A novel about the suffering of the tr u t h f u l . Berlin, F. Fontane & L. Comp., s9t p.

King Charles. A tragedy in three acts with a prelude "Das Völklein auf der Haide". Darmstadt, published by Arnold Bergsträßer,

Franz Kietzling's writings mytids, germanistic, as well as Aryan-ethnic direction, as far as they are not out of print.

- !. Senkststten German prehistoric times, Vienna, - 58 pages 8-, price 50 Heller. - 2. spoiled and verlorenes deutsches Blut, vienna, ,897. - 40 pp. 8° price 80 Heller. - Published by F . Schalk, Mariahilferstr. 97.
- 3. las Kegeln, an old Germanic folk tale, wien, 1897, 25 S. 8". Price 50 Heller. Publisher: Kanzlei, Vienna, IV/L Schleifmühlgasse No. 23 - 4th German dice game, Vienna, s897. N9 PP. 8°. Price 1 crown. Publisher: " Bund der Germanen", V/s, Rampersdorfer- straße 46. - 5. Aber Lrsiedrllngs-Vrrhslnilrs, sowie oölkische und glaudrnstümtliche Zustände in der Vorzeit Oirderrösterrichs, Vienna 4899; 82 p. 8°. Publisher: A. Amonesta, IV/s, Margaretenstrasse s2. Price 1 Krone 60 Heller.
- 6. a hike in the kingdom, Horn, s899. 450 p. 8\* with 2 plates. Price 5 crowns 50 heller. Publisher: "League of the Teutons". (The work is not a travelogue, but contains anti-grassroots myths and folk tales.

meiung illuminated representations). - 7. las deutsche Weihnachtsskst in Sage, Mütthe und Meiung etc., Vienna, sßOO; 128 S. 8°. Price 1 crown. (Publisher as before.) - 8.

Oftara-Feft, Vienna, t90s; 8 p. 8°. Price 20 Heller. (Publisher as before.) - 9. Las deutsche Fest der Sommersonnen wende, Vienna, t902; 48 pp. 8°. E>price, 50 Heller. (Publisher as before.) - so. Altertümische Kreuz, und lkuerzüge. vienna, t914! H and 704 p. 8°. Price 6 crowns 50 heller. Issued by the association "Roland". (Available from Mr. Karl von Geiter, VII/t, Neubaugasse 54 ) The work c o n t a i n s over 450 notes on folklore, customs, prehistory and topography etc. etc. content. (The above publications can also be obtained from the bookshop Friedrich Schalk, Vienna, VI/" Mariahilferstraße 97, or from Kubasta und voigt, Vienna 1, Sonnenfelsgasse 11).

Karl Heise, member of the List Society, publishes the following writings with a mystical background, in the publishing house -er Aryana-Bnchhandlmg K. H. Heise in Zurich 17, Landenbcrgstrasse s5:

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Dr. Richard Braungart, royal b. Professor -er Land, economy, etc: The home of agriculture. Richly illustrated. Karl Winters Universitäts-Buchhandlung in Heidelberg,

An important work that confirms and substantiates many of Guido von List's research findings - independently of him - and is of outstanding importance not only for the farmer, but also for the archaeologist and folklorist.

Professor Lr. Kaspar Stuhl: Las altrömische Arnal- lied ein urdeutsches Bittgangebet. würzburg 4909.1 Kell- ner. 78 S. Price 5 Ulk. A three-thousand-year-old German linguistic monument, i. Section: Parallels of the May and Pentecost customs of German tribes with the ancient Roman Flur- wallgang (Arvalienfest). - Section 2: Linguistic interpretation and translation of the original German dance song of the Flurwallbrüder (fratrs Areales), which has remained a mystery until now.

Knrth Kaul - you cheerful nature from the creator, - destroyed by the Driestertum. Publisher: Konrad Skopnik, Berlin-Zehlendorf, 19s s.

Andrew Sickson White: History of the Feud b e t w e e n Wisiegschast and Theology in Christendom. Authorized translation from the author's improved s6. Edition by L. M. v. Unruh. 2 volumes. Published by Theodor Thomas, Leipzig.

Eduard Reithmayer, architect and master builder, correspondent of the Imperial-Royal Central Commission for Art and Architecture



historical monuments: The Aggstkin Castle on the Danube in Medo-Austria. Research and description of its present state and design for its reconstruction according to the presumed existence" at the time of its reconstruction in 1429. 124 wide text, with 8 illustrations, a three-color print after a painting by Anton Hlavazek, the existence of the castle in the 15th century, a blue print of the view of the ruins, and 16 plates in lithography and colotype. Price 20 crowns or 18 Ulk. Vienna. Published by Anton Schroll L Co.

Sir Galahad: The Istalافت of Minos, with twelve autotype plates and a plan. Publisher: Albert Langen, Munich,

Contents: In the palace of Minos - Snake goddess, cross and Minotaur. - The diversity of eroticism - Crete and Egypt. - The nine periods. - Crete and Plethi. - The race problem. - The shield of Achilles.

The writings of Sr. Iörg Lanz von Liebenfels. Ostara-Verlag in Mödling near Vienna, or Friedrich Schalk, Vienna VI, Mariahilferstraße 9?

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-, Pars I. tom H. vol. t. The Aramaic Bible Versions. (Targumim) Targum Ianatan Ben Uzij'el and Targum Ierusalemij. Text, transcription and translation. Vol.

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 Dr. Jörg Lanz von Liebenfels.
 

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I: Genesis. Edited by M. Altschüler. Vienna 1909. (25.5) sO.-.

— , Pars H. tom. II. vol. I. The Greek Versions of the Bible (Septuagint and Hexapla.) Vol. I: Genesis. Published with annotation and German translation by I- Lanz-Liebenfels. Vienna 1908- (25.-) 10.-.

— , Pars II. tom. II. vol. I. The Latin Versions of the Bible. (Itala un- Vulgata.) vol. I: Genesis. Edited with notes and German translation by I- Lanz-Liebenfels. Vienna 1909. (25.-) sO.-.

— Pars III. tom. I. The Pfersee manuscript. Booklet I. Cod. Hebr. monac. 95. edited by Moritz Altschüler. Vienna 1908. (25.-) sO.-.

Ostara Library of the blondes and men's rights activists. The " Ostara" ( founded in 1905 and published by I- Lanz-Liebenfels in Mödling-Vienna) appears at monthly intervals. Each issue contains a self-contained treatise. Orders can be placed with any bookshop or the management of " Ostara", Mödling-Vienna.

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Every educated person should read this book, which will fully satisfy him and allow him a deep insight into the ancient Buddhist teachings.

Semi-Kürschner, an lahrhunderthuch, i.e. a lexicon of the "most important" thinkers, poets, laurnalists, scholars, painters, sculptors, actors, musicians, politicians, merchants, bankers, officers, women's rights activists, plutocrats, clergymen, doctors, lawyers, revolutionaries, etc., etc., active or known in Germany between 1813/1913, insofar as they belong to the Jewish race as full-blooded Jews or mixed-bloods. Non-Jews, too, who are included in the Jewish

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 Semi-furrier.
 

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The people who married into the Jewish race (those with Jewish ancestry!) are also listed.

The biographies of each individual - always citing the sources - provide life and racial histories of the most astonishing diversity, so that this is indeed the first serious attempt at a comprehensive overview and control of the Jewish race in all estates, classes and professions, from a non-Jewish point of view. The material, scientifically organized and objectively presented, has been created, collected, reviewed and processed by a large number of German men and women in all areas of public life. We refer only to the detailed articles on Cassel, Rathenau, H. Harden, Kerr, Geiger, Utagnus Hirschfeld, Dernburg, Liebermann, M. d. R., Stadthagen, Gabriel and Jakob Rießer, Georg Ebers, Rudolf Mosse, Paul Ehrlich, Harry Heine and several thousand others, or to the smaller articles on, for example, Hermann Struck, Makler, d'Israeli, Israels,

Theodor Wolfs, Goldberg, Goldstein, Wilhelm Goldbaum, Ienny Hirsch, Ludwig and Saio Stein, Steinthal, Emil Ludwig, Fritz and Iulius Stahl, and countless others. The book thus finally makes good on what the philosopher Nietzsche demanded some 30 years ago: "I have made the suggestion to the appropriate authorities to compile a careful list of the scholars, artists, writers and vir- tuos of Germany of wholly or half-Jewish descent. This would make a contribution to the history of German culture, especially to its criticism." The unique "Critique of the History of German Culture" that results from Semi-Kürschner's compilations is l e f t t o the reader, to whom Semi-Kürschner only wants to present the immense material; everyone is urgently requested to supplement this material for the 2nd volume 1914 by sending submissions to the Hanseatische Druck- und Verlagsgesellschaft. Editorial secrecy will be maintained at all costs I

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In addition to about L000 biographical articles, the Semi-Kürschner also contains about as many names, listed only by place of residence and profession. The Jewish pseudonyms and adoptive names, which play an almost confusing role in public life, are also listed and deciphered here for the first time. Included are larger essays on the special activities of the Jewish Raffe in various areas of German art and culture, e.g. on "Jewry in painting!"

The Semi-Kürschner is an indispensable <sup>reference</sup> book of the first rank (almost 20 sheets of three-column encyclopedia in large format).

Immediately after publication, the price of the work is raised from 4 to 8 marks.

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Available from all better bookshops (all bound with thread). Otherwise directly from the publisher against cash on delivery or carriage paid against prior payment. Editorial and publisher (formerly in Weimar, now) Munich 23, Kyffhäuser-Verlag. Delivery for the book *t r a d e* only in Leipzig, Frommanstraße No. 2 a.

Semi-Gotha <sup>16</sup>. Weimarer historisch-genealogisches Taschenbuch des gesamten Adels jüdischen Ursprunges. (Vebratici et conversi et de genere juda.) 2nd lahrgang. Retail price (same as the Gotha) sO Mk. (gold-yellow-silver bound".

Very late, only published in November >913, *r e v i s e d*, often corrected and greatly enlarged 2nd edition - with 1540 family articles on t000 (against t250 of the >. lahrganges on about 700) pages - with detailed corrections to the families included in good faith but erroneously and wrongly in the I. volume.

Despite all the shortcomings inherent in the first editions, which were unavoidable when tackling a huge subject, Semi-Gotha has conquered its place in literature in one fell swoop. For a decade now, according to

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No expert has written so much about this work - no one who recognizes the importance of the breed will pass by the Semi-Gotha. - Bismarck has already

"a printed compilation of the ludenadels is urgently necessary" !!

In addition to its genealogical significance, the Semi-Gotha also has a great historical and topical significance in that it reveals countless secret connections in political life. - "The aristocracy (Aryan rule, Aristos - Greek for the best) of the Aryans (i.e. all Ariogermanic peoples) lies in their blood, not in their institutions", explains Gf. Gf. Gobineau. ---

3. Jahrgang: Semi-Alliancen 1914- Ari(st)okratisch> Jewish marriages with grandchildren lists ( Deszendenz-Verfolgen) - actually even more important and interesting than the "Semi-Gotha" itself ! There it is only really shown how much Jewish influence has already come into the nobility. With an index and list of names of the families erroneously included in Semi-Gotha 1915, apart from those already corrected there. The actual corrections to this will be in the next but one Semi-Gotha (Marannen volume). Black and silver cost 8 Mk. May 1914

The first Semi-Gotha, published at the end of May 1912, fell into disrepair 27. Juni 1912 of the confiscation, which however February 8.

>9 >3 was lifted unconditionally, recognizing the national value of the book. Only a few copies of this first edition of the Semi-Gotha are still available at a higher price of >2 Mk (bound in gold and silver).

Already published in January 1914:

"Isms" (semigoihaisms). Expanded edition of the "prelude" to the first edition of the Semi-Gotha. Voices from the readership. Excerpt from the reviews of the daily press and the general. Trade journals with polemics about it. General and personal aspects of Semi-Gothaism, contributions on the existence and development of Semi-Gotha together with a selection of the most valuable statements from this and the other side about the Semi-Gothaic events.

The book provides the knowledge necessary for a correct assessment and full understanding of the entire semigothic knowledge. - Gray-silver bound 5 Ulk.

In further preparation (publication still undetermined):

Semi-ranking lists of the German and Austro-Hungarian officer corps, including the Landwehr and Navy. All Mosaic or baptized full-blooded Jews and mixed-bloods should be listed in these lists, as well as all non-Jews with Jewish or mixed-blood wives (Ver-sippie!). Only listing of facts without pros and cons - Editing by former professional officers of the armies. Material submissions requested and contributor instructions sent by "Die Schriftleitung" Kyffhäuser- Verlag, Munich 23.

Every sender is assured of unconditional confidentiality! All mailings to the editorial office are requested strictly separately from orders etc. to the publisher. The "Editorial Office" goes on vacation in midsummer - letters sent to it are therefore held until September. The publishing business will not be interrupted.

Friedrich I. Lieder: Kassa, Aachrichten über Land und Volk, Sitte und Brauch der Kaffitscho oder Gongs und dir Geschichte des Kaiserreiches Kaffs in Inner- Afrika. Enclosed 400 p. 8°, with 20 plates, 240 pictures in the text and a map, Verlag der Aschendorff-

schen Buchhandlung in Münster i . W . , 1914. - The book gives an exhaustive description of the hitherto almost unknown country of Kaffa and the peculiar people of the Kaffitscho, the southernmost representatives of the Mediterranean race, in whose national life our old Aryan constitution still seems to have remained alive.

Count Arthur Godiveau: " Amadis". Published by Erich Mathes, Leipzig, 1914-

In Germany, the name of Count Arthur Gobineau is readily associated with the memory of

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Count Arthur Gobineau: Amadis.

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the author of the work on the inequality of human races and the Renaissance.

The almost unconditional admiration of the "Renaissance", these indeed splendid historical scenes, has increasingly given the German public the impression that in it they have before them the poetic work of Gobineau par excellence, in comparison with which all his other poetic works are at best of historical and biographical interest.

The extent to which such a view is justified cannot be discussed in detail here' it is, after all, difficult for anyone who wants to take a serious look at Gobineau the poet to obtain even the original prints of a whole series of his poetic works - enough that, naturally, the power of a poet whose production extended over four decades and from the most diverse fields, the historical and modern novel, the ethnographic novella, the sketch, the verse narrative and the epic, was not always at an even level. But apart from the fact that even the less important books are at least extremely entertaining to read and that even in them there are often flashes of genius: there is one poetic work by Gobineau which, although still virtually unknown in Germany today, has the potential to be counted among the masterpieces of world literature in the future. This is the "Amadis".

The entire epic-symbolic poem, which comprises around 5,000 verses, is divided into three books. To a certain extent, each of them forms a world of its own: in fable, time and place of action and poetic style, it retains its individuality, while at the same time the higher unity, the idea of the whole, stamps the poem as a high work of art.

The first book, comprising six cantos, depicts the age of heroes, in which the "golden race" of the already man from the ice of the north began its uninhibited



A career of victory. A fantastic medieval universe opens up in which fairies and sorcerers enter the destinies of the children of men, dragons and other beasts, against which it is the knight's duty to fight, make the world unsafe. A world like the one we dreamed of as boys, when the reading of German heroic sagas and folk books heated our hearts and minds. - It is the purity of the blood, the absolute certainty of feeling that is the hallmark of this world. Honor, freedom and love are the gods to be emulated, they are always praised anew, for their sake the heroes plunged from one danger into another, from one adventure into the next, even more daring. But the end of the book makes it clear that all these deeds cannot save the world from the fate of destruction; "disappointment and self-willed torment" supplant the lighter gods of the past; the battle between light and darkness, light and dark blood is joined by the motif of redemption.

The second, most extensive, book leads its readers into the realms of decay. The degenerate Rome of the imperial era is the poet's model for an imaginary Nicaea, whose ruler and his clan take up the fight against the heroes out of deepest aversion. They succeed in winning over some of them through seduction, while others, especially Amadis, are put to the sword with cunning, trickery and poisoned weapons. The song of the dying of the fairies depicts the changed relationship of heroic man to his environment in a poignant picture: nature, which was his friend, his comforter, which gave him all the comfort he needed in his life of struggle, no longer speaks to his heart. The world of the feudal nobility sinks into a pestilent fog, and the procession of heroes, reinforced by their ladies and a few kindred souls, turns towards the Parnassus. A final battle is waged here for the ideal: meanness, -

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 Count Arthur Gobineau: Amadis.
 

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Ahriman, the principle of evil, at her head, - tries to take this last position as well, and when she does not succeed, she denies that there ever was an Amadis, a world of noble sentiment.

The complete victory of the dark blood, the deprivation and deification of the globe, has become reality in the third book. The anarchy of all political conditions allows the empire to become a prey of the yellow race, which, a new Hun flood, pours over the Occident. The resistance of the Aryan heroes on the Catalaunian fields, who have already witnessed the struggle between the Orient and the Occident, is in vain; the drawing of the gods, not in the sense that a cosmic cataclysm destroys our planet, but in the much crueler, more relentless sense that heroism, altruism, in short the ideal "in itself" perishes with the Aryan type, and the she-wolf, in whom Gobineau allegorizes the victory of materialism from a degraded earth, reigns unrestricted. The noble children of humanity, however, return home to the bosom of God, who has sent himself forth like a ray of eternal light to transfigure the earth.

Perhaps this all-too-easy sketch is already capable, to give the reader an idea of the profound symbolism of the lone great work. The view of the world that was already before the eyes of the youthful author of the *essai sur l'inegalite des races* and that constitutes its value in scientific formulation, which deepened and spiritualized itself more and more in the course of his life that took him through all zones and continents, also forms the basis of the "Amadis" in a boldly dense new imprint: the end extends its hand in greeting to the beginning of Gobineau's hieratic activity.

At the same time, in "Amadis", a circle of material that was widely disseminated in Spain, France and Germany in the southern and southern centuries through numerous novels has found its final poetic form. In the "Amadis", at the same time, a theme that was widely disseminated through numerous novels in southern and southern Spain, France and Germany found its final poetic form. Gobineau saw

In him he found the vessel into which he could pour his own views on all historical growth and decay; he became a symbol of the eternal struggle between light and darkness, between Nordic man and a mishmash of peoples without race or character. When asked about the outcome of this battle, the poet answers pessimistically. Who would blame him, even if he personally disagreed? In "Amadis", the pessimism of the third book, seen from a purely artistic point of view, was in any case deeply justified as a counterpart to the sunny cheerfulness and hopefulness of the first book.

Five years after the death of its poet, in 1887, thanks to the care of a noble woman, the work was published. I am not aware that it met with any resistance in France. And in Germany, too, it is only in recent years that a few men have recognized the value of poetry and drawn attention to its significance. An impact in the narrower sense can only be hoped for by translating it into German. And its extraordinary difficulty has certainly deterred more than one translator. The one from which the rewriter, Martin Otto Johannes, has now published the first book under the title "Königs kinder" by Erich Mattbes, Leipzig, is the fruit of three years of tireless and repeated study of the work. Ulan will, I think, recognize the love that the translator has shown for the translation. The renunciation that such a work demands and the loyalty with which the rewriter has subordinated himself to the original are not noticeable in the translation, which reads like an original German poem. Especially when read slowly, the linguistic element in it comes into its own.

Emil Hofmann: Legends and sagas from St. Stephen's Cathedral. Published by Pichlers Witwe & Sohn. Vienna. K 5 60. Old Vienna, stories and legends. I. vol., II. vol. ver-

lag: Pichlers Witwe & Sohn. Vienna, a K 5 60. in the victory sign.  
 Published by: Pichlers Witwe & Sohn. Vienna, a K 5 60. Sie Donau  
 mit ihren Burgen II. Schlösiern. Publisher: Moritz. Perles. vienna. K  
 5-. Tales NOM LONSU- beach. Publisher: köwe's Verlag, Ferd.  
 Carl. Stuttgart. K 3 60.

'Viennese landmarks. Publisher: Gerlach u . Wiedling.  
 Vienna, ü Kronen.

Professor Emil Hofmann's writings are filled with the true  
 German-Austrian spirit without the constricting thought process of  
 similar textbooks written by schoolmen, for Professor Hofmann is a poet  
 in the full sense of the word, and a poet for the people. He knows how  
 to revive the traditions of the world of legends, customs and local  
 history hidden in all the forgotten books and oral reports - which the  
 times of the "Enlightenment" have so nobly passed by - in a poetic and  
 visionary way and to make them accessible to the understanding of the  
 youth and thus to awaken in them - who a r e our future! - to awaken  
 a love of the past and thus also to revive an understanding of its tasks  
 in the future. Adults, too, will enjoy reading these handy, elegantly  
 illustrated books - especially mothers and educators - because they,  
 too, can b e n e f i t from a look back into our past from time to time  
 i n order to learn about the connections between a great present and  
 a great past and an even greater future.

Georg Hanersteill: Sie Sipoensiedelung. Self-published  
 by Georg Hanerstein, Isternhagen dri Hannover, Tyrshof,  
 1S14.

Built on the foundations of Master Guido von List's Armanenlehre,  
 this small treatise develops the following principles: s. Establishment of  
 a new community for the cultivation of German religion (Wihinei),  
 German law "Ara-

rita) and German science (Armanrita), as well as the science of leadership (Armanrita). 2. promotion of the aristocratic idea and the fight against all democratic and corrosive influences. Internal strengthening of the idea of the state and of military power. 3. organic development of the foundations for this through the establishment of clan settlement communities of mixed composition, for the purpose of planned rural culture and thus the possible reestablishment of all-noble and bourgeois families in the countryside.

Ziegler, Sr. I. H.: *Sir Anwalzung in den Grnd-anschauungen der Psturwissenschaft.* sSö p. gr. 8°. Bern, 1914-Fr. Semminger vorm. I Heubergers Verlag. Price 5 Frk.

This book contains eight observations concerning the greatest problems of modern natural science., These a r e solved in the simplest way by first establishing the most general basic concept of knowledge and then deriving the corresponding general form of all k n o w l e d g e , the universal world formula. This then determines the objective eternal itself with unconditional certainty, whereby all so-called hypotheses b e c o m e unnecessary, for everything is now derived solely from that, i.e. the unconditional truth.

For science, this means the most radical change of method i m a g i n a b l e , and science itself is greatly changed by it. Absolute, correct knowledge now takes the place of relative, indeterminate knowledge. Science now becomes unified and clear, and therefore also universally comprehensible.

Ziegler's work is therefore not only available to all knowledge I warmly recommend this book to all scholars, but especially to all readers of the Guido List library, as it fundamentally confirms and confirms the teachings recognized and proclaimed by our master. Cedar, who sees the world with an open, knowing eye

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Dr. Emil Hegg.

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will only come to it by reading it. And in this sense, the little book also represents a great cultural advance.

Dr. med. Emil Hegg, lecturer in Bern: The eternal in the temporal. A scientific formulation. Published by Franke, Bern, 1914.

A freely summarized description of a cosmo" gony whose creator is Dr. Henri Ziegler, to which we have already drawn attention above (see: Ziegler, Umwälzung, etc.).



## II. Magazines.

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Roland, Verein für denffchnölkische Stammkunde zu Berlin, e. V. Purpose: To promote the historical auxiliary sciences, in particular genealogy, the cultivation of which in to carry the message to other Aryan and German-minded circles, especially the bourgeoisie, and to bring about the closest possible connection between friends of genealogy, blood purity and clan care. Contribution: 5 Mk per year. Membership notices in the "Deutscher Roland" (free of charge). Declarations of membership are to be sent to the first secretary of the " Roland" in Berlin, Mr. Bruno Ullrich, Berlin, Südende, Stephanstr. 28. Library: Berlin SW, Großbeerenstr. 28 d (Dr. Roemert).

"Osterreichische Illustrierte Rundschau" is the first illustrated magazine in Austria-Hungary, which works to deepen German-Austrian intellectual life. Its content stands out pleasantly from the usual presentation of the " Bildelpresse" in terms of design, form and artistic and literary value. Not only are contemporary events **g i v e n** the appropriate space in words and pictures, but also **t h e** natural sciences, history, economics, ethnology, art and art history, in short, all areas of human creativity. Recognized experts such as Regierungsrat Professor Dr. Nagl, Hofrat Prof. Dr. von Tschermak, Professor Dr. Kaindl and many others contribute to this magazine, which is as distinguished as it is rich in content.

Serious citerates such as Stüber-Gunther, Hans Fraun- gruber, Anton Adalbert Hoffmann, Gttokar Stauff von der March, Comtesse Marianne Zucco-Cugagna, Graf

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 Magazines.
 

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Georg Buanaccorfi, Josef Aug. Kux, Egid von Filek, Karl Hans Strobl, Freiherr von Gmpteda, to name but a few, have had their say in the past first year. In the second year, however, Karl Bienenstein opened the series with his new novel "Das Lied der Höhen".

It is therefore a magazine to be taken very seriously, which represents the German-ethnic point of view at every opportunity and is also happy to work in the interests of the Guido von List Society. Both the very active editor-in-chief Emerich Boyer von Berghof, who in his novellas, which were applauded by almost the entire press, as well as in his political brochures, takes the standpoint of national goodwill, national enthusiasm, but also of unconditional national purity, who always wants to see the connections with Germanic tribal history preserved and see the "ultimate" victory of Germanness in a close union with the rest of the Germanic North, as well as the editor of the feuilleton, who is also well known in Germanic circles. Feuilleton editor of the newspaper, writer Alfred Arnold, who is also well known in nationalist circles, vouch for the fact that "Gsterreichische Illustrierte Rundschau" will continue as before. Emerich von Boyer was also pleased to be appointed General Secretary of the "Verein Gsterreichischer Schriftsteller und Journalisten" (Association of Austrian Writers and Journalists) also enjoys an excellent reputation among his comrades and is, we would like to mention, like his colleague Arnold, an enthusiastic fan of Listan.

The subscription price of this national family newspaper is K 20 per year and K 5 per quarter. Proof copies are available from the publisher, Vienna VIII., I^sefs-gasse 4.

You "Anverföschten German words". Monthly magazine for German national education, Germanic morals and lifestyle, economics, art and literature. Publisher and owner Karl Iro. The "U. D. W"



are the oldest a. d. journal of the Ostmark (32nd year) and the only monthly journal in Austria, which ruthlessly advocates a Germanic reform of the entire German life, for a spiritual and mental rebirth and the work and work of the master Guidov. List a thorough and extensive interest. The annual subscription price of "Unverfälschte Deutsche Worte" is 8 crowns - 8 marks. Orders should be addressed to the administration: Vienna, se.<sup>1</sup>, Ruckergaffe 20, 2. sO, where business advertisements for the cover pages of the magazine are also accepted.

**The hammer!** Wrongly informed about the most important Anyone who only reads the mainstream daily press is aware of what is going on at the time. Profound social and political problems and related important events are deliberately hushed up or distorted in a large part of the newspapers. Certain widely circulated papers deliberately mislead public opinion. Whoever

If you only see "Hammer" once, you will be surprised to hear about things that were previously hidden from you. The "Hammer" can allow itself to do something that most other newspapers cannot. Today, only complete independence in terms of geography and economics enables a newspaper to tell the unvarnished truth about everything. We ask for free sample numbers of the "Hammer" from Hammer-Verlag (Theod. Fritsch), Leipzig, Königstr. 27.

"Grazer Wochenblatt" is published every Sunday in the Early. Administration and edition in Graz, Frauengasse 4. Subscription price including delivery: quarterly K 2.40, half-yearly K 2.80, full-year K 9.60, single number 20 b. Completely independent folk paper with its own rich feuilleton, in which Guido List also works as a contributor.

**Blätter für die deutsche Erziehung.** Published by Arthur Schul; in Birkenwerder near Berlin. Delivery

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 Magazines.
 

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by the bookseller Ludwig Fernau in Leipzig. The Blät ter für deutsche Erziehung strives for an education that d o e s justice to the mind, body and heart of German youth. They therefore work for a radical reorganization of education and teaching on a natural basis and in the spirit of German nationalism. They resolutely combat the medieval scholasticism that clings to our education system and advocate the German language, science, art and nature. Published in the second half of each month. Subscription price quarterly 1 Mk. single issues 40 Pfg.

**General pamphlets of the German nation.** Published by R. Iahn von Gorsleben. The journal is in a state of general decline. Its frequency is keeping pace with the increase in the number of books published and, despite its average quality, there is a growing lack of living content. But we are s t a r t i n g all over again, and this gives us strength and great hope. We want to give a new form a new content. We will set no limits to our love and our hatred, and in art, literature and politics, neither to ourselves nor to others; we will be neither modern nor unfashionable, neither national-liberal nor national-conservative, we will be German and sharp; we will take a deep breath and let ourselves be heard where and when we find cause to do so. We will stand with our broad backs in front of the thin voices of all those w h o cannot dare to speak out loudly and decisively in the narrow confines of their special interests. We

may - and count on every German lively feeling as a willing and appointed mediator of new thoughts and new deeds. The Allgemeine Flugblätter deutscher Nation is published monthly with 16 to 20 pages in the size of 55X24 centimeters. They are a v a i l a b l e in every good bookstore: Price of the booklet 20 Pfennig. Published by Allgemeine Flugblätter deutscher Nation, Munich-Altfreimann.

The events of the war made it impossible to complete this list, but the next volume of the G.-L.-B. will endeavor to <sup>pay</sup> increased attention to the "Zeitschriftenschau".



## Acknowledgments.

I w o u l d like to take this opportunity to publicly express my heartfelt thanks to all those gentlemen who have obligingly allowed me to use and partially publish the contents of their letters not intended for publication and my replies to them, as well as the relevant drawings and other illustrations in this work. In particular, Mr. Government and school inspector, arts and crafts school director Karl kachner in Braunschweig for the photograph of the tympanum in the Kathrinenkirche in Braunschweig (p. 20) and the beautiful pictorial frieze of Königsutter Cathedral (p. 592). Ferners Mr. Friedrich Roesch inNuremberg for the communication of the highly significant chest stone of Staus Castle ( pp. 404-408). Due to an unfortunate mistake on the part of the copyist, some printing errors occurred in this work, which, when they were discovered, could no longer be removed and were therefore corrected in the list of printing errors. It should read: page 404, line 8 from the bottom, correct: his instead of: his; page 404, line 7 from the bottom, correct: ru irische instead of: punische, and page 405, line 5 from the top, correct: vorhanden, instead of: erhalten. I apologize f o r these errors. I would also like to thank Mr.

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 Acknowledgments.
 

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Dr. August Meininghaus in Detmold for his kind permission to reproduce the illustration of the table top of the Dortmund Freistuhl from his important work "Die Dortmunder Freistühle und ihre Frei grasen", which works are discussed in more detail on pages XI, XII and XIII of this book.

However, I would like to express my heartfelt thanks to my highly esteemed friend Mr. Philipp Stauff for the two poems which accompany the two art sheets "Friedrich Oskar Wannieck" and "F. G. Wanniecks keeberg" and which are a valuable addition to my book.

And finally, my thanks for the e x e m p l a r y printing of this work by the Gbe r- österreichische Buchdruckerei- printing house and Verlags- gesellschaft, which impeccably took care of the very difficult printing in the difficult time of war, which is a model achievement of the Austrian book printing industry. book printing industry not c a n n o t b e emphasized enough. Such a magnificent achievement is only possible with a workforce that h a s b e e n trained for years under such capable management, which is why I would like to express my most appreciative thanks to the factor Mr. Wilhelm Tirnstein here on behalf of the workforce. -

Vienna, s5. November 19s4.

The author.



## Correction of printing errors.

Page ttö, line s8 from **t o p** , statj.: fina, correct: fira. Page s sß, line 5 from **t o p** , instead of: Atherlebensfeuer, correctly Etherlebensfeuer. Page s s6, line t5 from **t o p** , instead of: Ather, correct: ether. Page s26, line s2 from **t o p** , instead of: regen, correct: regel. Page s33, line 2 from bottom, instead of: lhr, correct: lr. page t38, line s from **t o p** , instead of: Urahn, correct: Urhahn. page 81, line 12 from bottom, instead of: in, correct: ni. Page s82, line s3 from **b o t t o m** , instead of: nium, correct: niun. Page 2st, line 7 from **b o t t o m** , instead of: Schälhängst, correct: Schälhengst. Page 2 s4, line (9 from **b o t t o m** , instead of: zahlen, correct: zehren. Page 223, line s6 from **b o t t o m** , instead of: Keimwort, correct: Urwort. Page 246, line 9 from **t o p** , instead of: tuffkalkartiger, correct: tuff - kalkartiger. Page 256, line 5 from **t o p** , instead of: Parlament, parliament, correct: Parlamen, parliamënt. Page 260, line t2 from top, instead of: bar, correct: ber. Page 268, line 8 from bottom, stait: bolstan, correct: bolster. Page 5 s0, line 18 from bottom, instead of: etahr, correct: elaho. Page 5s2, line 3 from top, instead of: eliva, correct: elira. Page 5(4, line 3 from bottom, instead of: Armanen, correct: Armanin. Page 5s6, line t from **b o t t o m** , instead of: wolatat, woltat, correct: wolathat, wolthat. Page 32 s, line sS from the **b o t t o m** , instead of: lelr, correct: llek- Page 404, line 7 from bottom, instead of: Gothic or Punic, correct: Gothic or Runic. Page 4 0 4 , line 8 from **b o t t o m** , instead of: his, correct: his. Page 4 0 5 , line 5 from the top, instead of: erhalten, correct: vor handen.



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
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


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
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! born God-spiritual I.

being (also the soul) corporeal

! perally organizing itself.

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! emerge from the earth

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!

il-im

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 — <-) separating, delimiting, end  
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 life, fire of life, earth of life,  
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 together as AI , AU  
 — l>) The light in lif ★ampslicht.  
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 „Under the  
 7. d. M. written: A woman from  
 Gmunden had t h e opportunity  
 to speak to Russians in Austrian  
 captivity. Russians in  
 Austrian captivity: The woman  
 from Gmunden asked  
 asked one of the  
 prisoners why he and his  
 comrades had been taken  
 prisoner. The Russian replied  
 that the hunters (they were  
 T y r o l e a n s ) had c o m e  
 at them with such a "spitfire" that  
 the Russians had a truly  
 panic and, as if on  
 command, threw down their rifles  
 and surrendered. The Russian  
 could not find enough words

lördis-ka	ka-kalafe
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## L

L, ;D, sr

la IX c 4

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

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## Armanenruf.



Im Wandel der Zeit  
begreifst Du das Wort  
von Armanen Sendung und Hort.  
Suchst Du mit Gleichen  
Dich zu einen?



Sieh durch „Wort und Tat“ zu er-  
kennen,  
ob reinig Du bist  
mit dem Geiste;  
der alles umschließt,  
der Wahrheit und Liebe ist.  
Armanenschaft bindet nicht Zwang und  
Schein;  
das Wesen muß edel und würdig  
^being  
dem Geiste zu dienen,  
der da schaffet den Wandel der Zeit.

Armanentreue

Zuschriften unter: HJH an die „Guido-von-Liß-Gesellschaft“  
zu Händen Meisters Guido von Liß, Wien VI., Webgasse 25.

In diesen Tagen erscheint:



Mahn- und Freundesworte an die Einsamen im Hause

von

Tsrnhari

Eine frühere Bücherbesprechung  
sagt vom Verfasser:

Unter dem Decknamen A . . . . redet ein wohlbekannter Autor zu uns. Seine unter verschiedenen Namen erschienenen Bücher tragen alle den Stempel einer starken, gesunden, männlichen Persönlichkeit, die jede Furcht vor Massen und Massenurteilen durchaus fremd ist. A . . . . liebt es, wie weiland Wotan der Wanderer, sich in verschiedenen Gestalten zu zeigen; der Eingeweihte wird ihn aber unter allen Gewändern erkennen an der trohigen Kraft seines Strebens!

„Deutsche Warte“  
vom 17. Dezember 1910.

**D**er The globe groans and trembles under the terrible blows of the Holy German World War. The erring humanity asks and wants to test which nation will take the lead in the future for salvation. nehmen soll! Da ergeht mitten in diesem Kampf der germanischen Kultur gegen die Waffen und gegen die Wut der ganzen Welt ein Ruf

"To our faithful!"

ein Ruf zur Sammlung an alle jene, die sich in diesen Zeiten ihrer Waffenpflicht im geistig-germanischen Sinne bewußt werden!

In der klaren Erkenntnis, daß die Neugestaltung der Dinge nicht nur von außen zu erwarten ist, sondern auch von der Geltendmachung der über allem Zeitlichen und Stofflichen stehenden inneren Kräfte und Werte, die dem Ganzen erst den Inhalt, dem Rohstoffe die Form zu geben haben, sollen alle „Einsamen im Hause“ zu einander

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To our faithful!

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stoßen und sich unter die Fahne sammeln, a er in leuchtendem  
Sonnengolde die Worte flammen

"I Sien!"

The Holy Grail reveals its most sacred wonders only to those  
who have found their way to it; but the knighthood of the Grail takes up  
arms gladly and proudly when from afar message

kommt und der Ruf zu heiligen Kämpfen

Von der Zeiten Not und Größe bestimmt, erläßt heute

"Tarnhsn"

eine solche Botschaft an Euch, Gralsritter des Armanentums, hinaus-  
zutreten in die Welt der Dinge und Erscheinungen, um als

"spiritual senrral staff"

mitzuwirken an der formation des Heerbannes der Geister

Heran, ihr Getreuen! Während unsere teuren Brüder draußen  
bluten, wollen auch wir nicht untätig sein! Unsere Sendung ist,  
unsere Kräfte allen jenen berufenen Stellen anzubieten,  
die die Zukunftsführung der Zentralmächte im Sinne  
der inneren Stärkung der von ihnen vertretenen ger-  
manischen Kulturidee zu übernehmen haben!

Tarnhari gibt hierzu Winke und Vorschläge in seiner Broschüre  
„An unsere Getreuen!“, die kostenlos gegen Einsendung von  
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Dittner'sches Hohen Meisters, Guido von

wVe^VI^W^^ sse 25. <sup>\*\*\*e^</sup>  
in wiroschüre, die hochbedeutsame Mitteilu g n  
aus ne bis die Urtage zurückgehenden familientraditi-  
on enthält 1 für die zum Besten der armanischen Sache eine  
Bezugsgebühr von Mk. 4.- = K 5.- festgesetzt wurde, ist als

"A gift to all those found faithful"

gedacht und allen wirklich Treubefundenen durch die gleiche Bezugs-  
quelle bzw. Vermittlung erreichbar.







Das Armanentum ist eine freie Geistesgemeinschaft und beruht auf der Überzeugung von der Einheit einer Weltordnung und dem Willen, nach dieser Erkenntnis zu leben und zu wirken.

Sowie das Heldentum keine Verbindung von Menschen bedeutet, so besteht auch unter den Trägern des Armanentums keinerlei gegenseitige Bindung.

Armanen, das sind Vollbringer des Willens der Weltordnung, betätigten sich von jeher in allen großen Erneuungen, blieben jedoch als Armanen Jahrhunderte hindurch ungenannt und wirkten gemäß dem Entwicklungsgrade des Erkenntnisvermögens der Völker aufbauend.

Nun ist ein Zeitabschnitt der Menschheitsentwicklung, welcher mit dem gegenwärtigen Weltkriege seinen Abschluß findet, ausgeriff. — Die gereifteren Völker sind fähig geworden, ihre Lebensverhältnisse nach einer höheren Erkenntnis der Natur- und Geistes-Gesetze umzuwerten und umzugestalten.

Mit diesem Wandel der Zeit wurde auch das Armanentum allerorts wieder offenkundig hervorgerufen und entfaltet seine Schaffenskraft

im Dienste des Geistes der Wahrheit und Liebe für das Reich der Gerechtigkeit auf Erden.

Armanentreue.

Zuschriften unter: **HWA** an die „Guido-von-Liß-Gesellschaft“ zu Händen Meisters Guido von Liß, Wien VI., Webgasse 26.

## Guido List's works.

### ä. Published by the Guido von List Society:

Available for the book trade for Austria-Hungary through Rudolf Lechner and Son in Vienna, for the German Reich and abroad through L. A. Kittler in Leipzig.

### Guido List's collected memos:

Novels and narrative sightings:

- Vol. I and 2: Veutsch-Mychologische Zandschaftsbilder. Price stapled Kr. 21b-, Mk. 16-60, bound in cloth Kr. 22 - Mk. 18Zv.  
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### Research results.

1. So" Secret of the Curias, stapled: Kr. > 80, Mk. 1 5V.
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Volume Z: "Sie Bilderschrift der -trio-Gernianen. -rio-Srrmanische chirragtyphik", Kr. Iv-70, Mk. 8 W.

Volume 4: "Sie Ursprache der Brio-Germanen", Kr. 44--,Mk.ZZ A>.

8. Published by Adolf Lürdeke, Th. Schrütters Nachfolger,  
Zurich I, Obere Kirchgasse L3. (Switzerland)

2. the religion of the -lrio-Germans in its ksoterik and träterik. Price Mk. 2

I. Change from Wnotanism to Lhrstrntum. "price Mk. 2 -.

## 0 Other Note Guido Lifts.

(Published by various publishers.)

Carnuntum. Historical novel from the 4th century A.D. Berlin 1889. G. Grote'sche Verlagsbuchhandlung, 2 vols. Price Mk. 7

Consecration of the Valkyries. Epic poem. Brno, 1895. publisher "German louse". Price Kr. 2 -.

Biederösterreschitches Winzerdüchlein. ?richly illustrated Vienna, 1898, Cornelius Better. Price Kr. I -.

The invincible. A basic trait of the Germanic world-view.

Richly decorated. Vienna, Friedrich Schalk. Price Kr. 1 20.

Röntg Vannius. A German royal drama. Brno, 1899. published by the association "Deutsches Äaus". Price Kr. 1 -.

The reconstruction of Carnuntum. With two maps. Vienna, 1900. Friedrich Schalk. Price Kr. 1

Summer Solstice Feurrzauddd. Skaldic ^ S e i h e s p i e l .  
Vienna, 1901. Friedrich Schalk. Price Kr. I 50

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Guido List's works.

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**Mandrake tales. Cultural-historical novellas and poems from Germanic prehistory.**

Leipzig, 1910, Teutonia-Verlag Karl

R. Pogelsberg. Price: Mk. 5 -.

**The piece of gold. A love drama in five acts. Vienna 1902. Literary institution  
"Anstria". Price Kr. 2 50.**

Through the Guido-von-List-Gesellschaft in Vienna (for the book trade through Rudolf Lechner und Sohn in Vienna, L. A. Kittler in Leipzig) only the works mentioned under A. can be obtained.

The works listed under 8. and O. are available from the publisher concerned, provided they are not out of print.







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4		p	<ol style="list-style-type: none"> <li>1. Cause or force</li> <li>2. Wish and want"</li> <li>3. Skill, art, magic</li> <li>4. The Tal</li> </ol>		14
5		L	<ol style="list-style-type: none"> <li>5. Law, natural law</li> <li>6. Order</li> </ol>		L-S





development  
of  
the first human race,  
which only  
knew two self-sounds  
at the moment.

Origin and development of the first human race,  
which only knew two self-sounds  
at the moment.

>The first human monkey appears. - The two races only  
knew two self-sounds







# Announcements.



# Guido List

## Bronze plaque

by sculptor **Karl Wolleck**, Vienna, XIII/8, Hackiuger- hof 2 , for members of the Guido von List Society at the price of 40 crowns, for non-members at the price of  
from ftlo crowns.

## Plaster bust one third life size

b y sculptor **Ambros Bei**, Vienna, IX/i, Währngcr- straÙe 22, .  
white <> crowns, ivory imitation  
8 crowns, bronze imitation 8 crowns.

## Portrait postcards by Guido List

- s. after the painting by the painter Adols Wols-Rothenhahn in Vienna;
2. after the plaque by sculptor Karl Wolleck in Vienna;
5. after the photograph by the court photographer Conrad  
M. Schiffer in Wiesbaden

can be obtained from the secretariat of the Guido von List  
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