

THE MYSTERY OF THE OERA LINDA BOK



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THE MYSTERY OF OERA LINDA

By Hyranio Garbho

On the Authenticity of Oera Linda

Is the Oera Linda manuscript authentic? Was it actually written (copied) in the 13th century? Did its true authors genuinely live between the 6th century BC and the 1st century AD? Are the stories it tells authentic records of events that took place from the second millennium BC onwards and were inscribed on the walls of the Burgos of ancient Friesland? Or is it rather a forgery, a more or less ingenious hoax carried out with relative success in the mid-19th century? What evidence is there in favour of its authenticity? What evidence is invoked to prove its falsification? Much has been written on the subject, and various theories and explanations have been put forward. But the truth is that, although some are more suggestive than others, *it has not yet been possible to prove* that it is a forgery, nor *can* its authenticity *be stated* with definitive certainty. This is the current state of the debate on the Oera Linda. More than 140 years after its first public appearance, this document remains a mystery.

The fact that its falsification has not yet been proven does not mean that it is an authentic document. We know that. But we cannot fail to point out, at the same time, how surprising – and suggestive – it is to us that this has not yet been determined. In cases like this, it is usually easier to prove that a document is false than to prove that it is authentic, and the process never takes more than a few weeks. Therefore, at this point, the fact that the tests carried out on the paper and ink have not

conclusive in any of the cases should give us all pause for serious reflection.

But is modern historiography capable of taking on this reflection? In our opinion, it is not. Because the *Oera Linda* was, from its inception, an impossible text; a text that, from its very genesis, clashed with the most deeply rooted creeds and dogmas of the uninformed minds of the 19th century. That text could never have been written: that was the general conviction that was reached very early on. The book tested researchers' ability to go beyond their own limits, forcing them to break certain habitual patterns of thought. That is why the book could not be possible; and the intellectuals of the time immediately dismissed it as worthless. This attitude has not changed much over time. Today's intellectuals, like those of yesterday, remain stuck within their own limitations, clinging tooth and nail to their own structure of prejudices. They fear anything that does not fit neatly into their categories of understanding. And they will never be willing to open their minds to anything that challenges their most deeply held convictions. It is, as we well know, a simple matter of attitude: it is here that all subsequent bias originates, both yesterday and today.

One of the most curious aspects of this debate lies in the ease with which people talk about literary fraud and forgery. As if it were very easy to carry out such an act, especially with an old book. No attention is paid to the enormous complexity involved in doing so. Producing a book today and then pretending that it is an old one would mean not only using paper and ink from that period—not to mention that in most of the cases *agenciársela es* practically

impossible—but also subjecting the manuscript to effects that would simulate the passage of time—effects that, in any case, should not only be able to deceive the human eye, but also scientific expertise. And the latter is, in practice, almost impossible. I say 'almost' as a way of expressing myself, because one never knows to what extent human ingenuity can achieve such things 'today'. However, in the case of a fraud of this type, in the second half of the 19th century, the possibility of achieving deception diminishes considerably.

Most of the evidence invoked to accuse the manuscript of falsification has a common denominator: it does not respond to scientific expertise or hard evidence, but rather remains firmly in the realm of argumentation. Even when this evidence originates from scientific expertise, as is the case with some recent investigations, they fail to take advantage of this opportunity and ultimately base their conclusions not on the evidence, but on complex speculations, more or less intricate and ingenious—not to say fanciful—that have been constructed on the "assumed" inauthenticity of this book. The most emblematic case of the latter is the study carried out by Adriaan Kardinaal, Ellen van der Grijn and Henk Porck, whose conclusions were presented at the Book Congress of the International Association of Paper Historians in 2006, under the title *The Oera Linda Boek, a literary forgery and its role* ⁽¹⁾. Due to its relevance to the matter at hand, we will give this study a high degree of importance in our analysis below.

¹ Adriaan Kardinaal, Ellen van der Grijn and Henk Porck, *The Oera Linda Boek, a literary forgery and its role*, IPH, Congress Book 16, 2006.

In recent years, the main focus regarding the authenticity of the Oera Linda has been on Goffe Jensma's thesis. In our opinion, this is the breeding ground for all other current speculation about the book. According to Jensma, the Oera Linda is a forgery that was not intended to be a forgery⁽²⁾. His extremely bizarre thesis proposes that three individuals, presumably involved in a religious dispute, decided to conspire to forge a document and thereby demonstrate that the views of the opposing side in these religious disagreements were false or spurious. They sought, perhaps, to parody the Bible, although only plausibly, since they expected to be discovered in their deception and thus demonstrate, by way of analogy, that if they had managed to deceive a good number of people in this fraud, the authors of the Bible could also have done the same. Thus, behind all this parody lay the clear intention to prove the spurious, not to say false, nature of the Holy Scriptures, while imposing the modernist views held by the forgers on the conservative vision that dominated Frisian Protestantism at the time. But for various reasons, the deception was taken very seriously, **and** in a short time there were so many

²This opinion on Jensma's thesis is also confirmed in the study carried out by Adriaan Kardinaal, Ellen van der Grijn and Henk Porck. It states the following: "According to Jensma, *the Oera Linda Boek* was not intended to permanently deceive its readers. It was not a fraud, but a mystification. Several clues were incorporated in this regard, both in form and content, to make the reader believe that not everything was as it seemed. One of the main signs would be the paper, which supposedly creates an illusion of authenticity, but could not have deceived 19th-century readers for long." Adriaan Kardinaal, Ellen van der Grijn and Henk Porck, *The Oera Linda Boek, a literary forgery and its paper*, IPH, Congress Book 16, 2006, p. 178.

defenders of the book's authenticity that it was too late to retract or recant.

There were, at most, three forgers: François HaverSchmidt, Cornelius Over de Linden and Eelco Verwijs. HaverSchmidt, whom Jensma identifies as the main perpetrator of the fraud, was the intellectual producer of the book, the inventor of the stories, and the creator of the pseudo-runic characters in which the text is written. Verwijs acted as editor and proofreader, and Cornelius Over de Linden, the least educated of the three, as transcriber or copyist of the manuscript.

Downplaying the fact that this thesis by Jensma is not actually Jensma's but Johan Winkler's³, there are, in the general lines of this approach, countless issues that are highly debatable. Indeed, in our overall assessment of this author's arguments, none of his hypotheses, in our opinion, has any probative value. Jensma merely speculates and never stops doing so. He assumes motivations and presents them as evidence. He makes psychological observations about the alleged counterfeiters and uses them to explain the reasons for a fraud that he takes for granted and does not bother to prove. He constructs a historical context and makes it fit his

³Jensma himself acknowledges this in his monograph. There, we can read the following: "Shortly after 1900, Johan Winkler (Leeuwarden 1840 - Haarlem 1916), a doctor from Leeuwarden, the capital of Friesland, presented a new point of view on the case. He was convinced that Cornelius Over de Linden had not written the book alone, as was generally assumed at the time, but that it was the product of the collaboration between François HaverSchmidt, a vicar and modernist poet, Eelco Verwijs, a bookseller and archivist, and Cornelius Over de Linden, a shipwright." Goffe Jensma, *The Masked God. François HaverSchmidt and the Oera Linda Book*, 2004, p. 368.

speculation. And as if all this were not enough, on the only thing that really matters – that is, the paper and ink – he makes only a few very marginal observations, which lack any probative value, because even there he speculates⁴.

Certainly, in this sense, Jensma does not work like a typical historian; at least, not as far as this document is concerned. There is not a single letter, not a single confession, nor, ultimately, a single testimony extracted from any statement that allows us to affirm or support any of his ideas. All of them spring from his imagination and from the connections that, based on certain very circumstantial facts, he proposes as hypotheses; and even, in some cases, in the form of a "suggestion". But nothing substantial; and everything, absolutely everything, speculative. As has already been established, in constructing his hypothesis, Jensma did not rely on any 'empirical' evidence, but only on speculations and suggestions that were guided by the ideas of another author, Johan Winkler, which he ended up reproducing almost verbatim⁽⁵⁾.

⁴ In Jensma, for example, references to the type of paper used in the manuscript are extremely marginal and do not exceed four or five lines. Not to mention how imprecise they are, it is striking that the author who invokes them attaches so little importance to them. Since the Oera Linda paper would have been made using machinery that only existed from 1850 onwards, it is pointless and futile to try to prove the inauthenticity of this manuscript by other means (such as stylographic analysis or historical criticism), as the deception has already been established by the expert analysis of the type of paper.

⁵ In a passage from his famous monograph on the Oera Linda, we can read the following: *"Winkler's views are consistent with the results of my own textual analysis. Like him, I believe that more than one person worked on the text (referring to the Oera Linda), probably three, and that the book is essentially about modernist theology. Additionally, I suggest that Winkler's opinion on the matter originated from an anonymous informant from the Over family of Linden and that for this reason it can be considered more reliable than has usually been assumed. I take these two circumstances as an argument supporting the*

Much more valuable to us in this regard is the study by Adriaan Kardinaal, Ellen van der Grijn and Henk Porck, whose research was mentioned above. Although contrary to the hypothesis that defends the authenticity of the book, the work of these researchers has, at least, the merit of basing their premises – *not* their conclusions – on scientific expertise carried out primarily on the paper and, to a lesser extent, on the ink.

This research is relevant for two main reasons: first, because it was the first serious scientific investigation carried out on the Oera Linda paper using high-precision equipment and technology; and second, because *none of the results of the scientific expertise proved to be conclusive*. In other words, because it could not be proven, using scientific means, that the Oera Linda was a forgery.

Prior to this research, the Oera Linda had already been subjected to other scientific tests on the paper and ink. In fact, the first studies were carried out between 1873 and 1876, just a few years after its first public appearance in 1867. At that time,

use of Winkler's ideas as a hypothesis for the remainder of this study." Goffe Jensma, *op. cit.*, 2004, p. 368. The parentheses in the quotation are ours.

⁶ Among the research on paper and ink carried out during these years are those of Hugo Suringar, *Verklaring over het papier van het O.L.B. (Report on the paper of the Oera Linda Boek)*, May 1874, original manuscript in Tresoar, Leeuwarden; Frederik Muller, *Oudheid van papier schrift van het Oera Linda Boek, (Antiquity of the paper and ink of the Oera Linda Boek)*, published in *Nederlandsche Spectator*, 5 August 1876; P. Smidt van Gelder, *letters to Frederik Muller*, published as appendices in *Oudheid van papier schrift van het Oera Linda Boek*.

Specialists agreed that the document was fake⁷ and that it must have been made after 1800. They assumed that the paper had been manufactured on a modern machine of the time and that it must have been treated with a special chemical compound to give the manuscript the appearance of an ancient text. However, none of these hypotheses was ultimately proven in these studies, and the experts assumed the manuscript was inauthentic regardless of the results of the tests carried out on the book. After this, with the exception of new research carried out in Germany in the 1930s, which confirmed that the paper used in the Oera Linda had been machine-made (we will return to this important issue later), no new tests on the paper or ink were carried out in this regard. Hence the importance for us of the research by Kardinaal, van der Grijn and Porck.

In their study, these paper researchers share the prejudices of their predecessors. But their work has an added bonus that sets it apart from the rest: it provides revealing information about the direction of the paper fibre and the wire mesh used in its production, which gives us clues as to the most likely date of manufacture – a date that, in any case, is far from the 19th century.

⁷ With the exception of J.G. Ottema, who is known for being the first translator of the Oera Linda into a modern language, specifically Dutch. Ottema conducted his own study of the manuscript's paper, concluding that it was authentic. J.G. Ottema, *Thet Oera Linda Bok. Naar een handschrift uit de dertiende eeuw*, Tweede uitgave, 1876.

The premises of the investigation by Kardinaal, van der Grijn and Porck are based on a comparison between the paper used in the Oera Linda and some "convenient" blank sheets found on the Over de Linden estate. They sought to prove that both sets of sheets were part of the same stock. If this had been possible, the origin of the manuscript's paper would have been established and its falsification proven. However, it goes without saying that this *could not be proven* in this investigation.

In their work, Kardinaal, van der Grijn and Porck had the complete manuscript at their disposal for visual inspection of the text. The expert analysis, however, was carried out on small pieces of paper detached from the edges of some of the pages of the Oera Linda and from the blank sheets found on the Over de Linden estate. The pieces of paper from the Oera Linda came from two different sources: in one case, it was a piece whose origin could not be established (in our study we will refer to this as the 'anonymous piece'); and in the other, the piece of paper had been detached from one of the letters in the manuscript, presumably from page 143, according to the researchers (in our study we will refer to this as the "epistolary piece").

There is something very interesting to note about this "epistolary fragment". Apart from the letters attached to the beginning of the manuscript, there are two other letters in the Oera Linda: one attributed to Ljudgêrth and the other to Rika. Herman Wirth, the translator of the Oera Linda into German, refused to translate Ljudgêrth's letter, considering its authenticity to be very

questionable⁸ . If the "epistolary fragment" from the research carried out by Kardinaal, van der Grijn and Porck corresponds to this letter, it would explain many things. But we will return to this matter later. As far as we are concerned now, it should be noted that apart from these samples, the researchers investigating the Oera Linda paper had no other material at their disposal, so their conclusions are based solely on this evidence.

Regarding the process, analysis and conclusions of this investigation, we can summarise as follows: 1) All available samples were tested: the pieces of paper from Oera Linda (the anonymous and epistolary); and the samples of the "blank sheets" found on the Over de Linden estate. 2) The tests carried out were: a) a visual inspection of the entire Oera Linda and the "blank sheets"; b) X-ray fluorescence tests to analyse the fibre and measure the thickness of the paper; and c) Herzberg stains to determine the age treatment by "supposed" artificial colouring of the paper. In addition to these tests, some other chemical analyses were carried out to determine the presence of rosin, alum and kaolin. 3) Visual inspection revealed that all pages of the Oera Linda were identical in terms of font, composition, and properties; however, X-ray fluorescence tests demonstrated that there were, in fact, considerable differences between the two samples tested (the "anonymous fragment" on the one hand, and the "epistolary fragment" and "blank sheets" on the other). 4) While it is true that an attempt was made to support, in the observation of patterns

⁸ See note 496 in the chapter entitled *"Thus far the Council of Gosa. What follows is Konerêd's account."*

the direction of the fibre and the use of a wire mesh, evidence that the paper had been made by a "Foudrinier" machine equipped with an "égoutteur", none of this was conclusive, as chemical analyses revealed the complete absence of resin, alum and kaolin filler, which are essential in the manufacture of paper by this type of machine. 5) Although the researchers insisted on an alleged artificial discolouration of the paper in order to give the manuscript an antique appearance, the "alleged" colouring substance used was never identified. 6) Nor could it be proven that the Oera Linda paper was from the same stock as the blank papers found on the Over de Linden estate; and although the latter bore a considerable resemblance to the Oera Linda "letter fragment," they also had many essential differences from the "anonymous fragment."

With all these setbacks in the investigation – and I say setbacks because these researchers were not seeking to discover whether the Oera Linda was authentic, but rather to prove that it was fake – they had no choice but to resort to speculation and base their conclusions on anything other than the results of their own investigation. Ultimately, the research by Kardinaal, van der Grijn and Porck betrayed itself by basing its conclusions on Jensma's bizarre and ambiguous ideas, which, in our opinion, ended up spoiling the entire study—and everything that this research could have had, at some point, of value.

There is only one point at which this study becomes dangerously suggestive, although it never abandons the

grounds for speculation. Regarding the "blank sheets" found on the Over de Linden estate, research tells us that they were numbered and that "probably" – at least, that is what a simple visual inspection suggests – they had been numbered by the same hand that numbered the Oera Linda sheets. But not only that: they were also cut to a similar size to those in the manuscript⁽⁹⁾ Based on this, Kardinaal, van der Grijn and Porck suggest that "perhaps the blank papers were still remnants of an Oera Linda production" and that - although this remains to be proven - these sheets may have been prepared as "Oera Linda pages that were never actually used"; as if someone had wanted to add more pages to the manuscript but then decided to abandon the idea ⁽¹⁰⁾. " Until now," these researchers conclude, "the role of the blank sheets remains (still) quite mysterious" ⁽¹¹⁾.

Based on the research of Kardinaal, van der Grijn and Porck – and contrary to what would have been their wish – a line of argument can be opened in favour of the authenticity of the Oera Linda, which had never before been suspected by any other research. It starts from a single line contained in one of the letters attached at the beginning of the manuscript, which the text attributes to Hidde Oera Linda. In it, we can read the copyist saying: *'so that they are not lost, I have copied them onto foreign paper'*. This seemingly innocent phrase is absolutely decisive when discussing the type of paper from which the Oera Linda manuscript is made. If it were not for this phrase, we would have to assume that this book

⁹ Cf. Adriaan Kardinaal, Ellen van der Grijn and Henk Porck, *op. cit.*, p. 179.

¹⁰ Cf. Adriaan Kardinaal, Ellen van der Grijn and Henk Porck, *op. cit.*, p. 184.

¹¹ Ibid.

It must have been written on parchment; and the question of its authenticity would perhaps long ago have been settled in favour of it being a forgery. But if it was copied onto foreign paper, it is possible that this was cotton or linen paper (the study by Kardinaal, van der Grijn and Porck proved that the 'anonymous fragment' was linen, unlike the "epistolary fragment" and the "blank sheets" which were found to contain chemical agents used in the processing of wood, cotton and straw), or a mixture of both, as Ottema suggests in his study.

In the lecture on the Oera Linda given in 1871 for the Frisian Society, we can read a quote from Wattenbach in which he appears to say:

The manufacture of cotton paper must have been in use among the Chinese since ancient times; and it must have become known to the Arabs due to the conquest of Samarkand around the year 704. In Damascus, paper manufacturing was an important branch of industry, which is why it was called 'Damascene paper'. This art was brought to the Greeks by the Arabs. It has been claimed that Greek manuscripts from the 10th century written on cotton paper exist, and that in the 13th century it was much more widely used than parchment. To distinguish it from Egyptian paper, it was called *Carta bombicina*, *gossypina*, *cuttunea*, *xylina*. A distinction from linen paper was not yet necessary. Raw cotton was originally used in the manufacture of cotton paper. We first find paper made from rags mentioned by Petrus Clusiensis (1122-1250). The Spanish and Italians learned how to manufacture this paper from the Arabs. The most famous industries were in Jativa, Valencia, Toledo, and Fabriano in the Marca di Ancona ⁽¹²⁾.

¹² Lecture read at the annual meeting of the Frisian Society in February 1871. The full text of this lecture appears as the Introduction to the English Version of the Oera Linda by W. R. Sandbach. We have also included it as an Introduction in our Spanish Edition.

And further on, the lecturer himself adds:

"In Germany, the use of this material did not become very widespread, regardless of whether it came from Italy or Spain. Therefore, the further it spread from the East and neighbouring countries, the greater the need for linen to take the place of cotton. (...) Bodman considers that the oldest pure linen paper dates from 1324, but until 1350 mixed paper was widely used"⁽¹³⁾.

Research by Kardinaal, van der Grijn and Porck proved that the Oera Linda paper contained no resin, alum or kaolin. However, they did demonstrate that it had been manufactured by some kind of machine, based on the direction of the fibres and the use of a wire mesh. The total absence of resin, alum, or kaolin, combined with the evidence that this paper was manufactured, may indicate that it was made by infinitely more modest machines, long before the existence of "Foudrinier" machines. Above all, considering that the length of the fibres (3 to 6 mm) would also show that the beating in the preparation of the paper had not been very strong (as would be expected from a modern machine from the early 19th century). Furthermore, tests carried out by these researchers also demonstrated the presence of starch, which, although it can be considered a common addition to rosin or resin, also points to a type of mixed paper, such as that used until 1350.

¹³ Ibid.

The intelligent reader will note that these are also speculations; but at the same time, they will recognise that they are based on facts that have been verified. After all, as long as there are no conclusive results from properly conducted tests, no one can do anything but speculate. And the value of such speculations will only be determined by the degree of probability or closeness to the "facts" that have been verified up to that point. In this sense, we believe that there is a high probability that the Oera Linda is authentic. First, because the evidence indicates that the Oera Linda paper was made from a composition of linen and cotton, as was used until 1350. Second, because the copyist of the manuscript acknowledges, towards the end of his letter, that he copied it on foreign paper, not parchment, which was available in vast regions of Europe in the 13th century. This paper was brought to the Old Continent by the Arabs, but they had learned it from the Chinese. Its composition typically included the use of linen and cotton, as well as a wire mesh. The type of beating indicates that the manufacturing machine may not have been modern, which is reinforced by the absence of chemical components such as resin, alum and kaolin processing. Thirdly, because no chemical substance has been found to prove artificial discolouration of the leaves, there are good reasons to believe that they may have faded over time (we do not claim this to be true, but only probable). Fourth, because most of the evidence used to challenge the authenticity of the text is taken from the results of tests carried out on the "epistolary fragment" (probably the letter that Wirth did not want to translate), rather than on the "anonymous fragment", the latter being more

representative of the entire manuscript, as it could have been extracted from any part of the Oera Linda, and not from a specific one. And so, we can continue to add evidence and speculation. With that, the only thing we can prove is that the debate over the authenticity of the Oera Linda—a debate that is now more than a hundred years old—is still open.

Beyond the paper, however, and the highly qualified research carried out on it, there are other reasons that lead us to legitimately suspect that the Oera Linda could be authentic. Here are some of them.

The Letters

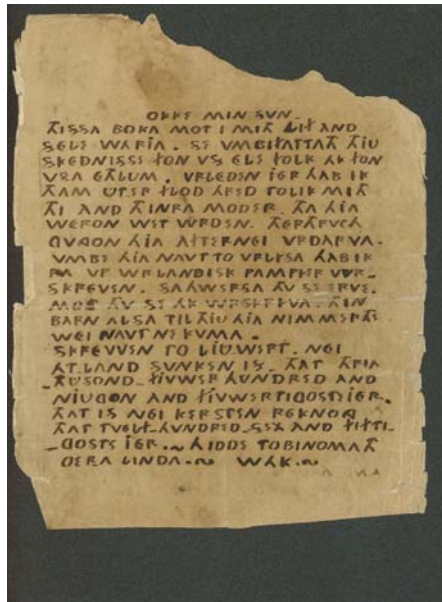
There is a striking coincidence between the letters attached at the beginning of the Oera Linda and the period in which they were "supposedly" written. The oldest of these is dated 803 AD and reflects, towards the end of its text, a deep concern for the survival of its people. The other, dated 1256 AD, speaks of a flood and no longer expresses the same concern as the previous one about persecution and sieges. This is very curious and warrants reflection. Towards the end of the 8th century, the infamous Charlemagne had succeeded in unifying all the Germanic kingdoms under what is known as the Holy Roman Empire. It is known that he was not a very peaceful king and that he subjected all the Germanic peoples and tribes to Christianity by fire and sword. These events earned him the very significant nickname "butcher of the Saxons", by which he was known in ancient times throughout vast areas.

regions of Europe. It is highly probable that the persecution and siege of his people, referred to by Liko Ovira Linda in 803, had something to do, to some extent, with the despotic power of Charlemagne, who only three years earlier had been crowned Emperor by Pope Leo III. If the letter attributed to Liko Ovira Linda were false, it would be difficult to explain how another author, born in a different time and with different concerns, could have been sensitive enough to tune in so accurately to the era of the letter and highlight, first and foremost, concerns for the survival of his people. The thousand years that separate the 19th century from the time when this letter is dated make it very difficult to believe that the "supposed" forger would have been able to "feel" like someone from the 8th century.

-even more so, as someone who, being Frisian, suffered greatly from persecution and harassment by Christianity, to the point of beginning to fear for the disappearance of his own people. The fact that only these concerns are highlighted in this letter - since the letter seems to speak only of this - may be a reliable indicator that it was indeed written at the time it is said to have been written.

The second letter, on the other hand, is very different. Dated 1256, Hidde Oera Linda's epistle recounts very different contexts and concerns. What worries this second copyist is preserving the manuscripts, saved from a recent flood, for which he has procured foreign paper. Here again, there is an astonishing coincidence with the context and period in which this letter is dated. The 13th century was particularly notorious in north-western Europe for the constant onslaughts of the North Sea on the continental territory of

the Low Countries. Catastrophic floods occurred in 1212, 1214, 1219, 1248, 1282 and 1287. There had been floods before, but only sporadically in 803 and 1164, with a long interval of almost three hundred years of complete stability.



Letter from Hidde Oera Linda

According to what geologists have been able to establish, these onslaughts from the North Sea were so extreme that they not only managed to overcome all natural resistance in the area—the Callantsoog dunes, for example, were completely destroyed in the floods of 1248—but also completely transformed the geography of the region, forming an inland sea that extended some 100 km inland, with a width of no less than 50 km and a depth of 4 to 5 metres. This

The inland sea, also known as the Zuiderzee, had a coastline stretching 300 km around, covering a total area of approximately 5,000 km². The name Zuiderzee is quite telling. It literally means "southern sea". This reveals that it was named by the Frisians, who were located to the north of this new maritime formation. Hidde Oera Linda's letter was written, according to the author's own testimony, in 1256. This means that the copyist lived in a time characterised by these floods. His letter literally says that he saved the manuscript - presumably the one copied by Liko Ovira Linda - from a flood. This information is fully consistent with the period in which the letter is dated. Hidde Oera Linda speaks of a flood that occurred the year before the date on which he wrote. It can therefore be deduced that this must have been 1255. There are records of the aforementioned floods because they were all catastrophic. However, this does not mean that there were no minor water movements in years other than those recorded by historiography. The key to determining the veracity of the letter is that it was written in a century when these floods were commonplace among the inhabitants of the north-western coast of the Low Countries. This means that they occurred frequently, although historiography has only managed to record a few, mainly because of their catastrophic nature. Thus, it is highly probable that in 1255 there was also a flood caused by an advance of the North Sea, of which there are no major historical records, precisely because it was a minor phenomenon. Of course, there is always the possibility that a "supposed" forger was aware of these floods and intentionally wanted to match the date of

drafting of the letter with one of these. But even so, this issue is problematic, because we assume that if the forger was aware of these facts, he must also have known something about the dates. So, the question arises: why did he not conveniently date the letter one year after some of these floods occurred? Why not in 1220, or 1249, or 1283? If his intention had been to deceive, would this not have been a convenient opportunity? Instead, the letter refers to a flood for which there are no historical records; but this, *contrary* to what one might think, makes it even more credible, as it considerably reduces the possibility that it was intentionally dated 1256 in order to make it coincide with a date for which there is clear historical evidence.

The migrations of the Magyars and Finns

In the Oera Linda chronicles, there are countless accounts that, if we were to compare them with official history, would surprise us more than once. Most of these narratives are written in the margins, and in many cases, they are no more than a single line. All of them can be irrefutably invoked in favour of the book's authenticity. Their tenor is very similar to that discussed earlier in the analysis of the letters. These are tiny notes that could not have been recorded by anyone who was not a direct witness to the events they describe. The common pattern in all of them is that they are consistent with history and, to the extent of that consistency, highly probable. One of these notes in the Oera Linda concerns the migrations of the so-called "sons

of Finda." The text refers to the yellow-skinned peoples indiscriminately. It states that they did not dare to cross the vast Twisklând—that is, Central Europe—because it was plagued by dense forests and wild beasts ¹⁴. These accounts correspond to a description of the Golden Age in ancient times. But then came the era following the catastrophe of the sinking of Âldland. The text describes it as the "Bad Times" and speaks of a series of transformations in the climate and geographical situation of the region. Among these, the catastrophe brought about the complete disappearance of the dense forests that populated Central Europe, which resulted in the consequent disappearance of the animals that depended on those forests for their survival. Without them, and without the density of the forests of yesteryear, the path to the northernmost regions of Europe became fully accessible. In Oera Linda, the migrations of the children of Finda (Magyars and Finns) took place after the sinking of Âldland, which is consistent with the above account. These must have taken place around 2090 BCE, i.e. just over a hundred years after the great catastrophe. Historical evidence supporting these migrations is the presence of Finno-Ugric languages in these regions. These languages are now considered a sub-branch of the Uralic languages, whose origin is precisely Magyar.

¹⁴ The text reads: "On one side, the boundary was the Sea of Wr-alda, which no one except us can or could navigate; on the other side we were limited by the vast Twisklând, which the Sons of Finda did not dare to cross because of the dense forests and wild beasts." Oera Linda, *English version by Hyranio Garbho*, chapter "Written in All the Burgos".

The Phaistos Disc

Robert Scrutton, in his famous book on the Oera Linda entitled "The Other Atlantis", argued that the Phaistos Disc could be invoked as evidence in favour of the authenticity of the Oera Linda. This disc, discovered in Crete on 15 July 1908 during an excavation of the Minoan Palace of Phaistos by Italian archaeologist Luigi Pernier, is a fired clay disc dating from the late Bronze Age, containing mysterious hieroglyphic inscriptions on both sides of the plate, which have been deciphered—at least the inscriptions on side A—by Hungarian philologist Vladimir Georgiev⁽¹⁵⁾. According to Scrutton, Georgiev's work allows us to establish that the statements made in the Oera Linda about Minnos, the King of the Sea, are accurate, thus proving, incidentally, the authenticity of the book. Given that the Phaistos Disc was only discovered in 1908 and deciphered by Georgiev in 1977, the authors of the Oera Linda could not have based their accounts of Minnos and the island of Krêtar (Crete) on what is engraved on the Disc. Nevertheless, according to Scrutton, the accounts from both sources coincide.

¹⁵ According to other sources, the Phaistos Disc has never been truly deciphered, despite many attempts. Among the most prominent, in our opinion, are those of Axel Hausmann, who in 2002 wrote a book on the subject entitled *The Phaistos Disc. A Document from Atlantis (Der Diskus von Phaistos. Ein Dokument aus Atlantis)*; and also those of Leon Pomerance, who interpreted the inscriptions and hieroglyphics on the Disc in terms of astronomical symbols. Various interpretations of the Disc's writing have also been proposed by figures such as Kjell Aarten, Winfried Achterberg, Thomas Balistier, Jean Faucounau, Steven R. Fischer, F. G. Gordon, George Hempl, Adam Martin, Derk Ohlenroth, O. Polygiannakis, Benjamin Schwartz, and F. Melian Stawell.

According to Georgiev's interpretation, the Phaistos Disc is written in the Luwian language, a lost branch of the Indo-European languages related to the Hittites. According to this author, the *Luwians* originally lived on the banks of the Danube and only moved to the region of Anatolia in Asia Minor at a very late stage.



Phaistos Discⁱ

Georgiev speculates that around 1700 the Luwians took control of the island of Crete. In his interpretation of the Phaistos Disc, he tells us of deep social unrest and internal strife between two tribal chiefs: Yara and Santadimuwa. According to Georgiev, these conflicts were resolved in favour of Santadimuwa, forcing Yara into self-imposed exile in a fortress on the island. The Disc also indicates that once defeated, Yara promised Santadimuwa that he would devote himself to growing cereals and would not cause him any problems. This is what is narrated by the Disc.

Robert Scrutton asserts that Yara is Minnos; and that instead of exiling himself to a castle, he retained his land and welcomed all the Luvites who identified with his cause and sought refuge and protection in his land. Then, threatened by the possibility of losing their kingdoms, the Luwian princes agreed with Minnos on a code of laws, showing themselves to be friendly towards the Frisian king. But when the laws enacted by Minnos established the duties of the princes, they turned against him, even attempting to poison him, which led to Minnos' decision to leave Crete and return to his homeland in Lindahêm. A few members of his crew, probably Hittites, recorded these events on the Phaistos Disc, changing Minnos' name to Yara and siding with the Luwian princes and Santadimuwa. Thus, the events relating to this king of the sea, who gave laws to the inhabitants of Crete, would have been completely distorted, with a view entirely favourable to the position of Santadimuwa and that of the Luwian princes themselves prevailing.

Robert Scrutton believes that the Disc was deliberately inscribed with cryptic writing because the aim was to conceal everything related to this emblematic king of the sea. This explains the difference in writing on either side of the Phaistos Disc. Side A and side B are, in fact, inscribed with different hieroglyphics, even though they were written at the same time. This only accounts for the deliberate coexistence of two types of writing at the same time: one open, profane and demotic; and the other sacred, hieroglyphic and hermetic. The hermetic writing (side B of the Disc) contains, in Scrutton's opinion, the true

The story of Minnos, whose name was falsely changed to Yara on side A of the disc, would not have prevented future generations of princes from vindicating him by using his name and creating the famous legend of King Minnos, which is still remembered today.

Pantelaria

According to the Oera Linda account, when the Frisians arrived on the Phoenician coast in 2000 BC – that is, 193 years after the sinking of Âldland – they came across a mysterious island whose pronounced bays gave the impression that it was actually three islands. They settled in the middle part (which appeared to be the central island) and named it Thyrisburgt, in honour of Thyr, the Frisian hero of the Oera Linda, whom experts identify with Tyr, the mythical Norse god and son of Wotan. There they established a fortress and named their naval commander, Tûnis, as the eternal ruler of the place.

It is likely that the Phoenician coasts reached by the Frisians in 2000 BC were the coasts of Tunisia. After all, Tunisia has always been a strategic location in the Mediterranean (the Phoenicians founded Carthage there in the 9th century BC). Although, officially speaking, there is no evidence of Phoenician settlements on the African coast before the 10th century BC. The Oera Linda states that the Frisians reached the Phoenician coasts of the Mediterranean 193 years after the sinking of Âldland. But this may be an inaccurate reference, unless we are willing to assume that the Phoenicians had already reached the coasts of North Africa earlier than established by official historiography. Another option is that the Phoenician coasts to which

reference the Frisian text refers to the coasts of Palestine. But even there it is said that the Phoenicians appeared only around the 15th century BC, that is, some five hundred years after what is referred to in the Oera Linda. It should be noted, in this regard, that the traditional method for dating the presence or origin of a people in a given region of the world depends largely on the archaeological evidence found. If this evidence is of a certain age of "x" years, this can be established as the age of the people under study. However, this does not mean that these people cannot be older; everything will depend on the discovery of new evidence. This leads us to think, taking the Oera Linda as evidence, that the Phoenicians may be older than has been proven so far. This would save the Frisian text from falling into a flagrant anachronism. If this were the case, Tunisia or Palestine would be the most suitable places to locate the early incursions of the Frisians into the Mediterranean. However, we believe that Tunisia has a huge advantage over Palestine in this regard, and the reasons for this are particularly interesting.

In the heart of the Mediterranean Sea, off the coast of Tunisia and about 100 km from Sicily, lies an island called Pantelleria. In 1975, a British archaeological expedition found the remains of an ancient naval base on this island that predated the Phoenician occupation. According to official historiography, the Phoenicians probably took possession of this island around the 7th century BC. The first inhabitants of Pantelleria were probably of Iberian-Ligurian origin. However, archaeological evidence of settlements and artefacts on the island dates back no less than 35,000 years.

Although Pantelleria today does not clearly display the features described by the author of the Oera Linda – an island with such pronounced bays that it actually gave the impression of being three islands – it is highly probable that four thousand years ago it may have looked similar. Most of the islands in the Mediterranean have undergone significant geographical changes over the last five thousand years. The Oera Linda manuscript refers to an island near the Phoenician coast. If those coasts were, in fact, Tunisia, the island with steep bays must have been Pantelleria. Furthermore, the ruins of the ancient naval base discovered by the British in 1975 have the typical appearance of a fortress such as those described in the Frisian manuscript.

But this island is also interesting for other reasons. Administratively dependent on the Italian province of Trapani in Sicily, the island of Pantelleria adopted the typical emblem of the island of Sicily as its coat of arms and flag. This emblem, like the coat of arms of the Isle of Man, consists of a triskelion on a red and yellow background. We do not know whether Pantelleria bears this coat of arms for Sicily or whether Sicily bears it for Pantelleria. The adoption of this emblem in Sicily dates back to the 13th century. At that time, Pantelleria was under Sicilian occupation (¹⁶). It is highly likely that the symbol migrated from Pantelleria to Sicily and not the other way around. If this is the case, Pantelleria offers itself as a privileged place to support the authenticity of the Frisian manuscript.

¹⁶ The island of Pantelleria came under Sicilian rule during the reign of Roger II of Hauteville in 1130. The first versions of the triskelion as a Sicilian emblem date back to 1280. This makes it very likely that the Sicilians adopted this coat of arms from the inhabitants of the island of Pantelleria.

The Three-Legged Symbol—triskel or vilfos, in Listian language—is a Celtic symbol. At least, that is what official historiography tells us. We have other information on this subject. Guido von List, the famous unraveller of the Secret of the Runes, believes that the "Three-Legs" are covert *fyrfos* characteristic of the Armanist tradition. The Armanen were not a people, but a caste of magician priests, standing at the top of the social structure of the ancient Aryan-Germanic tribes. One of these tribes was the Frisians ⁽¹⁷⁾. Related racially and geographically to the Germanic peoples, the Frisians may have cultivated the same religious symbols. This would explain the presence of a triskelion on the island of Pantelleria, where they are believed to have arrived around 2000 BC. But this still entails a deeper mystery.



Flag and Coat of Arms of Pantelleria

¹⁷ In the classic division of the Germanic peoples made by Roman historians Pliny and Tacitus, the Frisians, together with the Saxons, Jutes and Angles, would be part of the Ingaevones. It is well known that, according to this interpretation, the Proto-Germans were divided into three large tribes (Pliny speaks of five): the Ingaevones or Germans of the North Sea region, the Istaevones or Germans of the western side of the Rhine, and the Hermiones or Germans of the eastern side of the Rhine.

According to Guido von List, the triskelion ¹⁸is an encrypted late fyrfos, whose origin lies in the mysterious Head of Geryon. The name Geryon is an evolved form of the monosyllable "Ge", the primitive name of the Gibor rune. This rune is, in fact, a fyrfos. In his unparalleled research on the hidden meaning of the runes, List identifies the fyrfos with the swastika. A fyrfos is a hidden, encrypted swastika. The need to encrypt or hide the swastika was imposed on the Germanic tribes after the relentless persecution they suffered at the hands of the Christians. But the practice of encrypting swastikas was already widely known among the Germanic peoples long before the arrival of Christianity. In fact, Kroder de Juul himself is an encrypted Gibor rune, as can be seen by following Gorsleben's work.

In List's opinion, the oldest hieroglyphic form of fyrfos or encrypted swastika is the head of Geryon. This symbol is represented by an equilateral triangle made up of three human profiles. The fact that his name is "Geryon" reveals that it is an encrypted Gibor rune. According to List, in all these cases, the symbol preceded the hieroglyph. Thus, the idea of hiding the fyrfos—originally four-armed—in a trial hieroglyph—three-armed or three-headed, as in the case of the Head of Geryon—may have been determined by the use of the vilfos. The vilfos would thus be an ancestral form of the Head of Geryon. The fact that it is a crypt of the fyrfos is even attested to by its own name. "Vilfos" literally means "four feet" (from Vier Fuß, which in

¹⁸ The Spanish word trisquel derives from the Greek word triskelion - in Greek τρισκελιον - which literally means "three legs". Its name in Greek already reveals its very ancient origin.

German means precisely "four feet"). This does not coincide, of course, with its three limbs, but it allows us to think that it could indeed have been an ancient crypt of the fyrfos. According to List, all triskeles, triskelions and related hieroglyphs, such as the Head of Geryon and the Three Feet, derive from the "Vilfos". Therefore, it can be concluded that none of these symbols are originally Celtic (Druidic) ⁽¹⁹⁾ ; rather, they all originate from ancient Germania, among whose peoples we find the Frisians.



Symbol of the Head of Geryon

In this vein, the "Three Feet" could well have been a Frisian symbol. If this were the case, it would confirm our assumption that ancient

¹⁹ We use the term "Celtic" here as a synonym for "Druid". The "Celtic Druids" would have been, in the opinion of the chroniclers of Oera Linda, "Celts corrupted" by the Golen (priests of Sidon) of Phoenician origin. A more complete reference to the Celts (kâltas), the Golen (Gauls) and the Druids (trowydas) can be found in this same Preliminary Study in the section entitled: *The Golen, the Kâltas and the Trowydas*.

Frisian sailors reached the island of Pantelleria, and that this would be the island mentioned in the Oera Linda, the one reached by Tūnis and called Thyrrhisburgt.

But that is not all. There is one more aspect to review. The Frisian account says:

Nêf Tūnis sailed through the Strait of Gibraltar to the Mediterranean Sea. When Âtland sank, there was also much suffering on the Mediterranean coast, and many people from Finda, the *Krekaland*, and people from the country of Lyda, came to us. On the other hand, many of our own people fled to the land of Lyda. The result of all this was that the *Krekaland* everywhere ceased to be led by the Volkmoder. Tūnis had placed himself in this situation, and so he hoped to find a good refuge there, from where he could go and serve under the auspices of the wealthy princes. But as his fleet and his people looked disastrous, the inhabitants of the coasts thought they were pirates and drove them away. They finally arrived on the Phoenician coast, 193 years after the sinking of Âtland. Near the coast, they found an island with two deep bays, which made it look like three islands. They settled on the middle one and later built a fortress there. Then they wanted to give it a name, but there was no agreement on this. Some wanted to call it Fryasburg, and others Neftunia, but The *Magyars* and *Finns* suggested that it be called Thyrrhisburgt²⁰.

If the Phoenician coasts they reached were indeed the coasts of Tunisia, as we suggested above, then it makes perfect sense that Tunisia is called Tunisia. This mysterious name does not originate from the Arabs who occupied this region later on, nor from the Greeks, who called it Tynes before Christ, nor from the Phoenicians, who founded Carthage there. The name Tunisia derives from Tunis, the word used by the ancients to refer to the city that

²⁰ Oera Linda, Spanish version by Hyranio Garbho, chapter "*Inscribed in the Borough of Stavla*".

is currently the capital of this country. But the origin of this name remains a mystery. Some have attributed it to the Phoenician deity Tanith, others have assumed it has a Berber origin. The truth is that the region has been known by this name since time immemorial. And it is highly probable that its antiquity dates back more than fifteen hundred years before the Common Era.

The Oera Linda chronicles tell of a sea king named Tūnis. They say that he arrived on the Phoenician coast around 2000 BC. He founded Thyrbisburgt on an island (probably Pantelleria) that he came across off these shores. His exploits are legendary. He was known throughout the Mediterranean world as "Cousin Tūnis" – in Frisian, Nêf Tūnis – by virtue of his kinship with Wodin and Inka, all nephews of another mythical sea king named Sterik. Some have wanted to see in this character the equally mythical god of the oceans, Neptune. We will talk about that later. But, as far as we are concerned now, Tūnis is relevant as the possible origin of the name of the city of Tunis - called Tunis in ancient times. Was Tunis named in honour of this legendary Frisian king of the sea? We do not know. But it is nonetheless intriguing and suggestive that this name, whose origin is still shrouded in mystery, is practically identical to the name of this mythical character from the Oera Linda chronicles.

Based on all these coincidences, I would like to suggest the following hypothesis. It is likely that a Frisian sailor sailed across the Mediterranean to the coast of North Africa. It is also likely that he settled there, founding cities, and became famous. Nothing

This is impossible. Let us assume that it was called Tūnis, as taught by the Oera Linda. This would explain the origin of the mysterious name of the city of Tunis. If we add to this what we said above regarding the coat of arms of the island of Pantelleria and the pre-Phoenician fortress discovered there in 1975, we have more than one reason to believe that the Oera Linda accounts have some basis in fact. Thus, the chronicles about Tūnis and his arrival on the Phoenician coast may constitute a basis for the authenticity of the manuscript. Based on the probabilities we have outlined here, we believe that it is not unreasonable to assume the verisimilitude of the Oera Linda account. And if this is the case, this text reveals itself to us as a source of privileged information about the ancient world. This is the value we attribute to this text in principle.

Anachronisms

One of the most common criticisms of the Oera Linda is that it's full of anachronisms. People say the text is riddled with them, and this has become the main argument against its authenticity. We don't think these criticisms are totally unfounded. Many of them have merit. However, we also believe that many of the so-called anachronisms are not really anachronisms at all and can be explained, if not refuted, on the basis of a very simple argument – one that is highly probable and has gone unnoticed until now. We maintain that if there are anachronisms in the text, they can be perfectly attributed to the copyist or chronicler of the Oera Linda, and there are good reasons to think so. To do this, we must first determine which could possibly be "anachronisms" and which are not. This leads us to

imposes the task of distinguishing between two different types or classes: those determined by events that could not have happened as narrated in the Oera Linda, because they are out of place in time or place (according to what we are taught by official historiography); and those that correspond to social forms or structures of thought that cannot be attributed to specific peoples or regions, as they reflect concerns typical of later periods (such as the 19th century, for example).

The previously analysed account of Tūnis' travels to the Mediterranean would correspond to the first type of anachronism proposed here. It states that Tūnis arrived on the Phoenician coast in 2000 BC, at a time when there is no evidence that Phoenicians were present there. Therefore, it is claimed that this must be an anachronism. However, the possibility that the word "Phoenician" was added by the copyist, and even, to some extent, by the chronicler, has not been considered. It should not be forgotten that the Oera Linda was first recorded as a text in the 5th century BC, at a time when the Phoenicians were widely known throughout the Mediterranean world. The chronicler may have meant that Tūnis arrived in a region that in his time (the 5th century BC) was occupied by Phoenicians - even though they had not been there in the days when Tūnis (i.e. fifteen centuries earlier) actually arrived there. If the original text had been written in 2000 BC, this would indeed be an anachronism; but the copyist says that it was written in the 5th century BC – at least the passage we are analysing – at a time when the word 'Phoenician' and the people to whom it refers were widely known. Thus, it does not seem that this is truly an anachronism.

The Oera Linda was written – at least the oldest part of it – in the 5th century BC. But it tells stories that took place some seventeen centuries earlier. This could be an easy explanation for all the anachronisms. Since its authors were so far removed in time from the events they describe, it is easy to understand how they could have made so many common inaccuracies. This is not unusual; on the contrary, it is very common – and even to be expected. Admitting this would be an exercise in intellectual honesty, even for the most ardent detractors of the Oera Linda. After all, it is not difficult to imagine that a chronicler of the 5th century BC BCE would have lacked the most basic training that a modern historian has. That being the case, it turns out that the anachronisms, previously used to challenge the authenticity of the text, could today very easily become, for these reasons, quite the opposite.

But one thorny issue remains. Among the anachronisms in Oera Linda—as we have already mentioned—there are two types: those that refer to spatial-temporal discrepancies in the facts, and those that appear to be subjective constructions from a very recent time. It is this second type of anachronism that we will discuss in the following lines.

In a significant passage from the chapter entitled 'The Laws of the Government of Los Burgos', we read the following:

"If she (the Volkmoder) is called upon to decide on any legal matter between a Grêvetman and the community, she must always lean towards the side of the community, in order to preserve

peace; for it is better for one man to suffer than for many to do so"²¹

Here is what we consider to be a pure anachronism. Passages such as this could very easily be invoked in favour of the manuscript's inauthenticity. What we read in it seems dubious, questionable and most likely anachronistic. The phrase in the passage that makes this article suspicious is "...and because it is better for one man to suffer than for many to do so". A simple reading of these lines evokes the New Testament text of John 11:49-50, in which Caiaphas, the Jewish high priest, appears saying: "... You know nothing, nor do you consider that it is better for one man to die for the people than for the whole nation to perish."

In another passage of the Oera Linda, we find an entire chapter that seems noteworthy in the context of the debate on anachronisms. It is entitled "The Writings of Minnos II"²². Towards the middle of the chapter, we read the following:

"In another time, when the plague ravaged the country, they (the priests) came with a whole troop of people and said: *'We are all making offerings to the gods so that they may take the plague away. Will you not help us to ward off their wrath? Or have you yourselves brought the plague upon the land with all your arts?'* 'No,' said Minerva, *'I know of no god who does evil, so I cannot ask them to do good. I only know that there is one good spirit, that of Wr-alda, and since he is good, he never does evil.'* "Where then does evil come from?" asked the priests. *"All evil comes from you, and from the stupidity of the people who allow themselves to be deceived by you,"* she replied.

²¹ Oera Linda, *Spanish version by Hyranio Garbho*, chapter: "The Laws of the Government of Burgos". The parentheses are ours.

²² The original chapter in Frisian is "Ut-a skrifta Minnos", which can be translated as "About the Writings of Minnos".

Hellênja. *"If your God is so extremely good, why does he not prevent evil?"* asked the priests. Hellênja replied: *"Frya has put us here, and Kroder, that is, the Wheel of Time, must do the rest. For all calamities, advice and remedies can be found, but Wr-alda wants us to seek them out for ourselves, so that we may become strong and wise. If we did not do this, he would abandon us to our own devices, so that we might experience the results of wise or foolish behaviour"*⁽²³⁾.

This passage evokes the classic theological discussions of medieval Europe on the origin of evil and God's role in it. It also recalls the theological debates of the Protestants of the 19th century on the same subject. It is, in fact, apparently an impossible dialogue, from the perspective of the ethics we know of the Germanic peoples before the advent of Christianity. There are some precedents for this way of thinking in Plato's early dialogues. But it would not be unreasonable to think that they are actually a later addition to the text.

In another passage from the same chapter, we read:

People began to mock and ridicule her, so she did not dare to continue with the subject. And one would have thought that the priests would call a meeting of the people to expel us from the country; but instead, instead of mistreating her, they marched from pagan Krekaland to Alpa, proclaiming that Almighty God had been pleased to send his intelligent daughter Minerva, also called Nyhellênja, on a cloud over the sea to give the people good advice; and so that all who listened to her would be enriched by her words and be happy and ultimately rule over all the kingdoms of the earth. For this reason, they erected statues of her on all their altars. They announced and enthused the common people with advice she had never given. And they recounted miracles she had never performed. Cunningly, they made themselves masters of our laws and customs; and with skill

²³ Oera Linda, *Spanish version by Hyranio Garbho*, chapter "The Writings of Minnos II".

and ingenuity were able to explain them and spread them around them"²⁴.

In these lines, perhaps more clearly than in the previous example, we can see a type of anachronism of the second kind described by us. It is almost a fictionalised account of what the history of Christianity has been to date, according to a particular point of view. Let us analyse this piece by piece. First, the text says of Nyhellênja that, instead of being mistreated by the priests, they "marched from pagan Krekaland to Alpa, proclaiming that Almighty God had been pleased to send his intelligent daughter Minerva, also called Nyhellênja, in a cloud over the sea to give the people good advice". This, seen from a particular appreciation of the early history of Christianity, bears many similarities to the events that occurred immediately after Jesus' death. His disciples—like the priests in this narrative about Nyhellênja—went beyond the borders of Palestine (to Greece, Egypt, Rome, etc.) proclaiming that Jesus was an envoy of God and that he had come into this world, among other things, to give his wisdom to men. The text then adds, referring to Nyhellênja, the following: "For this reason, they erected statues of her on all their altars. They announced and enthused the common people with advice she had never given. And they recounted miracles she never performed." In our opinion, this is a clear allusion to Christianity; and therefore, a passage that qualifies very well for what we have called anachronism. We can say that what the text recounts about Nyhellênja also happened to Jesus. In his name, the priests

²⁴ Oera Linda, *Spanish version by Hyranio Garbho*, chapter "The Writings of Minnos II".

Christians erected statues of him on all their altars; they proclaimed his second coming at every opportunity; they put words in his mouth that are highly unlikely to have been spoken by a first-century Jew; and they recounted miracles that we cannot be certain ever happened. In this sense, Jensma's thesis, analysed at the beginning, becomes highly appealing. If we wanted to show, in a didactic way, how Christianity since Paul has been a manipulation of the teaching, work, and life of Jesus for its own ends, a story of Nyhellênja, narrated in these terms, would seem to us to be a very appropriate account—if not a true parody of the life of Jesus. It is highly probable that the author of these lines wanted to demystify Jesus (or de-divinize him); it is also possible that he sought to undermine the power of the churches (Catholic or Protestant). After all, if it is possible to recognise, in a precedent prior to Jesus, all the vices that would later develop in the Church, a parody such as this serves as an anchor to make the situation being judged even more visible. Thus, it is not unreasonable to think that this is also an anachronism; although, as with all such things, we cannot sustain this beyond speculation.

Among those we might describe as anachronisms, there is one that is particularly interesting. It is a narrative whose similarities with the New Testament figure of Jesus are even more evident than in the previous example. The name of the hero of these sagas, in Frisian, is Jes-us. From the outset, it is clear that the similarity is not a matter of interpretation. The *Oera Linda* states that Jes-us lived in the 6th century BC and was the son of a high priest and a Frisian princess from the region of Kasamyr. It adds that he

It was a forbidden love, so Jesus was hidden and denied as a son. Taken to live with the poor of the city, he grew up fully aware of his high lineage, so he sought to acquire as much wisdom as he could. In this way, his intelligence became very vast, earning him the admiration of the people and the fear of the priests. When he became an adult, he returned to his parents, but they rejected him again. Overwhelmed with grief, he wandered throughout the country. Then he met a Frisian sailor who taught him the customs of the children of Frya. From then on, he devoted himself to preaching love, charity, justice, and intolerance towards the rich and the priests. People knew him by the name of Kris-en, but his Frisian friend called him Bûda. The priests hated him, so Jes-us was forced to flee the country. None of this, however, prevented his doctrine and teaching from spreading everywhere. Finally, after twelve years of travelling to various places, Jes-us died. The Oera Linda does not clarify how. But it does say that his friends preserved his teachings and took it wherever there were people willing to hear them. What happened after Jes-us' death? Let the Oera Linda chronicler himself clarify this for us.

"While the doctrine of Jesus spread across the planet, the false priests went to the land of his birth to announce his death. They claimed to be his friends and pretended to feel great sorrow by tearing their clothes and shaving their heads. They went to live in caves in the mountains, but there they had hidden all their treasures and made images of Jesus. They gave these statuettes to the simple people. They finally told them that Jesus was a god, that he himself had told them so, and that all those who believed in his doctrine would then enter his kingdom, where everything would be joy and happiness. Realising that they knew that Jesus was opposed to the rich, they announced everywhere that the

poverty, suffering, and humility were the gateway to his kingdom, and that those who had suffered most on earth should enjoy the greatest happiness there. Although they knew that Jesus had taught men to regulate and control their passions, they taught that men should repress their passions, and that the perfection of humanity consisted in being as insensitive as cold stones. In order to make the people believe that they practised what they preached, they feigned poverty outwardly and pretended to have overcome all their sensual passions by not having wives. But if any girl had made a misstep, she would have been quickly forgiven. *'The weak,'* they said, *'will be assisted, and to save their souls, men must give generously to the Church'.* Acting in this way, they had wives and children without having homes, and they were rich without working. But the people became impoverished and more miserable than they had ever been. This doctrine, which required priests to possess no more knowledge than to speak deceitfully and pretend to be pious while acting unjustly, spread from East to West and also came to our lands"²⁵.

The length of the quotation is justified in order to properly illustrate what is, without a doubt, a genuine anachronism. For those of us who are familiar with the history of Christianity, this is a condensed way of presenting it, from a particular point of view, contrary to the tradition of the Churches. But let us look at it in detail. There are two types of similarities in these accounts of Jesus: first, there are those that are circumstantial; and then there are those that almost mirror the history of Christianity. There are also a number of interesting differences that are worth noting, especially because beneath the surface of each of these lie bizarre forms of coincidences and synchronicities. Let's start with the first. The circumstantial coincidences are: a) *His parents*. The Oera Linda says that Jesus was the son of a high priest of the

²⁵ Oera Linda, *Spanish version by Hyranio Garbho*, chapter "The True Frisians".

town of Finda and a princess of Frisian origin. Something very similar can be said about the historical Jesus in this regard. The evangelists point out, in their own way, that both Mary and Joseph were direct descendants of King David²⁶. It has been established that Joseph was a rabbi, that is, a kind of priest. If Mary is a descendant of David, there are reasons to attribute a royal lineage to her, and therefore the status of a princess. There is something very curious about King David that has been overlooked until now. The Bible says that this king was blond and had beautiful eyes (probably blue)⁽²⁷⁾ a characteristic more typical of the Frisian people than of the inhabitants of the Palestinian region. If this were the case and Mary were descended from him, there are reasons to think that she was probably of Frisian origin. b) *He lived among the poor*. The Oera Linda Bible says that Jes-us grew up among the poor of the village. Something similar can be said about Jesus. Although both were of royal nature, for various reasons they lived among the humblest people of their respective villages. c) *The wisdom and fear of the priests*. The Oera Linda says that Jes-us cultivated wisdom from a very young age and that this earned him the fear⁽²⁸⁾ and antipathy of the priests. Something similar is also preached about Jesus. The topic of the wise child who speaks with the highest dignitaries and priests of his people is a common theme in the Oera Linda story and in the neo-document.

²⁶ Matthew 1:1-16; Luke 3:23-38. Although Luke does not mention Mary in this genealogy, it is clear that this is her lineage, as it differs from Matthew's, which is effectively Joseph's lineage and part of that of Heli, who is presumably Mary's father. If Luke says that Heli is Joseph's father, it is because Joseph acquires that status by being Mary's husband. In the *ancient world*, descent through the maternal line did not count, which is why Luke does not name Mary, but names Joseph, her political substitute in the line of descent from David.

²⁷ 1 Samuel 16:12 and 1 Samuel 17:42

²⁸ In a significant passage from Oera Linda, we read: "The people looked upon him with respect, and the priests feared his questions." Oera Linda, *Spanish version by Hyranio Garbho*, chapter "The True Frisians."

testamentary. In Luke, for example, we read that when Jesus was twelve years old, he discussed complex theological issues with the wise men and teachers of the law: people were amazed when they heard him and marvelled at his astonishing intelligence²⁹. d) *The content of the preaching*. The Oera Linda says that Jesus preached love, justice, and charity everywhere. The same can also be said of Jesus. And although these are generally features of the preaching of most of humanity's sublimators, there are some aspects that bring the doctrinal profiles of these two figures into much more emphatic harmony. For example: Jesus "taught the people not to tolerate the rich or the priests, and to protect themselves against false shame" (³⁰). Jesus also predisposed his people against the Pharisees and priests of his time (³¹). But the Oera Linda also suggests that these priests played a parasitic role in their society. In a significant passage directed against the priests, we read: "*The earth (said Jes-us) gave its treasures to those who work, so everyone is obliged to dig, plough and sow if they want to reap; although no one is obliged to do anything for another, unless it is of their own free will.*" Similarly, Jesus says similar things to the scribes and Pharisees. Finally, the antipathy between the priests and Jesus on the one hand, and Jesus and the Pharisees on the other, is also reflected in the way they described both figures: while the priests called the Jes-us of the Oera Linda "Fo" (false), the Pharisees said that the historical Jesus was a blasphemer. e) *The names of Jes-us*. The Oera Linda says that Jes-us was also known as Kris-en and Bûda. Jesus is called in the

²⁹ Luke 2:40-52

³⁰ Oera Linda, *Spanish version by Hyranio Garbho*, chapter "The True Frisians".

³¹ Matthew 23:1-34; Luke 11:37-47

Gospels Christ, which means the anointed one. The word Christ derives from the Greek verb "crisein", "jrisein" or "krisein" (χρῖσθαι), which is very similar to the word "Kris-en". On the other hand, these names also suggest a parallel with the figures of Krishna and Buddha. Although "Kris-en" is also a way of saying "Christ", the link with Krishna is suggested by the region where he is said to have preached - Kasemyr, Kashmir, in ancient India - and the presence of the name Bûda. Krishna and Buddha are two avatars, incarnations of Vishnu, the Hindu deity. As incarnations, they are God made man. This is fully consistent with what Christianity says about Jesus. f) *The spread of his doctrine.* The Oera Linda says that Jes-us was forced to flee from the wrath of the priests. Jesus is said to have been crucified at the instigation of the Pharisees. But in both cases, these events did not tarnish the work of these figures. Both the doctrine of Jes-us and that of Jesus managed to spread beyond the borders of their own country. And in both cases, it is their friends or disciples who are responsible for spreading their work. This is, therefore, also a typical case of what we have called circumstantial coincidences. Forms of similarities that evoke and refer to each other, their differences being very minor events, relating either to circumstances, time, or place. The almost carbon-copy similarities, on the other hand, are most prevalent in the Oera Linda account. These not only reinforce the anachronism hypothesis, but also culminate in constituting the best evidence in favour of those who lean towards its inauthenticity. But let us look at this in detail. The Oera Linda says that while the doctrine of Jesus was spreading, the false priests went to the land of his birth to report his death. There they pretended to be his friends, tore their clothes

and shaved their heads. The idiom "to rend one's garments" is not strictly Frisian, Nordic or Germanic. It is Jewish and belongs to the tradition of the Bible. It is what the New Testament text says that characters such as Caiaphas, the scribes and the Pharisees of the Temple did. The Oera Linda then adds that the priests made images and statuettes of Jesus and gave them to the common people. Concern for images and representations of God is not an interest of the Germanic peoples, but it is of the biblical Jews and Protestants in Christianity. After this, the Oera Linda states that Jesus was proclaimed God by the priests - and that this truth had been communicated to them by Jesus himself. The divinity of Jesus was also decreed by a council of bishops⁽³²⁾ and they also said that, in his own way, sometimes openly, sometimes through signs, it was Jesus himself who communicated this to his disciples. The Oera Linda maintains that the priests made the people believe that those who adopted this doctrine would inherit the kingdom and be happy and fulfilled. The idea of the kingdom is also a Christian idea. There is no notion among the Germanic peoples that evokes a similar idea. The closest thing might be Valhalla. But one does not enter there by profession of faith, nor by attachment to more or less dogmatic doctrines. The right to Valhalla is won by the sword. Only death in combat guarantees its possession. What follows in the Oera Linda is practically a chronicle of the history of medieval Christianity: priests who preached poverty and chastity in the name of Jesus, but lived very comfortably in their convents fornicating, without working a day to anyone; and

³² The divinity of Jesus was discussed and decreed at the Council of Nicaea, held in Nicaea in 325 AD; and it was ratified at the Council of Constantinople in 381 AD.

displaying greater wealth than the decent citizens of the place. This is a portrait that mirrors the history of the Christian Church in the Middle Ages. Finally, the Oera Linda says that this was a doctrine that spread from East to West and also reached the lands of northern Europe, the Frisian lands, the country of the authors of these chronicles. This is exactly the direction in which Christianity spread. Thus, the identity between one account and another, in all its lines and aspects, reveals a form of perfect coincidence—sufficient reason to justifiably suspect their authenticity.

But that is not all. Towards the end, the Oera Linda adds a text of extraordinary prophetic value. Here it is in its entirety.

"But when the priests believe they have completely extinguished the light of Frya and Jes-us, all men who have silently preserved the truth among themselves, hiding it from the priests, will stand up. These will be of royal blood (princely blood), priestly blood, *Slavonic* blood, and Frya's blood. They will make their light visible, so that all men will see the truth and exclaim: "*Woe to the deeds of the princes and priests!*" The princes who love truth and justice will separate themselves from the priests; then blood will flow, but from this the people will gain new strength. The people of Finda will contribute their industry to the common good, the people of Lydas their strength, and we our wisdom. Then the false priests will be swept from the earth. The spirit of Wr-alda may be invoked everywhere and always. The laws that Wr-alda instilled in our consciences at the beginning will be the only ones heard. There will be no princes, no masters, no rulers, except those chosen by the general voice. Then Frya will rejoice, and the earth will bear fruit only for those who work it. All this will begin 4,000 years after the sinking of Âtland, and 1,000

years later, all priests and oppression will have disappeared"³³

There are many interesting points to discuss regarding these passages. First, the text refers to a time of oppression. In this era, the oppressors will believe that they have completely extinguished the light of Jes-us and Frya. If we omit Jes-us from this account, considering him to be an interpolation in what may have been an original narrative, and focus solely on Frya, this question becomes highly suggestive. Frya is the goddess of light in the proto-pagan religion of the Germanic peoples. The Oera Linda says that a time will come when men who have silently preserved their truth will stand up and rise against oppression. This time will come when the priests believe they have completely extinguished the light of Frya. Is this not our time? They will make the light of Frya visible again and denounce the acts and vileness of the princes (the rulers), who will have been colluding with the priests until then. Now, who are these priests? In our opinion, those of the Christian churches (including the Catholic Church) are not. Good rulers will separate themselves from these ungodly priests. And blood will be shed - will there be wars? - but from this, the people will gain new strength and everything will return to its natural balance. The people of Finda - the Asians - will contribute to the common good with their technology and industry; the children of Lyda - the Africans - with their labour; and the children of Frya with their wisdom. The priests will be swept from the earth. And all this will begin 4,000 years after the sinking of Âldland, that is, in the year 1807 of our era; and it will take another 1,000 years to complete. Is this a

³³ Oera Linda, *Spanish version by Hyranio Garbho*, chapter "The True Frisians".

An interesting prophecy. It is not at all identical or similar to any other in the Christian tradition. This allows us to imagine it as a text that is completely different from those we have analysed here previously. And it allows us to develop our hypothesis in the following paragraphs.

We maintain that the Oera Linda is a hybrid in which some parts are apocryphal and others highly authentic. It is possible—and probable—that the traditions of the Germanic Nordics of ancient Friesland have been preserved by a family lineage in certain manuscripts, transmitted and copied from generation to generation over the course of centuries. It is possible—and also probable—that in these manuscripts, each new generation has inserted information different from the original, making this text a hybrid riddled with anachronisms and thus justifying the accusation of inauthenticity. After all, unlike other ancient manuscripts, the Oera Linda, by express admission, is a manuscript that has been copied and re-copied for two thousand six hundred years. And the probability that in each copy, each new copyist has not only copied but also interpreted the information and inserted new things according to their new background is highly likely. Thus, it is quite possible that the original text read, in the passage commenting on Tūnis' travels, that he simply reached the northern shores of the lands of Lyda (Africa), and the copyist, with the new information available in the 6th century BC, added the word "Phoenicians". Similarly, references to a sage from Kasamyr, whose wisdom may have been extremely similar to that of Jesus, may have led the copyist to identify him with Jesus, to the point of calling him

Jes-us; and to recreate, based on these similarities, the early history of Christianity. This copyist could have been Liko Ovira Linda, whose opinion of priests, categorical in every respect, is not at all far from that held by other contemporaries of his, such as Aldeberto, Tankelmo, or the mythical Eun della Stella. I do not rule out the possibility that there may also have been other more recent additions to the text. Ljudgêrth's letter, for example, may well be one such case. This would explain the two different types of pages that, according to the results of the analyses, the Oera Linda contains. It would also shed light on the mysteries surrounding the anachronisms and, incidentally, explain the coexistence of the various dialects of Old and Modern Frisian in the same text. If all this were possible, the Oera Linda would essentially be an authentic text. That is to say, regardless of the details, the bulk of the stories told remain highly probable and plausible. The bulk of the Oera Linda chronicles tells us that there was a Germanic people who civilised the Mediterranean; and not only the Mediterranean, but also the lands of our Romanic America; and also distant India. It adds that this Germanic people originated from a vanished continent, sunk in the northern seas, which its inhabitants later called Âldland, Atlantis. And that their civilisation advanced from West to East, not the other way around (except in the case of Nêf Inka, who is said to have marched towards the coasts of the American continent), bringing with them a completely original culture, traces of which can still be found today in all corners of the planet.

In line with this argument, the stories about Nêf Tûnis and

Nêf Inka, Ulysus and Kalip, Minos and Krêtar, the Golen, the Kâltas (Celts) and the Trowydas (Druids) seem highly probable; and even what has already been analysed, in another sense, about Jes-us and Nyhellênja (Min-erva). In what follows, we will review in detail the conditions of possibility of all these stories. In some of them, the degree of coincidence with what has been established by official historiography is truly surprising. We will begin our analysis with the well-known stories of Jes-us and Nyhellênja. Having them fresh in our memory will facilitate the presentation of what we are trying to communicate. In a new light, these stories will seem surprisingly different to us.

Jes-us, the sage of Kasamyr

There is something in the stories about Jesus that we have not yet noticed. This is of grave importance. The Oera Linda says that Jesus was a native of the region of Kasamyr and places this province in the valleys of India. Since ancient times, there has been a plain between the high mountains in this region known as Kashmir. Kasamyr and Kashmir are probably the same place. If this is the case, the Oera Linda account of Jesus becomes extraordinarily compelling. There is a tradition, little known in the West, that says Jesus lived in Kashmir. After surviving the crucifixion and healing his wounds, Jesus is said to have migrated to northern India in search of the lost tribes of Israel. There, among the high mountains, he lived to a very old age. And his tomb, even today, remains accessible to any visitor. The most interesting thing about this story, for the purposes of

prove the authenticity of the Oera Linda, is that it was first raised in 1902. Before that date, it was completely unknown in the West, and even in the East. It is true that there was knowledge of a great sage named Yuzasaf who had lived around the first century in Kashmir. But it was not until the early 20th century that he was identified with the person of Jesus. The first to speak of this was Ghulam Ahmad, the self-proclaimed messiah and founder of the Ahmadiyya Muslim community⁽³⁴⁾ However, since then, there have been numerous studies that have emphasised these similarities.



Tomb of Jesus in Kashmir

³⁴ Before Ghulam Ahmad, a Russian aristocrat and adventurer named Nicholas Notovitch had written about a probable journey of Jesus to India during the years when nothing is known about his life. He presented these ideas in a book written in French entitled *La Vie inconnue de Jesus Christ* (The Unknown Life of Jesus Christ). In it, he claimed that during the years Jesus was lost, he travelled to India and was initiated into Buddhist mysteries. This story was revealed to him in the monastery of Hamis, in Ladakh, Nepal, where he claims to have found a manuscript narrating the stories of Issa, a man from the West who studied the teachings of Buddha there. According to some sources, Ghulam Ahmad was inspired by Notovitch's information. But their approaches differ on one essential point. While Notovitch places Jesus in India before beginning his ministry, Ahmad points out that the trip to India would have taken place after he was saved alive from his crucifixion.

The Oera Linda was first published in 1872. If it is a forgery, how could the forgers have known about these things thirty years before they were first raised? The Frisian manuscript also says that Jesus was called Kris-en, Bûda and Fo³⁵. Yuzasaf is the Arabic name for Prince Siddhartha in the legend of Barlaam and Josaphat. Siddhartha is Gautama Buddha. In China, this prince was known by the name Fo. Yuzasaf, Siddhartha, Buddha and Fo are four names for the same person. Now, the name of Jesus in Hebrew is Yoshua; in Arabic it is Issa. Yuz Asaf could be a later evolution of the name Yoshua Issa. All these coincidences are significant. But there is more. In the tomb of this emblematic character in India, there is a bas-relief engraved in the stone in which two feet can be distinguished. This indicates that it is the tomb of a saint. The tradition of engraving the "feet" of the deceased on their tomb was, in ancient times, very popular in Asia. But these engravings were always accompanied by some distinctive symbol of the person lying there. For example, on Buddha's tomb, the feet engraved in the stone have a swastika. On Yuz Asaf's tomb, the engraved feet show wounds typical of crucifixion. This cannot be ignored. It is well known that only in Rome were people crucified - in Rome, or in places occupied by the Romans. This was not the case in India. There are also various inscriptions in ancient Arabic on the stone of Yuz Asaf's tomb. But it is oriented in an east-west direction, following the

³⁵ The Oera Linda says: "His first name was 'Jes-us', but the priests, who hated him, called him 'Fo', that is, 'False'. The people called him 'Kris-en', meaning shepherd; and his Frisian friend called him 'Bûda', because he had a treasure of wisdom in his head and a treasure of love in his heart." Oera Linda, *English version by Hyranio Garbho*, chapter: "The True Frisians".

classical Jewish tradition—and not the Arab tradition, which buries its dead facing Mecca. Whoever lies there could not have been Hindu either, since in that case his remains would have been cremated. Next to Yuz Asaf's tomb is another smaller one, possibly that of his wife. All these are indications that the hypothesis that Jesus lived and died in Kashmir may have a very strong basis. If this is the case, the story told by the Oera Linda about Jesus in Kasamyr makes sense; and having been proposed prior to the writings of Notovich and Ahmad, it cannot be claimed that it is a forgery or that it was based on these reports. Rather, it proves that the Oera Linda may be authentic; and that the Frisian account, like the manuscript from the Hamis monastery, narrates, in its own way, real events, which they learned about from different sources.

There is still something else to add. In the previous pages, we have endeavoured to show that the Frisian account, as far as the story of Jesus is concerned, may be riddled with interpolations. We said that these interpolations could be the work of copyists and not necessarily evidence of falsification. But there is another side to this. We accuse the Frisian text of being apocryphal in these passages, based on the evidence that its account is a carbon copy of the Christian story – seen, obviously, from a particular point of view. But this may not be entirely accurate. For if one compares the story of Jesus' life with that of other divine messengers, the story of Christianity could well be revealed to us as plagiarism. This is because the similarities between them are constant and repetitive. For example, it is said of the Buddha that: a) he was of royal descent

(the same is said of Jesus, who is descended from David); b) who fed multitudes with only five loaves of bread that he had in a basket (Jesus also multiplied five loaves of bread from a basket to feed the multitudes); c) who walked on water (Jesus also walked on water); d) who abolished idolatry and taught compassion, love, and equality among men (teachings that also coincide with those given by Jesus); e) who was called "shepherd" and "carpenter" (Jesus was also a carpenter and was called a shepherd); and so on. All these things prove that the Oera Linda account of Jes-us may be authentic. But they may also support the view that it is Buddha, and not Jesus, who is being referred to. After all, at one point, the Oera Linda says about this figure that he lived five centuries before Christ, which is closer to corresponding to Buddha than to Jesus. The Jes-us of the Oera Linda was a native of Kasamyr, a region in India. Buddha was born in Lumbini, Nepal, north of India, very close to Kashmir. It is likely that the Frisian account refers to Buddha and not to the Jewish prophet, whom the Oera Linda itself calls Bûda and Fo (names historically assigned to Siddhartha Gautama, the Buddha). Moreover, Yuz Asaf is, as already mentioned, the name of Buddha in medieval Arab legends. All this is possible and probable. Even the historical similarity. For if the story about Jes-us seems similar to that of the historical Jesus, this may be due, rather, to the latter's resemblance to the Buddha, and not necessarily to an attempt to parody Christianity (which would negate Jensma's argument). In short, all these speculations show how complex these issues are; nothing has yet been resolved, and anything is possible or probable. As far as our interest is concerned, this topic is interesting because it

allows us to propose a principle of plausibility for Oera Linda. After all, the Buddha lying in Kashmir has an engraving on his tomb of two feet with crucifixion wounds. And although we admit that the Frisian account may be referring to Buddha—and not to the historical Jesus—it is striking that he is named "Jes-us," because that identification only came about thirty years after the Oera Linda was published. And even admitting that these events may have been the work of a copyist—who, after seeing the resemblance between this Indian figure and Jesus, decided to add the name "Jes-us" to the story—even admitting this, I say, this copyist must have gotten this story from somewhere. And wherever that place was, he must have obtained the information before 1902. Therefore, the authenticity and originality of his account is safeguarded in any case.

Nyhellênja and Min-erva

The Oera Linda tells of a priestess from the city of Walcheren whose name was Minerva—also known as Nyhellênja by seafarers. It says that she ruled in the Burgh of Walhallagâra around 1600 BC. Overwhelmed by the instigations of Kâlta, another priestess, she left Walcheren and set off with Jon, a prince of the sea, to conquer the Mediterranean. After stopping at many ports—among which the Oera Linda mentions Thyrrhisburgt itself, the city founded by Tûnis (possibly Pantelleria)—they reached the shores of Greece, which the Frisians call Krêkalânda, and in a place called Attika Minerva founded a city she named Athenas. The Oera Linda says:

When Jon reached the Mediterranean Sea (...) he sailed his fleet straight to Lydia (Africa)... but Minerva said: "*Do not approach, for here the air has long been poisoned by the priests*" (...) When night fell, Jon changed course towards distant Krêkalênda (Greece). Finally, they arrived at a country that looked very arid, but they found a port there. Here Minerva said: "*Perhaps, in this place, we should not be afraid of the princes or priests, since they always seek out rich lands*" (...) When Minerva had explored the country called Attika by its inhabitants, she saw that its people were all goat herders and lived on meat, wild roots, herbs and honey. They were dressed in skins and lived on the slopes of the hills, which is why they were called *hellingers* (inhabitants of the slopes). At first they fled, but when they knew we would not attack them, they returned and were very friendly. Minerva asked them if we could settle there peacefully. This was accepted on condition that we help them fight their neighbours, who constantly came to take their children and rob their homes. So we built a citadel there, a few hours away from the port. On Minerva's advice, it was named Athenia, as she said that those who came after us should know that we were not here out of malice or violence, but that we had been welcomed as friends"⁽³⁶⁾.

Beyond the probability or otherwise of this account, there is something in it that has been verified. The word "Athens" has no Greek root; however, it does have one in the Frisian language. In Greek, this word is only used in the plural form, which also coincides with the Frisian "âtha" – from which the word "athens" is derived – which is also used in the plural form and means "friends". But that is not all. The Frisian story tells us that Minerva was known to sailors as Nyhellênja. In the Oera Linda, Nyhellênja is sometimes also called Hêllênja. The name "Hêllênja" evokes the name "Helena", by which the entire country of the Greeks was known in the ancient world. This could not have been invented.

³⁶ Oera Linda, *Spanish version by Hyranio Garbho*, chapter: "The History of Jon (Part II). Inscribed in Texland".

by alleged forgers. The names Nyhellênja and Hêllênja are practically identical. And it would not be unreasonable to think that the Greeks owe their name to this Frisian priestess, later deified in the figure of Athena (which in Frisian means "friend"), and known in the Roman world as Minerva.



Votive Altar to Nyhellênja

Nyhellênja was indeed a Germanic goddess worshipped in Walcheren, Zeeland (south-west Holland), where more than 160 votive altars dedicated to her are still preserved. She was also worshipped in Germany, particularly in

Colonia, where two altars dedicated to her divinity have recently been discovered. In most of these altars, the goddess is depicted as a girl in an apse, either seated on a throne with a basket of apples beside her, or standing on a boat, usually accompanied by a dog or a wolf that appears to be howling beside her. In all these places, Nyhellênja was venerated as the patron saint of seafarers. The inscriptions on her altars always refer to these facts. There, sailors implore her for safety in navigating the North Sea, or thank her when they have successfully sailed these seas. Other inscriptions ask or thank Nyhellênja for guarding and keeping safe the goods of a fleet during navigation. This is a very interesting fact. Herman Wirth, translator of the Oera Linda into German, says that the name Min-erva may not be a name, but a title. Based on the evidence that this goddess was the guardian of sailors' goods and possessions while they sailed the seas, Wirth notes that "Minerva" means precisely this: "My Goods," "My Possessions," "My Heritage." There is a passage in the Oera Linda itself that confirms this. There we can read:

When Nyhellênja, whose real name was Minerva, was well established, and the *Krekalanders* loved her as much as their own people did, some princes and priests came to her citadel and asked her for a place to leave their possessions. Hellênja replied: *'I carry my possessions in my own chest. What I have inherited is the love of wisdom, justice and freedom. If I lose these, I will become like the vilest of your slaves; now I give you this advice for nothing, but later I will sell it to you'*. The nobles walked away laughing and saying, *'We are your humble servants, wise Hellênja'*. But they went too far in this, so that the people came to take this

name as a name of honour (as a title?)³⁷ "

It is likely that the priests went to her to ask where to leave their possessions because she was the one among sailors who was responsible for such matters. But she refuses to look after the priests' possessions because they are hypocrites and flatterers. Nyhellênja's possessions, however, are not tangible things. Rather, she safeguards intangible assets such as wisdom, justice and freedom. These are her possessions. Herman Wirth notes that in Frisian, 'my possessions', 'my assets', in the plural, is said to be 'Mina Erva'. From this it follows, without much difficulty, that this may have been a title rather than a name. For this reason, perhaps, Nyhellênja was called Min-erva (note that in Frisian this name is written with a hyphen separating the word "Min" from "Erva").

Having established that it is highly probable that Nyhellênja was indeed called Min-erva, for the reasons given above, one final question remains to be analysed on this topic. This concerns the similarity between the name "Min-erva" and the name "Minerva" given to the well-known Roman goddess. But it also concerns the unequivocal parallel that can be drawn between the two goddesses. After all, Minerva is considered the Roman equivalent of the Greek goddess Athena, with whom Nyhellênja has already been identified.

The etymology of the name Minerva is lost in the mists of time and there is no certainty about its origin. Some claim that this name is Etruscan, but offer no evidence to support this. The etymology offered

³⁷ Oera Linda, *Spanish version by Hyranio Garbho*, chapter: "The Writings of Minnos II".

by Wirth is not only highly satisfactory, but also fully consistent with many of the characteristics observed in Nyhellênja—and evidenced by the various inscriptions that have been preserved on her altars. If this is the case, the identification between Nyhellênja, Minerva and Athena is just a step away from being definitively established. That Minerva and Athena are, archetypically speaking, the same goddess is beyond question. That Minerva-Athena is the Germanic goddess Nyhellênja is very likely, according to the Oera Linda account. For if Minerva does indeed mean, in the Old Germanic language, "My possessions" or "My inheritance", and this is a characteristic of Nyhellênja, the parallel between the two is fully justified. Minerva is not a Latin word; on the contrary, it is Germanic. Even in modern German, the expression "My heirs", corresponding to "My inheritance", is "Meine Erben", which can perfectly well be understood as a late evolution of "Mine Erva". Nor is the name Athena Greek; it is Germanic, Frisian - and we have already seen this. From this we deduce that the Oera Linda may have some basis in these stories. But, of course, there is even more.

The Golen, the Kåltas and the Trowydas

The chapters devoted to the Golen, the Kåltas and the Trowydas are perhaps the most interesting in the Oera Linda. Above all, because their particular point of view offers us a completely new perspective on these matters. Briefly speaking, it has been assumed that the Golen are the classic Gauls; and that the Kåltas and the Trowydas are, respectively, the Celts and the Druids. We

fully share this opinion. But the Oera Linda adds some even more interesting points that have not yet been given due consideration. First of all, the name of the golen, its true origin, and its particular character. It is to this core of issues that we will devote the following lines.

The first thing that strikes us as relevant is the name of this group, the word used to designate them, namely "golen". This word has no Germanic root, and we hardly recognise it among the sounds that evoke the Frisian language. We therefore do not know where it might come from. However, we cannot fail to notice its similarity to words that have emerged in other linguistic contexts. The name "Golen" sounds very similar to the word Golem, which in the Jewish world refers to a creature without a true soul or spirit, made of inanimate matter, and which is a kind of robot under the mental control of other beings. This is, for us, extremely suggestive. In Germanic peoples, what defines a true man is the spirit. With the expression "golen", the Oera Linda may be referring to the "people" or "peoples" who, from the point of view of the Frisian chronicler, were perceived as "soulless" people. We will return to these curious notes later. It is worth mentioning other things first in order to understand the story.

The Oera Linda's first reference to the golen immediately links them to the trowydas; and it does not speak of them in terms of a people - as when it refers to the *krekalander* (Greeks) or *finneses* (Finns) - but identifies them as a priestly caste, who are called

"trowydas" for being false and hypocritical. The text clearly and emphatically states that they came from Sidon—probably the Phoenician Sidon in distant Lebanon, north of Palestine. This information is of decisive importance, as it places the hitherto unknown origin of the Celts—Celts or Gauls, as they were interchangeably called—in the Phoenician world. The Oera Linda account says that these Golen (or Gauls) first arrived in Missellja (presumably Marseille, or one of the islands in the Mediterranean off its coast) and wanted to buy it. At the time, no one realised the enormous mistake that was being made; and it was only when the Frisians became aware of this that they gave the island the name Missellja, which means precisely "badly sold" (³⁸). This is also, incidentally, extremely interesting.

But let us take it one step at a time. According to the Oera Linda the golen were missionary priests from Sidon. This is a very important piece of information. This city, founded in the third millennium BC, was originally one of the most important enclaves in the Phoenician world. Comparable only to Tyre, which was in fact older, Sidon was, in the early days of primitive Phoenicia, the most important city in the entire northern region of Palestine. If the

³⁸ The etymology of the word "Missellja", as Wirth has rightly suggested, lies in the combination of the words "mis" and "sellja". "Mis" is a prefix which, in Frisian as in English, is used to negate or signify the opposite of the root word it accompanies. Examples: "Misspell" (to spell incorrectly), "Misbehave" (to behave badly), "Miscount" (to make a mistake in a calculation); "sellja" in Old Frisian means "sale" or "to sell" (as in English "sell"). Hence, the etymology of the word "Missellja" is "badly sold" or "sold by mistake". It is interesting to note that the German word for "to sell" is "verkaufen", which in a figurative sense can also mean "deception".

³⁹ It is striking that the text uses the term "missionaries" to refer to these priests from Sidon. The missionary profile fits perfectly with what we know about Christians, but not with what we know about European peoples before the arrival of Christianity.

Oera Linda is correct, and the Golen were indeed priests of Phoenician origin, thus establishing the Phoenician origin of the druids as well. This is a very important issue and, incidentally, a hypothesis of considerable proportions.

The Oera Linda leaves no doubt that the Golen were Phoenicians. It states this clearly and repeatedly in multiple passages. In one particularly significant passage, we read the following:

"The Romans, moreover, lived in enmity with the *Phonisjar* (Phoenicians); and their priests, the Roman priests, who wished to assume sole rule of the world, could not tolerate the unpleasant *Golen*. First they took Mis-sellja (Marseille) from the *Phonisjar* - and then all the countries to the south, west and north, as well as the southern part of Britanja (Britain) - always driving away the *Phonisjar* priests, that is, the *Golen*, thousands of whom sought refuge in northern Britanja" ⁽⁴⁰⁾

And in another equally interesting passage, we read:

The *golen*, as the missionary priests of Sidon were called, had realised that the land was sparsely populated and that they were far from the Volkmoder. In order to make a favourable impression, they called themselves, in our language, the 'seekers of truth'; but they would have been better off calling themselves 'inhibitors of truth', or in a shorter form 'Trjuwendne', as our seafaring people later called them" ⁽⁴¹⁾.

This establishes the true origin of the Golens (Gauls). And with that, also, the origin of the Trowydas (Druids). Regarding the Kãltas (Celts), the Oera Linda says that they were of Germanic origin, but ultimately corrupted by

⁴⁰ Oera Linda, *Spanish version by Hyranio Garbho*, chapter: "Fragment". The parentheses, italics and underlining are ours.

⁴¹ Oera Linda, *Spanish version by Hyranio Garbho*, chapter: "The Golen". The italics and underlining are ours.

the Gauls. These statements are corroborated by official historiography if properly consulted. We know, for example, according to these sources, that the "Gauls" were originally known as "Celts" and that it was only from the Romans onwards that they were called "Gauls". The Greeks called all peoples who, in their opinion, were "beyond" any land known to them "Celts" (keltoi - κελτοι). Thus, the keltoi or "Celts" were the peoples who inhabited the regions "beyond" the Alps, "beyond" the Ligures, "beyond" the Pillars of Hercules, "beyond" the Northern Lights (which we do not know why the Greeks knew about). This led the Greeks to identify the "Celts" with the Hyperboreans. And they were probably right, if the "Celts" were, as we indeed believe, the Germanic peoples who survived from the lost Âldland or Atlantis.

But the Golen were something else. The Oera Linda tells us that the Golen arrived in Europe, settling first in Missellja (Marseille), an island they had purchased. They were not strictly speaking a people, but rather a caste of Phoenician missionary priests. We have already said enough about this in the preceding lines. But what we have not said is how they came to identify themselves with the Kåltas (Celts). The Oera Linda tells us of a priestess named Syrhed who ruled in Flyburgt around 1600 BC. She was a priestess of dark dealings, whose rivalry with Nyhellênja (Minerva) led her to wage war. The Oera Linda describes her as jealous and scheming, but also says that she was very beautiful and highly intelligent. Her advice was obscure and incomprehensible, which is why the sailors called her Kålta. She hated Minerva because she

She always won everyone's favour, and she wanted to be more than her. Frustrated at not achieving this, she went to the *Mâgjares* to learn tricks of witchcraft. And when she knew enough, she left with the Golen, but this did not work either. She also became enemies with Jon, the legendary king of the sea of Âlderga, and suffered his attacks when Flyburgt was burned down. She managed to escape, but the lamp⁽⁴²⁾ of her city and some priestesses remained under Jon's power. During her escape, some villages in the region dominated by the Scheldt River joined her. And the war between Kâlta and Minerva was then fiercer than ever. Parallel to these events, some golen had taken their boats and sailed along the Mediterranean coast from Missellja to Kâdik, and from Kâdik to Brittanja. But they were unable to influence the government of this region, because it was strong and because its inhabitants were still "Children of Frya". The Oera Linda says that Brittanja was then an island to which all Frisians who had been tried for common crimes or offences against the laws of Frya were sent into exile. There they had to pay for their crimes by extracting iron or tin from the mines. According to the Oera Linda, they were a relatively large population. The Golen first approached them. But they could do nothing to influence them, for despite being exiles there, they remained steadfast in their loyalty to the people of Frya. Then Kâlta came and harangued them, promising them greatness and freedom if they followed him to the mainland and proclaimed him their Volkmoder. They did as he asked.

⁴² In the Frisian belief revealed in the Oera Linda, possession of a lamp lit with the flames of the original lamp in Texland guarantees the survival of a people, a nation and a city. Without its presence, nothing has value; nothing is considered true. By losing the lamp of Flyburgt, Syrhed was condemned to be a false priestess; and therefore, neither her advice nor her visions would have any validity.

she told them; and thus Kålta took control of the states south of Friesland as far as the Sêjene (the River Seine). In the highlands of these lands, she built a city which she called Kåltasburg (now Carnac in France)⁽⁴³⁾ from where she ruled as Volkmoder, despite fierce opposition from its inhabitants, who from then on were called "kåltas", meaning inhabitants of the city of Kåltasburgt. The Golens then dominated Brittanja, which had been left not only depopulated (with very few Frisian inhabitants), but also without priestesses or true lamps. The Oera Linda puts it this way:

The *Golen* gradually gained control over all of Brittanja. This was partly because there were no longer any citadels there, but also because they no longer had any Burgtmaagden. And thirdly, because their lamps were not real. Because of all this, the people stopped learning. And they became stupid and clumsy. And, having allowed the *Golen* to steal their weapons, they were led around like bulls with a ring in their nose"⁽⁴⁴⁾.

This is how the golen became strong in Brittanja and, a thousand years later, taking advantage of the internal quarrels of the Frisians over the election of a new Êrêmoder, they took possession of the lands of the continent and easily defeated the weakened (morally weakened) children of Frya. The Frisian account tells us thus:

After Mâgy was murdered and Fryasburg had been restored, a new Êrêmoder was chosen. My mother was chosen, but she refused to be the Volkmoder (...) all the other priestesses

⁴³ This city was known at the time of the Oera Linda chronicler as Kêren-âk, and corresponds to the present-day city of Carnac in France, famous for its megalithic constructions, particularly its menhirs.

⁴⁴ Oera Linda, *Spanish version by Hyranio Garbho*, chapter: "The History of Jon".

They then wanted to be the Volkmoder. Each state took sides with its own Burgtmaagd and would not yield on this point (...) Such proceedings led to disputes between the states, and thus the bond that united them was broken. The people of one State became jealous of the people of the other States, or at least came to regard them as foreigners. As a result, the *Golen or Trowydas* took possession of our lands as far as the Skelda, and the *Mâgjars* as far as the Wrsâra"⁽⁴⁵⁾.

It is likely, based on these facts, that the Golens first settled in Belgium and then in France. After all, the colony they maintained in Marseille continued to exist. Later, some groups of them migrated to the Alps, settling in Switzerland and then in northern Italy. Official historiography tells us that the Gauls were an extraordinarily nomadic, mobile people (or group of peoples) who were constantly migrating. This fits perfectly with what is recounted in the Oera Linda. The Phoenician peoples were also astonishingly mobile. In short, inhabiting the regions that had once been occupied by the Kåltas (Celts), the Golen could very well have been confused with them. And in fact, the Oera Linda says that the Golen corrupted the language of the Kåltas, most likely because they settled among them.

When the Romans arrived in the regions that the Greeks said were inhabited by Celts (keltoi), they found only Golen, or Kåltas corrupted by the Golen (to the point that, in essence, they too had become Golen). That is why they called them "Gauls" and not "Celts". This explains why they are confused; and it also explains why there are, among the Druids, whose religion is eminently Golian (and by

⁴⁵ Oera Linda, *Spanish version by Hyranio Garbho*, chapter: "The First Writing".

so much so, Phoenician), so many discernible elements of the Germanic proto-religion (originally of Celtic descent). Thus, according to the Oera Linda, the *golen* of Phoenician origin, nicknamed *trowydas* (literally "inhibitors of truth", i.e., "false"), managed to corrupt the *káltas* (Celts), giving rise to a monstrous culture (the Oera Linda expresses itself in these terms about the religion of the *golen-trowydas*), which only managed to impose itself due to the internal deficiencies and rivalries (weakening of morals) of the Frisians themselves.

The Oera Linda's opinion of the *golen-trowydas* is dire. It describes them as deceitful and unreliable; prone to trickery (dishonesty); cunning and devious; inclined to live by deception, deceit, trickery, artifice and treachery. To get an idea of the visceral nature of these opinions, let us read a passage from the Oera Linda that summarises the description of the *golen*. The passage is taken from the chapter entitled "The Golen", and reads as follows:

The *golen* celebrated all kinds of vile and monstrous festivals, which were promoted by the inhabitants of the coast, with their lascivious women and their sweet, poisonous wines. If any of our people (the *Káltas*) behaved in such a way as to endanger their lives, the *Golen* provided them with refuge and sent them to *Phonisja* (Phoenicia)... Once they had settled there, they made them write to their family, friends and contacts, telling them that the country was so good and the people so happy that no one could imagine it. In *Brittanja* there are many men, but few women. When the *golen* learned this, they brought girls there from all over and gave them to the *Britons* for nothing. But all these girls served their purpose of stealing children from *Wr-alda* and giving them to the false gods"⁽⁴⁶⁾.

⁴⁶ Oera Linda, *Spanish version by Hyranio Garbho*, chapter: "The Golen".

In other passages, the Oera Linda describes these famous religious celebrations of the Golen in greater detail. Needless to say, they do not rule out ritual sacrifice and bloodshed. All this is abominable in the eyes of a Frisian. Hence the use of epithets such as "execrable" and "monstrous" to describe the Golen. But the most relevant aspect of all this is not stated in the Oera Linda, although it can be perfectly deduced from it. Let us see.

There is a famous tradition linked to the legends of the Grail, according to which Joseph of Arimathea, a wealthy Jewish dignitary from the time of Jesus, arrived in Marseille with Mary, Martha and Magdalene, carrying a strange object said to contain the blood of the Nazarene. Why Marseille? What was so interesting about Marseille that these fugitives from Christianity came there? What hidden links connected them to the Golen? Tradition says that after staying there for a while, Joseph of Arimathea took the Grail to Britain. Why Britain? What was there in Britain that was not found anywhere else in the world? According to the Oera Linda, Marseille and Britain were the only two places on the planet where the Golen ruled most extensively, through their priests (or trowydas - druids). The origin of the druids' presence on the island is lost in the mists of time. We only know that they were already there around the 8th or 7th century BC, and that there were also druids in France and other parts of Europe - and even in Turkish Galatia. The latter is also relevant, since we know that Paul of Tarsus, the founder of Christianity, also went there, as one of his favourite regions, where he sought to convert the Galatians.

Is it necessary to explain that the Galatians were Gauls (golen) who migrated from central Europe to Anatolia in Asia Minor (Turkey)? Why did Paul address them? We do not know. But we are intrigued by the synchronicity between these two emissaries of Christianity and their predilection for bringing their message (the Grail, in the case of the former) to regions once inhabited by Gauls (golen) and Trowydas (Druids).

If all this holds water and the Oera Linda is an authentic text, then we should also consider the distortions of the history of the Grail, which became the cup of Jesus in the Celtic (Golian-Druidian) world and was rescued for the Germanic world as the fallen stone from Lucifer's crown by the renowned German poet Wolfram von Eschenbach. But the story of Christ could also perfectly well be a pagan myth (there is overwhelming evidence of this today), manipulated by the Golens and confused, if not mixed up, with the stories of an obscure preacher from Galilee. All this is possible and probable.

Before closing our chapter on the Golen, we would like to briefly revisit an idea raised at the beginning of this exposition. There we said that the word "Golen" may find its etymology in the word "golem", which means "soulless creature" (that is, a "formless" being, artificially created from inanimate matter, without spirit). We do not know the origin of the word. We also do not know whether this was an endonym among the Gauls (or golen), or whether they received this name from others, but did not call themselves that. The Oera Linda does not clarify anything in this regard. But if this were an exonym (even if the word may have originally been Golian), and they had been called by the Frisians, it would be interesting.

Then, too, we can discern, in the echo of the word, the deeper thought that these Frisians must have formed about them. This is speculation, no doubt. But it is interesting speculation, especially when we consider what the Frisian chroniclers expressly dare to say about the Golens, the Gauls, and the Druids.

9) Wodin, Nêf Tûnis and Nêf Inka

The Oera Linda tells of three legendary cousins whose exploits are memorable to the Frisian people. Their names were Wodin, Tûnis and Inka. Wodin, the eldest of them, lived in Lumkamâkja; Tûnis and Inka were natives of Aldergâmude. The Oera Linda recounts that these cousins would distinguish themselves as brave warriors in the conflagration that pitted the Frisians against the Mâgjars and Finns. Called to war by the Êrêmoder Minna in Ast-flylând, the young warriors gathered and appointed Wodin as their military leader. Tûnis was appointed head of the naval forces, and Inka was elected admiral. The ships then set sail for Denmark, carrying Wodin and his powerful army on board. The war went well for the three cousins, and they managed to defeat the evil Mâgy, the natural leader of the Mâgyars. But the Oera Linda says that, through deception, flattery and magic spells, Mâgy managed to soften Wodin's character and win him over to his side. He offered him his own daughter in marriage; and through the use of magic herbs, he managed to make Wodin renounce Frya and Wralda. Over time, Mâgy gained absolute control over him; because Wodin, a good warrior in

In essence, he could be strong and brave, but he was not clairvoyant. At least, that is what the Frisian manuscript says about him. His reign lasted six years, and then he disappeared. Mâgy said that he had ascended to heaven. His son, the son of Wodin, then reigned as his heir. But as he was not old enough for the position, Mâgy, who was his grandfather (remember that his daughter had married Wodin), took over as king again.

Tünis and Inka met a different fate. For reasons that the Oera Linda does not explain, when Tünis and Inka decided to return home, they were unable to dock at any port in old Friesland. The Volkmoder in Texland had forbidden them to do so. This forced the two cousins to steer their ships towards the coast of Cadiz, near the Strait of Gibraltar, where they stocked up on food and various supplies. The Oera Linda recounts that Tünis wanted to sail the Mediterranean, but Inka wanted to head for the western seas, where he thought he might find the remains of the lost Âldland, which, due to its height, would not have sunk. Unable to reach an agreement, they decided to go their separate ways. Inka set sail westward and sailed into the depths of the Atlantic Ocean. The Oera Linda recounts that nothing more was ever heard of him. Tünis, on the other hand, crossed the Strait of Gibraltar and sailed the Mediterranean.

The story of Tünis, the legendary Frisian king of the sea, has already been recounted, in part, in this study. To summarise, let us say that he sailed to the Phoenician coast and founded a city there in honour of Tyr, which he called Thyrsburgt. He made good economic deals with the Phoenicians, particularly with the inhabitants of Sidon, which made him enormously wealthy

and earning him great fame as ruler of the entire Mediterranean. Towards the end of his life, he returned to Friesland laden with riches. There he was received with honours. He was considered such a great king that they could not help but deify him upon his death. They called him "Cousin Tunis" - in Frisian Nêf Tûnis - and consecrated him as the eternal god of the seas and oceans.

The similarity between Nêf Tûnis and Neptune, the god of the sea in Roman mythology, is evident. The parallel between Wodin and Odin, the mythical warrior god of Scandinavian mythology—called Wotan among the Germanic peoples, a name that effectively derives from Wodin—is also obvious. There are, of course, certain discrepancies in these parallels. Wodin, for example, is described as a strong and brave warrior, but one who lacked wisdom. This contrasts sharply with what we know of Odin or Wotan, whose wisdom brought about the unveiling of the runes, and who drank from Mimer's well. The same can be said of Tûnis. But the most interesting case of the three cousins, perhaps because of our geographical position, is that of Inka or Nêf Inka, who sailed to the western seas and was never heard from again. Given his name, it is very difficult not to associate him with the Incas. And if the Oera Linda says that he sailed to the western seas in search of some refuge from Atlantis, we are even more compelled to draw this parallel.

There is abundant information about the presence of the White Gods in America. Much of this information has been provided by Spanish chroniclers themselves. When they arrived in America, they encountered stories everywhere about enchanted cities in the Andes

inhabited by "White Gods". Paititi, Elelín, Aztlan, Thule, Kalasasaya are just a small sample of these legends. The Aztecs, for example, said that Quetzalcóatl had come from an island in the eastern seas called Aztlan. The god came there as a bearer of culture, but horrified by the bloody sacrifices, he left, although he promised to return one day. This legend of the white god who promises to return one day is also repeated in the Peruvian-Bolivian Andes. There, the god is known as Viracocha. Is Viracocha a kind of Peruvian Quetzalcoatl? Or better still: are both Viracocha and Quetzalcoatl evocations of a Frisian sailor who sailed the Atlantic seas in search of the remains of his lost homeland, Áldland, which the Oera Linda calls Nêf Inka?

In this sense, are the Incas descendants of these Frisian sailors who arrived in America under the command of Nêf Inka, probably around 2000 BC? An interesting analysis carried out in England on three Inca mummies found in royal tombs revealed that their blood composition did not fully match the blood patterns of the native indigenous population. The Incas flourished in Peru around the 13th century. It is likely that a line of descent was maintained from the distant days of Nêf Inka, whose name evokes the title given to the emperor, until the time of the Incas' appearance on the historical scene. If this is the case, we could satisfactorily explain the striking cultural similarities (in terms of social organisation and laws) that persist between them and the ancient Frisians. Robert Scrutton has detailed all these aspects in his book on the Other Atlantis. We can only marvel at and take pleasure in this. After all, the presence of the Vikings in America -like the of other Germanic peoples and

Scandinavians—has already been extensively proven by other interesting studies and research carried out since the 1950s. In our opinion, they say what is otherwise attested to in the Oera Linda. For them, the Frisian text serves as yet another piece of evidence among the countless pieces of evidence of the presence of these peoples in America.

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