

DIE
URALINDA
CHRONIK





URÄ LINDA CHRONIK

and with an introductory
geschichtlichen Untersuchung
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HERHh WIRTH



! Goehler a Amelang -Verlag-ÉRIQ\1§

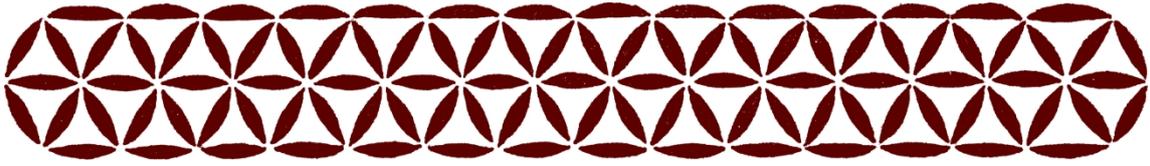
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The amount of text on the original pages can also be found in this edition, but incomplete lines below have been filled with text from the following pages so that a reasonably clean typographical image is maintained.

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"MEINEN GERMANISCHEN MÜTTERN"

*Consecration
inscription on a Cologne
matron's pin
1st century AD.*



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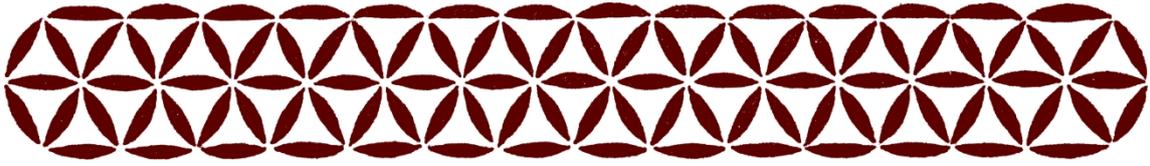
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Abbreviations :

"Aufgang" = "The Rise of Mankind" Jena 1928 (out of print)
 "HU." = "Die Heilige Urschrift der Menschheit", Leipzig,
 Koehler & Amelang 1932. (11 text deliveries and
 picture atlas, 429 plates, published to date).

DER TEXT
DER
CHRONIK





Okke, my son!

Dhese books must be preserved with body and soul. They encompass the history of our entire people and our ancestors. The past year I rescued them from the ^{flood}¹ with you and your mother. But they had gotten wet, so they started to spoil later. In order not to lose them, I wrote them down on foreign paper. So when you inherit them, you should also copy them. Your children should do the same, so that they will never be lost again.

Written at Ljuwert, after Atland sank, the three thousand four hundred and forty-nine years, that is, according to the Christian reckoning, the twelve hundred and fifty-six years.

Hidde zugenannt Ura Linda (About the ^{lime} trees²). -- Guard.

Dear heirs!

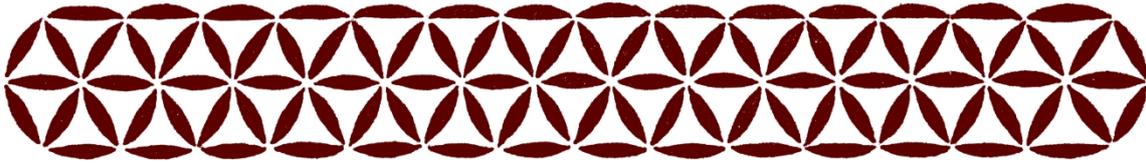
U For the sake of our dear ancestors and for the sake of our freedom, I beg you - oh dear ones, never let the eyes of a priest's cap graze over these writings. They @ay sweet words, but they imperceptibly tear at everything that concerns us Frisians. In order to gain rich benefices, they stick to the foreign kings. They know that we are their greatest enemies because we dare to @peak to their people of freedom, justice and duty of care. That's why they let everything that comes from our ancestors and what remains of our old customs go to waste. Oh, dear ones, I have been at court with them. Will Vralda tolerate it and do it

If we don't Lark ourselves, they'll all still be out of our hair.

Written at Ljudwerd, eight hundred and three years after the ChriLen opinion. Liko called Ovira Linda (About the lime trees).

1 Breakthrough of the Zuiderzee?

2 "Over", i.e. beyond the Lindenwald or the Linda River.



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

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

The "eldest story", the depiction of the three progenitors of humanity, whose rhetorical style betrays the pen of the Frisian-HumaniPic editor, was abridged by me Park.

FRO THE BEECH THE FOLGER ADELAS

M

Dhis land is written on the walls of the Fryasburg in Texland; this also applies to Stavia and Medeasblik.

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

That's how we, Frya's children, came up with our older story.

was the name of our RlthePe £estory

Wralda, who alone is good and eternal, made the beginning, then came time; time created all things, including the earth (Irtha). Irtha gave birth to all

Grasses, herbs, trees, all the good and all the bad creatures. She brought forth all that was good and lovely by day and all that was bad and evil by night. After the twelfth of July she gave birth to three maidens:

Lyda was made of red-hot dust,
Finda of hot dust and Frya of
warm dust.

When they came alone, Wralda @eled them with his breath. Od (God's breath) entered them and now each gave birth to twelve sons and twelve daughters, two every July. From this all men came.

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

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

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

Light Frya. The first thing she taught her children was self-discipline; the other was love of virtue; and when she was a year old, she taught them the value of freedom. "Because," she said, "without freedom, all others are

Virtues alone good to make you slaves, your origin to eternal shame."

Mild Frya. She never dug ore from the earth for her own gain, but when she did, it was for everyone's benefit.

HappyLe Frya. When she had raised her children to the seventh ^{knee}¹, she called them all to Flyland. There she gave them her advice (Tex) and said :

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

(Now follows the already mentioned Rapture of the Frya and Ascension to her WatchPern, the Evening and MorningPern. Like Wralda's sea, the earth would have shaken, Flyland's ground sank under the floods. honner @rach from the clouds and lightning wrote "watch" in the sky hie Frya children would now have made a high shipyard and built the castle on it, on the walls of which they wrote Frya's Tex ; and so that everyone could find him there, they would have called the land Texland. "harum it will remain as long as Irtha Irtha iP," it says at the end.

hat now follows, the entirety of the ancient sacred laws of the people, which are linked to the mythical ÆPalt of the progenitor Frya and Frya's "council" or "doctrine" is probably an ancient inheritance).

Frya's advice

Heil wait for the free. They will see me again in the end. But I may only recognize as free the one who is not a slave to a others, nor of his own passions. Here is my advice.

1

So when the need is great and good advice and good deeds are no longer of any avail, then call on the Lord Wraldas. But you shall not call upon him until all things are tried. But I tell you with reason and time will make it true: the discouraged will always succumb to their own suffering.

¹ Knee = gender, degree of kinship (cf. Holy Bible, page 43 f.).

² The Frisian terps, also called Werf or Werft in Lower Germany, are mounds of earth that were used as dwelling mounds or escape mounds in the event of a water

emergency.

2

You should only bow your knees and give thanks to God, yes three times for what you have enjoyed from Him, for what you enjoy, and for the hope He gives you in anxious times.

3

You have seen how soon I lent help. So do the same with your neighbor. But do not delay until you have been asked. The sufferers would curse you, my maidens would erase your name from the book and I would have to turn you away from strangers.

4

Never bow your knees and accept thanks from your neighbor: such things belong to Wralda. Envy would fight you, wisdom would laugh at you and my maidens would accuse you of robbing their father.

5

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

6

So if one is found among you who buys his own freedom, he is not of your people: he is a ^{Horning¹} of mixed blood. I advise you to drive him and his mother out of the land. Tell this to your children morning, noon and night, until they dream of it at night.

7

Anyone who robs another of his freedom - even if the other person owes him - must be led by the bridle of a slave girl. But I advise you to burn his body and that of his mother in a bare place, then bury their ashes fifty feet in the ground so that not a blade of grass may grow on them, for such grass would kill your dear animals.

¹Horning = whore's child.

8

Never attack the people of Lydia or Finda. Wralda would help them, so that the violence that would emanate from you would return to your own heads.
would come.

9

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

10

So if one of them desires one of your daughters to be his wife, and she desires it, then you shall signify her folly to her; but she will nevertheless follow her suitor, that she may go in peace.

11

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

12

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

FePa said

Alle statutes, which may run around an Ewe (century) with the Kroder and his Jul, which may be on the advice of the mother and at common

If they are written on the walls of the castle, they are Ewa (laws), and it is our duty to honor them all. Come necessity and compulsion to give us

statutes,

Contrary to our laws and customs, men should do as they wish; but when they have departed, they should always return to the old. This is Frya's will and must be that of her children.

FePa said :

Ahatever things you want to start, whatever they may be, on the day we have paid homage to Frya, will always end wrong." Now that time has proven that she was right, it has become a law that nothing else can be done on FryaLag except out of necessity and compulsion. should celebrate as a happy FeLe.

hies are the £esetze that belong to the castles 1

So when any castle is built, the lamp should be attached to the first lamp. be lit on Texland. But this must never be done in any other way than by the mother.

2

Each mother may gravel her own maidens, as well as those who are mothers in the other castles.

3

The mother in Texland may choose her successor, but if she dies before she has done so, she must be chosen at a common ^{eight}¹ by the council of all the states together.

4

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

¹ Eight = assembly of the people or court in the: 8 ("eight") stones of the stone setting (cf. Holy Bible, HauptLück 7).

5

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

6

The mother and every maid of the castle shall be given twenty-one lords of the castle, seven old wise men, seven old soldiers and seven old sailors.

7

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

8

Each castle may have three hundred young castle guards.

9

For this service, they are to learn Frya's advice and the other laws, wisdom from the wise men, the art of war from the old men of war and the skills needed for outward voyages from the old sea kings.

10

One hundred of these defenders shall return every year, but if any are paralyzed, they may remain in the castle for the rest of their lives.

11

None of those from the castle, nor the Grevet men, nor other chiefs, may have a vote in the battle of the defenders, but only the people alone.

12

Three times seven swift messengers with three times twelve swift steeds shall be given to the mother in Texland; in the other castles, three messengers with seven steeds shall be given to each damsel.

13

Each maiden of the castle shall also have fifty cultivators cooked by the people; but for this purpose only those may be sought who are not capable of and are not lark for the weir are still for the outward journey.

14

Every castle must help itself and feed itself from its own round part and from the part it collects from the market money.

15

If someone is chosen to serve in the castles and he does not want to, then he may not become a lord of the castle afterwards and therefore never have a vote. If he is already a lord of the castle, he will lose the honor.

16

So if someone seeks advice from the mother or a maiden, he should report to the scribe. The scribe will take him to the castle meiLer, who will take him to the leetse, the ^{healer}¹ : he will see if he is also afflicted by bad plagues. IL he is said to be healthy, then he gets rid of his weapons and seven soldiers take him to his mother.

17

If it is a matter about one state, then no less than three messengers may come; if it is about the whole of Fryasland, then there must be three times seven witnesses, so that no evil suspicion arises nor mischievousness be done.

18

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

19

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

¹ doctor.

20

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

21

If a mother has given evil advice out of ill will, she shall be put to death or driven out of the country @litternaked and naked.

22

If the lords of the castle are also liable, then do the same with them.

23

If their guilt is doubtful or merely suspected, then they must be tried and @claimed, if necessary, for twenty-one weeks. If half of them are guilty, they shall be held innocent; two-thirds, they shall wait another full year. If they still agree, let them be considered guilty, but not put to death.

24

So if there are those among the third who think they are so innocent that they want to follow her, they may do so with all their driving and traveling possessions, and no one has to disregard them because the majority can err just as well as the minority.

* * *

£my £laws 1

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

2

Every man may free his wife's wife, and every daughter may offer her healing drink to the one she loves.

3

If someone has taken a wife, he is given a house and a yard. If there is none, it must be built.

4

If he has gone to another village to find a wife and wants to stay there, then he must be given a house and a yard there in addition to the use-
ressing the ^{Hemrik}¹.

5

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

6

Each village shall have a Hemrik according to its needs, and the count shall see to it that each one fertilizes its part and keeps it well, so that the descendants may not suffer any damage.

7

Every village may have a market for buying or selling or for bartering. All other land shall remain building and forest. But no one may cut down the trees therein without the common council and the knowledge of the forest count, for the forests are for the common good. Therefore no one may be their owner.

8

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

9

All market money must be divided annually, three days before the day of July into one hundred parts.

10

The Grevetmann with his counts shall collect twenty parts thereof; the market judge ten parts and his assistants five parts; the people's mother one

¹Hemrik = common village mark.

The poor, i.e. those who cannot work or are unable to work, fifty parts.

11

Those who come to the marketplace must not be allowed to run riot. If any come, it is the duty of the maidens to make them known throughout the land, so that they may never again be chosen for any office: for such have a greedy heart. To gather treasures they would betray everything, the people, the mother, their clans and finally themselves.

12

If a man has become so bad that he sells his cattle or spoiled goods for good, the market judge must defend him and the maids must name him over the whole country.



In earlier times, Finda's people all lived in their mother country, called Aldland, which now lies under the sea. So they were far away. That's why we didn't have a war. When they were driven out and came here to raid, the Landwehr, the armies, came of their own accord, Kings and wars, and from them came statutes and from the statutes came laws.



Here are the laws that have emerged from this: 1

Every Fryas (Frisian) must defend himself against insulters or enemies with such weapons than he is able to conceive, obtain and wield.

2

IL a boy is twelve years old, he must miss the seventh day of his apprenticeship to become proficient in weapons.

3

IL he has become acquainted with it, give him weapons and he will be beaten as a defender.

4

IL he has been a defender for three years, he becomes lord of the castle and is allowed to help build his Captain to gravel.

5

If he has been a freestyle player for seven years, he may help to crown a Heermann or king and may also be crowned.

6

Every year it has to be reborn.

7

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

8

No king may remain king for more than three years, lest he remain so.

9

If he has rested for seven years, he may be reborn.

10

IL the king has fallen at the hands of the enemy, his clans are allowed to Honor dingen.

11

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

12

Those who ride with weapons in their hands can think of nothing and remain wise: therefore it is fitting that no king should bear arms in battle. His wisdom must be his weapon, and the love of his fighters must be his shield.

* * *

Here are the rights of mothers and kings 1

So when war comes, the mother sends her messengers to the king, who King sends messengers to the Grevet men for land defense.

2

The Grevet men call all the lords of the castle together and discuss how many men they should be with Leuern.

3

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

4

The mother has all the resolutions collected and adds up the valid number, i.e. the average number of all resolutions. This must be used to make peace and the king as well.

5

If the defense is in battle, then the king must consult with his captains alone, but three lords of the castle must preside over the mother without a vote. The lords of the castle must send messengers to the mother every day so that she may know whether anything is being done contrary to the laws or Frya's advice.

6

If the king wants to do something and his councillors do not, he must not submit to it.

7

If the enemy comes against ^{you}¹, you must do as the king commands.

ted

8

If the king is not on the path, one must obey his follower or the one who follows it, i.e. on to the last.

9

If there is no captain, gravel one.

10

If no time to do so, he throws himself on to the captain, who feels powerful enough to do so.

¹ Irresistible.

11

If the king has cut off a dangerous people, his descendants may carry his name after theirs. If the king wishes, he may choose a place on an undeveloped site for a house and a courtyard. The courtyard may be so large that he may walk seven hundred steps from his house on all sides before he reaches his rain.

12

His youngest son may inherit the estate, and after him his youngest son; then it is to be taken again.



Here are the rights of all Frisians, to be sure

1

So when laws are made or new statutes are compiled, it must be done for the common good, but never for the benefit of individual families, nor of individual states, nor of anything that is individual.

2

So when war comes and houses or ships are destroyed, whether by an enemy or by common counsel, the common church, that is, all the people together, has to heal again: so that no one will help the common cause to lose for his own good.
to keep.

3

IL war is over, and if there are some who are so lulled that they can no longer work, the common community must entertain them; at the feasts they belong to sit in front, so that the youth may honor them.

4

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

¹That no arable land, not under the plow iL.

5

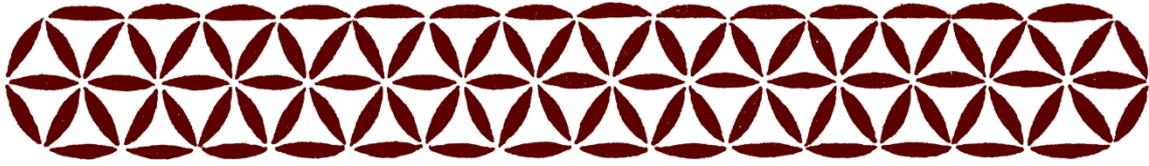
If some are captured by the enemy and come back, they must be taken far away from the battlefield, for they may be released under bad vows, and then they may not keep their vows and yet remain honest.

6

If we capture enemies ourselves, take them deep into the country and teach them our free customs.

7

If we let them go afterward, let it be done with kindness by the maidens, that we may win comrades and friends rather than haters and enemies.



FROM MINNO WRITINGS

S

So when there is a man iL so bad that he robs our neighbors, If a man commits murder, burns houses, defiles virgins, whatever it may be, that is bad, and our blood comrades want to have it avenged, then it is right that the perpetrator should be caught and killed in their presence, so that there will be no war over it, whereby the innocent would atone for the guilty. If they want to keep his body and let him buy revenge, that may be granted. But if the murderer is a king, a grevetman, a count or whatever, who is supposed to watch over morals, then we must correct the evil, but he must have his punishment. If he bears an honorary name on his shield from his ancestors, his clans may no longer bear this name, so that one clan should be concerned about the morality of the others.

£esetze for Steurer

Steurer iL an honorary name of the outdoor drivers

1

All Fryas sons have equal rights, so all nimble boys may report to the old man as outriders, and he may not turn them away unless there is no vacancy.

2

The stewards may appoint their own meiLers.

3

The merchants must be chosen and appointed by the municipality to

which the estate belongs, and the stewards may not have a vote.

4

If on a journey the king is found to be bad or incapable, they may take another. If they return, the king may complain to the old man.

5

When the fleet returns home and there are profits, the helmsmen must have a third part of it, to be divided as follows: the white king twelve men's parts, the school-by-night seven parts, the boatswains each two parts, the skippers each three parts, the other ship's people one part; the young ship's boys each a third, the middle ones each a half part and the older ones each a two-thirds part.

6

If some have been paralyzed, the common church must take care of their bodies; they must also sit in the front at the general feasts, at domestic feasts, indeed at all feasts.

7

If they have died on a train, their neighbors must follow their Inherit part.

8

If they are widows and orphans, the community must support them; if they have fallen in battle, their sons may bear the name of their fathers on their shields.

9

If a young master has passed away, his heirs must receive a whole ManneLeil have.

10

If he was betrayed, his bride may ask seven men to consecrate a stone to her husband, but then she must remain a widow for life for this honor.

11

So when a community equips a fleet, the shipowners have to provide for their food and for the women and cattle.

12

If a taxpayer is deceased and poor and has neither house nor farm, he must be given them. If he does not want a house and farm, his friends may take him into their house, and the community must improve it according to his state, unless his friends refuse this benefit.



Among these are three pieces of knowledge, according to which these statutes are made

1

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

2

All healthy people are urged to beget children: if this is resisted, no one knows what harm may come of it.

3

Everyone knows that he wants to live free and unharmed and that others want the same.

To be sure, these statutes and legal provisions are made. The people of Finda also have statutes and legal regulations, but these are not according to the law, but solely for the benefit of the priests and princes. As a result, their states are full of discord and murder.



1

So if someone is in need and cannot help himself, the maidens must bring this to the count's attention, because it is not fitting for a Lolzen Fryas

(Frisian) to do this himself.

2

If someone becomes poor because he does not want to work, he must be driven out of the country. For the cowardly and sluggish are vain and evil-minded, so they must be resisted.

3

Every young man shall seek a bride, and if he twenty-five year, he shall have a wife.

4

If a man is twenty-five years old and does not yet have a spouse, his house shall be forbidden to him. The boys shall shun him. If he does not yet have a spouse, he shall be put to death, so that he may leave the country and cause no trouble here.

5

If anyone is unable to do so, let him say so openly that no one should fear him or be afraid of him. Then he may come where he wants.

6

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

7

If someone has some property and it pleases someone else to take it, he must pay for it threefold; if he then steals it again, he must go to the ^{pewter} lands¹. If the one who has been lent to wants to release him, he may do so. But if it happens again, no one may give him free.
give us a sense of security.

* * *

*these destinations are made for
envious people*

1

So if someone in a hateful mood or out of envy (anger) of another
If a limb is broken, an eye dislocated or a tooth dislocated, whatever the case
may be, a body must be

¹Britain.

The injured party must pay what he asks for. If he cannot do so, then what he did to the other must be done to him openly. If he does not want to pay, he should ask his maid of honor whether he may work in the iron or tin lands until his debt is repaid according to the common law.

2

If someone is found to be so bad that he falls a fryas, he must pay for it with his body. If his maid can help him to the pewter lands for ever, she may do so.

3

So if the murderer can prove with recognized testimony that it happened by misfortune, he will be free; but if it happens again, he must still go to the tin lands, so that dishonorable revenge and feud may be avoided.

* * *

here are the legal statutes for Horningen¹

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

2

No true Fryas should gossip or talk about the failures of his neighbor. If a man is wicked against himself, but not dangerous to another, he may judge himself. If he becomes so bad that he is dangerous, he must be reported to the count. But if a man accuses another of backbiting, instead of doing it to the count, he is a horning. He should be tied to a pole at the market so that the young people can attack him. He should then be led across the borders, but not to the tin lands, because a robber of honor is to be feared there too.

¹Horning = whore's child.

If any one were so bad that he betrayed the enemy, showing paths and byways to reach our refuge castles, or sneaking in at night, he would be begotten of Finda's blood. He would have to be burned. The sailors should take his mother and his clans to a distant island and dust his ashes there, so that no poisonous herbs could grow from them. The maidens should curse his name over all the states, so that no child may bear his name and the ancients may reject him.



Krieg had passed, but need had come in its place. Now there were three people, each of whom had a sack of grain lahl from a special owners. But they were all caught. Now the heir went and brought the thief to school. The maidens all said that he had done right. The other took the grain away from the thief and left him in peace. The maidens said he had done well. But the third owner went to the thief's house. When he saw how distress had filled her chair, he went back and returned with a cart full of distress, so that he might drive the distress away from the hearth. Frya's maidens had gone with him and written his deed in the eternal book, while they had wiped away all his faults. The mother of honor was told, and she had it proclaimed throughout the land.

Useful things from the posthumous writings of Minno

Minno was an ancient sea king, seer and wise man. He gave laws to the Cretans. He was born in the places of Linda, and after He has enjoyed the good fortune of living in Lindaheim.



So if our neighbors have a piece of land or water that seems good to us,
it behooves us to ask to buy it; do they not want it?

then you have to let them keep it. That is not Frya's advice, and it would be wrong to hand it over.



So if neighbors quarrel and argue together about things other than land, and they ask us to @righteousness, it is better not to do so. But if we cannot avoid it, we should do so honestly and justifiably

If someone comes and says: "I am at war, now you must help me", or another comes and says: "My son is underage and incapable, and I am old; now I want to appoint you guardian over him and over my country until he is of age", - this is to be refused, so that we do not end up in a war. Between may come about things, contrary to our free mores.



So when a foreign merchant comes to the authorized market at Wyringen or Almanland and he cheats, a market fine is immediately imposed on him and he is made known throughout the land by the maidens. If he then returns, no one shall buy from him: he shall depart as he came. Likewise, when merchants are chosen to go to market or to sail with the fleet, only those are to be chosen who are known step by step and who have a good reputation as fiefdoms with the nobles. If, despite all this, there is a bad man among them who wants to cheat the people, the others have to defend themselves against him. If he has already done so, it must be remedied and the wrongdoer banished from the lands, so that our name may be called everywhere with honor.

But if we find ourselves in a foreign market, whether near or far, and it happens that the people are sorry for us, or that they command us, we must strike with a quick mind; for, though we do everything for the sake of peace, our half-brothers must never disregard us, nor think that we are timid.



In my youth I must have grumbled once about the bonds of law; afterward I often thanked Frya for her advice and our ancestors for the laws that are made according to them, Wralda above the All-Nourisher has given me many years, I have traveled over many lands and seas, and after all I have seen I am convinced that we alone are chosen by the All-Nourisher to have laws. Lyda's people can neither make nor keep laws: they are too stupid and too wild to do so. Many of Finda's generations are clever enough, but they are greedy, highly dangerous, false, unchaste and murderous. Pogs puff themselves up, and they can do nothing but crawl. Frogs shout "werk, werk", but they do nothing but hop and make antics. Ravens call "@ar, @ar", but they gobble and devour everything that comes under their beaks. The Finda people are like them all: they boast loudly of good laws. Everyone wants to make statutes to ward off evil, but no one wants to be bound by them. The one whose fief is the liLigL and therefore the noisy one, whose cock crows king, and the others must all be subject to his power until another comes to remove him from his seat.

distributes.

The word "Ewa" ¹ is too sacred to be called a common thing. That is why we have been taught to say "evin". "Ewa" means "setma" (statutes), which are engraved in the minds of all men alike, so that they may know what is right and wrong, and by which they have power to judge their own deeds and those of others, that is, insofar as they are good and not wrongdoing.

It also has another meaning. "Ewa" also means equal to, equal to water, right and bad like water, which is not disturbed by a storm wind or anything else. If the water is disturbed, it becomes "unewa" ² (uneven), wrong (ungrade), but it tends "eternally" to return to become "even". This is due to its consistency, just as the inclination towards justice and freedom lies in all Fryas children. We have this inclination through

1 Law.

2 Word@iel between *ivin, iven, even, evene, evna, efna*, WeL Frisian *ewa, ewen* = "eben" and *ā, ē, ewe, ewa* = „law" and *ā, ē* = "water" from Old Saxon, Old High German *aha*, Anglo-Saxon *ēa* etc.

Wraldas GeiL, our father, who @says loudly in Frya's children: Therefore she will remain in us forever.

"Ewa" (eternal) is also the other symbol of the God Vralda, who remains eternally ^{right}¹ and undisturbed, even though things are going badly in his ^{body}². Eternal and undisturbed are the characteristics of wisdom and justice, which must be sought by all pious people and possessed by all judges. Therefore, if men wish to make laws and judgments which alone will remain good and universal, they must be the same for all men. According to these laws, it belongs to the judges to pronounce their judgment.

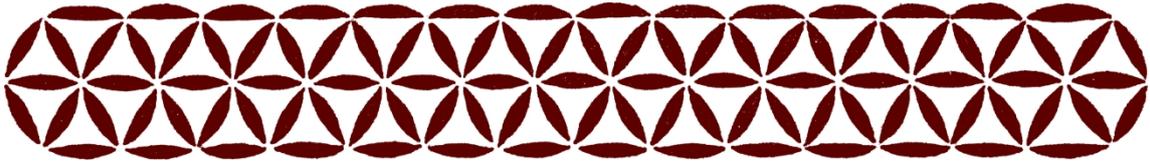
IL since some evil is done, if no laws are created, then a common ^{eight}³ must be taken. We should judge according to the sense that God proclaims in us, in order to judge everything justly. If we do so, our judgment will never fail. If we do not do right, but wrong, discord and discord arise among men and states; from this @results domestic war, whereby everything is destroyed and spoiled. But, O foolishness, because we do so and harm one another, the envious people of Finda come with their false priests to rob your possessions, to ravish your daughters, to corrupt your customs and, finally, to take your slaves.
bandage around anyone's free neck.



¹right = "straight"

²The world.

³People's or court assembly, see footnote on page 20.



FROM THE WRITINGS OF ADELBROST AND APOLLONIA

Dhe old doctrine carved on the outer wall of the castle towers was not copied in the book of the Adela followers. I do not know why this did not happen. But this book iL my own :
That is why I want to put this in my stomach's will.

RltePe Teaching

Hail to all the Fryas children who mine good things!

For thereby it will be blessed on earth: teach and proclaim to the peoples. - Wralda iL the all-elder and the super-elder, for It created all things. Wralda iL all in all, for ^{It} iL eternal and infinite. Vralda is everywhere present, but nowhere to be seen: that is why this Being is called GeiL. All we can see of Him are the creatures that come and go through His life: for from Vralda all things come and all things return. From Vralda comes the beginning and the end, all things merge in Him. Vralda is the one all-powerful being, for all other power is borrowed from him and returns to him. All powers come from Vralda, and all powers return to Him. Therefore, He alone is the creating Being, and there is nothing created but Him.

Vralda put eternal statutes, that is, laws, into all created things, and there are no good laws unless they are formed according to them. But although

¹ *Wralda is ella in ella, hwand thet is êvg and unendlik.* Here the name of the world spirit appears as an ablative still as a neuter, neuter, like the previous Germanic "God", which was still neuter in Old Norse and became "masculine" through the Christianization of Oriental-Mediterranean. The additional *hi* ("he") in the text

therefore indicates the hand of the @ater scribes.

everything in Wralda iL, the wickedness of man iL not in Him. Wickedness comes from laziness, carelessness and stupidity.

Wralda iL the wisdom, and the laws she has created are the books from which we can learn, and there iL no wisdom to be found nor gathered except this. People can see many things, but Wralda sees all things. Men can open up many things, but to Vralda everything is open. Men are male and ^{female}¹, but Wralda created both. Men mine and hate, but Wralda alone is righteous. Therefore Vralda alone is good, and there is nothing good but Him.

With Jul, everything created changes and transforms, but the good alone is unchanging. Because Vralda is good, He cannot change, and because He remains, He alone is essence and everything else is appearance.

he second part of the olderPen teaching

Un Finda's people, there are delusional ones who have become so bad through over-finding that they make themselves believe and convince the initiated that they are the beLe part of Vralda's spirit and that Vralda alone is able to think with the help of her brain.

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

But her false speeches and unbridled arrogance have led her astray. If her GeiL were Wralda's GeiL, Wralda would be quite stupid, Latt light and wise. For her GeiL always labors to make beautiful images, which she worships @äter. But Finda's people are a wicked people, for although the delusional ones make themselves believe that they are gods, they have created false gods for the uninitiated in order to proclaim to everyone that these gods have created the world with all that is in it, greedy gods, full of envy and anger, who want to be honored and served by men who want blood and sacrifice and covet treasure. But these delusional, false men, who have made themselves God

¹Female.

^{tesschalke}¹ or Prieler, raise, collect and gather everything for the gods who are not there to keep it themselves. They do all this with a clear conscience: because they believe themselves to be gods who owe no responsibility to anyone.

If there are those who suspect and reveal their plots, they are seized by their rascals and burned for their lution, all with many ceremonial customs in honor of their false gods.

But in truth, so that they should not harm ^{them}².



Dn order that our children may be armed against their idolatrous teaching, the maidens should have them learn by heart what follows here

will :

Vralda was before all things, and after all things He will be. Thus Vralda iL eternal, and He iL infinite, therefore iL nothing but Him. Through and from Vralda's life time and all things were born, and His life takes away time and all things.

These things must be made clear and obvious in every way, so that they can also mean and prove them to others. IL it is now won so far, then say again :

So as far as our circumference is concerned, we are a part of Vralda's infinite being, like the circumference of all created things; but as far as our content, our qualities, our mind and all our thoughts are concerned, these do not belong to the being. These are all fleeting things that appear through Wraldas life, but through His wisdom they appear unchanged and not otherwise. But because His life goes on forever, nothing can remain in its place. That is why all created things change their place, their nature and also their way of thinking. Therefore Irtha (earth) itself nor any creature may say: "I am", but certainly: "I was". Nor should any human being say: "I think", but merely: "I thought".

¹ Servants of God.

² Here the Frisian Humanil, the scribe of Codex C, joins in, under the impression of the

religious persecutions by the @anian Inquisition.

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

Now if everyone knows and must learn that he alone changes, he must also learn that he changes every moment, even while he says: "I am", and that his mental images change while he says :
"I think".

Instead of chattering after the wicked Findas in such an unworthy manner and saying "I am" or even "I am the best part of Wralda, indeed through us alone He is able to think", we want to proclaim everywhere and everywhere where it is necessary:

We, Frya's children, are apparitions through Vralda's life, small and bare at the beginning, but always becoming and approaching perfection, but never becoming as good as Vralda himself. Our GeiL is not Wralda's GeiL; it is only a semblance of it.

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



Dhis Leht written on writing felt: Speech and answer to the other maidens as a role model.

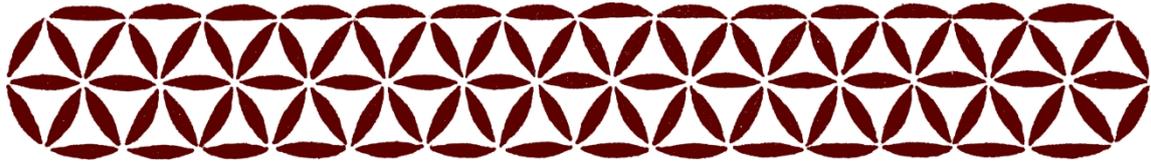
An unsociable stingy man came to TroL, the maiden was to Stavia to complain. He said storms had carried away his house. He would have prayed to Vralda, but Vralda would not have lent him help. "Are you a real Fryas?" asked TroL. "From parent to parent," the man replied. "Then," she said, "I will sow something in your mind, trusting that it will be

may germinate, grow and bear fruit." Fürder @rach her and said: "When Frya was born, our mother lay there, naked and bare, unprotected from the rays of the sun. Then Wralda aroused in her mind inclination and love, fear and terror. She looked around her: her inclination chose the light and she sought shelter under the umbrella of the lime tree. But rain came and she got wet. However, she had seen the water trickling down the leaves. Now she made a roof with the sides hanging down, on stakes she did so. But a stormy wind came and blew the rain under it. Now she had seen that the trunk gave shelter. So she went and made a wall of clods and sods, heL on one side and again on all sides. The storm came back, more furious than before, and blew away the roof. But she did not complain about Vralda nor against Vralda, but made a reed roof and laid stones on it. When she realized how hard it was to have to toil alone, she told her children how and why she had done it. They worked and thought together. In this way we came to a house with a protective lime tree against the sun's rays. Finally, they made a castle and everything else.

IL your house has not been Lark enough, you must try to make it better."

"My house was Lark enough," he said, "but the high water has lifted it and Stormwind has done the other." "Where land your house then," asked TroL. "Along the Rhine," said the man. "Wasn't it on a nol or a terp then," asked TroL. "No," he said, "my house was a lonely house on the bank; I built it alone, but I couldn't make a terp there alone." "I knew it well," said TroL, "the maidens told me. All your life you have had an aversion to people, for fear that you would have to give something or do something for them. But you can't get far with that. For Vralda, who is mild, turns away from the miserly. FeLa advised us to do so, and over the gates of all castles it is written: 'If you are very careful,' said FeLa, 'then protect your neighbors, then help your neighbors, and they will do it again.'" - IL this advice is not enough, I know of no better for you."

The man turned red with shame and Lill left.



FROM THE BOOK OF THE FOLGER ADELAS

*What is carved into the walls of
Waraburg^{Castle1}*



Whe above are the signs of July. This is the old meaning picture of Vralda, also of the beginning or the beginning from Time came which the Kroder, who must eternally circulate with the Jul. After that, Frya made the standard script, which she used for her Tex (advice). When FeLa was mother of honor, she made the Runschschrift or running script of it. The White King, the iL Sea King, Godfried the Old, made the special numerals (number signs) for both the standing and the running script. That is why it is not too much for us to celebrate the FeL once a year. We are eternally grateful to Vralda that he has allowed his wrath to fall so heavily on our ancestors.

¹ See the illustrations of the manuscript, facsimile no. III. The runic book letters were transferred by me into our present-day characters, whereby the symbolic number six of the book letters of the three Old Frisian names could not be retained, but were written

according to the phonetic value around the Julrad.

In their time, Finda also invented a script, but it was so sophisticated and full of curls and squiggles that their descendants soon lost its significance. After that they learned our writing, the Finns, the Tyrians and the Crecals by name. But they did not know well that it was made by Jul and that it therefore had to be written with the sun all the time. They wanted their writing to be illegible to other people, for they always have secrets. In so doing they went very much out of the way, so much so that the children could hardly read the writings of their parents, whereas we can read our own writings as easily as those which are written by the learned.

Below iL the standard script, below it the roman script, for the numerals in both ways. (Cf. facsimile IV and V.)

was written on all castles

Ehen the hard times came, our country was the most beautiful in the world. The sun was higher and there was rarely froL. On the trees and bushes grew fruit and other things that are now lost. Among the grass seeds we not only had corn, Haver and ^{Blyde}¹, but also ^{Swete}², which flashed like gold and could be dried under the sun's rays. The years were not counted, for one year was as joyful as the next.

the other.

On one side we were enclosed by Wralda's lake, on which no people except us wanted to or could sail. On the other side we were fenced in by the wide ^{Twiskland}³, where the Finda people did not dare to come because of the dense forests and wild animals. Towards morning we bordered on the outer end of the ALersee (OLsee), towards evening on the Mittelsee, so that apart from the small ones we had probably twelve large freshwater lakes.

¹ "blyde", unknown type of grain?

² "swete" = sweet apples? Ottema translates as "wheat".

³ *twisk, tuisc, twiska, tuisca* etc. = "between", i.e. intermediate country; this name for Germany probably also goes back to the HumaniLen.

Lröme had given us through Wralda to keep our country strong and to show our brave people the way to its sea.

The banks of these rivers were faL all owned by our people, including the fields along the Rhine, from one end to the other. Across the ^{Denmarken}¹ and Juttenland we had folk@plantations with a burgmaid. From there we extracted copper, as well as tar, pitch and a few other things. Opposite our former WeLland we had Britain with its tin lands. Britain was the land of the Bannlings (outlaws), who had gone away with the help of their Burgmaid to keep their bodies. But to prevent them from returning, a B was stamped on the front of their foreheads, the outlaws with red blood paint and the other transgressors with blue paint. In addition, our ^{sailors}² had some staging posts in the nearby Crekalands and in ^{Lydia}³. The black people are in Lydia.

Since our country was so spacious and large, we had many peculiar names. Those who sat east of the "lower marks" (Dä nenmarken) were called Jutten; those who sat on the islands were called Stjurar (Steurer), Seekämpen and ^{Angelaren}⁴. Those who lived from there to the next Krekaland were simply called ^{Kadheimer}⁵ because they never went out. Those who lived in the High Marches, which bordered on the Twisklande, were called Sachsmänner, because they were always armed against the wild animals and the feral Britons (Britten). We also had the names Landsassen, ^{Meersassen}⁶ and Holz- or Waldsassen.

¹ *dena marka* = "lower marks".

² Ljurar = "Steurer" is further translated by mit as "sailors", "seafarers" or "sea folk".

³ "Lydia" refers to Africa, Lydia Leht here presumably for Lybia. The following sentence is a gloss by the transcriber.

⁴ Stjurar are the Sturii of Pliny (NH. 4, 101), resident on the islands between the mouth of the Rhine and the Meuse; Secempa wschl. = Sugambri; Angelari wschl. = Anglii (*Tacitus Erm.* 40).

⁵ Kadheimer = inhabitants of the coast. The "Krekalanda" are subdivided into the "near" (Italy) and "far" (Greece): this designation for "*Æraecia*" probably also goes back to the Humanilen.

⁶ Marsata = Marsaci (Tacitus HiL. 41, 56 and Pliny NH. 4, 101).

How the hard times came

Dhroughout the summer, the sun was hidden behind the clouds, as if it did not want to see the earth. The wind rested in its cave, where through smoke and vapor like pillars over house and puddle lands. So the air became dull and gloomy and there was neither joy nor gladness in the hearts of men. In the midst of this stillness, the earth began to tremble as if it were dying:

Mountains were torn from each other, fire and firewood; others sank into her lap, and where she had fields, she raised mountains. Aldland, called Atland by the sailors, sank down, and the wild lagoon overflowed mountains and valleys until everything was submerged in the sea. Many people were buried in the earth, and many who had escaped the fire perished in the water afterwards. It was not only in the lands of Finda that the mountains caught fire, but also in Twiskland. Forests burned away one after the other, and the wind that came from there blew our land full of ashes. Rivers were moved, and new islands of sand and floating creatures appeared at their mouths.

So the earth suffered for three years, but when it got better, you could see its wounds. Many lands had sunk, others had risen from the sea, and half of Twiskland had been deforested. Gangs of the Finda people overran the empty regions. Our migrants were wiped out or became their slaves. Vigilance was doubly required of us, and time taught us that unity was our stronghold.

hies Peht carved at the Waraburg near the Alde(r)gamunde

Dhe Waraburg is not a maiden castle, but is used to store all foreign and foreign things that are brought from the sailors. They iL three piles, the iL a halfway point, located south of Medeas- blik.

Thus the preface: "Mountains, bow your summits, clouds and rivers, weep. Yes, Schonland, blush : slave peoples tread on your dress, O Frya."

So iP the £story

HA ^{year}¹ after Aldland sank, a people came out of Oland: the people were driven out by another people.

Behind our Twiskland they fell into discord; they divided into two groups, each of which went its own way. Of the one part iL no tale came to us, but the other part fell behind into our Schonland. Schonland was @ärlich populated and @ärlichLen at the back. That is why they were able to win it without fighting, and since they did nothing to harm us, we did not want to have a war over it. Now that we have gotten to know them, I will write about their customs, according to how we fared with them.

The people were not as wild as many of Finda's dynasties, but they were like the Egyptians; they have priests like them and, now that they have churches², they also have images. The priests are the only lords: they call themselves Magyara. Their leader is called ^{Magy}³; he is both chief prince and king. All the other people are considered null and completely in their power. The people have no name: they are called Finns by us. But they are not to be envied, for they are slaves to their priests, but even worse to their opinions. They think that everything is full of evil covetousness, which creeps into people and animals. But they know nothing of Wralda's evil. They have stone weapons, the Magjars copper ones. The Magyars say that they can banish and banish evil spirits, but the people are completely in fear and there is no joy in their nature.

When they had settled down properly, the Magyars sought friendship with us: they praised our language and customs, our cattle and our iron weapons, which they liked to use for their gold and silver ornaments.

¹2193-101 = 2092 BC.

²The word "church" iL an ancient word of the Thule culture and as *k-r(g-r)* or *k-l (g-l)* Tribe widespread in Eurasia, cf. H.U. pp. 81-82 and 182-183.

³Apparently iL in "Magy", which is used in this form by Fischart in 1586, refers to "magia" = sorcery, a genuine humaniLenetymology. The humaniLic scribe of Codex C then probably also used the name Magjaren. For the "Magi" at the time of Liko Ovira Linda, see Fig. 88.

and they always kept their people inside the border posts. But that led our vigilance astray.

Eighty years ^{@later¹}, juL it was JulfeL, they came unexpectedly, like snow driven by storm winds, running across the land. Those who could not flee were killed. Frya was called upon, but the Schonlanders had neglected her advice. Then forces were gathered, three stakes of God- aburg were returned to them: the war remained. Kat, or Katerine, was the name of the maiden who was maid of the castle at Godaburg: Kat was a lolz and high-flying : therefore she asked neither advice nor allegiance from her mother. But when the lords of the castle realized this, they sent messengers themselves to Texland, to the mother there. Minna, that was the mother's name, had all the sailors and all the young people of OL-Flyland and the Danes bid out. This is how the story of Wodin came about, which is carved on the castles and copied here.

At the Aldergamunde there lived in RuheLand an old sea king : Sterik was his name and the reputation of his deeds was great. This old seal had three nephews: Wodin, the eldest, lived at Lumka-makia near the Eemunde in OL-Flyland. He had formerly been Heermann. Tünis and Inka were sea fighters and now lived with their father's uncle on the Aldergamunde. When the young warriors came together, they chose Odin to be their Heermann or king, and the sea warriors chose Tünis to be their sea king and Inka to be their Schult-bei-Nacht. The sailors then sailed to the Denmark: there they took Wodin on board with his, Lreitbare Landwehr. The wind was clear, and so they were in Schonland in no time at all. When the Nordic brothers had united with him, Wodin divided his mighty army into three wedges. "Frya" was their call to arms, and so he beat back the Finns and Magyars as if they were children.

When the Magy learned how his people had all been killed, he sent messengers with staff and crown. They said to Vodin: "O greatest of kings, we are guilty. But everything we have done is out of necessity.

¹2012 BC.

You think that we attacked your brothers wantonly. But we have been driven away by our enemies, and they all still cling to us. We have often asked for help from your Burgmaid, but she has not heeded us. The Magy says: 'If we kill half of each other, the wild shepherds will come and kill us all. The Magy has many riches, but he has seen that Frya is more powerful than all our enemies put together. He wants to lay his head in her lap. You are the king of the earth, your people of iron. Become our king, and we will all be your slaves. What an honor it would be for you if you could drive back the savages. Our horns would blow it around and our fairies would go everywhere before you.'

Wodin was Lark, fierce and fierce, but he was not clear-sighted. As a result, he was caught in their snares and crowned by the Magy. A great many sailors and land defenders, who did not like this honor, dragged Lill away, taking Kat with them. But Kat, who did not want to appear before her mother or the common eight, @ran overboard. Then the storm wind came and drove the ships onto the skerries of the Danish Marches without missing a man. After that they called this road Katsgat.

When Vodin was crowned, he charged the savages. They were all horsemen: like a hailstorm they fell on Wodin's army, but like a whirlwind they turned back and dared not appear again. When Wodin returned, the Magy gave him his daughter in marriage. After this he was incensed with herbs, but they were magic herbs, for Vodin was so measured that he dared to misrecognize Frya's and Vralda's spirits, and to betray them, while he bowed his free neck before the false idol-like images. His kingdom lasted seven years : then he disappeared. The Magy said that he was taken up among their gods and that he ruled over them from there. But our people laughed his words to scorn.

After Vodin had disappeared for a while, Zwie@alt came. We wanted to elect another king, but the Magy did not want that. He claimed that it was a right given to him by his gods. In addition to this conflict, there was another one between the Magyars and the Finns, who

neither Frya nor Wodin wanted to honor. But the Magy did as he thought best, for his daughter had won a son from Wodin, and now the Magy wanted him to be of high birth. While they all quarrelled and fought, he crowned the boy king and appointed himself bailiff and guardian or counselor. Those who thought more of their brat than of their right let him have his way, but the good ones left. Many Magyars fled back with their people, and the sailors joined them, and an army of three Finns went with them as oarsmen.

Now the stories of nephew Tünis and his nephew Inka are really starting to flow.

*was called all Peht not only at the Waraburg,
but also at the castle Stavia, located iP behind
the harbor of Stavre*

Ahen Tünis wanted to return home with his ships, he headed for Denmark. But he was not allowed to land there: the mother had asked. He was not allowed to land at Flyland either, and nowhere else. So he and his people would have perished from infirmity and want: so they went ashore to rob at night and continued by day. Traveling along the KüLen road, they came to the people's plantation ^{Kadik¹}. Here they bought all kinds of necessities, but Tu(n)tja, the castle maid, would not allow them to sit down there. When they had finished, they were given ZwiL. Tünis wanted to go through the Middle Sea Road to drive for the rich king of the Egiptalands, as he would have done in the past. But Inka said that he had had enough of all the Finda people. Inka thought that perhaps there might still be a high part of Atland left, like an island, where he would like to live peacefully with his people.

¹ Cadix, the Phoenician name is Gad(d)ir or Gader = "wall", "castle", "FeLe" (cf. p. 167). The Frisian name "Kadik" is explained here in a human-folk etymological way: "because its harbor was formed by a Leinernen 'kadik'". "Kadik" is composed of "kade" = befeLigtes Ufer and "dik" = hd. dike.

As the two nephews couldn't agree, Tünis went and licked a red flag into the beach and Inka a blue one. After that, everyone was allowed to choose who they wanted to follow. And wonder of wonders - Inka, who was disgusted to serve the kings of the Finda people, was followed by the Finns and Magjars. When they had counted the people and divided the ships among them, the fleets separated. News came of nephew Tünis, but never of nephew Inka.

Nephew Tünis sailed alone along the coast through the gate of the Mittelsee. When Atland sank, the Middle Sea was in a bad way everywhere. As a result, many people from the Findas land had come to our near and far Crekalands and also many of our people had gone to Lyda's land. All this had the effect that the Krekalands near and far were lost to the power of the Mother. Tünis had reckoned with this. That's why he wanted to gravel a good harbor there and sail from there for the rich FürLen. But because his fleet and his people looked so rotten, the people of Ratheim thought they were robbers, and so they were fended off everywhere. But at last they came to Phoenisius' coast, which was one hundred and ninety-three years after Atland sank ^{il1}. Close to the coast they found an island with two deep inlets, so that it looked like three islands. On the middle one they set up their dwelling, after which they built a rampart around it. When they wanted to give it a name, they were divided: which did they want to call Fryasburg or Neftünia. But the Magyars and the Finns asked that it be called ^{Thyrhisburg2}. Thyr is the name of one of their gods, and they had landed there on his feast day. In return, they wanted to acknowledge Tünis as their king forever, Tünis had himself read, and the others did not want a war over it.

When they had settled down properly, they sent some old sailors and Magjars to the 'Wall and on to Sydon Castle. But at first the people of Radheim wanted nothing to do with them, "You're remote wanderers," they said, "we don't want you." But since we wanted to sell them some of our iron weapons, everything finally worked out.

¹2193-193 = 2000 BC.

²Thyrisburg = Thyrs Castle.

good. They were also very curious about our BarnLein, and there was no end to the questions about it. But Tünis, who was far-sighted, behaved as if he had no more iron weapons or barn linen. Then the merchants came and asked him to give them twenty ships, which they all wanted to equip with the fine goods; moreover, they wanted to give him as many people as oarsmen as he wanted.

He had twelve ships prepared with wine, honey and prepared leather, and the seams and saddles were covered with gold, the like of which had never been seen before. With all these treasures, Tünis sailed into the Flymeer. The Grevet man of WeL-Flyland was thrilled by all these things: he arranged for Tünis to be allowed to build a ^{warehouse}¹ at the mouth of the Flymeer. After iL the place was called ^{Almanaland}², and the market where they @ater were allowed to barter at Wyringen was called "Zulaßmarkt". The mother advised that we should sell them everything except iron weapons, but this was not heeded. Since the Tyrians had free rein, they came again and again to drive our goods far and wide, to the detriment of our own sea fighters.

After that, it was decided at a common eight to admit seven Thyrians a year and no more.

What became of iP

In the northern corner of the Mittelsee lies an island on the coast. Now they came to ask to buy it. A general meeting was held. Mother's advice was sought, but mother preferred to see them far away, so she thought it would not be a bad idea. But when we saw afterwards how we had "done wrong", we called the island ^{Misselia}³. According to this the reason we had for doing so.

¹ the manuscript has the beautiful Old French "loge" for "Niederlassung, Stapelplatz, Waren@eicher", which, like the other forms *loch*, *loech*, is of Old Germanic origin.

² Today's Ameland.

³ This Frisian folk etymology (of the humaniLen) of Massilia, gr. Massalia, is Mis- sellja = "mis-selling, mis-selling".

The Golen, that is, the Sendlingen PriLers of Sydon, the Golen had probably seen that the land was sparsely populated and far from the mother. To give themselves a good appearance, they had themselves called in our language "*ana trowe wydana*"; but it would have been better if they had called themselves "von der Treue Gewandte" or in short "Treutwenden" (*Trjuwendne*), as our sailors @ater^{did1}.

When they had settled down properly, their merchants exchanged beautiful copper weapons and all kinds of ornaments for our iron weapons and the skins of wild animals, of which there was plenty available in our southern lands. But the Golen celebrated all kinds of filthy idolatrous feasts and attracted the KüLenheimers by means of their lewd girls and the sweetness of their poisonous wine. If there was one of our people who had done so badly that his body was in danger, the Gols gave him shelter and led him to Phonisia. Once he had settled here, he had to write to his clans, friends and brothers-in-law that the land was as good and the people as happy as anyone could imagine.

There were many men in Britain, but very few women. When the Gols found out about this, they had girls kidnapped from everywhere and gave them to the Britons for nothing. But all these girls were their servants, who stole the children of Vralda to give them to their false gods.

Now we want to write about the war of the Burgmaide Kelta and Minerva and how we lost all our southern lands and Britain to the £ols as a result

Bn the south mouth of the Rhine and the Scheldt, there are seven islands named after Frya's seven watchmen of the week. In the middle of an island iL the castle^{Walhallagara2}. The following story is written on the walls. Above it reads: "Read, learn, watch."

¹ Apparently this Frisian folk etymology refers to the Gaelic Druids.

² Walcheren.

Five hundred and sixty-three years after Atland sank ^{ill}, a wise castle maiden sat here: Min-erva was her name, the sailors called her Nyhellenia. This surname was well chosen, for the advice she bestowed was "new" and "holy" above all ^{others}².

Across the Scheldt on the Flyburg sat Syrhed. This maiden was full of intrigue: her face was beautiful and her tongue quick. But the advice she gave was always in dark words. That is why the sailors called her Kälta. The landowners thought it was an honorary name. In her mother's last will and testament, Rosamunde was described as her first successor, Minerva as her second and Syrhed as her third. Minerva was unaware of this, but Syrhed was bowled over by it. Like a foreign princess, she wanted to be honored, feared and worshipped; but Minerva alone wanted to be loved. In the end, all the sailors came to offer her their favor, even from Denmark and the Fly Sea. This hurt Syrhed, for she wanted to surpass Minerva. In order that they might have a better idea of her vigilance, she made a cock on her banner. Then Minerva went and made a shepherd dog and a night owl on her banner. "The dog," she said, "watches over his master and the flock, and the night owl watches over the field so that it is not destroyed by the mice. But the rooster has no friendship for anyone, and through his fornication and arrogance he has often become the murderer of his nearest kin."

When Kelta saw that her work was going wrong, she went from evil to anger. She quietly sent for the Magjars to come to her to learn sorcery. When she had done so, she threw herself into the arms of the Golen. But she could not improve from all these misdeeds. When she saw that the sailors were moving away from her more and more, she tried to win them over through fear. When the moon was full and the sea was rough, she ran across the wild sea, calling out to the sailors that they would all perish if they did not worship her. Then she blinded their eyes, so that they mistook water for land and land for water, and many a ship sank with men and women.

¹2193-563 = 1630 BC.

²The name is interpreted here: *ni* = "new", *hel* = "heal", "salvation" and *lêna* "to lend".

At the first battlefield, when all her countrymen were armed, she had tons of beer poured out. She had put magic potion in the beer. When the people were all drunk, she leaned on her warhorse with her head against her spear. The dawn could not have been more beautiful. When she saw that all eyes were on her, she opened her lips and proclaimed: "Sons and daughters of Frya! You know well that we have suffered much affliction and want of late, because the sailors no longer come to sell our writing felt. But you do not know why this has happened. For a long time I have held back about this, but now I can no longer do so. Listen then, friends, so that you may know what to bite for.

On the other side of the Scheldt, where you have access to all the lakes, they make writing felt from plumpen leaves these days. They use it to make linen and can spare us. Now that the making of writing felt has always been our greatest occupation, our mother wanted us to stop. But Minerva has bewitched all the people, yes, bewitched them, friends, like all our cattle that have recently died. Out it must come, I will tell you. If I were not Burgmaid, I would already know

: I would burn the witch in her NeL."

When she had uttered the last words, she @ute to her castle. But the drunken people were so excited that they could no longer keep watch over their senses. In a mad rush they crossed the sandfall, and after night had fallen, they set off for the castle. But Kelta missed her target again, for Minerva, her maidens and the lamp were all rescued by the nimble sailors.

Here comes the £story of Jon

Jôn, Jân, Jhon and Jan iL all one with "give", but that's due to the seafarer's @rache, who by habit abbreviate everything to be able to shout it far and loud. Jon, the iL "given", was sea king, born at Alderga, sailed from the Fly Sea with one hundred and twenty-seven ships.

fen, equipped for a long outward journey, richly laden with barn linen, tin, copper, iron, sheets, linen, felt, women's felt from otters, beaver and rabbit hair. Now he was supposed to take writing felt from here. But when Jon came here and saw how Kelta had destroyed our glorious castle, he was so extremely angry that he set upon the Flyburg with all his men and set the red cock on it in retaliation. But the lamp and the maiden were saved by his shoulder and some of his men. But Syrhed above Kelta was unable to catch them. She climbed onto the outer pinnacle; everyone believed that she must have perished in the fire. But what happened? While all her people, Larr and Leif, were landing in terror, she emerged on her horse, more beautiful than ever, shouting: "To Kelta Minhis." ¹ Then the other people of the Scheldt flocked together. When the sailors saw this, they shouted: "For Minerva we!" A war ensued and thousands were killed.

During this time, Rosamund, the iL Rosa-munde, was a mother. She had done a lot of minstrelsy to keep the peace. But when things got so bad, she cut it short. On the hour, she sent messengers through the stakes and announced a common emergency ban. Then the soldiers came from all over the country. The fighting country folk were captured, but Jon and his men hid on his fleet and took the two lamps next to Minerva and the maidens from the two castles. Helprik, the he-man, had him imprisoned; but while all the defenders were still beyond the Scheldt, Jon sailed back to the Fly Sea and on to our islands. His men and many of our people took their wives and children, and when Jon saw that they wanted to punish him and his men as wrongdoers, they left in a hurry. He was right, for all our islanders and all the other people of the Scheldt who had fought were taken to Britain. This move was a mistake, for now came the beginning of the end.

Kelta, who was said to be able to walk as easily on water as on land, went to the FeLen Wall and then to Missellja

¹ Corrupted passage, untranslatable.

there. Then the Golen came with their ships from the Middle Sea and sailed to Kadik and our outlands: they then invaded Britain. But there they could not gain a foothold because the chieftains were powerful and the Bannlings were still Fryas. But now Celta came and @aid: "You were born free and for your misdemeanor you were cast out, not to make you better, but to gain tin at your hands. If you want to be free again and live under my advice and my watch, then go out, weapons will be given to you and I will watch over you."

Like a flash of lightning, it swept over the island, and before the croder Jul had even passed, she was mistress of everything and the Thyrians from all our southern La- tates to ^{Sejene}¹. Because Kelta did not trust herself too much, she had a castle built in the northern mountains; it was called Keltasburg. She is still there, but is now called "Keren-ek." ² From this castle she ruled like a true mother, not for the sake of her followers, but over them, who called themselves Keltana (Celts). But the Gols gradually came to rule the whole of Britain: firstly because they had no more castles, secondly because they had no castle maidens and thirdly because they had no real lamp.

Through all these causes her people could not learn: they became stupid and dullards, and were finally robbed of their iron weapons by the Gols, and at last led about like a bull by the nose.

*Now we want to write how Jon fared iP. Peht
wrote to Texland*

Zeen years after Jon had left, three ships invaded the Fly Sea. The people shouted "ho-n-sejen" ³.

The mother had this written in the census.

¹ His.

² Cf. p. 321

³ The expression iL so inexplicable: *ho, hu* = "like", *'n* from *ēn* = "one" and *sejen* may have originated from *segen* "sign, field sign" and "blessing" or would be a lost alternate form of *Segel* (cf. Latvian *sega, segene, segele* "blanket, large cloth"). The term

By the time Jon reached the Mediterranean, the tale of the Gols had gone before him everywhere, so that he was nowhere safe on the shores of the nearby ^{Krekalande}¹. So he set sail with his fleet for Lydia, the land of Lydia. There the black men wanted to capture and eat him. At last they came to Thyrrhis. But Minerva said: "Hold off, because the air here has long been spoiled by the Priory." The king lamed from Tünis, as we @later heard. But because the Priory wanted a king who would be eternal according to their concepts, they had elevated Tünis to a god, to the annoyance of his followers. When they had Thyr at their backs, the Thyrians came and stole a ship from the rearguard. Once the ship was too far away, we could not recover it. But Jon swore revenge for this. When night came, Jon turned back to the distant Crekalands. At last they came to a land that looked very barren, but they found a harbor mouth there.

"Here," said Minerva, "there will probably be no need to be afraid of furs and priests, because they all love fat pastures." But when they entered the harbor, it was not spacious enough to hold all the ships. And yet they were all too cowardly to go on. So Jon, who wanted to leave, went with his spear and his banner, calling on the young people to gather around him voluntarily. Minerva, who wanted to stay there, did the same. The majority now went to Minerva, but the young sailors went to Jon. Jon took Kelta's lamp and her maidens with him, and Minerva kept her own lamp and her own maidens.

Between the nearby and distant Krekalande, Jon found a few islands that appealed to him. On the largest, he set about building a castle in the forests between the mountains. From the small islands, he left in revenge

would then be "what a sail", "what a badge"? It was not too long ago that our fishing ships of the North and North Sea still carried their house marks in their sails. Cf. the runic name *sigil*, *sigi* "sail" for the \mathfrak{R} rune, which means "sun" in the short Nordic rune series \mathfrak{L} *sol* (Aufgang der Menschheit, p. 287 f.)

Or was the human \mathfrak{L} transcriber thinking of the Dutch *hoezee*, known to us since the 18th century, and wanted to etymologize it as "what a blessing", as Ottema also translates it?

¹ Italy.

rob the Tyrian ships and lands. That is why the islands are equally well known as the "robber islands" as the Ionian ^{Islands1}.

When Minerva had seen the land which the natives called Attica, she saw that the people were all goat-keepers; they maintained their bodies with meat, herbs, wild roots and honey. They were clothed in skins and had their hiding places on the slopes of the mountains. That is why our people call them ^{Hellinger2}.

At first they ran up and away, but when they saw that we had no concern for their possessions, they came back and showed us great friendship. Minerva asked if we could settle in the Minne. This was granted on condition that we would help them in battle against the neighboring clans, who were always coming and abducting their children and stealing their possessions. So we built a castle a post and a half from the harbor. On Minerva's advice it was called Athenia: "because" - she said - "the descendants should know that we did not come here by force or violence, but were received like ^{friends3}."

While we were working on the castle, the nobles came. When they saw that we had no slaves, they didn't like it, and they let Minerva feel it, because they thought she was a princess. But Minerva asked: "How did you get your slaves?" They replied: "Some we bought, others we won in battle." Minerva said: "So if no one wanted to buy people, no one would steal your children and you would have no war. If you want to remain our ally, you must set your slaves free." The nobles did not want that: they wanted to drive us away. But the boldest of their people came to help build our castle, which we are now making of stone. -

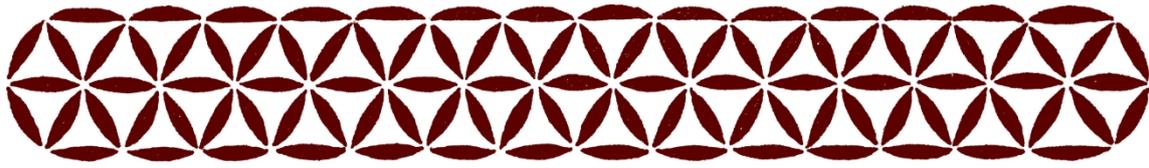
When they had told them all this, they asked with reverence for iron castle weapons. "For," they said, "our oppressors are mighty; but if we

¹ *Ionhis elanda* = "*insulae Ionicae, insulae piratarum*".

² */ellinggar*, proper "dump dweller".

³ Word@iel from *Athenia* as a place name with s = "husband, brother-in-law, friend".

If we have real weapons, we'll get them back." When she had agreed to this, the people asked whether Frya's customs would flourish in Athens and the other Krekalands. The mother replied: "If the distant Cre- calands were part of Frya's inheritance, they would flourish there. But if they are not part of it, they will have to be fought over. For the Kroder must walk around with his Jul for another five thousand years before the Finda people will be ready for freedom."



FROM MINNO WRITINGS

S

Ahen Nyhellenia, whose own name was Min-erva, had settled down properly and the Crecals loved her almost as much as our own people, some princes and priests came to her castle and asked Min-erva where her inheritance lay. Hellenia replied: "My ^{inheritance}¹ is on I carry in my bosom. What I have inherited is the love of wisdom, justice and freedom. If I have lost these, I am like the least of your slaves. Now I give advice without payment, but then I would sell it." The masters went away laughing and shouting: "Your obedient servants, wise Hellenia." But they missed their aim, for the people, who loved her and followed her, took this name as a name of honor. When they saw that her shot had missed, they went and slandered her, saying that she had bewitched the people. But our people and the good Crekalanders all testified that this was LaLer.

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

¹ "*mina erva*", the plural, Leht in the manuscript, i.e. "my heirs, inheritance". Peaceful human lenetyymology.

I have to watch over Frya's herd." "That seems good to us," said the Priests, "But tell us, what is the meaning of the night owl that is always over your head? Is the light-shy animal the sign of your clairvoyance?"

"No," replied Hellenia, "it helps me to remember that there is a race of humans roaming the earth, that like them they lurk in temples and caves, burrowing there in the dark, but not like them, to deliver us from mice and other plagues, but to devise plots to rob other humans of their knowledge so that they may grasp them better, to make them slaves and suck their blood, just as the vampires do."

OneL they came with a gang of people. PeL had come over the land. They said: "We are all about to sacrifice to the gods so that they may ward off the PeL. Will you not help to quench their wrath, or have you yourself brought the PeL upon the land with your arts?" "No," said Minerva, "but I don't know any gods who do bad things, so I can't ask them if they want to be better. I only know one good one, that iL Wraldas GeiL. But because he is good, he does no evil." "Then where does the evil come from?" asked the Priests. "All evil comes from you and from the stupidity of the people who let themselves be caught by you." "Then if your deity is so particularly good, why doesn't she fight evil?" asked the Priests. Hellenia replied: "Frya has set us on the path, and the Kroder, that iL the time, must do the rest. For all misfortunes iL find advice and help. But Wralda wants us to seek it ourselves, so that we may become Lark and wise. If we do not want to, then he lets our trollishness roll ^{out}¹, so that we shall know what follows wise deeds and what follows foolish deeds."

Then a forL said: "I would think that it would be better to shepherd them." "Perhaps," replied hellenia, "then people would remain like tame sheep; you and the priests would want to shepherd them, but also shear them and lead them to the slaughter. But that is not what our God wants. She wants us to help each other, but she also wants everyone to be free and wise. And that is also our will. And that is why our

¹ Let our folly run riot.

The people shall have their nobles, counts, counselors and all lords and masters from among the wise of good men, so that gradually they may do their best to become wise and good. By doing so, we will one day know and teach the people that being wise and doing wisely alone leads to happiness." "That seems a judgment," said the Priests, "but if you think that happiness comes from our stupidity, would Nyhellenia be good enough to give us some of the new light she is so proud of?" "Yes," said Hellenia, "the ravens and other birds fall for rotten carrion, but the PeL loves not only rotten carrion, but also rotten customs and their ties. If you want the PeL to depart from you and not return, you must free yourself from these bonds so that you all become pure from within and without." "We want to believe that your advice is good," said the Priory, "but tell us, how are we to get all the people who are under our control to do this?" Then Hellenia got up from her chair and said: "The sparrows follow the sower, the peoples follow the good leaders. Therefore it behooves you to begin by making yourselves pure, so that you may turn your eyes inward and outward without becoming ashamed of your own minds. But instead of making the people pure, you have invented filthy feuds, on which the people drink for so long that they end up wallowing in the mud like perches, so that you may indulge in your filthy pleasures."

The people began to jeer and @ot. As a result, they did not dare to continue the fight. Now everyone should have thought that they had summoned the people everywhere in droves to drive us all out of the country. No, instead of accusing them, they all went away, even to the nearby Crecaldes as far as the Alps, to proclaim that the supreme god had refrained from sending his wise daughter Minerva, called Nyhellenia, among men, over the sea with a cloud to give good advice to men and that all men who would listen to her should become rich and happy and aL lord over all the kingdoms of the earth. They placed her image on their altars or sold it to stupid people; they proclaimed advice that she had never given and told miracles that she had never performed. They knew how to usurp our laws and our statutes by means of liL, and by means of false interpretations they knew how to

to guide and reinterpret everything. They also placed maidens under their care, who were apparently under the care of FeLa, our first mother, to watch over the holy light. But they had kindled the light themselves, and instead of making the maidens wise and sending them among the people to care for the infirm and teach the children, they made them stupid and dark in the light, and they were never allowed to come out. They were also used as counselors. But this advice was only a sham from their mouths, for their mouths were nothing more than the cry through which the priests made their desires known.

When Nyhellenia passed away, we wanted another mother. Some wanted to go to Texland to ask for one there. But the Priests, who had regained power among the people, did not want to admit this and made us known to the people as unholy.

said iP about the £ertmen

Ahen Hellenia or Minerva had died, the Priests behaved as if they were with us, and to make this clear they proclaimed Hellenia a goddess. Nor would they let us have any other mother on the pretext that they feared that there was none among their maidens whom they could trust as well as Minerva, who was called Ny- hellenia. But we did not want to recognize Minerva as a goddess, since she herself had said that no one could be good or perfect except Vralda's goddess. That is why we chose the daughter of Gert Pire as our mother.

When the Priory saw that they could not bring their herring on our fire, they went outside Athena and proclaimed that we did not want to recognize Mi- nerva as a goddess out of envy because she had shown so much love to the natives. So they gave the people images that resembled her and testified that you could ask her for anything as long as you

would remain obedient. All these tales turned the stupid people away from us, and in the end they fell on us. But we had turned our Leinerne castle with two horns towards the sea. So they could not get any closer to us. But what happened: an Egyptian who was a chief priest, bright of eye, clear of mind and light of spirit - his name was Sekrops - he came to give advice. When Sekrops saw that he could not conquer our wall with his men, he sent messengers to Thyris. So three hundred ships full of mercenaries from the wild mountain tribes arrived unexpectedly and sailed to our harbor while we were fighting with all our men on the rampart.

As soon as they had taken the harbor, the wild mercenaries wanted to rob the village and our ships. One mercenary had already ravished a girl, but Sekrops would not allow it, and the Thyrian sailors, who still had Frya's blood in their bodies, said: "If you do that, we will put the red cock on our ships and then you will not see your mountains again." Sekrops, who did not like murder and destruction, sent messengers to Gert to demand that she hand over the castle: she would be granted free departure with all her floating and traveling possessions, as well as her followers. The wise lords of the castle, who could see that they could not hold the castle, advised Gert that she should seize it quickly before Sekrops became angry and started something else. Three months later, Gert left with the two Fryas children and seven times twelve ships. When they were some distance outside the harbor, there came about thirty ships from Thyris with wives and children. They wanted to go to Athens, but when they heard how things were there, they went with Gert.

The sea king of the Tyrians brought them all through the Strait, which at that time ran out into the Red Sea. Finally they landed at the Pangab, which in our language means "five waters", because five rivers flowed with it to the sea. This is where they settled. They called the land Gertmannia. When the king of Thyris saw that his beLer sailors had made off, he sent all his ships after them with his fierce mercenaries to capture them dead or alive. But when they came to the road, the sea and the earth shook. Irtha lifted up her body so high that all the water became

road and that all the wadden and skerries lay before them like a ^{rampart}¹.

From the writings of Minno

Ahen I had sailed away from Athenia in this way with my men, we finally came to an island that my people called Crete, because of the wild ^{cries}² that the people raised at our arrival. But when they saw that we were not up to war, they became tame, so that in the end I was able to exchange a harbor mouth and a land batten for a boat with iron tools. But when we had been there for a while and they realized that we had no slaves, they were horrified.

But when I told them that we had laws to govern everyone equally, the people wanted them too. But as soon as they had them, the whole country was thrown into confusion. The princes and priests came and complained that we had made the people rebellious, and the people came to us for protection and protection. But when the princes saw that they would lose their kingdom, they gave freedom to the people and came to me for a book of ashes. But the people were not accustomed to freedom, and the Lords were left to rule as they saw fit.

When this storm was over, they began to sow discord between us. They told my people that I had enlisted their help to become king. Once I found poison in my food. When a ship from Flyland had sailed to us, I left in silence.

Leaving my own experience here, however, I want to say with this story alone that we need not join forces with the Finda people, even if it is because they are full of false schemes, just as much to be feared as their sweet wines with killing poison.

¹ Cf. introduction p. 280.

² A sample of the humaniLic etymologies of Codex C : Word@iel between Krêta, name of the island, and the "krêta" = cries, mnl. crete, nnl. kreet.

*In the year one thousand and five,
after Aldland sank iP, iP wrote this on the
OP wall in Fryas ^{Castle1}*

Nfter we hadn't seen a Krekalander in Almanland in twelve years, here came three ships, as beautiful as we had ever seen had never seen before. On LattlichLen there was a king of the Ionian island: his name was Ulysus and his reputation for wisdom was great. This king had been prophesied by a priestess that he would become king over all the Crecals if he knew how to procure a lamp which would be lit at the lamp of Texland. In order to obtain one, he had brought many treasures with him, especially women's jewelry, the like of which was not made in the world. They came from Troy, a city that the Crecals had taken. He offered all these treasures to his mother. But the mother wanted nothing to do with them. When he finally saw that she could not be won over, he went to ^{Valhallagara2}.

There sat a maiden, her name was Rat; but she was popularly called Kalip, for the reason that her lower lip stuck out like a lookout board. He stayed with her for a year to the annoyance of all who ^{knew3}. According to the Maiden, he last received a lamp from her. But it was of little use to him, for when he got to sea, his ship sank and he was picked up naked and bare by the other ships.

A scribe of pure Fry- as blood, born in the new port of Athenia, remained here from this king, and what follows here he wrote for us about Athenia. From this you may see how true the

¹2193-1005 = 1188 BC.

²Walcheren; the legend of the landing of Ulixes (Ulysses) reported here differs considerably from the account in Tacitus Germ., 3rd ch., which makes him the founder of Asciburg on the Rhine. Cf. Holy Urschrift, p. 249 f.

³Homer's Calypso (Od. 12, 403-453).

Mother Bright-Light broke when she said that Frya's customs in Athenia could not stand.

"You must have heard a lot of bad things about Sekrops from the other Krekalanders, for he did not have a good reputation. But I dare say: he was an enlightened man, highly praised both by the locals and by us. For he was not one who ducked people like the other Priory people, but he was virtuous and he knew how to value the wisdom of the peoples who lived far away. Therefore, because he knew this, he allowed us to live according to our own same Book of Aseb. There was a story going around that he was favorable to us because he was said to have been conceived from a Fryas girl and an Egyptian priest, because he had blue eyes, and because many girls had been stolen from us and sold to the Egiptalans.

But he never landed it himself. Be that as it may, it is certain that he showed us more friendship than all the other priests put together. But when he died, his successors soon began to dismantle our laws and gradually made so many bad mistakes that in the end all that was left of equality and freedom was the appearance and the name. Furthermore, they would not allow the statutes to be written down, so that the knowledge of them was hidden from us. Before, all things within Athenia were conditioned in our language. Afterwards it had to be done in both languages, but finally only in the national language. In the early years the menfolk in Athenia took only women of our own sex, but the young people, who had grown up with the girls of the country's inmates, took them too. The BaLard children who grew up from them were the most beautiful and clever in the world, but they were also the most annoying. Limping on both sides, caring for no custom or practice unless it was for their own benefit. So as long as a ray of Frya's GeiL acted, all building materials were turned into common works, and no one was allowed to build a house that was more spacious and richer than that of his neighbor. But when some degenerate townspeople had become rich from our journey and from the silver that the slaves extracted from the silver lands, they went to live outside on the slag heaps or in the valleys. There, behind high ramparts of deciduous trees or stone, they built

They built farms with valuable household goods, and in order to be in good standing with the filthy priests, they erected false god-like and indecent images. Among the filthy priests and princes, the boys were often more coveted than the daughters, and often led astray from the path of virtue by riches or violence. Since wealth was considered far above virtue and honor by the depraved and degenerate sex, boys who adorned themselves with rich clothes were often seen as a disgrace to their parents and girls and a mockery to their sex. If our simple-minded parents in Athenia came to the common eight and wanted to complain about it, it was shouted: "Listen, listen, there's a sea mummy talking."

Thus Athenia has become like a moorland in the hot countries, full of bloodsuckers, pogs and poisonous snakes, where no man of Lrengen customs can set foot.

*was called Peht on all our castles. How our hangtags were
lost to us, sixteen hundred and two years after Aldland
sank ^{iP1}*

Due to Vodin's folly and presumption, the Magy had become master of Schonland's O-part ; over the mountains and the sea he dared to She didn't want to come. The mother didn't want it back. She @rach and said: "I don't see any danger in his weapons, but I do see danger in taking back the Schon lands because they are degenerate and corrupt." They thought the same on the common eight. That is why he was left alone.

A good hundred years ago, the Danes began trading with him. They gave him iron weapons and equipment in exchange for gold jewelry, copper and iron ore. The mother sent messengers and advised them to abandon the trade. There was danger, she said, for their customs, and if they lost their customs, they would also lose their freedom. But the Danes had no ears for this: they wanted

¹2193-1602 = 591 BC.

did not realize that their morals could be corrupted. That is why they did not respect it. Last but not least, they wasted their own weapons and tongues. But this misstep brought about its own atonement! Their bodies became laden with trinkets and shams, but their chests, lockers and barns became empty. Just a hundred years after the erLe ship had sailed from the coast with bodily sustenance, poverty and want came in through the windows ; hunger @reated its wings and Lrich descended on the land ; zwie@alt ran Lolz over the streets and forder into the houses ; for love could no longer remain, and harmony fled away. The child demanded food from its mother, but the mother had ornaments, but no food. The women went to their husbands, the husbands went to the earl, the earls had nothing themselves or kept it secret. Now the jewels had to be sold, but while the sailors had gone away with them, FroL came and laid down a plank on the sea and across the ^{road}¹. When FroL had brought down the bridge, watchfulness stepped over it to the land, and treachery took up its abode. Instead of guarding the shore, they put their horses in front of their sledges and ran towards Schonland. But the Schonlanders, eager for the land of their ancestors, came to Denmark. One bright night they all came. They declared that they had the right to their ancestors' land, and while they were fighting over it, the Finns came to the deserted villages and ran away with the children. Because of this, and because they had no good weapons, they lost the battle and the Magy became master. This was because they had not read Frya's advice and had neglected her counsel.

There are those who believe that they have been betrayed by the counts; that the maidens had long suspected this. But if anyone wanted to talk about it, his mouth was tied with golden chains. We cannot pass judgment on this, but we want to call out to you: "Do not rely too much on the wisdom and virtue of either your nobles or your maidens: for if it is to prove itself, each one must watch over his own passions and for the common good.

Two years ^{later}², the Magy himself arrived with a fleet of light barges.

¹The Sound.

²489 BC.

to rob the mother of Texland and the lamp. He carried out this terrible deed at night in winter at storm time, when the wind howled and hail pelted against the windows. The lookout, who thought he heard something, ignited the bale. As soon as the light from the tower fell on the roundwork, he saw that many armed men had already come over the rampart. Now he went to ring the bell, but too late. Before the defense was ready for battle, the gate had already been rammed by two thousand men. The battle therefore lasted a short time: because the defense had not kept a good watch, everyone was killed.

While everything was in full scuffle, a dirty Finn had crept into the mother's fleece or bedchamber and wanted to chastise her. The mother fought him off, sending him tumbling backwards against the wall. When he was on his feet again, he laughed his sword into her belly with the words: "If you don't want my rod, you shall have my sword." Behind him came a skipper from the Danes; he took his sword and cut the Finn through his skull.

The Magy had the mother nursed on his ship. When she was well enough to speak with a fine voice, the Magy said that she must go with him, but that she should keep her lamp and her maiden; that she would lead a state such as she had never known before. Then he said that he would ask her in the presence of his nobles whether he should become lord of all the lands and peoples of Frya. He said that she should answer in the affirmative, otherwise he would let her die in many pains. When he had gathered all his nobles around her camp, he asked aloud: "Frana, since you are clear-sighted, shall you tell me whether I will one day rule over all the lands and peoples of Frya?" Frana pretended not to notice him. At last she opened her lips and @rach: "My eyes are darkened, but the other light rises in my soul. Yes, I see it. Listen, Irtha, and rejoice with me. In the times

¹ addition by a @later transcriber: the tower guard was probably only a lurking or horn call. The "bell" is not yet documented in prehistoric Germanic times.

that Aldland sank, land the first spoke of Juls in the Topp. After that it went down, and our freedom with it. When it has gone down two spokes or two thousand years, the sons whom the princes and priests have begotten by fornication among the people will rise up and testify against their fathers. All these shall perish by murder: but that which they have proclaimed shall remain and be fruitful in the bosom of righteous men, like good seed laid up in thy bosom. For another thousand years the spoke will bow down and sink more and more into darkness and blood, poured out on you by the intrigues of the princes and the priests. Then the dawn will begin to shine again. Seeing this, the false princes and priests will fight and wrestle together against freedom. But freedom, love and unity will take the people into their guard and rise up from the pond with July. The light that has been shining will then turn from a bright blaze into a flowing ^{ember}¹. The blood of the argen will flow over your body, but you must not take it in. Finally, the poisonous beast will graze on it and die. All the unclean stories that have been devised to praise the fools and the priests will be sacrificed to the flame. Then all your children will live in peace."

When she had broken out, she sank down. But the Magy, who had not understood her well, cried out: "I asked you if I would rule over all the lands and peoples of Frya, and now you have gone to another." Frana stood up again, looked at him Larr and said: "Before seven ^{Etmelda}² are over, your soul will be with the night birds around the graves.

¹ The manuscript has the old Germanic glora = "glaLen, shine" for this wonderful passage with its magnificent intensification. The passage reads: "*Ret ljucht, thet eroP allena glorade, skil than fon lejar laja ton-n logha wertha.*" The expression "lichter laaie" has survived in Dutch, while it lost *logha* = "Lohe"; vice versa in German, where *laja* disappeared and *logha* remained. The alliteration here is also a sign of the great age of the tradition.

² The "etmeld", still preserved in Dutch as "etmaal", iL the period of day and night, 24 hours.

I'll go astray and your corpse will lie at the bottom of the sea." "Very well," said the Magy with hidden rage, "only say that I am coming." Then he said to his henchmen: "Throw the woman overboard." So was the end of the last of the mothers.

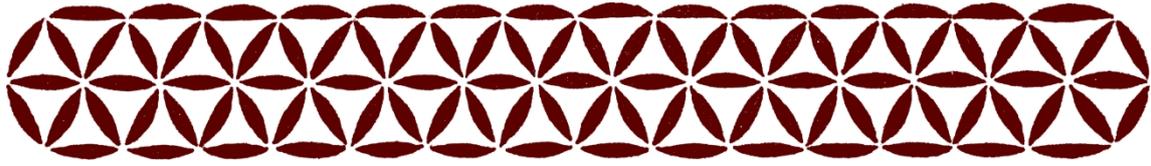
We do not want to call for revenge, time will take care of that. But we want to call out to Frya a thousand times: "Watch, watch, watch!"

What happened to the Magy iP

Nfter his mother was murdered, he had the lamp and the maidens taken to his ship, along with all the household goods that seemed good to him.

He continued up the Flysee, for he wanted to steal the maiden from Medeasblik or Stavora and then make her his mother. But they were on their guard. The sailors of Stavora and Alderga would have liked to meet him, but the great fleet was on a long voyage. So they went and sailed with their small fleet to Medeasblik, keeping hidden in the lee of the trees. The Magy approached Medeasblik in broad daylight and with the sun shining. Nevertheless, his people attacked the castle three times. But when the people had landed with the boats, our sailors came out of the slipway and shot their arrows with turpentine balls at his fleet. They were so well aimed that many of his ships caught fire by the hour. Those on watch on the ships also fired at us; but they hit nothing. When at last a ship drifted burning towards Magy's ship, he ordered his skipper to hold off. But the skipper, who was the Danish man who had felled the Finn, replied: "You sent our mother of honor to the bottom of the sea to say that you were coming. You could well forget that in the meantime. Now I will see to it that you keep your word." The Magy tried to ward him off, but the skipper, a true Fryas and a Lark like a Lochochse, clamped both his hands around his skull and lifted him overboard into the churning lagoon. Then he hoisted his brown shield in topp and headed straight for our fleet. This brought the maidens to us unharmed; but the lamp had gone out, and no one knew how it had happened. When they came to the

When they heard that the Magy had drowned, they made off, for the sailors on board were Danish. When the fleet was far enough away, our sailors turned and shot their incendiary arrows at the Finns. When the Finns saw how they had been betrayed, everything went haywire: there was no longer any obedience or command. At that moment, the defense chased them out of the castle. Those who did not flee were destroyed, and those who fled met their end in the pools of the Krylingen Forest.



FRO THE BEECH THE FOLGER ADELAS M

DThirty years after the ^{day}¹ when the Mother of the People was killed by the upper Magy, it was a bad time. All the states that loved on the other side of the Weser, had turned away from us and fallen under the power of Magy. And it was to be feared that he might become powerful over the whole country. To ward off the calamity, they had occupied a common eight, where all the men were gathered who were in good standing with the Maiden Landen. But after more than three ^{Etmelda}² had passed away, the whole Gaurat was in confusion and everything was as it had been at her coming.

Finally Adela asked for the floor and said: "You all know that I was born to be a mother, and also that I did not want to be a mother because I wanted ^{Apol}³ to be my husband. But what you do not know is that I have followed all the events, just as if I had been a real mother of the people. I traveled back and forth to see what was happening. This has revealed many things to me that others do not know. You have learned to say that our clans on the other side of the Weser are unworthy and cowardly. But I may tell you that the Magy did not win a county by the force of his arms, but only by evil intrigues and even more by the greediness of the dukes and nobles. Frya said that we should not allow unfree people to stay with us. But what have they done? They have followed our enemies : instead of killing their prisoners or letting them go free, they have disregarded Frya's advice and made them their slaves. Because they did so, Frya did not like it any longer.

1 459 BC.

2 *etmeld* = day and night, 24 hours.

3 Apol, cf. *Aufgang der Menschheit*, p. 119, and *Heilige Urschrift*, note 15 to the 1st main Lück, p. (8).

They have taken away the freedom of another, and that is the reason why they have lost their own.

But this would be multiplying what you know. But I will tell you how they gradually sailed so low. The wives of the Finns had children. These grew up with our free children. Sometimes they romped and played together in the yard, or they were together by the hearth. There they listened with LuL to the misleading legends of the Finns, because they were meaningful and new. This is how they ^{degenerated}¹, despite the violence of their parents. When the children grew up and saw that the children of the Finns were not allowed to carry weapons and only had to work, they gained a respect for work and became very hard-working. The leaders and their powerful sons crawled to the loose Finn girls, and their own daughters, misled by the impure by@iel, allowed themselves to be impregnated by the beautiful Finn boys, as a mockery to their impure parents. When the Magy got wind of this, he took the beautiful ones of his Finns and Magyars and promised them cows with golden horns if they let themselves be seized by our people, so that they might spread his teachings. But his people did more: children were sent aside, taken away to the Upsalan- den, and as soon as they had been brought up in his teachings, they were sent back again. When the mock slaves had mastered our language, they clung to the dukes and nobles and announced that they should be in bondage to the Magy, so that their sons could follow them without being crowned by the people.

To those who had received a front part to their house for good deeds, they promised an after part for his sake; to those who had received a front and an after part, they promised a round part, and to those who had a round part, they promised a whole ^{state}³. If the parents were too hard-boiled Fryas, they turned the stern and held out to the forbidden sons.

There were some among you who wanted to call all the people together to force the oil states to do their duty again. But after my

¹ *untfryaP* has the handwriting, i.e. "entfryaL", "entfrieL".

² State = "court seat".

n my simple-minded opinion, the outcome would be the wrong one. Just think, if there had been a severe lung disease among the cattle and it had raged badly, would you dare to lead your healthy cattle in the midst of the sickly cattle? So if a man must now affirm that his cattle might fare ill, how would he dare to lead his children among a people who are utterly corrupt?

If I could give you some advice, I would say to you: "Above all, you should choose a new mother of the people. I know well that you are embarrassed by this, for the reason that of the thirteen castle maidens we have left, there are probably eight who are after this honor. But I would have no regard for that. Tüntja, the maiden iL at Mede- asblik Castle, has never cared about this : but she iL full of knowledge and clarity and is as loyal to her people and our customs as all the others put together. I would advise you to go to the castles and write down all the laws, Frya's advice, along with all the stories, indeed everything that can be found on the walls, so that everything is not lost and destroyed along with the castles. There it is written: "The mother and every maid of the castle shall have, besides helpers and messengers, twenty-one maidens and seven apprentices. If I could add something to this, I would write - and thus many more honorable daughters to teach than there can be in the castles. For I say in faithfulness, and time will prove it: If you want to remain true Fryas children, never to be overcome, neither by liL nor by weapons, then you must take care that your daughters become true Fryas women. The children should be taught how great our country once was, how great men our ancestors were, how great we still are if we condescend to the ^{others}¹ ; they should be told of the warriors and their deeds of valor, also of the distant seas. All these tales should be told by the hearth, in the courtyard and wherever it may be, with joy as well as tears. But if it is to become landfeL in the minds and hearts, then all teachings must flow from the lips of your wives and daughters."

Adela's advice iL followed.

¹ So we measure ourselves against the others.

*hies are the £revet men,
under whose authority this book was written*

Apol, Adela's husband. Three times he was king of the sea, now he is Grevetmann over OL-Flyland and over the Lindaorte. The castles of Lyudgarda, Lindahem and Stavia are under his hat.

The Saxman Storo, Sytja's husband, Grevetmann over the high fens and forests. Nine times he is crowned duke, the iL Heermann. The castles of Buda and ^{Mannagarda-forda}¹ are under his guard.

Abelo, Jaltja's husband, Grevetmann over the Süder Flylande and Texland. He was crowned Sea King nine times. Waraburg, Medeasblik, Forana and Alt-Fryasburg are under his control.

Foppa, man of Dunros, Grevetmann over the Sea Islands. Five times iL sea king. The castle Walhallagara iL under his ^{guard}².



My name is AdelbroL, son of Apol and Adela. Through my people I was chosen to be the Grevet man over the Linda places. That is why I want to continue this book in the way my mother wrote it.

After the Magy was slain and Fryasburg was restored, a mother was to be born. In her lifetime, the mother had not appointed a successor. Her last will was gone and nowhere to be found. A few months @later, a common eight was occupied, namely at ^{Grenega}³, for the reason that it borders on the Saxon Marches. My mother was born, but she didn't want to be a mother. She had saved my father's life: they had grown fond of each other and now wanted to be husband and wife. Many tried to dissuade my mother from her decision. But my mother said: "A mother of honor should be as pure in her mind as she appears on the outside and equally mild to all her children. After painting

¹MünLer in WeLphalia, called Mimigardevord at the time of Charles the Saxon butcher.

²Walcheren.

³Groningen.

I love Apol more than anything in the world, I cannot be such a mother."

So Adela talked and talked; but the other damsels all wanted to be mothers. Each state was in favor of its own maiden and did not want to fief back. As a result, none was born, and the kingdom was left without cohesion. From the following you may understand.

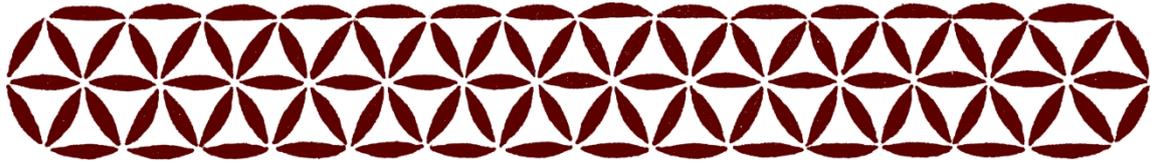
Lyudgert, the king, who is different today, was born in the life of the mother, apparently through all the states with love and trust. It was his turn to dwell in the great court of Dokhem; and in the life of his mother great honor was shown him there. For it was always full of messengers and heroes from near and far, such as had never been seen before. But now he was lonely and deserted, for everyone feared that he might unlawfully make himself master and rule like the slave kings. Each chieftain thought that he was doing enough if he watched over his own state; and the one did not yield to the other. It was even worse with the Burgmaiden. Each boasted of his own wisdom, and if the Grevet men did anything without it, they caused distrust between him and his people. If a matter arose that concerned many states and the advice of a maiden was sought, the others cried out that she had acted for the benefit of her own state. By such intrigues they brought discord upon the states and loosened the bonds to such an extent that the people of one state became envious of the people of the other state and regarded them at least as foreigners. The benefit of this was that the Golen or Trowyden won all the land from us as far as the Scheldt and the Magy as far as the Weser. My mother has explained how this happened; otherwise this book would not have been written, although I have lost all hope that it will ever be published. So I am not writing under the delusion that I will thereby win or keep the country. In my opinion, that would be pointless. I am writing solely for the sake of the next generation, so that they may all know how we perished, and so that each one of them may know how we were destroyed.

may learn from this that all evil testifies to his repentance.



They called me Apollonia. Twice thirty days after my mother's death, AdelbroL, my brother, was found slain in the shipyard, his head bent and his limbs torn apart. My father, who was lying prostrate, died of fright. Then Apol, my younger brother, traveled from here to the WeL side of Schonland. He built a castle there, called Lindasburch, to avenge our suffering from there. Wralda gave him many years to do this. He gained five sons: all of them bring terror to Magy and joy to my brother. After the death of my mother and my brother, the WackerLen of the land came together: they formed a league called the Noble League. So that no harm should befall us, they brought me and Adel- hirt, my youngest brother, to the castle, me to the Maiden and my brother to the Weirs. When I was thirty years old, I was chosen to be a maiden, and when my brother was fifty, he was chosen to be a Gre- vetmann. My brother was the sixth on my mother's side, but the third on my father's side. So by law his descendants are not allowed to have Overa Linda (Over the Linden) after their ^{name}¹, but everyone wanted to have it in my mother's honor. Moreover, we have also been given a copy of the book of Adela's descendants. I am most happy about this, because it came into the world through my mother's wisdom. I found other writings in the castle that are not in the book of fiefdoms, including words of praise for my mother. I will write about all of these later.

¹ As in the Islandsagas, the family bears the name of the seat of the court.



THESE ARE THE LEFT WRITINGS OF BRUNO, THE SCRIBE HAS BEEN TO THIS CASTLE

Nfter the followers of Adela had everything written on the walls of the castle copied out, each in his own realm, they decided to gravel a mother. For this purpose, a common eight was placed on this ^{hiem}¹. According to Adela's advice, Tüntja was recommended. She would also have been successful. But then my Burgmaid asked for the floor. She had always thought that she should become a mother, for the reason that she sat here in the castle from which all mothers were born. When she was granted the floor, she opened her false lips and @said: "You all seem to attach great value to Adela's advice. This will therefore not close my mouth nor tighten it. Who is Adela, and where does it come from that you @end her such high praise? Like me today, she was previously a castle maid here. But is that why she is wiser and better than me and everyone else? Or does she pay more attention to our customs and traditions? If that were the case, she would probably have become a mother when she was born. But no, she would rather have a marriage with all the joy and pleasure that comes with watching over herself and the people in solitude. She iL clear-sighted. Good! But my eyes are far from being darkened. I saw that she was very fond of her Friedel. Well, that is praiseworthy. But I have also seen that Tüntja is Apol's niece. I want nothing more say."

¹The Old Frisian *hem, him, heme* generally means "enclosed space", @äter "Grund- Lück, HausLätte".

The nobles understood very well where she was looking for ^{Luv}¹. But among the people came Zwie@alt, and since the majority came from here, they did not want to grant Tüntja the honor. Speeches were ended, knives were drawn from their sheaths, but no mother was born. Shortly afterwards, one of our messengers had felled his companion. Up to this day, he had been efficient, so my castle maiden took leave to help him out of the stakes. But instead of helping him to escape to Twiskland, she herself fled with him across the Weser and back to the Magy. The Magy, who wanted to please his Fryas sons, offered her Godaburg and Schonland as his mother. But she wanted more. She told him that if he could get rid of Adela, he would become master of the whole of Fryasland. She was an enemy of Adela, she said, because her intrigues would not have made her a mother. So if he wanted to give her Texland, her messenger would serve as a guide for his warriors. Her messenger landed all these things himself.

hie other font

Fifteen months after the last Eight, it was Friendship or Winning Month. Everyone was indulging in the lucrative joy, and no one had any other concern than to increase their pleasure. But Vralda wanted to show us that vigilance must not be neglected. In the midst of the revelry, the fog came and shrouded our places in thick darkness. Pleasure fled, but vigilance would not return. The beach guards had run away from their emergency fires and there was no one to be seen on the access paths. As the fog lifted, the sun peaked through the clouds. Everyone came back to whoop and holler : the young people went around singing with the May tree, and It filled the air with its sweet smell.

But while everyone was bathing in pleasure, treachery had landed with horses and herdsmen. Like all evil men, they were helped by the FinLernis, and they had slipped in through the paths of the linden forest. In front of Adela's door, twelve girls with twelve lambs and twelve kna-

¹ The windward side iL the windward side ; the expression taken from the sailor@ language thus means : you knew which way the wind was blowing.

with twelve ^{calves}¹; a young Saxman rode a wild bull that he had caught and tamed himself. They were adorned with all kinds of flowers, and the girls' linen outer garments were edged with gold from the ^{Rhine}².

When Adela came out of her house, a shower of flowers fell on her head; all rejoiced loudly, and the boys' horns blared above all. Poor Adela, poor people, how briefly the joy was to dwell here. When the long crowd had disappeared from view, a horde of Magjaren herdsmen came running straight at Adela's *hiem*. Her father and her husband were sitting on the steps. The door to the land was open, and inside was Adel-broL, her son. When he saw the danger his parents were in, he grabbed his bow from the wall and shot at the first of the robbers. He staggered and fell to the grass. The second and third had the same fate. In the meantime, his parents had grabbed their weapons and moved towards them without a care in the world. They would soon have been caught by the robbers, but then came Adela. She had learned to wield all weapons at the castle; she was seven feet long and her sword was the same ^{length}³. She swung it three times, and when it came down, one of the robbers was grassy.

Followers came around the corner of the dirt road. The robbers were felled or captured. But too @ät. An arrow had hit her bosom. Treacherous Magy. Its tip was dipped in poison, and she died as a result.

her Burgmaid praise

Ja, faraway friend, thousands have already come and even more are on their way.

Well, they want to hear Adela's wisdom.

¹ *hoklinga* = one-year-old calves.

² Ottema does not want to derive the upper garment called *tohneka* from the Latin *tunica*, but rather as a contraction of *to* = "to" and *hnekka* = "neck, throat", i.e. "a garment reaching up to the neck".

³ The name of the "Reuter" as "knight", as well as the two-handed sword of Adela and the seemingly fabulous dimensions of her figure are probably of medieval origin.

Certainly she is an advocate, because she has always been the advocate.

Alas, what was she for? Her shirt iL of linen, her overgarment of wool, which she @ann and wove herself. With what would she enhance her beauty? Not with pearls, for her teeth are ^{whiter}¹; not with gold, for her hair is brighter; not with stones. Her eyes are soft as lamb's eyes, but at the same time so shining that one could only see in them with shyness.

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

Was she reckless? Listen, friend, Adela is the only child of our Grevet man. She was seven feet high, her wisdom was even greater than her body, and her courage was equal to both together.

Lug here, there was once a Fennbrand. Three children had walked on that grave flax. The wind blew sharply. Each one screamed, and the mothers were at a loss. Here comes Adela. "Why do you lean and hesitate," she cries, "try to bring help, and Wralda will give you strength." So she runs to the Kryl forest, grabs some smoke and tries to build a bridge. Now the others help too, and the children are saved.

Every year, the children came here to lay flowers. Three Phoenician sailors came and wanted to commit an outrage against them. But Adela rushed over: she had heard their cries. Fainting, she struck the culprits, and to make them realize that they were unworthy men, she tied them all to a distaff. The strange masters came

¹ The Old Frisian, Old High German *per(e)la*, *perala* iL borrowed from the early medieval *pe-rula*. Since it is not the Old Germanic Bern linen beads or glass flux or enamel beads, this comparison is the responsibility of the scribe of Codex C, if not of D. The flowery style is reminiscent of the description of the three progenitors of mankind and probably came from the same pen. But here, too, real and old things were used, legendary motifs from the revered and beloved figure of Adela. This also emerges from the mythical allusions, e.g. the "seven beauties of Frya", the "seven feet of earth" measuring greatness of Adela.

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

Come, faraway friend, the forest birds flee from the many visitors.
Come, friend, so you may hear their wisdom.

*Now I want to write myself,
erP about my castle and then about what I was
allowed to see*

MA castle lies at the northern end of the Ljudgarten. The tower has six sides. Three times thirty feet high, flat from above; a small house on top, from where you can look at the stars. On each side of the tower lies a house, three hundred feet long and three times seven feet wide, of equal height, except the roof, which is round: all these are of hard-baked stone, and there are no others on the outside. Around the castle is a ring dike and around it a moat, three times seven feet deep and three times twelve feet wide. If anyone looks down from the tower, he will see the GeLalt of Juls. On the ground between the southern houses are all kinds of herbs from near and far: the maidens must learn their powers. Between the northern houses is only a field. The three northern houses are full of grain and other crops. Two southern houses are for the maidens to hold school and live in. The southern house is the maid's home. The lamp hangs in the tower. The walls of the tower are decorated with coLable ^{stones}¹. On the south wall is written the "Council" (Fryas), on the right side is the old doctrine, on the left side the laws. The other things can be found on the other three sides. Towards the dyke, by the house of the castle

¹ The dimensions of the castle complex and the crane arches are probably already part of the legendary development of the tradition of the early Middle Ages. However, the "coLable stones" are historical. They are not precious stones, but stones fired from red clay and decorated with symbolic ornaments; see Figure 213.

maid, Leht the oven and the mill, turned by four oxen. Outside our castle wall is the ^{Hiem}¹, where the lords of the castle and the defenders live. The ring dyke around it is one hour in size, not one sailor's but one sun's hour, of which two times twelve are allotted to one ^{etmelde}². On the inside of the pond is a slab, five feet below the edge. On it are three hundred crane arches, covered with wood and leather. In addition to the houses of the inhabitants, there are three times twelve emergency houses along the dike for those living nearby. The field serves as a camp and pasture.

On the south side of the outer ring dyke, the Ljudgarde is fenced in by the large linda forest. Its shape is three-horned, the wide part outwards, so that the sun may shine in it. For in it are many foreign trees and flowers brought by our seafarers. The shape of our castle is the same as all the others, but ours is the largest. But that of Texland is the greatest of all: the tower of Fryasburg is so high that it breaks the clouds. Everything else corresponds to the tower.

Here at the castle, everything is distributed as follows: seven young maidens keep watch by the lamp; each watch lasts three hours. The rest of the time they have to do housework, study and sleep. Once they have stood watch for seven years, they are free. They are then allowed to go among the people to watch over their customs and give advice. If a maiden has been a maiden for three years, she may go with the older maidens for a time.

The scribe must teach the girls to read, write and count. The Greva must teach them law and duty, morals, herbalism, medicine, history, tales and songs, as well as all kinds of things that are useful for giving advice. The castle maiden must teach them how to use it with the people. Before a Burgmaid takes up her post, she must travel through the country for a full year. Three Greva lords and three old maids go with her. That's what happened to me too.

¹Hiem, cf. note p. 82.

²*etmelde* = day and night, 24 hours.

My journey was along the Rhine, up this bank and down the other side. The higher I went up, the poorer the people seemed to me. Booms¹ had been made everywhere in the Rhine. The sand that collected in them was poured over sheepskins with water to extract gold. But the girls did not wear golden crowns². There used to be more of them, but since we lost Schonland, they have gone to the mountains. There they dug iron ore, from which they made iron.

Above the Rhine, between the mountains, I saw Marsats. The Marsats are people who live in the ^{Maren}³. Their houses are built on stilts. This is because of the wild animals and bad people. There are wolves, bears and black ferocious lions. And they are the tribal neighbors or neighbors of the nearby ^{Krekaländer}⁴, the Kelta followers and the feral Twiskers, all greedy for predation and prey. The Marsats sustain themselves by fishing and hunting. The skins are processed by the women and prepared with birch bark. The small skins are very soft, like women's felt. The Burgmaid of Fryasburg told us that they were good, simple-minded people. But if I had not heard her say this before, I would have thought that they were not Fryas, but savages: that is how threeL they looked. Their skins and herbs are traded by the inhabitants of the Rhine and exported by ship.

It was the same on the other side as far as Lydasburg. There was a large river. There were also people on this fjord who had houses on poles. But these were not Fryas people, but black and brown people who had served as oarsmen to help the outsiders home. They had to stay there until the fleet left.

Finally we came to the Alderga. At the southern head of the harbor lies the Wara- burg, a stone house in which all kinds of shells, weapons of all kinds are stored.

¹ Probably braided hordes, a type of groyne.

² In place of the Proto-Germanic symbolic headdress, the "main band", Old Fri. *havedband*, *hafdband*, the "corona" was adopted by the Romans as a word and insignia in post-Christian times.

³ Fri. *mar* means "pond", "marshy lake", "moat".

⁴ Italy.

and clothes, brought from distant lands by sailors. A quarter of the way from there was the Alderga, a large fjord surrounded by barns, houses and gardens, all richly decorated. A large fleet lay ready on the flete, with flags of all colors. On FryaLag, the shields hung around the ship's sides, flashing like the sun. The shields of the White King and the Schultes-bei-Nacht were bordered with gold. A canal had been dug behind the flete, which ran from there alongside Forana Castle and further into the sea with a narrow mouth. This was the exit for the fleet and the fly was the entrance. On both sides of the canal are beautiful houses, painted in bright flashing colors. The gardens are fenced in with evergreen hedges. I saw women there wearing felt robes, as if they were writing felt. As in Staveren, the girls were adorned with golden crowns on their heads and rings on their arms and feet.

South of Forana lies ^{Alkmarum}¹. Alkmarum iL a Mare or Flete, in which lies an island : on the island the black and brown people must dwell, as at Lydasburg. The lady of the castle of Forana told me that the lords of the castle went to them daily to teach them what true freedom was, and how men should live in love to gain the blessing of Wralda's favor. If there was one among them who wanted to listen and could understand, he was kept there until he had finished learning. This was done to make the distant peoples wise and to make friends everywhere. I had once been in the Saxon Marches at Mannagarda-^{forda} Castle² . But I saw more poverty there than wealth here. She replied: "So when a suitor comes to free a girl in the Saxon Marches, the girls ask: Can you free your house against the outlawed Twisklanders? Have you already felled one? How many wild oxen have you caught, and how many bear and wolf skins have you brought to market?" Hence it came about that the Saxon men left the farming to the women; that out of a hundred together

¹ Alkmaar in North Holland.

² MünLer in WeLphalia.

not one of them can read and write. Hence it is that no one has a spell on his shield, but only a misshapen image of an animal he has felled. And finally, this is why they have become very warlike, but are just as stupid as the animals they catch and just as poor as the nations they wage war with.

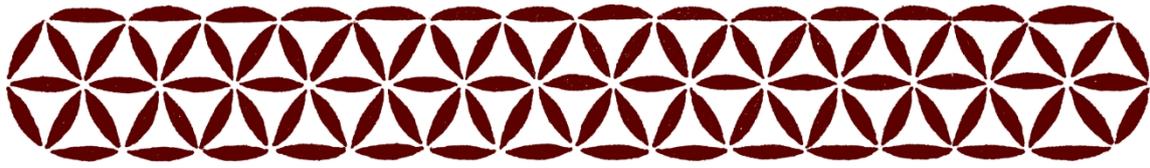
Earth and sea created for Frya's people. All our rivers flow into the sea. Lydia's people and Finda's people will destroy each other, and we must populate the empty lands. Our salvation lies in going back and forth. If you want the upper lands to share in our wealth and wisdom, I will give you some advice. Let it become a habit for girls to ask their suitors before they say "yes": "Where have you traveled in the world? What can you tell your children about distant lands and faraway peoples?"

If they do, then the Ridable Boys will come to ^{us}¹. They will become wiser and richer, and we will have no further need of this filthy ^{people}².

The youngest of the maidens who were with me came from Sachsmarken. When we came home, she asked for leave to go home. After she became a burgmaid there, and that's why so many Saxon men are traveling with our sailors these days.

¹i.e. to Friesland.

²This refers to the auxiliary rowers from the Mediterranean peoples.



THE WRITINGS OF FRET HORIK AND WILJOW

Ma name iL Frethorik, called Ura Linda, which means "Above the lime trees"¹. I was born to Lyudvardya to Asega. Lyudwardja iL a new village, within the ring dyke of Lyudgarda Castle, whose name has fallen into disrepute. Much has happened in my time. I have written a lot about it, but many other things have been reported to me. I will write a story about some of them in this book, to the honor of the good people and to the dishonor of the bad.

In my youth I heard everyone complaining: bad time was coming, bad time had come, Frya had left us; her guard maids had kept her back, for idol-like images had been found within our piles of land. I was burning with curiosity to see these images. In our neighborhood, an old woman hobbled in and out of the houses, always shouting about the bad time. I turned alongside her^{at2}. She licked my chin. Now I became threeL and asked her if she wanted to show me the bad times and the pictures. She smiled graciously and took me to the castle. An old man asked me if I could read and write yet. "No," I said. "Then you have to go and learn," he said, "otherwise I can't show you." I went to the scribe every day to learn. Eight years @later I heard that our castle maiden had committed fornication and that some lords had practiced treason with the Magy and that many people were on her side. There was discord everywhere. There were children who rebelled against their own parents. The good people were secretly murdered.

¹ über = beyond, i.e. "beyond the Lindenwald" or "beyond the Linda River".

² Sailor's expression "I went to her side", "I joined her".

det. The old woman who had made everything public was found dead in a ditch. My father, the judge iL, wanted to avenge her. That night he was murdered in his house. Three years @later the Magy Lord was without a fight. The Sachsmänner had remained pious and wise. All good people fled to them. My mother died because of it. Now I did like the others. Magy boasted about his cunning. But Irtha was to show him that she would not allow any Magy or idol into her sacred womb, from which she gave birth to Frya. Like the wild steed that shakes its mane after it has made its rider grassy, Irtha shook her forests and mountains. Rivers poured over the fields. The sea boiled. The mountains @ied fire after the clouds, and what they had @ied, the clouds smashed back down to earth. At the beginning of the ^{arnemonth1} the earth tilted northwards; it sank lower and lower. In the ^{Wolfenmonat2} the low Marches (Denmarks) of Frya's land lay submerged in the sea. The forests, where there were sculptures, were lifted up by the wind's play. The following year, FroL came in the month of ^{Herd3} and completely covered Old Frya's land with a sheet of ice. In the month of ^{Sella4} storm winds came from the north and carried mountains of ice and stones with them. When the spring tide came, Irtha lifted herself up. The ice melted away. Low tide came and the forests with the sculptures drifted out to sea. In the month of Winne or ^{Minnemonat5} everyone who dared returned home.

I came to Lyudgarda Castle with a maiden. How sad it looked there. Most of the forests of the Linda villages were gone. There was sea where the Lyudgarda had been. Its waves lashed the ring dyke. Ice had destroyed the tower, and the houses lay in disarray. On the slope of the dyke I found a stone: our scribe had carved his name on it. That was a beacon for ^{me6}.

Just as it had happened to our castle, so it had happened to the others. In the high lands they were destroyed by the earth, in the low lands by the water. Only Fryasburg on Texland was found unharmed. But all the land to the north was submerged. It was still

¹ Harvest month.

² Winter month.

³ Harvest

⁴ Hornung.

⁵ May.

⁶ Buoy

not raised again. On this side of the Fly Sea, it was reported, thirty salty lakes had formed, created by the forests that had drifted away, soil and all. In WeL-Flyland, fifty. The canal that ran across the land in front of the Alderga was silted up and destroyed. The sailors and other traveling folk who were at home had saved themselves with wagons and clans on the ships. But the black people of Lydasburg and Alkmarum had done the same. While the blacks were drifting southward, they had rescued many girls, and since no one came to reclaim them, they kept them as their wives. The people who came back all settled inside the ring dikes of the castles because everything outside was mud and rubble. The old houses were shaken together. Cows and sheep were bought from the highlands, and in the large houses, where the maidens had previously been housed, only cloth and felt were made for the sake of life. This happened one thousand eighty-eight years after Atland had ^{sunk}¹.

For two hundred and eighty-two ^{years}² we had not had a mother of honor, and now that all seemed lost, one was chosen. The lot fell on Gosa, called Makonta. She was a castle maid in Fryasburg in Texland. Bright of head and clear of mind, very good, and because her castle alone was preserved, everyone saw her reputation. Ten years later the sailors came from Fryasburg and Lydasburg. They wanted to drive the black people with their wives and children out to the land. They wanted the mother's advice on this. But Gosa asked: "If you can lead one and the other back to their lands, then you should hurry, otherwise they will not find their stomachs again." "No," they said. Then Gosa said: "They have cooked your salt and eaten your bread. Their bodies and lives are under your care. You must examine your own hearts. But I will give you some advice. Keep them until you are in the land to lead them home again. But keep them outside your castles. Watch over their customs and teach them as if they were Frya's sons. Their wives are the LärkLen here. Like smoke

¹2192-1888 = 305 BC.

²Since 587 BC.

her blood will evaporate until nothing but Frya's blood remains in her descendants."

So they stayed here. Now I wish that my descendants would pay attention to the extent to which Gosa spoke the truth.

When our lands could be walked on again, gangs of poor men and women came to the places of Stavoren and the Alderga to look for gold and other jewelry in the swampy ground. But the sailors would not allow it. So they went and conquered the empty villages of WeL-Flyland to preserve their bodies.

Now I will write how the Æeertmen and many followers of Hellenia came back

Zwo years after Gosa became a ^{mother}¹, a fleet invaded the Flysee. The people shouted "ho-n-seen!"² They sailed to Stavoren and shouted again. The flags were in the top, and at night they shot incendiary arrows into the air. When it was daylight, some of them rowed into the harbor with a snail; they shouted again: "ho-n-seen!" When they landed, a young fellow @ran onto the rampart. He had a shield in his hands with bread and salt on it. Then came an old man. He said: "We have come from the distant Crete lands to preserve our customs. Now we wish you would be so kind and give us so much land that we can live on it." He told a whole story, which I will describe hereafter. The old men did not know what to do; they sent messengers everywhere, even to me. I went and said, "Now that we have a mother, we should ask her advice." I went along myself. The mother, who already knew everything, said: "Let them come, so they may help preserve our country. But don't let them take part in a Stay in place so that they don't gain control over us."

We did as she had said. That was entirely to her liking. Friso and his men stayed in Stavoren, which they turned back into a seaside town as best they could. Wichhirte and his men went eastwards to the Eemude. Some of the Jonians, who thought that they had been disloyal to the Alderga people,

¹ 303 BC.

² Cf. footnote 3, p. 58.

went there. A small part, who thought that their ancestors had come from the seven ^{islands}¹, went there and settled within the ring dike of Wallhallagara Castle.

The following part, which recounts the return journey of the Indo-Friesians, has been deleted by me, as it probably represents a humaniPc revision, i.e. would have come from the pen of the scribe of Codex C Pammen. Old and of the greatest importance, as I have explained in the introduction (pp. 280 f.), is the beginning: "After we had sat twelve times and twice twelve years at the Five ^{Waters}², during which time our naval forces sailed all the lakes that could be found, Alexander the King came with a mighty army from above, along the river, and sailed our shores." It is clear from this that the settlement of Minagara mentioned by Strabo, which lay at the mouth of the Indus on the sea, could not have been extensive. It is now said that the sailors living by the sea embarked on the fleet with all their possessions and won the high seas. Alexander, learning what a large fleet had escaped him, threatened to burn them all if they did not return. An agreement was now made between the Wichirte, who was lying ill on the rampart, and Alexander that the Fryas should serve him as free men in return for wages, namely for the transportation of his army to the "holy Eanges", which Alexander had been unable to reach by land, Alexander had his soldiers cut down trees, which the Frisian carpenters were to make into ships. Alexander is furious and wants to have the culprits executed. Nearchus dissuades him. Alexander abandons his plan and decides to retreat. The peaceful fleet, with wives and children - apparently as a pledge of their loyalty - and the new ships, which had escaped the fire and were manned by Ionians and Crecales, now sail to the mouth of the Euphrates, while Alexander moves along the coast through the WüPe.

his agreement was that the Eertmen should sail that far and could then choose a place to settle or return. At Near Chus' request, the fleet then sailed to the end of the Red Sea in Alexander's Eold oath, where it was pulled by two hundred elephants and baptized camels on beams to the Mediterranean within three months, through the washes that had formed since the fleet of the

¹Zealand

²Alexander appears on the Indus in 327 BC; the Geertmänner thus settled in 1551 BC.

£eertmänner ancestors had formed. Nearchus would have told them that his king wanted to show the other kings his omnipotence. "When Alexander found out how his design had turned out, he became so presumptuous that he wanted to have the dry road dug up to mock Irtha. But Vralda let go of his soul; so he drowned in the wine and his arrogance before he could begin."

Nearchus suggests that the £eertmen settle at the Phoenician coast. They refuse and declare that they would rather venture back to Fryasland. Nevertheless, they seem to have stayed out of friendship for Nearchus, "whom we recognized as a mixed-blood because of his fresh skin, fine blue eyes and light hair", and help the urban conqueror Hemetrius, the son of his friend Antigonus, to victory in the sea battle against Ptolemy. They also drive his army over to Rhodos. But in the absence of the Frisian sea king Friso, hemetrius attacks his daughter and son. Friso persuades his desecrated children to commit suicide through a secret messenger, whom his wife £ram has already committed. Friso's message to his children is remarkable: "If you defile your body against your will, it will not be counted against you. If you defile your soul, you will never enter Valhalla. Your souls will then wander on earth without ever being allowed to see the light. Like bats and night owls, you will always crawl into your caves during the day and come out at night and then weep and howl on our graves, while Frya must turn her head away from you."

In revenge, Friso sets fire to hemetrius' storehouses and sails off with the entire fleet, wives and children, bag and baggage. the attack by hemetrius' pursuing war fleet is repulsed. On the way, they are joined by a fleet of Ionians who have heard of what has happened and also want to escape the domination of hemetrius. "Friso, who had traveled a lot with Ionians, said 'yes', but Wichirte, our king, said 'no'." "The Ionians are idolatrous servants," he said, "I've heard them call them myself." Friso said it came from their dealings with the other Krekaland. "I've often done that myself, and yet I'm as good a Fryas as the real Pe of you." Friso was the man who had to lead us to Fryasland. So the Ionians went with us. Vralda also seemed to like it, because before three months had passed, we were sailing alongside Britain, and three days @later we were allowed to shout "ho-n-seen"."

this font iP me
given via Nordland or Schonland

Z^{t the time¹} when our country was sinking, I was in Schonland. So there it was. There were great lakes that stretched out from the bottom like a bubble; then they @old, a substance came out of the cracks as if it were red-hot iron. There were mountains whose peaks broke off. They tumbled down and swept away forests and villages. I myself saw that one mountain had been torn loose from another. It sank down vertically. When I went to see afterward, a mar had landed there. When the earth recovered, a duke came from Lindasburg with his people and a maiden. The maiden called out to everyone: "The Magy is guilty of all the suffering we have endured." They marched on and on and the army grew ever larger. The Magy fled from there. His body was found: he had killed himself. Then the Finns were driven away to a place where they could live. There were some of mixed blood: they were allowed to stay. But many went with the Finns. The duke was crowned king. The ^{churches²} that had remained intact were destroyed. Since then, the good northerners have often come to the mother in Texland for advice. But we cannot regard them as true

Recognize Fryas.

In the Low Marches (Denmark) it will certainly have been like ours. The sailors, who boldly call themselves sea fighters, went on the ships and then back again.



Hail!

When the Kroder has gone on for some ^{time³}, the descendants will think that those defects and infirmities which the Bruchmänner brought with them were peculiar to their ancestors. I will guard against this and therefore write as much about their customs as I have seen. About the

¹ 305 BC.

² In the writings of Apollonia, Frethorik and the following BruchLücken, the temples - as mentioned above (p. 48) - are always called *kerka* "church". This is an ancient Eurasian word of the Thule culture, a *k-r* or *g-r* or *k-l* or *k-r* stem, cf. Heilige Urschrift, pp. 82-82 and 182-183.

³ Nml. the Julrad.

I can easily overlook Geertmänner. I haven't traveled much with them. But as far as I have seen, they have remained true to their language and customs. I can't say that about the others. Those who came here from the Crelands have a bad language and cannot be praised for their customs. Many have brown eyes and brown hair. They are wicked and three-faced and fearful through superstition. When they @reak, they say the words that should come last. To "ald" they say "ad", to "salt" "sad", "ma" for "man", "sel" for "skil", "sode" for "skolde", too many to list. They also have strange and abbreviated names to which no meaning can be attached.

The Ionians @are better, but they conceal the *h*, and where it should not be, it is omitted, If someone makes an image after a dead person and it resembles it, they believe that the spirit of the deceased enters into it. That is why they keep hidden all the images of Frya, FeLa, Medea, Thjanja, Hellenja and many others. When a child is born, the clans come together and pray to Frya that she may send her maidens to bless the child. Once they have prayed, no one may move or be heard. If a child begins to cry and continues to do so for a while, it is a bad sign and one suspects that the mother has committed fornication. I have seen bad things like this. If the child begins to sleep, it is a sign that the servants have come. If it laughs in its sleep, then they have promised the child happiness. They also believe in evil spirits, witches, fiends, goblins and elves, as if they came from the Finns.

Here I will end, and now I believe that I have written more than any of my ancestors. Frethorik.



Frethorik, my husband, turned sixty-three years old. For the past hundred and eight years he has been the first of his family to die peacefully. All the others have succumbed to the blows of fighting against their own and foreigners for right and duty.

My name iL Wiljo, I am the maiden who came with him from the Saxon Mar-

drove home. It came out through talk and companionship that we were both of Adela's lineage: love was born, and after that we became husband and wife. He left me five children, two sons and three daughters. Konerêd is the name of my eldest, Hachgana my second; my eldest daughter is called Adela, the second Frulik and the youngest Nocht. When I went to the Saxon Marches, I saved three books: the Book of Songs, the Book of Tales and the Book of Helenja. I am writing this so that people will not think that they are from Apollanja: I have suffered much because of this and therefore want to have the honor. I have also done more: when Gosa-Makonta died, whose kindness and clear-sightedness had become a proverb, I went alone to Texland to copy the writings she had left behind. And when the last will of Frana was found and the writings left by Dela or Helenia, I did it again.



*These are the writings of Hellenia. I have put them first
because they are the oldest of all*

A All genuine Fryas Heil!
In earlier times, the ^{Slavonic}¹ peoples knew nothing of freedom. Like oxen they were brought under the yoke. They were hunted in the earth to dig for metal, and from the hard mountains they had to build houses as homes for their lords and priests. In everything they did, there was nothing to satisfy them, but everything had to serve to make the princes and priests even richer and more powerful. Under this labor they grew gray and lame before they had grown old, and lived without enjoyment, although the earth gives it in abundance for the benefit of all her children. But our Britons and our exiles overrun Twiskland to their marks, and our helmsmen (sailors) came to their

¹ *Slavs, Slovenes* is an old proper name of the Slavic peoples (from *slowo* "word", i.e. "those who speak", "those who treat each other"), as *Sclaveni*, the *Sklabēnoi* of Prokop, and with the dropped suffix *Slavi* in Jornandes, are attested early on.

harbors. From these they heard talk of equal freedom and justice and laws, without which no one can be. All this was absorbed by these afflicted people like the dew from the dry fields. When they were full of it, the Three Leagues began to clink their chains, so that it hurt the Leagues. The Princes are proud and warlike, so there is no virtue in their hearts: they took counsel together and gave away some of their abundance. But the cowardly, pious priests did not like this; among their invented gods they had also created evil and cruel ^{lords}¹. The PeL came over the land. Now they said that the lords were angry at the wickedness of the wicked. Then the threeLeL people were strangled with their chains. The earth drank their blood; with this blood it nourished its fruits and crops, and all who ate of it became wise.

Sixteen hundred ^{years}² had passed since Atland had sunk, and at that time something happened that nobody had expected.

In the heart of the Finda land on the mountains lies a place called ^{Kasamyr}³ (the iL "strange"). A child was born there, his mother was the daughter of a king and his father a chief prieLer. In order to escape shame, they had to deny their own blood. That is why he was taken outside the city to poor people. In the meantime, nothing had been concealed from him, so he did everything he could to gain wisdom and collect it. His understanding was so great that he understood everything he saw and heard. The people looked upon him with reverence, and the priests were driven into a corner by his questions. When he came of age, he went to his parents. They had to hear hard things. To make him even, they gave him an abundance of precious stones; but they did not dare to confess him as their blood. Overcome with grief at the false

¹ *Wrang wrada drochtna* is beautifully written in the manuscript, which can still be rendered purely Dutch as "*wrang wreede*". Old Frisian *drochten* "Lord", "ForL", is used, like Old Saxon *drohtin*, *druhtin*, Anglo-Saxon *dryhten* etc., as a name for the deity or god.

² 2193-1600 = 593 BC.

³ Kashmir, in the north-western Himalayas, on both sides of the upper Indus.

He began to wander around because of his parents' shame. Always on the move, he met a Fryas stealer (sailor) who served as a slave; from him he learned our customs and habits. He bought his freedom and they remained friends until their deaths.

Everywhere he went, he taught the people that they should allow neither rich nor poor; that they should beware of false shame, which does all kinds of harm to love. The earth, he said, gives its gifts according to the measure in which one picks its skin; that one should dig, plow and sow in it, if one wants to mow it. But, he said, no one needs to do anything for another, unless it is done out of love or out of a common will. He taught that no one should rummage in their bowels for gold or silver or precious stones, to which envy clings and love flees. To adorn your maidens and wives, the river (gold) gives enough. No one, he said, has the power to make all men wealthy and to give (all) equal happiness. For it is the duty of all men to make men as wealthy and to give as much pleasure as can be obtained. No science, he said, should be disparaged, but the greatest science that time can teach us should be shared equally. Therefore, that it may ward off offense from the earth and nourish love.

His first name was *Jes-us*. But the Priests, who hated him very much, called him *Fo*, which means "false"; the people called him ^{Kris-en}¹, which means "shepherd", and his Frisian friend called him *Bûda*, because he had a treasure of wisdom in his head and a treasure of love in his heart.

In the end he had to flee from the revenge of the Priory, but wherever he went, his teaching had preceded him, and wherever he went, his ^{enemies}² followed him like fine shadows.

What do you think the Priests did? I must report this to you. You must also be very careful, you must keep watch over their activities and intrigues, with all the strength that Vralda has put into you.

While Jesus' teaching was traveling over the earth, the false priests went to the land of his birth to make his death obvious. They said

¹ *Kris-en* = Krishna.

² *letha* = "unfortunately", "those who do you harm".

They mourned greatly, tearing their clothes to shreds and shaving their heads. They went to live in the caves of the mountains, but there they had brought their treasures; in there they made images of Jesus. These images they gave to the foolish people. At length they said that Jesus was a Lord God; that he himself had made this known to them, and that all who would believe in him and his teaching would come to his kingdom, where there would be joy and gladness.

Even though they knew that Jesus had gone to war against the rich, they proclaimed everywhere that being poor and simple were the doors to enter his kingdom; that those who had lived on earth would have my joy (enjoyment) again. Although they knew that Jesus had taught that one should have power over one's impulses and control them, they taught that one should kill all one's impulses and that man's perfection lay in the fact that he was as indestructible as the cold stone.

Now to make the people believe that they themselves were doing this, they practiced poverty in the streets, and to prove once more that they had killed all their passions, they took no wives. But if a young daughter somewhere had committed a misstep, she was quickly forgiven. The weak, they said, should be helped, and to keep one's own soul one should give much to the church. So they had wives and children without a household, and they became rich without working. But the people became much poorer and more miserable than before. This doctrine, in which the priests needed no other science than to speak deceitfully, to cultivate pious pretenses and injustice, spread from Olen to WeLen and will also come to our country.

But when the Priests will think that they have extinguished all light from Frya's and Jesus' teaching, then people will arise in all places who have kept the truth in silence among themselves and hidden it for the Priests. These will be of Priestly blood, of Priestly blood, of Slavonic blood and of Frya's blood. They will hold out their lamps (?)¹ and the light, so that all men may see the truth. They will cry woe over the deeds of the priests and the fools. The priests,

Those who mine truth and justice will give way before the priests. The blood will flow; but from it the people will gather new strength. Finda's people will use their resourcefulness for the common good, Lydia's people will use their strength and we will use our wisdom. Then the false priests will be swept away from the earth. Wraldas GeiL will be honored and invoked everywhere and everywhere. The laws (*êwa*) which Vralda put into our minds at the beginning will be heard alone; there will be no other masters, nor princes, nor ^{overseers}² than those who will have been chosen by the common will. Then Frya will rejoice and Irtha (earth) alone will give her gifts to the working man.

All this will begin four thousand years after Atland sank ^{iL}³, and a thousand years @later there will no longer be any priLer nor compulsion on earth.

Dela, nicknamed Hellênja. Watch!

This was Frana's last will and testament

A Hail to all noble Fryas! In the name of Wralda and freedom I greet you and ask you, if I should die before I have appointed a successor, I recommend Tüntja, the Burgmaid iL on the Medeasblik Castle: to this day, it is the beLe.

hies has eased £osa

A Hail to all people! I did not appoint an honorary mother because I did not know of any, and it is better not to have a mother than to have one on whom you are dependent. can't rely on you. Poor time iL gone by, but it's still coming

¹ *foddikum*(?)

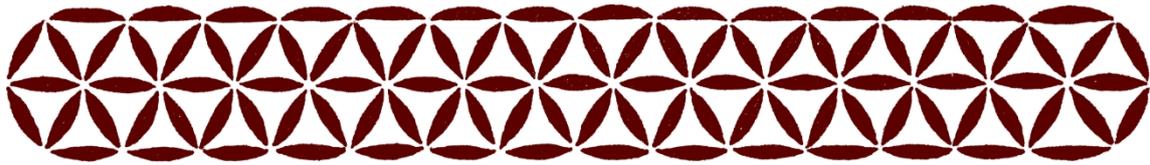
² *bâsa*, Middle Dutch *baes* (rare), Dutch *baas*, as *bas* "master", "lord" (honorific address of servants to the master, of workers to the foreman or master, of guests to the landlord, etc.), also borrowed in High German, originally native to Frie- sian and WeLnderdeutsch, attested in 1597 by Kilian as "*amicus, herus, paterfamilias*". The hand of Humanilen, the author of Codex C, could also be assumed for this word.

³ 2193 BC = 4000 = approx. 1800 AD.

another. Irtha did not give birth to her and Wralda did not create her. She comes from the OLen, from the bosom of the Priory. She will breed so much sorrow that Irtha will not be able to drink the blood of her slain children. She will spread FinLernis over the foes of men, like the thunderclouds over the sunlight. All around and everywhere, liL and idolatry will fight against freedom and justice. Justice and freedom will succumb and we with them. But this gain will bring about their loss. Our descendants will teach their people and slaves the meaning of these three words: they are - common love, freedom and justice.

First they will shine, then they will fight with darkness until there is light and clarity in every heart and mind. Then compulsion will be swept away from the earth like thunderclouds by the storm wind, and all idolatry will be powerless against it. Gosa.

* * *



THE FONT FROM KONERËD

Mone ancestor after another wrote this book. Moreover, I want to do this because there is no castle left in my state where the events are written down as before. My name is Konerêd, my father's name is Frethorik, my mother's name is Wiljow. After my father's death, I was chosen as his successor, and when I was fifty years old, I was appointed supreme grevetman.

My father has described how the Linda villages and the Lyud Gardens have been destroyed. Lindahem iL still gone, the Linda villages in part, the northern Lyudgärten are swallowed up by the salty sea. The roaring lagoon laps at the castle dyke. As my father has told me, the people without a fleece have gone and built little houses inside the castle's dyke. That's why the round part is now called Ljudwerd. The sailors say Ljuwrđ, but that iL wrong@rache. In my youth, the other land outside the ring dyke was all puddle and quarry. But Frya's people iL brave and hardworking, they don't get tired or weary because their goal is to beLen. By digging trenches and building quay dikes from earth that came out of the trenches, we once again obtained a good home site outside the ring dike, which has the shape of a hoof, measured three piles to the east, three piles to the south and three piles to the west. Today we are in the process of driving in water piles to create a harbor and at the same time protect our ring dike. As soon as the work is completed, we will put sailors in it.

In my youth, the land here was rugged, but today the little houses are already houses, the fiefdoms in rows. And shortcomings and infirmities associated with poverty

have been driven out by diligence. From this everyone can learn that Vralda, our ^{all-preserver}¹, nourishes all his creatures if they keep up their courage and want to help each other manfully.

Now I want to write about Friso

Friso, who was already powerful through his people, was crowned supreme Grevetmann by the people of Staveren. He drove the mockery

with our way of land defense and naval combat. That's why he founded a school where boys learn to fence in the manner of the Crecals. But I believe that he did this to bind the young people to his cord. I sent my brother there too: that was ten years ago. For, I thought, now that we no longer have a mother to shield one against the other, it behoves me to keep a double watch that he does not become master over us.

Gosa has not named a successor: I don't want to pass judgment on that. But there are still some old, wrong-thinking people here who think that this is why they disagreed with Friso. When Gosa died, people from all places wanted another mother. But Friso, who was preparing to create his kingdom for himself, Friso wanted neither advice nor messengers from Texland. When the messengers of the countrymen came to him, he @rached and said: "Gosa," he said, "was far-seeing and wiser than all the Grevet men put together: that is why she did not have the courage to choose a successor. And to choose a successor who was doubtful, she saw disadvantage in that. That is why she wrote in her last will and testament: "It is better for you to have no mother than one on whom you cannot rely."

Friso had seen a lot; he had been brought up in war and had learned and experienced just as much from the intrigues and liLes of the Golen and FürLen as he needed to lead the other counts where he wanted to go. See how it happened.

Friso had taken another wife here, the daughter of Wilfrethe:

¹ *Alfoder*, own "Allernährer".

In his life, he had been OberLer Greva in Stavoren. He had had two sons and two daughters with her. At his instigation, Kornelja, his youngest daughter, was married to my brother. Kornelja iL bad Frisian and must be spelled Kornhelja. Wehmut, his elder daughter, was married to Kauch. Kauch, who also went to school with him, was the son of Wich- hirtes, the king of the Gertmen. But Kauch also spoke bad Frisian and was said to be a Cape. But they brought bad language with them more than good manners.

After the great ^{flood}¹, which my father wrote about, many Jutts and Latvians were carried out of Balda or "Übele See" at low tide. At Ka- thisgat they drifted in their barges with the ice onto the Low Marches (Dänemarken), and they got stuck on them. There were no people in sight anywhere. So they took the land: they called it Juttarland after their name. After that, many Danes returned from the high seas, but they settled further south. And when the sailors who had not sunk returned, one went with the other to sea or to the islands. By this coincidence, the Jutts were allowed to keep the land to which Wralda had led them. The sailors from Zeeland, who did not want to maintain or feed themselves with fish alone and had a great aversion to the Golen, began to rob the Phoenician ships.

At the southwestern corner of Schonland, there lies Lindasburg called Lindasnase, founded by our Apol, as described in this book Leht. All the inhabitants of the KüLen and the surrounding lands had remained true Fryas there, but through the LuL of revenge against the Golen and against the Keltana followers, they made common cause with the Seelanders. But this community did not last. For the Seelanders had adopted many evil customs and habits from the bad Magjars, Frya's people to mock. From then on, everyone robbed for themselves, but wherever they met, they loyally stood by each other. In the end, however, the Zealanders began to lack good ships. Their shipbuilders had perished and their forests, land and all, had been swept away from the land. Now unexpectedly

¹305 BC.

three ships and docked at the ring dike of our castle. They had lost their way due to the invasions of our land, and their voyage had missed Flymund. The merchant who had gone with them wanted ships from us: they had brought all kinds of delicious goods with them, which they had looted from the Celtic lands and the Phoenician ships. Since we had no ships of our own, I gave them nimble horses and four armed racing boats to take to Friso. For in Staveren and along the Alderga the best defensive ships were made of hard oak wood, which never rot. While the sea-combatants were staying with me, some Jutts had sailed to Tex- land and were sent to Friso from there. The Zealanders had stolen many of their biggest boys, who had to row on their benches, and of their biggest daughters, in order to have children with them. The great Jutts were unable to defend themselves because they had no good weapons. When they had told their tale of woe and many words had been exchanged, Friso finally asked whether they had no good harbor in their country. "Oh yes," they replied, "a very good one, one created by Wralda. It is like your beer mug there, the neck is narrow, but a thousand large barges can lie in its bellows. But we have neither a castle nor castle guards to keep out the robber ships." "You'll have to make one," said Friso. "Good advice," said the Jutts, "but we have neither craftsmen nor building materials; we are all fishermen and fishermen. The others are drowned or fled to the Highlands."

While they were talking, my messengers came to his court with the lords of Zeeland. Here you must be careful how Friso knew how to put them all in, to the satisfaction of both parties and to the benefit of his own goal. He promised the Zealanders that they would have fifty ships a year, according to their own measurements, equipped with iron chains and crane bows and with full gear, as required and necessary for warships; but the Jutts were to leave them in peace and all the people who belonged to Friso's children. Yes, he wanted to do more : he wanted to invite all our sea fighters to go with them to fight and rob.

When the Seelanders had left, he had forty old ships loaded with castle weapons, wood, hard-baked stones, carpenters, masons and blacksmiths to build castles. Witto, the iL White, his son,

he sent along as a supervisor. I was not told what happened there. But this much became clear to me, that a fortress had been built on both sides of the harbor mouth, in which the people that Friso drew from the Saxon Marches were placed. Witto liberated Sjuchhirte and took her as his wife. Wilhelm was her father's name: he was the chief alderman of the Jutten, iL the chief Grevetmann or count. Wilhelm died shortly afterwards and Witto was born in his place.

What Friso did for

Vhe kept two brothers-in-law from his first wife, who were very brave. Hetto, the iL hot one, the youngest, he sent as a messenger to Kattaburg, which lies deep in the Saxon Marches. Friso had given him seven steeds in addition to his own, loaded with delicious food, which he had stolen through the sea-combs. Each horse was accompanied by two young sea warriors and two young knights, dressed in rich robes and carrying money in their pouches. As he sent Hetto to Kattaburg, he sent Bruno, the iL brown, the other brother-in-law, to Mannagarda Wrda (place). Mannagarda Wrda iL further written in this book Mannagardaforda : but that iL done wrong. All the riches they had with them were given away to the princes and princesses and the chosen young women. When his boys came to the village meadow to dance with the young people, they brought baskets of herb cakes and tons of beer. After these messengers, he always sent young people across the Sachsenmarken, all of whom had money in their bags and all of whom brought gifts or presents, and on the village meadow they ate away at them without a care in the world. When it happened that the Saxon boys looked at it enviously, they laughed amicably and said: "If you dare to fight the common enemy, you can give your bride even richer gifts and eat them even more freely."

All of Friso's two brothers-in-law were married to daughters of the glorious FürLen, and after that the Saxon boys and girls came down to the Flymeer in whole groups.

The castle maidens and old maids, who still knew of their former greatness, did not approve of Friso's goings-on: that is why they did not speak well of him. But Friso, smarter than them, let them gossip. But he seduced the young maidens to his cause with golden fingers. They said allum :

"We haven't had a mother for a long time, but that's because we're years old. Today we deserve a king, so that we may regain our lands, which our mothers have lost through their carelessness." They went on to announce: "Every Fryas child is given the freedom to make his voice heard before a proclamation is made. But if it should come to pass that you should again elect a king, I will also give you my opinion. As far as I can see, Friso is the one chosen by Vralda, for he has led him here wonderfully. Friso knows the intrigues of the Gols, whose language he speaks; he can therefore guard against their lies. But then there is something else to consider: which count should be crowned king without the others being envious?" These kinds of speeches were spread by the young maidens; but the old maidens, though few in number, drew their speeches from a different barrel. They proclaimed to all and sundry: "Friso," they said, "does as the spiders do: by night he @nets on all sides, and by day he surprises his friends who think nothing amiss. Friso says that he doesn't like priests or strangers. But I say he likes no one but himself. That's why he won't allow Stavia Castle to be rebuilt. That's why he doesn't want to have a mother again. Today Friso is your counselor, but tomorrow he wants to become your king, so that he may judge you all."

Two parties now emerged within the people. The old and poor wanted to have a mother again, but the young people, who were full of fighting spirit, wanted a father or king. The older ones called themselves "mother's sons", and the others called themselves "father's sons". But the mother's sons were ignored. The fact that many ships were built meant that there was plenty of work for shipbuilders, blacksmiths, sailmakers, rope makers and all other craftsmen. The sailors also brought all kinds of jewelry with them. The women enjoyed it, the maidens enjoyed it, the girls enjoyed it, all their stomachs and all their friends enjoyed it.

When Friso had managed Staveren for around forty years, ^{Larb1}. Through his efforts, he brought many states back together. But whether we became better as a result, I dare not say. Of all the counts who preceded him, no one was as well known as Friso. But, as I said before, the young maidens proclaimed his praise, while the old maidens did everything to ostracize him and make him hated by all men. Now the old maidens were not able to stop him in his efforts, but they did so much with their behavior that he died without becoming king.

*Now I want to write
about his son Adel*

Friso, who had learned our story from the book of the ^{Adelingen2}, did everything he could to win their friendship. He named his first son, whom he won here by Swethirte, his wife, Adel. And although he used all his power to ensure that no castles were restored or rebuilt, he nevertheless sent Adel to the castle in Texland so that he might become thoroughly acquainted with everything that belongs to our laws, our language and our customs. When Adel was twenty years old, Friso sent him to his own school, and when he had finished his studies, he sent him all over the States. Adel was an amiable youth: he made many friends on his travels. That is why the people called him Atharik (friend), which was very much to his liking. For when his father died Lorben, he remained in his place without the choice of another count being discussed.

¹ 263 BC.

² The Adel(a)-Bund, the Adela-Folger.

While the nobles were being apprenticed in Texland, there was a very dear maiden in the castle at the same time. She came from the Saxon Marches, from the state called Svoboland¹. That is why she was called Svo- bene in Texland, although her name was Ifhja. Adel had grown fond of her, and she was fond of Adel. But his father ordered him to wait. Adel was obedient, but as soon as his father died and he sat in his seat, he immediately sent messengers to Bertholde, her father, to ask if he could have his daughter as his wife. Bertholde was a man of unspoiled morals. He had sent Ifhja to Texland as an apprentice in the hope that she would one day be chosen as a damsel in his own land. But he had learned of both their desires, so he went and gave them his blessing.

Ifhja was a true Frya. As far as I got to know her, she always worked and strived so that Frya's children would come under the same law and under a spell again. To get the people on her side, when she left her father, she traveled with her Friedel through all the Saxon Marches and on to Gertmannia. Gertmannia was the name the Gertmen had given their state, which they had obtained through Gosa's efforts. From there they went to Denmark. From Denmark they went to Texland. From Texland they went to WeL- flyland and so along the sea to Walhallagara. From Valhallagara they traveled along the Rhine until they came with great danger to the Marsats, about which our Apollanja has written. When they had stayed there for a while, they went down again. When they had traveled down to the lowlands for a while, until they came to the area of the old castle of Aken (Aachen), four servants were suddenly murdered and plundered naked. They were left a little behind. My brother, who was with them everywhere

¹Land of the *Suebi* or *Suevi*, ahd. *Swāba* "Swabians". This is a word lamb *su(e)bh(o)* "of one's own kind", which includes Gothic *sibja*, Old High German *sipp(e)a* "clan, totality of one's own people", Old Prussian *subs* "own, selbL" etc.; cf. Russian *soba* "person", *sobʒ* "peculiarity, character", Old Church Slavonic *sobʒPvo* "peculiarity, nature" and *svoboda* "Freedom", the highest good and the highest demand of the Nordic, Aryan man.

had often forbidden them to do so, but they had not obeyed. The murderers who had done this were Twisclanders, who nowadays come across the Rhine to murder and ^{rob}¹.

Like Apollonja, they went to see the Lydasburg and the Alderga. From there they traveled about Staveren's towns among their people. They had conducted themselves so lovingly that the people wanted to keep them everywhere. Three months later, Adel sent messengers to all the friends he had made, asking them to send wise people to him in the month of minnemonth ...

Here the copy is missing a leaf, two pages, which the scribe of Codex H must have already missed in his copy of Codex C).

... His wife, he said, who had been a maiden in Texland, had received a copy of it. Many writings are still found on Texland which are not copied in the book of the ^{Adelingen}². Of these writings, Gosa left one in her last will, which was to be revealed by the elder maiden, Albethe, as soon as Gosa died.

Here is the scripture with Gosa's advice

Ahen Wralda gave children to the mothers of the human race, he put a language on all tongues and on all lips. This gift Wralda had given to the people so that they could make each other recognize what one must avoid and what things one must pursue in order to find bliss and keep bliss for all eternity. Wralda was wise and good and foresaw everything. For he now knew that

¹ The scribe of the original Codex A has taken occasion to address the contempt of the pure Fryas and Wralda worshippers for the Franks in some remarks to the ancestors of the "elder daughter of the Church", the Franks and their imperialism, of which the Church was the henchman. These remarks are probably provided by the @earlier scribes of Codex B and C with those etymologies which I, like many others, have deleted. The Twisclanders are said to be exiled or runaway Fryas children. They had taken their wives from a brown Finda people and called themselves Frya or Franka."

² The Adal League or the Adela followers.

Happiness and bliss must flee from the earth, if wickedness can deceive the deceiving, then he has connected a just peculiarity with language. This peculiarity lies in the fact that it cannot be used to tell a lie, nor to utter deceptive words, but rather to speak with a clear voice and with a reddish hue, by which the wicked of heart may be recognized at the hour. Since our language thus shows the way to happiness and blessedness and thus guards against the evil inclinations, it is rightly called God's language, and all those who hold it in honor enjoy it.

But what happened? As soon as deceivers arose in the midst of our half-siblings and half-brothers, who claimed to be servants of God, things changed very quickly. The deceitful priests and the nefarious princes, who are always conspiring with each other, wanted to live arbitrarily and act outside God's law. In their wickedness they went and devised other languages, so that they could talk secretly in the presence of all others about all evil things and about all unworthy things, without stammering betraying them or exposing their faces to shame. But what is born of it? Just as easily as the seed of good herbs springs up in the earth, sown openly by good people in broad daylight, just as easily does time bring to light the harmful herbs sown by evil people in secret and in darkness.

The loose girls and the unmanly boys, who whored with the impure priests and princes, elicited the new languages from their wooers. In this way they spread among the nations until the language of God was completely forgotten. Do you want to know what happened to it? Now that voice and countenance no longer betrayed their evil passions, virtue has departed from their midst, wisdom has followed and freedom has disappeared; harmony has been lost and discord has taken its place; love has fled and fornication sits at the table with envy, and where justice once reigned, the sword now reigns. All have become slaves, the people of their masters, the masters of envy, evil desires and covetousness. If they had invented another language, things might have gone well for a while longer.

But they have invented as many languages as there are states. As a result, one nation is no more able to understand another than a cow can understand a dog or a wolf a sheep. The seafarers can testify to this. Hence it has now come about that all slave peoples regard each other as other people and that, as punishment for their carelessness and presumption, they must war and fight each other until they are all destroyed.

Here iP now my advice

B So if you are eager to inherit the earth alone, you should never allow any other language to pass your lips than the language of God, and then it behooves you to ensure that your own language remains free of native sounds. If you want some of Lydia's children and Finda's children to remain, then do the same. The language of the Ole-Shoneans is polluted by the unclean Magyars; the language of the Kel- tana followers is corrupted by the filthy Gols. Now we have been lenient enough to accept the returning Hellenja followers back into our midst, but I fear very much that they will repay our leniency by corrupting our pure language.

Many things have happened to us, but of all the castles that have been destroyed and destroyed by the bad times, Irtha Fryasburg has survived unscathed. I can also report that Frya's or God's language has been preserved here just as intact.

Here in Texland, therefore, schools should be established: from all the states that hold to the old customs, the young people must be sent here; then those who have learned may help the others who remain at home. If the other peoples want to buy iron goods from you and talk and wrestle with you about it, they must return to the language of God. If they learn the God@language, the words "to be free" and "to be right" will come to them, in their heads it will then begin to glow and glow until it becomes a blaze. This flame will

consume all evil princes and sham pious and filthy priests.



Dhe native and foreign emissaries took a liking to the Scriptures, but no schools were established. So Adel founded schools himself; after him, the other princes did the same. Every year, Adel and Ifhja went and visited the schools. If they found "blessed ones" among the locals and foreigners who showed friendship towards each other, they showed great joy. If some "blessed ones" had sworn friendship to each other, they had all the people come together and with great pomp they had their names written in a book, which they called the Book of Friendship. All these customs were upheld in order to reunite the separate branches of the Fryas tribe. But the maidens, who envied the nobility and Ifhja, said that they were doing it for nothing other than for the sake of reputation and to gradually rule over the state of another.

Now follows the letter from the Gertmannen Ljudgert, which he would have found among his father's writings. The letter contains a brief description of "Pang-ab": "the iP 'five waters', from whose vicinity we come, iP a river of special beauty and called 'five waters' because four other rivers flow through its mouth into the sea. Far upstream iP another great river, called the holy or pious Gong-ga (Ganges)." The whole part was written by me as a @earlier revision of a core that was no longer to be fePllen.



Ma name iL Beden, Hachgana's son. Konerêd, my ohm, was never married and therefore died childless. I was given his nel, the third king of that name, approved of the boldness if I would recognize him as my lord. Besides the full inheritance of my Ohm, he gave me a whole piece of land bordering on my inheritance, on the condition that I would place people on it who would never become his people ...

(/ier iP in the /andschrift contains a large gap in Beeden's account of King Adel III, who is called Ubbo in the chronicles).

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

*Letter from Rika, the old maid,
sent to Staveren at JulfeP*

I To all those whose ancestors came here with Friso, my respects to you. If you think so, you are innocent of idolatry. I will not speak of that today, but will point out to you an infirmity that is little better. You know or do not know that Vralda has a thousand brilliant names. But you all know that he was called the ^{All-Nourisher}¹ for the reason that everything becomes and grows from him for the nourishment of his creatures. It is true that Irtha is sometimes also called the All-Nourisher (AlfedLre), because she gives birth to all the fruits and bounty with which humans and animals nourish themselves. But she would not give birth to any fruit or food if Wralda did not give her powers. Women who let their children suckle from their brothers are also called nurturers. But if Vralda did not give milk, the children would not benefit from it. So that in the end Wralda remains the sole breadwinner (father).

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

But I know from whence this folly comes. Listen here: - it comes from our enemies, and if it is followed, you will become slaves to the pain of Frya and your arrogance will be punished.

I will tell you what happened to the slave peoples: you may learn from this. The foreign kings, who live at will, stretch out their hands for Vralda's crown: out of envy that Vralda is called All-Nourisher, All-Father, they also want to be called Nourisher-Fathers of the nations. Now everyone knows that a king does not have power over the waxLum and that his food is brought to him by the people. But they still want to persist in their arrogance. In order to reach their goal, they need

¹ As with "ewa" (cf. p. 37), there is a subtle word@iel Latt between *foda*, *feda* = "to nourish" and, derived from this, *foder*, *feder* = "feeder, nourisher" and *feder*, *fader* = "to feed". "father", a synonym that was still used by a Christian preacher among the lamb-related Anglo-Saxons in the 12th century.

They were not satisfied with the voluntary levies, but imposed interest on the people. They hired foreign mercenaries for the resulting treasure, which they placed around their farms. They took as many wives as they wanted, and the lesser lords and lords did the same. When the twilight and twilight crept into the households afterward and complaints arose about it, they said: every man is the breadwinner of his household, therefore he should also be lord and judge of it. Then arbitrariness arose, and just as it ruled over the households of men, so it also ruled over the states and nations of kings. When the kings had reached the point where they were called the breadwinner-father of the peoples, they went and had statues made according to their likeness: they had these statues placed in the "churches" next to the statues of the gods, and those who would not bow down to them were killed or put in chains. Your ancestors and the Twishlanders consorted with the foreign gods: they learned this folly from them. But not only are some of your men guilty of robbing the shining names, I also have to complain about your women. If men are found among you who want to be like Vralda, women are also found who want to do the same with Frya. Because they have borne children, they call themselves "mother" (*modar*). But they forget that Frya bore children without the input of a man. Yes, not only did they want to deprive Frya and the Mother of Honor of their glamorous names, which they cannot match, they do the same with the glamorous names of their neighbors. There are women who let themselves be called "Fraue" (*frowa*), although they know that this name belongs only to the wives of the FürLen. They also have their daughters called "maiden" (*famna*), although they know that no maiden (^{toghatera}¹) may be so called unless she belongs to a castle.

You all think that you are getting better by stealing names, but you forget that envy clings to it and that every evil sows its own rod of discipline. If you do not repent, time will lend it growth, so Lark that the end cannot be foreseen. Your descendants will be bound by it

¹ *toghatera*, "daughter", a usage that is still common in Switzerland.

They will not understand from whence the blows come. But even if you do not build castles for the maidens and leave it to fate, they will remain. They will come out of the woods and caves, they will prove to your descendants that you are guilty of this by will. Then you will be condemned, your shadows will rise from their graves: they will call on Wralda, they will call on Frya and her maidens, but no one will be able to improve anything before the Jul enters another cycle. But that will happen when three thousand years have passed after this century.

(Here is a new, probably larger gap in the manuscript, which contains the beginning of the following writing, presumably by a grandson of Bee-den).

... so I want to write erL about the black nobility. Black Nobility was the fourth king after Friso. In his youth he learned at Texland, after that he learned at Staveren, and for that he traveled over all the states. When he was twenty-four years old, his father arranged for him to be elected Asega Heischer. Once he was a heisher, he always heeled for the benefit of the poor. "The rich," he said, "do enough wrong things with their money: therefore it behoves us to see to it that the poor look to us (for help)." By these and other sayings he became the friend of the poor and the terror of the rich. So it came to pass that his father took after him. When his father died, he inherited his seat: he wanted to retain his office in the same way, as was customary with the kings of Oldenburg. The rich would not tolerate it; but now all the people ran in droves and the rich were glad to get away from the eight with their skins intact. Since then, they never again heard talk of equal justice. He condemned the rich and flattered the poor, with the help of whom he sought all things that concerned his jurisdiction.

King Askar (Heischer), as he was always called, was rich in them-

his feet long, and his powers were as great as his wisdom. He had a clear mind, so that he grasped everything that was talked about: but no wisdom could be felt in his actions. He had a smooth tongue for a beautiful face, but his soul was found to be even blacker than his hair. When he had been king for a year, he forced all the crowns of his state to come to the battle@iel every year and organize a mock war there. He had difficulties with this, but in the end it became customary for old and young from all places to come and ask if they could take part. When he had got this far, he had war schools founded. The rich came and complained that their children no longer learned to read or write. Askar paid no attention to this, but when another mock war was held shortly afterwards, he leaned on ^{UpLal1} and shouted loudly: "The rich have come to me to complain that their boys are not learning to read and write enough. I have said nothing in reply. But I will speak my mind here and let the common eight do it." When everyone looked up at him curiously, he said again:

"In my opinion, reading and writing today should be left to the maidens and the old 'luminaries'. I don't want to speak ill of our ancestors, I just want to say: in the times of which some people boast so highly, the Burgmaiden brought discord to our lands, and the mothers, for and after, could not write the discord back to the land. Even worse, while they were gossiping and talking about useless customs, the Gols came and stole all our beautiful southern lands. Today they have already crossed the Scheldt with our degenerate brothers and their mercenaries. So it remains for us to choose between carrying the yoke or the sword. If we wish to remain free, it behoves our boys to refrain from reading and writing for the time being and, instead of playing games in the meadows, to play with the sword and the spear. When we are practiced in all parts and the boys are strong enough to wear helmets and shields and to handle weapons, then I will throw myself on the enemy with your help. The

¹ $\sqrt{p}Pal$ = elevated location, SprechLand.

The Gols may then write the defeat of their helpers and mercenaries on our fields with the blood dripping from their wounds. Once we have driven the enemy before us, we must continue to do so until there are no more Gols, Slavs or Tartars to drive from Frya's soil¹."

"That's right," they shouted, and the rich didn't dare open their mouths. He had certainly thought up this speech beforehand and had it copied, for by the evening of the same day the copies were already in twenty hands, and they all had the same wording. Afterwards, he ordered the ship's men to make double fore-leaves, on which one could attach a lightening crane bow. Anyone who failed to do so was put to death; if anyone swore that he had no means, the rich of his district had to pay for it. Now we shall see what all this Bahei amounted to.

At the northern end of Britannia, which is full of high mountains, there sits a Scottish people, mostly of Fryas blood, but some of them descended from the Celtana followers, others from the Britons and outlaws who gradually fled here from the tin lands over the course of time. Those who came here from the tin lands all have foreign women and native prostitutes. They are all under the control of the Golen, their weapons are wooden bows and poles with tips of stag horn or flax. Their houses are made of clods and straw, and some live in mountain caves. Sheep, which they have stolen, are their only possessions. But of the descendants of the Keltana

¹ The scribe of Codex B, *Hilde über die Linden*, is probably responsible for this last addition, the mention of the Tartars, for whom the Battle of Wallatt in Silesia (April 9, 1241) may have evoked all kinds of memories. The manuscript is in the form "Tartara", a word attributed to Louis the Saint of France (1226-70), who is said to have compared them to the wicked wretches of Tartarus.

The *Slavs* or *Slovenes* appearing in various places in the manuscript, who are sometimes rendered as "slaves" in the word, were probably already called this in the *Urkodex A*. In Jordanes they are called *Sclaveni*, in the *mlat.* at the time of Charles the Saxon Slaughterer *Sclavi*, a usage that remained until the 16th century (cf. note p. 99).

Some Folger still have iron weapons that they have inherited from their ancestors.

In order to be properly understood, I must now leave my account of the Scottish people and write something about the nearby ^{Crekalands}¹. The nearby Crekalands previously belonged to us alone, but since time immemorial descendants of Lyda and Finda have also settled there; of these last a whole bunch came from Troje. So Troje was the name of a city that was taken and destroyed by a people from the distant Crekalands. When the Trojans had settled in the nearby Crekalands, they took time and diligence to build a strong place with ramparts and castles, called Roma, iL ^{space}². When this was done, the people took possession of the whole country by force and violence. Most of the people who lived on the south side of the Middle Sea came from ^{Fhonysja}³. The Fhonysjar are a BaLard people: they are of Frya's blood and of Lyda's blood. The people of Lyda iL there as slaves, but through the fornication of the women, the black people have made all the other people brown. This people and those of Roma are constantly fighting for the rule of the Middle Sea. Furthermore, the von Roma live in enmity with the Fhonysjar. And their priests, who want to rule the earth alone, cannot see the Golen. First they took ^{Misselja}⁴ from the Fhonysjar, then all the lands to the south, west and north, including the southern part of ^{Britain}⁵, and everywhere they chased away the Phoenician priests, that is, the Gols. As a result, thousands of Gols moved to northern Britain.

Recently, the head of the Golen sat there in the castle called Kerenak, the iL ^{Horn}⁶, from where he gave his orders to the other Golen. All their gold was also gathered there. "Keren herne" or "Kerenak" iL a Leinerne castle that belonged to the Kelta. That is why the maidens of the

¹ Italy.

² Human lenetyymology.

³ Phoenicia.

⁴ Marseille.

⁵ We are therefore in the period after Caesar's campaign to Britain, 55/54 BC.

⁶ On *Kerenak*, see p. 58 and Introduction, note 54, p. 321.

descendants of the Keltana followers wanted the castle back. So the enmity of the Maiden and the Golen had brought feud and strife to the mountain country, with murder and fire. Our sailors often came there to fetch wool, which they exchanged for prepared hides and linen. Askar had often been with them; in Lillen he had made friends with the Maiden and some of the FürLen and pledged to chase the Golen out of Kerenak. When he returned afterwards, he gave iron helmets and bows of iron to the FürLen and the reckless men. War had come, and shortly afterwards rivers of blood flowed down the slopes of the mountains. When Askar thought that fortune was smiling on him, he went with forty ships and took away Kerenak and the chief of the Golen with all his gold. He had lured the people with whom he had fought against the Golen mercenaries out of the Saxon Marches with promises of great plunder and booty. Therefore nothing was left to the Golen.

He then took two islands as a shelter for his ships, from where he set out to rob all the Phoenician ships and cities he could sail to. When he returned, he brought six hundred of the rude boys of the Scottish mountain people with him. He said that they had been given to him as hostages so that he could be sure that their parents would remain loyal to him. But that was a lie. He kept them as a bodyguard at his court, where they were instructed daily in riding and handling all kinds of weapons. As soon as the Danes, who called themselves the brave sea-fighters above all others, heard of Askar's glorious deeds, they became so envious that they wanted to invade the sea and his lands with war. See here how he was able to avoid war.

Among the ruins of the ruined castle of Stavia, a wise maiden still lived with her maidens. Her name was Reintja, and a great reputation emanated from her wisdom. This maiden offered her help to Askar on the condition that Askar had Stavia Castle rebuilt. When he had committed himself to this, Reintja went with the three maidens to Hals; she traveled at night and during the day she spoke at all the markets and to all the village maidens. Vralda, she said, had thunder shouted to her that all the people of Fryas

friends, as befits sisters and brothers, otherwise Frya's people would come and destroy them all. After the thunder, Frya's seven watchmaids appeared to her in her dream, seven nights in a row. They would have said: "Disaster is looming over Frya's land with yoke and chains. Therefore, all nations that have sprung from Frya's blood must throw away their ^{surnames}¹ and call themselves only Frya's children or people. For- der, all must renounce and expel Finda's people from Frya's inheritance. If they do not want to do this, the foreign masters will abuse their children and have them scourged until the blood seeps into your graves. Then the shadows of your ancestors will come to wake you up and rebuke you for your cowardice and carelessness."

The foolish people, who were already accustomed to much foolishness through the Magyars, believed everything she said, and the mothers pressed their children to their breasts. When Reintje had persuaded the king of Hals and all the other people to agree, she sent messengers to Askar and traveled along the Bal- ^{dasee}² herself. From there she went to the Hlith-hawar (Lithuanians). The Lithuanians are emigrants and outlaws from our own people, who sit in the Twisklanden and wander about. She went on behind the Saxon Marches, right through the other Twisklands, and proclaimed the same thing everywhere.

After two years had passed, she came home along the Rhine. She had pretended to be a mother to the Twisclanders and said that they could come back as free and frank people; but then they were to cross the Rhine and chase the Golen followers out of Frya's southern lands. If they did so, their king Askar would cross the Scheldt and take the land there. Many foul customs from the Tartars and ^{Magyars}³ have crept into the Twish countries, but there are also many of our sit-

¹The special lamb names adopted over time.

²It is uncertain which sea is meant by this. The term *mare balticum* (Baltic Sea) was first coined by Adam of Bremen (b. 1076) after the island named *Balcia* or *Baltia* by Pliny, whose location has not yet been determined. Wilser assumes that it is identical with Bornholm. ALarse" is used for OLsee on p. 45.

³Cf. note p. 48.

remained faithful. As a result, they still have maidens who teach the children and give the old advice. In the beginning they were hostile to Reintja, but in the end they followed and served her, and she was praised by them wherever it was useful and necessary.

As soon as Askar had heard from Reintja's messengers how the Jutts had been sunned, he sent messengers from himself to the king of Hals by the hour. The ship in which the messengers sailed was laden with women's jewelry; it carried a golden shield on which Askar's face was beautifully depicted. These messengers were to ask whether Askar could have the king's daughter FrethogunLa as his wife. FrethogunLa came to Staveren a year @later: in her entourage was also a Magy (magician), for the Jutts had long been corrupted. Shortly after Askar was married to FrethogunLa, a temple was built in Staveren; in the "church", evil, unLlled statues were set up, with clothes interwoven with gold. It is also said that Askar bowed down before it at night and at inopportune times with FrethogunLa. But this much is certain: Stavia Castle was not rebuilt.

Reintje had already returned and went to her mother in Tex-land to complain. Prontlik went and sent messengers everywhere announcing that Askar was devoted to idolatry. Askar pretended not to notice. But unexpectedly a fleet arrived from Hals. At night the maidens were driven out of the castle, and in the morning a glowing heap could be seen from the castle alone. Prontlik and Reintja came to me for shelter. When I thought about it @äter, it seemed to me that this could mean evil for my state. That's why we devised a LiL together, which was to be pious for all of us. See here how we started it.

In the middle of the Kryl Forest, just east of Ljudwerd, lies our refuge or fortified castle, which can only be approached by wandering along the wrong paths. For a long time I had placed young guards at this castle, all of whom had an aversion to Askar and kept all other people away. Now it had come to such a pass with us that many women and men were already talking about ghosts, white women and goblins, like the Danes. Askar had

He exploited all these follies for his benefit, and we wanted to do the same for our own. One dark night I brought the maidens to the castle, and then they went and @ucted with their virgins over the wrong roads, clad in white robes, so that no one dared to come @er. When Askar thought that he had a free hand, he let the mag- jars (magicians) travel through his states under all kinds of names, and apart from Greninga (Groningen) and my state, they were not resisted anywhere.

After Askar had joined forces with the Jutts and the other Danes, they set out together on a raid, but this did not bear good fruit. They brought home all kinds of foreign treasures. But precisely because of this, the young people no longer wanted to learn a trade or work in the fields, so that in the end he had to take slaves. But this was completely against Vralda's will and against Frya's advice, so the punishment could not be avoided. See how the punishment came.

Once they had won a whole fleet together: it came from the Mediterranean Sea. The fleet was loaded with purple garments and other valuables, all of which came from Phonisia (Phoenicia). The weak members of the fleet were placed on the wall south of the ^{Sejene¹}, but the strong members were kept. They were to serve them as slaves. The fair ones were kept behind to remain on land, and the ugly and black ones were kept on board to row on the benches. In the fly, the possessions were shared, but without their knowledge, the punishment was also shared. Of the people who were taken on board the foreign ships, six died of stomach ache. It was thought that the food and drink was poisoned, so everything was thrown overboard. But the stomach ache remained, and wherever slaves or goods went, the stomach ache came too. The Saxons brought it over their marks; with the Jutts it sailed to Schonland and along the coasts of the Balda Sea; with Askar's sailors it sailed to Britain. We and those of Grenega did not allow any goods or people to cross our border posts, and that is why we remained the

¹ *Sejene* = His.

I was left with a stomach ache. How many people it has taken away, I cannot write. But Prontlik, who found out @ater from the other maidens, told me that Askar had sent a thousand times more free people out of his states than he had brought in dirty slaves. When the PeL had finally given way, the freed Twisklanders came to the Rhine. But Askar did not want to be on an equal footing with the princes of this filthy and illiterate people. He would not allow them to call themselves Frya's children, as Reintja had offered, but he forgot that he himself had black hair.

Among the Twisklanders were two peoples who did not call themselves Twisklanders. One people came from far away in the southeast: they called themselves Allemanna. The other people, who roamed more near us, called themselves Franka, not because they were free, but Frank was the name of the first king who had made himself hereditary king over his people with the help of the corrupt maidens. The peoples who bordered on them called themselves Thjoth's ^{sons}¹, iL the sons of the people; they had remained free men, because they never wanted to recognize a king, nor chief, nor lord except those who were chosen by common will on the common eight.

Askar had already heard from Reintja that the Twiscan chieftains of my people were at enmity and feuding with each other. Now he suggested to them that they should elect a duke from his people, because he feared that they might fight with each other for power. He also said that his chieftains could @reach with the Golen. That, he said, was also the mother's opinion. Then the chieftains of the Twisk countries came together, and after three times seven ^{declarations}² they chose Alrik as duke. Alrik was Askar's nephew; he gave him two hundred Scotsmen and a hundred of the rude sachim men as his bodyguard. The chieftains had to send three times seven of their sons to Staveren as a guarantee of their loyalty. So far everything had gone according to plan: but when they were to cross the Rhine, the king of the Franks did not want to take fiefdoms under Alrik's orders. As a result

¹ *thjoth* is derived from Old German *theoda* = "people", Old German *diot*, Old Saxon *thiod*, *thioda* etc., Middle German *diet* etc.

² Day and night = 24 hours.

everything got in the way. Askar, who thought that everything was going well, landed with his ships on the other side of the Scheldt; but there they had long been informed of his coming and were on their guard. They had to flee as quickly as they had come, and Askar himself was captured. The Golen did not know whom they had captured, and so he was exchanged for a high Golen whom Askar's people had brought with them.

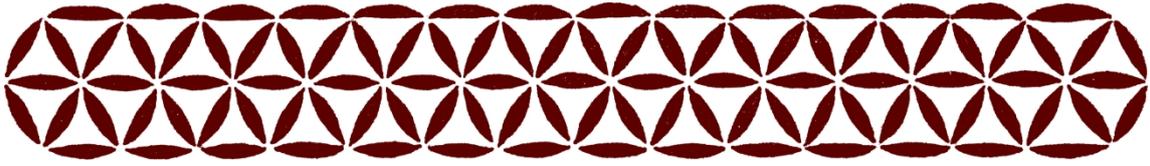
While all this was going on, the Magjars (magicians) were still running threeLer than before over our neighboring lands. At Eg muda, where the castle of Forana had previously stood, they had a "church" built, even larger and more powerful than Askar had done at Staveren. Afterwards they said that Askar had lost the battle against the Golen because the people did not want to believe that Wodin could help them and that they therefore did not want to worship him. Then they went and abducted young children, whom they kept with them and taught the secrets of their corrupt doctrine. Were there people there who ...

(The handwriting breaks off here.)

DIE
URALINDA
CHRONIK
—
DIE
EINFÜHRUNG

For all those who have an idea - or want to gain one - of what true human freedom can mean, I took the trouble to make this book available again and easy to read in a modern typeface.

The amount of text on the original pages can also be found in this edition, but incomplete lines below have been filled with text from the following pages to maintain a reasonably clean typographical image.



III The history of the present manuscript

HI hereby advocate the authenticity of the source of a so-called forgery and request the present public to renew it. the proceedings concerning the "Ura Linda" manuscript.

Those alive today will be completely unaware of the events that took place 60 years or more ago. For their brief information, the following should be said in ^{advance}l.

In the possession of **Cornelis Over de Linden**, an orphaned "sea servant" at the Imperial Naval Dockyard in Den Helder (North Holland), was a manuscript which he received in August 1848 from the estate of his grandfather from the hands of his aunt **Aafje Meylhoff**, née Over de Linden. This grandfather, the carpenter **Andries Over de Linden** (probably born in Friesland in 1759, died in Enkhuizen on April 15, 1820), had several sons, including Jan, Cornelius' father, and daughters Antje and the aforementioned Aafje (b. 1849), the latter of whom was married to **Hendrik Reuvers** (b. 1845) in her first marriage and to **Koops Meylhoff** in her second marriage.

Grandfather **Andries** did not give the manuscript to his son Jan, the ship's carpenter, who was away at sea, but to his daughter Aafje, who stayed in her parents' house with her husband. Jan Over de Linden was - as L. van Berk tells us - a coarse, rude fellow who would only have used the leaves of the manuscript to lick his pipe. Whether van Berk did the sailor Jan any injustice with this judgment must remain to be seen. Jan must have been aware of the family tradition that was founded in the manuscript:

because he used to boast of his old Frisian origins and "older nobility"². And grandfather Andries always pointed out his Frisian blood to his grandson, the significance of which he would explain to him when he grew up. This was not to happen, however, because grandfather Andries Larb died in 1820 at the age of 61, when grandson Cornelis (born January 11, 1811 in den Helder) was only 9 years old.

When Cornelis grew up, his aunt Aafje wanted to send him the manuscript. Her husband Reuvers, however, would not allow this, suspecting that it might contain some kind of information about valuables. Cornelis also suspected that the leaves of the manuscript contained some family tradition of ^{treasure}³. This was the reason why he initially refused to hand over the manuscript and initially only handed over a few pages to the then archivist and librarian of the province of Friesland, Dr. Eelco Verwijs, as a facsimile copy in his own hand. Cornelis justified his behavior with the fear that the manuscript might contain something that could "compromise his family."⁴ HeL Ottema's later, incomplete translation freed Cornelis from this apparently adopted delusion of the treasure secret in the manuscript and taught him about another, incomparably greater treasure. And this treasure was offered to him for no money's worth and before his death he made an offer to buy the manuscript for £1000.

When H. Reuvers married Larb in 1845 and Aunt Aafje remarried to M. Meyl-hoff in 1846 (or 1847), Cornelis Over de Linden no longer wanted to leave the manuscript, his grandfather's legacy, in Enkhuizen, as a distant nephew, the printer **W. Over de Linden**, declared on oath to the aged Mr. Knuivers. As a further witness, the old Mr. Knuivers cites the widow **Keetje Kofman**, daughter of H. Reuvers, who lived in the ancestral home of the Over de Linden family in Enkhuizen and declared that she had known about the existence of the manuscript.

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

Cornelis Over de Linden had tried in vain to penetrate the secret of the manuscript with the help of a Frisian dictionary by "Gijsbert Jakops" (Japiks) and a few other ^{books}⁵. In 1860 he presented them to the principal **Sipkens** in Den Helder and finally, on the advice of the Harlingen teacher **Jansen**, sent them to the librarian and archivist of the province of Friesland, Dr. **Eelco Verwijs**, those handwritten facsimile copies which clearly show graphologically that Cornelis Over de Linden could never have written the Ura Linda manuscript.

From then on, the manuscript came into the public eye. In a letter to Cornelis Over de Linden dated October 13, 1867, Eelco Verwijs informed him that the copied pages had not convinced him of the manuscript's age and authenticity, as there were not only archaic antiquities but also archaic phrases. Only the receipt of the first part of the manuscript would have finally convinced him of its authenticity. He offered to translate the manuscript for Over de Linden and have it published by the *Friesch Genootschap*.

Dr. Verwijs writes in another letter dated October 16, 1867: "If the manuscript you are aware of is a treasure in your family, if so, do you permit its publication, if not, may I, in my capacity as archivist, discuss it with the King's Commissioner and the "*Edeputeerden*" (Provincial Parliament Committee) and suggest that they negotiate with you about taking it over."

By order of the King's Commissioner and the "*Edeputeerde Staten*", Dr. Verwijs then stayed in Den Helder on 20 and 21 November 1867. Verwijs reported the result of this trip and negotiations in the above-mentioned "*Officiële Rapport*" of December 17, 1867, Leeuwarden. Cornelis Over de Linden had willingly shown him his collection of Old Frisian manuscripts, especially the manuscript of the Ura-Linda family (Nine-Dutch Over de Linden = "About the Linden", beyond the Lindenwall), about 200 pages in quarto, which consisted of various gaps and whose end was apparently missing;

secondly - a folio volume, the first part of which would be written in Latin, as the beginning of a chronicle of the history of the Frisians, which would deal with their origins, their liberties, Charlemagne, etc.. The largest part would be in the Dutch language and would comprise the continuation of the chronicle up to about the middle of the 16th century. It was an unknown chronicle: the writing and paper were from the 16th century, and its authenticity could not be claimed. (This manuscript was then also published by the *Friesch £e- nootschap* as the "*Kroniek van Worp van Rabor*"). However, Over de Linden would have refused to hand over the first manuscript and first demanded the complete translation before he could agree to its publication.

Verwijs suggested having a copy made on behalf of the "*Friesch £eenootschap*". He then wanted to translate it. At Verwijs' request on February 4, 1868, F. Goslings then produced this transcript in a very poor quality.

After 3 years, Verwijs informed Over de Linden in a letter dated April 24, 1871, that he had not been able to tackle the translation due to work overload and had now entrusted the transcription of the manuscript to another person in Leeuwarden who worked a lot with Frisian and also had a lot of free time (**Johan Winkler**).

Mr. J. Winkler gave a speech at the meeting of the *Friesch £eenootschap* of November 24, 1870 report on his examination of that transcript. "The content iL highly foreign, partly mythological, partly historical; the language iL partly old, but there are also expressions which seem to be of very recent date." In his opinion, a translation would not be worth the time and effort spent.

Dr. J. G. Ottema, the dean of the Leeuwarder Gymnasium and former teacher of Eelco Verwijs, now enters this section as the acting person and finally receives the manuscript from Cornelis Over de Linden for his information. In his detailed report at the meeting

In the *Friesch Enootschap's* annual reports of February 16 and March 23, 1871, Ottema argued for the authenticity and great age (13th century) of the manuscript.⁶ This report, already printed in the *Enootschap's* annual reports of 1870-71, marked the beginning of the press battle that was to be Ottema's ordeal until the end of his life.

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

II. This manuscript was rejected as a modern forgery

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

1. that the language of the manuscript was a completely corrupted Old Frisian, which, in addition to ancient elements, also contained modern "Hollandicisms". From the linguistic point of view, the brochures by J. Beckering Vinckers and J. H. Gallée from the years 1876-1878 and finally by J. W. Muller should be mentioned ^{here}⁷.

2. that the paper in the manuscript dates from around the middle of the last century and appears to have been "aged" recently, perhaps by smoking. The opening shows it to be white. According to the expert opinion of F. Muller and P. Schmidt van Gelder, AmLerdam (*"Oudheid van papier en schrift van het Oera Lindahoek."* *he Nederlandsche SpePator*, No. 32, August 5, 1876), it is "*machinaal papier vergé*", which probably comes from the Tielens and Schrammen factory, MaaLricht, and could not be older than 25 years.

I had a paper sample of the manuscript examined again in 1925 through the mediation of my late publisher, Eugen Diederichs, Jena, and received the same expert opinion: that it was certainly machine-made paper from the first half of the last century.

This latter. This latter fact thus confirms Ottema's error, who in the second edition of the manuscript also stubbornly adhered to the medieval quality of the paper and sought to justify it.

However, neither the first nor the second fact resolves the open question of the manuscript's **authenticity as a source**. The only thing that results from the second reason is that the manuscript is a **copy from the first half of the 19th century**.

III. Chronological development of the present manuscript

Z The question arises as to when the present manuscript could have been created. We now have an explanation which C. Over de Linden had published in the Sunday number of March 12, 1876 (34th year, no. 31) of the *Heldersche en Nieuwedieper Courant*, on the occasion of an article by P. Leendertz (Medemblik) in "*he Navorscher*" of December 1875, entitled: "*Het Oera Linda-Bok*". In it, Leendertz comes to the conclusion: "Either the Ura Linda book is centuries old, or it is not older than 1853."

The relevant declaration reads :

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

Helder, March 7, 1876.

(signed)
van B L. erk

Magazine supervisor at the Reichsmarinewerft shipyard in Willemsoord.

P. Urbanus

Head teacher at community school no. 6.

A. J. Leijer

Teacher of mathematics and nautics.

T. Mooij

Head teacher at the State Subsidiary School with religious instruction (*Bijzondere School*)."

FaL 20 years @later another witness came forward, the retired lieutenant captain, in@ector of steam shipping in OLindia and retired director of the Dutch Steamship Company in Rotterdam, W. M. Visser. In a letter dated May 22, 1895 from Delft to L. F. Over de Linden in Den Helder, the second son of Cornelis and then keeper of the manuscript, Mr. W. M. Visser reports how he was assigned to dock work on Friday, December 23, 1854 as a young AdelborL First Class at the Imperial Naval Shipyard in Willemsoord. The "Baas" Cor- nelis Over de Linden had also been involved. In a conversation about the usefulness of traveling abroad and home education on the book, Over de Linden mentioned that he had a book at home, for example, that had been **in his family's possession for a very long time**, had been passed down from parents to children and had now **been** under his care for **several years**. The book was not only written in a foreign language, but also with such foreign letters that he could not read it. He would probably have scraped together everything he could have got hold of to get on the right track, and would have made the greatest effort, but he could only find a single word here and there.

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

Over de Linden would have gladly and gratefully accepted Visser's offer to arrange this, and it was agreed that Visser would come to Over de Linden the next Sunday to inspect the book. However, Visser was on duty on board that Sunday and then forgot the appointment, as he soon went on vacation and returned to Nieuwediep in 1867 after further sea voyages.

In 1874, through the first edition of Ottema's manuscript, the context of the time became clear to him: "Then the conversation and my given and not kept promise to Baas Over de Linden came back to me with shame and regret, but so clearly before my mind that in

I was also able to find the correct day and date in my diary."

Visser concludes: "It is **completely impossible** for a "Baas" of the shipyard to ask a superior officer on Friday evening to inspect something in his house on Sunday that was not actually there. The manuscript was therefore present before December 23, 1854"⁸.

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

Today we no longer have any reason to doubt the honorability of Cornelis Over de Linden, and can only deplore with deep regret the recurring frivolity with which people tend to treat the personal honor of others, to the point of destroying their lives. In order to be able to lift the veil of the mystery, one after the other and alternately C. Over de Linden, Prof. Dr. Eelco Verwijs, PaLor F. Haverschmidt ("*Piet Paaltjes*"), Dr. J. G. Ottema were **suspected of being forgers**, on the basis of impossible, @itzfindig combinations, **despite the public sworn statements made by the persons concerned**, which rejected this suspicion, also with factual justification.

What we can only conclude at first is that the present Ura-Linda manuscript must have been written before 1848.

The fact that this fact or this point in time has been established is of great importance with regard to the authenticity of the manuscript. For in 1853, when the water level was very low, Dr. F. Keller discovered the pile dwellings in the Swiss lakes also mentioned in the Ura Linda manuscript (cf. p. 88), which he described in the *Mitteilungen der Antiquarischen Gesellschaft in Zürich*, vol. IX, 2nd section, issue 3, 1854, pp. 79 f. The pile dwelling discovered near Meilen in Lake Zurich in 1829 had gone unnoticed and remained unknown to the public.

The fact that the Swiss pile dwellings are mentioned in the Ura Linda manuscript was regarded as serious proof of the manuscript's inauthenticity, which could therefore have been forged after 1853.

This brings us to the factual ground on the basis of which the proceedings in the Ura Linda case must be renewed.

IV. has failures of a source-critical examination of the content of the manuscript

E A source-critical examination of the contents of the manuscript has never been carried out. Instead, in the course of time, one would have had to find more and more references in the early and prehistoric field, namely of important details which were not known or could not have been known before 1848-53, nor before 1867, when Verwijs had already published the manuscript.

had seen. This will be discussed further below.

The fact that an alleged historical source was found in Holland around 1867, which suggests that a high native culture and world view, the belief in the spirit of the world, originated in the north, was sufficient from the outset to make this source appear highly suspicious and so impossible that there was no need to go into its contents any further. The psychosis of "ex oriente lux" (light from the outside) and "salus ex Judaeis" (salvation from the Jews) still dominates the Dutch educated world today as a humanistic-theological obsession. Northern Holland, especially the leading commercial and merchant Holland, is an uprooted country that has already lost its spiritual people for almost two centuries⁹. An intellectually, internationally educated, still Lark saturated bourgeoisie, enlightened-libertarian, or Lark theologizing, subjected to every foreign influence, especially those "ex oriente", also in manifestations such as Theosophy or *Oxford Movements*, etc., etc., - that is the overall psyche of the Northern Dutchman, the "Dutchman". What they all have in common is a complete lack of influence in spiritual matters of the people, of the blood. This is true even in the Netherlands

also for the intellectual part of the population with a Marxist orientation, which also lived here under predominantly Jewish leadership.

A characteristic example of this, especially with regard to the question of our manuscript, is provided by the series of essays written by the former pastor Dr. G. Wumkes, the current director of the Provincial Library of Friesland in Leeuwarden, in

"It Heitelan" (5th year no. 16 to 18, April 21 to May 5, 1923) under the title *"Bodders yn e Fryske Priid"* ("Workers in the Frisian Struggle"). He sees the Ura Linda manuscript as an early link in the chain of a free masonic-pangermanic movement. "Cornelis Over de Linden was the pioneer and pathfinder for Lagarde, Chamberlain, Delitzsch and other anti-Semites" (p. 207) and the Ura Linda manuscript a Frisian Masonic bible, which was regarded by Pan-Germanism as the covenant book of a "Ur-Germanic Christianity" would be proclaimed in lectures and courses. This refers to my student days and work in Friesland 1923-1924. I know Wumkes personally and hold him in high esteem. Like so many of my countrymen who have just been ruthlessly labeled, he is a highly honorable person. And in his case, the tragedy of the Nordic man, who hears the spiritual voice of his blood from far away, but does not understand it, cannot understand it, is particularly noticeable. I could feel this in many a personal conversation. Once, like the Roman Catholic, he resorted to the authority and tradition of the church in order to be able to assert himself inwardly against those new insights of Nordic geological history and against the circumlocution of celebrated, unique religious-historical truths of salvation. And at other times he correctly sought to combine the all-dominant concept of the "glory of God" in the radical form of Protestantism, the Reformed or Calvinist faith of the North Sea peoples, the Low Countries, with the all-dominant concept of honor of the "pagan" saga time of the north as the voice of blood.

Wumkes illustrates the "continuity" of the Dutch Geistesfassung of the seventies, which fundamentally and from the outset rejected the Ura Linda manuscript as inauthentic because it did not allow light and salvation to reach the North from the East. There was a time - and it has not yet been overcome even in Germany - when this doctrine was still equally important

for science and faith.

was binding for the community. And we are still living in the first dawn of a newer, larger, deeper and truer way of looking at things.

No attention was ever paid to the factual, rural content of the manuscript. This was unnecessary because of the poor, corrupt Old Frisian of the text and the suspiciously modern Dutchisms of its language.

But it is precisely for this reason that I must lodge an appeal today and force the proceedings to be reopened. There is more at stake here than the restoration of the personal honor of those innocently suspected men.

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

1. Either the author made the whole thing up,
2. or - he has used some sources and added the rest himself.

There was no need to investigate the sources that might have been used in the composition of the Ura- linda manuscript, which - as already mentioned - **never came to light**. At best, one was content to assume a borrowing from Volney, whose work "*Les Ruines*" was among the books of Coronelis Over de Linden in a French edition and in a Dutch translation. L. F. Over de Linden rejected this assumption in his work "*Beweerd maar niet bewezen*" (pp. 32, 37-39). But if we accept this possibility, it would **only prove the addition of the unknown author of the copy before us**.

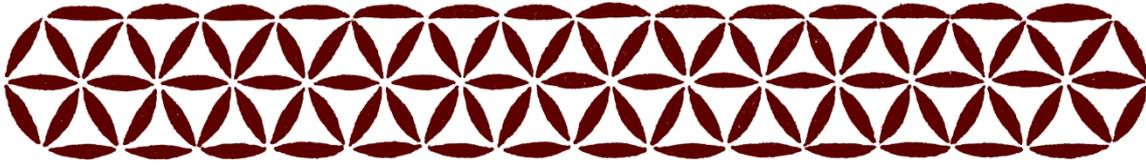
But where do all those other important details in the field of prehistory, the history of primitive religion, paleoepigraphy (prehistory of the symbolism of writing), the history of the earth, etc., which we will now deal with in a light sample, come from?

It seems downright crotchetous when J. Beckering Vinckers writes as a conclusion: "It turns out that Cornelis Over de Linden was in possession of all those works which he needed in order to draw the necessary knowledge from them for the composition of the Ura Linda book" - and - "it turns out that he was actually in possession of this knowledge".

We will now verify this assertion, for which Beckering Vinckers fails to provide any evidence, by examining a number of details in the manuscript.

It will be shown that neither the autodidact Over de Linden, nor academically educated men such as Eelco Verwijs or Haverschmidt or any other person could have been the author and new creator of the manuscript, **even if they had been aware of the entire foreign literature in the field of prehistory up to 1853.** For it is precisely this last, older monumental literature that we search **in vain** in the possession or in the circle of vision of the persons concerned.

The science of the spade was still in its infancy at that time. Let us now look at details of the manuscript in the light of modern research results in the field of prehistory. I will pick out a few examples.



V. THE URA LINDA MANUSCRIPT AND THE PREHISTORY

*a) he 6-@eichige wheel as a symbol of God and time:
Wralda and Krodo :*

D he "Book of the Adela-Followers" (p. 44, cf. facsimile III) has three 6-@eichig wheels with the inscription : "*Wralda*", "*t-Anfang*" (the beginning of fang), "*t-bijin*" (the beginning), which would have been carved on the walls of Waraburg with the explanation that they were "**the signs of Jul**", "that iL the oldest symbol of Vralda, also of the beginning or the beginning from which **time** came: this iL **the Kroder**, who must eternally run around with July".

From this wheel, the mother of honor FeLa made the runic script. And among the Eastern and Mediterranean peoples (Finns, Cretans and Tyrians), who would also have known or adopted this Nordic script, the tradition of its origin and meaning would have been obscured. They no longer knew that this script was "made by Jul, and that it therefore had to be written **around the sun** at all times".

First of all, it should be noted here with regard to this fundamental fact that I proved it once and for all in my "The Rise of Mankind" (1928) and especially in my "The Sacred Original Scripture of Mankind" (1932):

that the 6-@octave wheel☒ is the more southerly Nordic ideogram of the year and of God iL, synonymous with the 8-@octave wheel☒, leaving out the for the north insignificant "mid-time late", E-W line (early and autumnal equals) ;

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

that they were originally written "around the sun", in **circular writing** (on the edge of the wooden calendar disk, the year wheel) or **spiral writing** (solar arc year) (cf. Holy Ur- scripture, HauptLück 20) ;

that the Creto-Minoan linear script and the so-called Phoenician or North Semitic alphabet both go back to the Uro-Nordic runic alphabet of the later Stone Age. The Creto-Minoan linear script shows an interspersion with primitive pictographic elements, such as the early DynaLic-Egyptian and ancient Sumerian writing systems - the characteristic of the mixture of races with the geologically lower indigenous population. The Phoenician script is a completely impoverished dwindling version in comparison to the "Iberian script" of the Pyrenean Peninsula, which goes back to the same Neolithic tradition of the Nordic megalithic culture and its northern racial carriers in North Africa (Libyans - Berbers - Kabyles).

Creto-Minoan and Iberian monuments show us, as the Old Norse ones of the Saga period still do, the same solar spelling "with the sun around" (cf. Sacred Original Scripture, Pl. 208-210).

For the development of the 6-eichige Jahresrad ⊗ , as a linear connection of the 6 points around the center, see Fig. 1 (= plate 3 of the "Holy Ur- scripture").

The ⊗ or ⊗ , or ⊕ and ⊗ "jol", Old Norse *hjól*, *hvél* (= Old Frisian *hwêl*), Dutch *wiel*, Anglo-Saxon *hwêol*, *hweohhol* etc. appears as an annual ideogram in the Yule symbolism of the Germanic wooden calendars, the Old Norse runic lab calendars, the Anglo-Saxon *clog calendars* etc. (cf. fig. 2 under 25. XII. and fig. 3 under 1. I. = Pl. 44 and + 45 of the "Holy Original Scripture"). It is the time of the Winter SunLillLand, where the "wheel" of the year of God Lille Leht and in the symbolic cult custom of the German people, all wheels (spinning wheel etc.) should also rest in human life. For it is the sacred turning point, the time of death and dying,

where the dead, the souls of the ancestors are resurrected and reborn, reincarnated in the clan.

That is why it says in the "old teaching" (p. 40): "With Jul everything created changes and transforms." This "old teaching" (*form-lêre*) is "the old symbol of Vralda" (*forma sinnebild Vralda*) (p. 44).

The @ätnordic tradition of the Edda also knows of the "old runes of the great god" (*Fimbultýs fornar rúnar*), which will be restored at the renewal of the Nordic world (VQlu@á 60). This prophecy of the Norse seer corresponds to the prophecy of the old Frisian folk mother Frana (p. 73) and the old maid Rika in her letter, read out at the JulfeL in Staveren: that the renewal of this Norse world, which has fallen away from its freedom from God, will occur in the 3rd millennium of our present calendar, after the deep decline of the Julrad. Then it will re-enter another cycle (cf. also pp. 104 and 119).

It must seem quite peculiar to us that the end of the 2nd millennium of our calendar is marked by the remembrance of heritage, by the beginning of a renewal according to the species, and that this sign is the **turning cross** (hooked cross), the ancient sacred symbol of the course of the year and the times of the world's history, which emerged from⊕ or .⊗

Of greatest importance is the traditional name of God, **Wralda**, whose "älteLes Sinnbild" would be⊗ "Jul". The unabridged form here, which is Old Frisian *wrald* and *warld*, Anglo-Saxon *weorold*, *worold* (English *world*), Old High German *wëralt*, *wërolt*, *worolt*, Middle Dutch *wërelt*, New Dutch *wereld*, Old Norse *vërøld* etc., has the meaning of "age" (Latin *saeculum*), "world", "creation" in these Germanic languages, "Earth" (as the dwelling place of people), "mankind", "people", "people". The word iL is formed from the original syllable *ur-* or *ur-*, *wr-* (cf. Holy Urschrift, HauptLück 9), which denotes the beginning of the world and the year∩, the turning point of life and the incarnation (Old High German *wer* "man") and *-ald* (Gothic *alds*, Old Norse *öld*) = "age", "time", "age", "eternity", which contains the divine name *-al iL*.

Veraldar god "world god" in the Ynglinga Saga (c. 13) is Freyr, the most recent manifestation of the son of God and savior in the Edda. Far more important than the darkened and fading tradition of the sagas and the Edda is the Lappic tradition, which in its cult symbolism and cults shows "ancient" Nordic borrowings from the later Stone Age to the Eddaic period.

The highest essence of the ancient Lappish religion is *Radien ac̃c̃e* (*attje*),

"Ruler" or "power" - "father", from Old Norse *râð*, "counsel, consideration, illumination", who also appears as *Waralden (Veralden) Rad* or *Radien* "world-ruler" or *Waralden (Veralden) Olmai (Olmay)*, "world-man". According to ancient North Atlantic tradition, he reveals himself and acts through the savior, *Radien kidda* or *barn*, "ruler-child", who is also called *Jubmel, Jibmel, Jumala* etc. *barn* or *kidda*, "heaven-child", like God the Father *Jumal, Jubmel ac̃c̃e* etc.

The Lappish *Runebomme* "rune drum", which, like the other European shaman drums, shows the world and year image with the world and year god (see Sacred Original Scripture, Pl. 13, no. 4-5, and Pl. 314, No. 2, also pp. 77 to 78), depict Lellen God-Father, the "World Man", *Waralden Olmai* with the ☒, such as the one depicted by Olav Rudbeck in "Atlantica" (*Pars II*, Upsala 1689, p. 279). To his right *Horagalles (Ror + Karl)* with the axe, a younger manifestation of the savior and son of God (than in *Ullr*), borrowed by the Lapps then also in later times from the Norse religion (fig. 4).

A borrowing from Rudbeck by the alleged "forger" of the Ura Linda script is ruled out, since Rudbeck's interpretations of the "Runebommen" is often mistaken and his explanation given here (= "Frigg") is rightly improved by Friis to "*Varalden olmai*". J. A. Friis' "*Lappisk Mythologi*", which reprints the "Runebomme" as no. 10 after Rudbeck (cf. p. 45), was published in ChriLiania in 1871!

For the ancient, Old Atlantean tradition of the interpretation presented here, see Holy Original Scripture, plate 301 B. The reliability of the Lappic transmission of the Proto-Germanic religion is demonstrated by the

H.U. (pl. 7, no. 1, cf. note 5, p. (6)), where *Jumal barn* "sky-cattle" is depicted with \oplus and \odot , the Old Norse Arctic rune "year", Lappish *Paive*, *Baive* "sun" (proper "solar year") (in Friis no. 5).

For further ancient epigraphic contexts resulting from the alternating forms of the Lappish sun rune, see H.U., Pl. 4, nos. 14-24, and Pl. 328, nos. 17 to 22.

Only the complete ignorance of the epigraphic memorial material made it impossible to make the valuable ancient tradition of the Lapp "Runebommen" accessible. They were exegeted by philology, just like the Nordic runic calendars, from the point of view of their Christian borrowing, especially where the representations of the Trinity and of God the Father and God the Son, the bringer of salvation, were concerned. And thus they shared the same tragic fate as the Edda: what was an ancient, permanent tradition was regarded as a recent southern, Christian influence, and what was a recent layer, such as the Skaldic Vodanism of the Saga period, became an old Germanic religion. For the wider Arctic-Atlantic contexts (Thule culture circle)

for the motifs of the "world god", the "world pillar" and the "world nail" ("PolarLern") as the axis of the world wheel, see "The Rise of Mankind", pp. 66-67. Here, too, it becomes clear how "ancient" the tradition of "Wralda" is.

And this fact alone, that the Ura-Linda manuscript passes on to us the name Wralda as the name of God and as its oldest symbol the \otimes 6-@eichige Rad, the image of the world and the year, from which the writing with the sun around it arose, - this fact alone is sufficient to **prove the source authenticity of the Ura-Linda manuscript.**

The syllable *al-* "god" contained in the name Wralda is also preserved as *alu* (the winter-solar ablaut form of *ul-*) in the northern coins (bracteates); there it is also called *hag alu* "hag-god" or "Hag-All", the "Allumheger" (cf. my study in H. U.). Its symbols are $\bullet\bullet$ and $\bullet\bullet$ or the linear connection \oplus and \otimes next to the turning or swastika, and on an escort coin (H. U., pl. 420, no. 1)

he, who is also called *Ul*, appears as Tyr of the Edda with the H-rune in his left hand, his right hand in the mouth of the winter-sun-turning cloud. The H-rune of the long rune series (younger or southern Norse calendar sequence) appears in the short rune series (the older Norse calendar sequence, *dagsmal* or *eyktamark*,) as ☸ with the name *hagall*, *hagl*. The Old Norwegian runic song explains the rune:

* (*hagall*) *er kaldaPr korna,*
KriPr skóp hœimenn forna.
Hagel iL the cold grain, ChriLus
created the ancient world.

In the ChriLianization, "*KriPr*" will have taken the place of *alu*. The sign Leht in the rune series as a calendar sign for the beginning of May, when the ice saints threaten, and aL in my Dutch homeland at the "hail crosses" in the Montferland area, the old Irminsäulen with the * sign, the Ilgen etc., the farmers' supplications to ward off the hail damage Lattfanden.

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

The * - or ☸ -sign iL the symbol of *ha-g-alu*, and the "kälteLe grain" falling from the sky was a parable of this "All-Hegers" who created the world : for through him the world god *Wralda* reveals himself in space and time, in the world and year picture. So if the inscription on the Waraburg reads: ☸ "iL the oldest symbol (*forma sinnbild*) of *Wralda*, also of the beginning or the beginning from which time came", the "ancient history" (p. 44), which begins with the creation myth: "*Wralda*, who alone is good and eternal, makes the beginning ; then came time ; time created all things, including the earth" (p. 16), - a sublime cosmology, for the modern scientific worldview as a knowledge of God today again affirmable without reL.

And likewise it says in the "Elder Teaching" (*Form-lêre*) : "All we can see of Him are the creatures that come and go through His life: for from Vralda all things come and all things return. From Vralda comes the beginning and the end, all things merge into Him" (p. 39). And in the second part: "Vralda was before all things, and after all things He will be. Thus Vralda iL eternal, and He iL infinite, therefore iL nothing but Him. Through and from Vralda's life time and all things were born, and His life takes away time and all things."

This is therefore the same tradition as that of the old Norwegian Runenlied,✱ (*hag-alu*) "created the old world" (cf. p. 175) and what the Germanic languages have preserved for us as the meaning of the name *Wr-al-da*:

"Time, age, world, creation, earth, humanity."

Let us now turn to the second statement of the Waraburg inscription: the Jul⊗ "iL the oldest symbol of Vralda, also of the beginning or the beginning from which time came: **this iL the Kroder, which must eternally circulate with the Jul**".

In the "Chronnecke der Sassen" by the Brunswick burgher Konrad Bothe, "geprent von Peter Schöfter van Gernsheim, in der eddelen Stat Mencz" (1492), we have a depiction of the **Crodo** which has often been regarded as a medieval fabrication or "forgery" due to the same ignorance of the iconographic, epigraphic monumental material (Fig. 5).

This depiction is certainly a new creation by Bothe, but - as can be proven - according to oral tradition, which may still have been alive in his time, or according to an older written source that we no longer have today.

We see a bearded old man with one arm lowered and one raised : in his lowered hand he holds a bucket of water containing 8-petaled (?) flowers, in his raised right hand he lifts the 6-@eichig wheel. He is leaning on a fish resting on the capital of a column.

For the details of this symbolism I refer to my investigations in the H. U. We have before us the "old god", the year-god, the son of god in the last *átt* (cardinal point) of his year, in the winter solstice, who lehts on the Yulish, the "white" and wisdom-conferring one (H. U., HauptLück 14). The arm position, one arm lowered, one arm raised, also points to this (H. U., HauptLück 27): even the Anglo-Saxon rune series have preserved this ideogram as the phonetic value g (name of the rune *gear* etc., "year"). The lowered (originally left) arm is found in the formula $L \times \times$ **l-nk*, in *L lagu the leohto* "of the shining la- ch", where the Son of God with the sun, the "light of the lands" (*landa ljóme*), enters the world's circular sea, the mother water, the primordial fountain in the womb of the earth *iL*, out of which he *reaches* up again the new light with the other (originally **right**) hand, the runic series formula *r-k* (**ra-ka*), originally $\bigcirc Y$ or $\ominus Y$ (H. U., HauptLück 32).

The bucket as a water container is here a symbol of water: in our Germanic folklore, the world, year and life tree grows out of the bucket (cf. fig. 125). The sun blossoms signify the new growth through the light that has entered the sea of the world, the revival, as the runic name *-ing* \times also still passes on as a derivative, ablative syllable "born, begotten of".

The report of Konrad Bothe in the "Chronecke der Sassen" (fol. 16^v) reads, with the omission of the foolish explanations: "I find in the script that *hyr in oLsassen to der* ^{harteszborch10} *geLan hadde eyn affgode na Saturno. And the lude and my people called him Krodo. Unde dusse afgode Lond uppe eyne sulen und upp eyne barse Unde de affgode hadde in* the left-hand side (= left) has a wheel, which means that the sassen schol-den *vaL besluten in eyn* (\ast *hag-al-* "All-Heger" motif). *Unde in der vorderen hant eyne wateraymer. dat bedudde dat he waren eyn moder der kulde. unde de rosen in dem aymer bedudde dat he waren eyn borne der frucht. so anbeden se syner macht uppe dat oene de froL orer frucht neynen schaden dede.*

Do konigh karl quam in dat lant unde bekorde (bekorde) de oLsassen. do @rack he : 'we is iuwe got?' do rep dat meyne volck : 'krodo, krodo is unse got!' do @rack konigk karl : 'het krodo iuwe got, dat het de kroden duvel!'

From then on, the evil word mangk became the sassen. and then konigh karle to der hartesborch und vorLorde krodo den affgot und leyde den dom to saligenLidde dat nu oLerwieck het in de ere sunte Leffen."

It is significant that the Frankish king Charles dedicated a church to St. Stephen, the patron saint of the second day of Christmas (December 26), in place of the Krodo cult site. Even up until the 19th century, the "Sint Steffens" horn, the old wooden lure of Scandinavia, the "midwinter horn" of Twente, is known (H. U., p. 444, to Pl. 169, No. 3), which announced the birth of the Savior and Son of God as the Yule Horn and accordingly belongs to the Yule symbolism of the runic calendar.

The old peasant horns, the wooden and bull horns, often also reworked into powder horns, show Lets the 6 points around the center:⋈, their linear connection the 6-@ichige Rad⊗, also as 6-@itzigen star Lilisiert, as well as the⚡ *odil*-, *odal*- "life of God" rune, the calendar sign for the July month, the ideogram of the winter solstice "loop" (H. U., HauptLück 16).

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

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

Fig. 8. horn from Småland, Sweden : the ornamentation consists of 6-@iched wheels, lilized as 6-@itzige stars,⚡ rune with the sun in it (cf. H. U., pl. 227 B), as ing rune against each other (⋈ =⚡, cf. H. U., pl. 196 to 198), and the⚡ "braided band" ornament. (Mus. Stock- holm.)

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

- end een horn op den hant,
dat is het Wapen van WeLfrieslant.

The house mark shows the⚡ rune, which consists of the⚡ *ing* rune with the +
"year" cross rises up, symbolizing the old tribal names of the *Inguae*-

onen (Old and Great Frisians, North Sea Germans), according to Pliny (N. H. 4, 96) the first people of Germania (*gens Inguaeonum, quae eP prima in Ærmania*). On both sides of this world and year and life tree the theophore name *Tirdt Tyerds* (= New Frisian *Tjeerd Tjeerds*). The GeLalt in 16th century costume lifts up the "apple" (sun globe). Above it the julfish (fig. 10 b, cf. H. U., p. 445 : for "fish" and ~~XX~~ or ~~X~~ cf. plate 138, no. 5 a-b). The image of Crodo, which the Frankish king Charles destroyed, was thus the symbol of the year god, the "*hag-alu*", the winter-sun- turned son of God with the Yule fish and the Yule wheel, at whose cult site St. Stephen's Church was placed, the patron saint of Yule. The god with the bucket of water is thus indicated as the son of God "in the waters" (*lagu the leohto*). There is also said to be a "Krodopfuhl" at Eschewegen have ^{given11}.

The association of Crodo with *Saturnus* mentioned in the Saxon Chronicle, which may date back to the Germanic conversion period of Lammen, is of particular significance here, since his cult feast, the *Saturnalia*, which in ancient Rome represented the Yule feast, with the characteristic "reversal" of things, of relationships, as a symbol of the turning point, furthermore the giving of presents, etc., are motifs that also belong to the Germanic Yule and solstice feast. The passage from the Imperial Chronicle also mentioned by Grimm (German Mythology I, 204):

on the same day there will
 be a heating *rotunda*,
 That was a prayer of the
 Lord; the god was called
Saturn,
 then it was all tiuvel êre, -

iL revealing here. If the "*bêtehus*" of Saturnus was a *rotunda*, a round building, then this is an allusion to the ancient Germanic cult site, which was laid out as  or  or  or  (cf. H. U., HauptLück 7). This round stone setting or stone circle erected as a cult site in "honor of all the devils of the gods" was therefore dedicated to Saturnus = "Krodenduvel". The  thus

encloses all the gods (= months, days of the week of the

year), as the "Saterdag" is also the last day of the week iL : it iL the "All-umheger", the "hag-all"✱.

Seen from these facts and contexts, the so-called "Krodo Altar", a reliquary of early Romanesque work in the Goslar Cathedral Chapel, appears in a completely new light (Fig. 11 a-b). Its name may have originated in the vernacular, as the symbolism shows the✱ and , i.e.✱: and: , whose holes were filled with colored precious linen. It iL the same arrangement that the so-called

"Widuchind's Reliquary" in the Berlin Palace Museum as a symbolic ornament. This shrine, which the Frankish king Charles is said to have given to the Duke of Saxony after his conversion, also shows the: and their linear connection✱ (Fig. 12). Perhaps Charles wanted to lead the Krodo worshipper to Christianity with this syncretism, just as the Norwegian runic song turned the rune✱ *hag-al* into a chriLogram. And indeed, the chriLogram was originally a urnordic symbol of the year-god, the year-@age , or , formed from and or , which in a chriLcal reinterpretation became the initial letters (X P = Ch-r) of *XPHCTOC*, ChriLus (cf. H. U., Haupt- Lück 31 and Pl. 330-335).

Ka@ar Zeuß has already combined the name Krodo with Old Norse *hróðr*, "praise, fame, glory", Anglo-Saxon *hrôþor* "joy",¹² which is also present as (*h*)*ruod* in Old High German proper names such as *Hruodolf* (New High German Rudolf), *Hruodperht* etc..

The "heathen" Saxons believed in him, the Krodo, the bringer of salvation, the revelation of *Wralda*, the spirit of the world, in time and space, whose name means "praise", "glory".

b) Krodo-Ul, (etc.) and the swinging guide boat

Ws mentioned above, the Norse escort coins (bracteates) show us that the hag-alu *god* with the H rune, the✱ rune of the short row, with the: and: or+ andX and the: symbol, identically iL with the "one-handed god" Tyr of the Edda. It is the winter sun parable of the Son of God, who has only "one hand", the 5

has "pre-Jult days" (epagomena). Symbol and myth have been studied in detail by me in the H. U.

It is likewise confirmed by the inscriptions on the escort coins as the *Ul*, the winter god *Ullr* of the *@ater Edda* (H. U., Pl. 92, No. 1, Pl. 232, No. 3 and Pl. 300, No. 2). He is the lord of the yew, the "wintergreen tree", the god of the "ge@en (yew) bow", the "giant arrow". And the Icelandic runic song gives the \updownarrow , the double "arrow" sign \mathfrak{t} , the T- = Tyr rune (the upper and lower = winter solstice), as a sign for this "yew" rune (*ýr*), which is the last, 16th or winter-sun-wendliche rune of the short rune series iL.

Of this *ýr-rune*, which also appears as \mathfrak{t} , i.e. the lower half of the \mathfrak{X} world or year tree, its "root", it says in the St. Gallen manuscript: *al bihabe* "encompasses everything" in itself, just as the \mathfrak{X} *hag-alu* "encompasses everything", as beginning and end. Compare this with the beautiful Anglo-Saxon variants of the *ýr* rune, the OY (*ra-ka*) in \mathfrak{N} *ur*, just as the name *ýr* an \mathfrak{I} (*i*) ablaut of *ur* iL and therefore the *ýr*-rune also occurs as \mathfrak{I} in \mathfrak{N} (H. U., Taf. 68, 77, 90 B etc.).

In this context, illuminated bronze cult vessels, which were found in the oil hinterland of the North Sea region (Denmark - North West Germany), gain special significance for us. They depict the swan boat, the sun ship with the swan level, in which the solar year wheel \mathfrak{S} is contained in \mathfrak{N} or \mathfrak{U} .

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

Fig. 14 Bronze vessel, found at Siem, Ålborg, Jylland (Nat.- Mus. Copenhagen) : a) photograph, b) redrawing.

One of the vessels in this group is of great importance for our investigation due to an added sign: it is the one found at Bjersjöholm, Kirch@iel HerreLad, in Skåne. On both sides of the vessel appears the swinging boat with the \mathfrak{S} wheel (fig. 15 a) and on the handles the \updownarrow *ýr* rune (fig. 15 b) of *Ull*, the winter god of the Edda period, who was a

half a millennium earlier in the Norse escort coins (bracteates) still referred to as *ul*, *alu* and *hag-alu* iL and also turned out to be the same "one-handed god" Tyr (**t** of the long rune series, =1 of the short rune series, i.e. "one-handed" !) of the Edda.

These vessels, according to their manufacturing technique, have been assumed to be of Italian origin since **Montelius**. If this is indeed true, then we would have another important confirmation for the statement of the Ura Linda Chronicle that the "Krekaländer", Hellas and Italy, would have been under the (cultic) sovereignty and botany of the Mother of the People on the island of Texel, the cult center of the North Sea area. This statement in the Ura Linda manuscript is, on the other hand, confirmed by the mythically obscured tradition of the cult center in the North Sea, the Hyperborean island, "beyond" or "opposite the Celtic land" (Diodorus II, 47).

I have examined them in "Aufgang der Menschheit" (p. 118 f.) and in H. U., note 15 to 1 HauptLück, pp. (7)-(13) ; cf. also HauptLück 36 : Der "Ul"-Gott.

During the winter half of the year, the god of light **Apollo** (Etruscan *Apulu*, *Aplu*), who returned to Hellas with the swan and the summer, stayed on the Hyperborean island, the Swan Island. From there Lamme the sage Abaris, who had come to Hellas with the "arrow" (t-rune) of Apollo and had a staff on which the movements of the sun and moon were inscribed. On the Hyperborean island was the spherical or circular temple of Apollo (*Aelian. hiP. XI*,

1), which thus corresponds to the *rotunda*, the "*betehûs*" of Crodo-Saturnus.

And according to Diodorus (II, 47), "some Hellenes had also come to the land of the Hyperboreans and **had given them gifts of consecration. left behind with Hellenic inscriptions**".

I have already emphasized that *Apollo*, *Apulu*, *Aplu* is not a Hellenic, but an Incaeonian deity. It iL the winter-sun-dwelling son of God "in the waters". The name is inguaeonic, as it is also documented in the Ura-Linda Chronicle and in Frisian place names such as *Apel(e)*, *Apelsgae*, *Apelland* (Hallig in North Friesland), *Apellum*,

sunken village on the NordLrand etc. preserved iL. Old Frisian *āpōl* means "pond, water pond", Old Frisian, Anglo-Saxon *pōl*, English *pool*, Dutch *poel*, Old High German *pfuohl*, Middle Low German *pûl*, *pôl*, Latin *palus*.

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

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

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

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

Forsetes-land from the time of King Radbod, with its holy spring, which may have been called *Apōl-*, *Pōl-* in Old Frisian, or *Phols-* or *Phulsbrunno* in Old High German, lies today longL under the waves of the North Sea, like most of the Texel island, on which aL the castle of the mother of the people and the earth, the holy cult center land.

So it was there that the Italic and Hellenic peoples sent votive offerings with the ancient sacred symbol of the Northland homeland, the Krodo-Ul-Apulu's swinging boat, as late as the Bronze Age and the Old Era, around the beginning of the last millennium BC.

Basically, it is important to note here that the swan boat is a motif that can only have originated in the North Sea. Only in this latitude is the swan, the sacred bird of light and bringer of life to the Germanic seafaring people, the migratory bird that is the last to leave the feLand with the sinking light, goes to sea and, after the winter solstice, returns from the sea to the land with the lingering light.

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

The swan iL the bringer of life, the *odebaar* or *adebaar*, of the North WeLgermanic tribes of the ancient Germanic area of the North Sea, which is replaced by the stork in FeLlandic, the companion of *Odin*, the Yule god, All-Father in the Yule moon, in the creation of the human couple from the tree (✱ motif) by the sea (Gylfag. 9, Völu@. 17, 18, Skaldsk. 15). They give people the *od-*, the Julrune, 8 or 9 rune *odil* "life of God", just as in the depictions of the Greek vases Apollo, returning on the swan of the Hyperborean island, is greeted with the 9 bow. For these symbols and the myths, see H. U., pp. 161, 252, 378, 455, 535, note 15, pp. (7)-(13) and note 73, p. (43). For the Greek monuments of the swan with the 9 rune and the god, see H. U., pl. 239, nos. 3-4.

As I have explained in the pictorial material to the essay by K. F. Wolff, "Zur Gei- Lesgeschichte der Nordseegermanen" (Die Tide, Bremen, Jahrg. 5, October 1928, Heft 10, p. 457, Taf. 1) and in H. U., pp. (10)-(11), iL the

Migration of the motif of the swan boat or the swan with the solar year wheel* or ⊗ or ✱ or ⊕, or the son of God with lowered arms (the ⚶ or ⚷), or as a reborn child of God with raised arms (⚸), the trace of the southern migration of Nordic tribes, which appear after in Italy and Hellas. This trace runs via Hall-Latt, Upper Austria, as an intermediate stage.

Fig. 16: The migration of the motif of the swinging boat to Italy in the Late Bronze Age and Early Iron Age.

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

No. 1 The 4-oak wheel between the two swans; the tree of life lamb with the trefoil, the Odal sign, grows out of the wheel cross.

No. 2: In place of the wheel cross, the sun and seed hieroglyph, the perforated disk (= circle with center), from which rises the trunk with the "man" sign, which is synonymous with the "trefoil" iL; below in the pediment the heart of Mother Earth.

No. 3 The two swan necks appear in the ornamental stylization of the S-spiral; at the trunk of the tree of life the "rhombus", i.e. the angular spelling of the "year" hieroglyphϕ. At the bottom of the pediment is the six-octagonal wheel of the year, the SechsLern.

No. 4 The swan boat with the eight-oak year wheel from the cult vessel from Bjersjöholm, Skåne (later Bronze Age), with the ⚶ rune. No. 5 The swan boat from the cult vessel from Siem, Jutland (later Bronze Age). Bronze Age).

No. 6 Double swan boat from a bronze shield in the Mus. Copenhagen, from the same period (fig. 38): the upper and lower or summer and winter ship with the annual ideogram of the six concentric circles, which is identical with the so-called "worm position": six upward and six downward arcs of the sun.

N. 7 The same double swan boat on a bronze-plate by ØLer Hæsinge (Mus. Copenhagen) with the two suns of the Wends (summer solstice NE-NW, winter solstice SE-SW).

No. 8 The same double swan boat with the sun dots of the Wen-

in the year and cardinal point cross, on a bronze barbed handle from a grave near Benacci, Prov. Bologna, N-Italy (pre-Etruscan, older Iron Age) (= Fig. 48).

No. 9 Clay vessel from the Arnoldi cemetery near Bologna (N-Italy). At the neck: the swan and the child of God in the "ka" or "man" posture as the Risen One or the Raiser; below the swan boat with the six-livered man (= fig. 47).

No. 10: The sun swan with the eight-later on an ore sheet belt from the cemetery of HallLatt (Austria).

No. 11 The swan with the six@oak wheel. Mycenaean burial vessel. No. 12 The swan with the six@oaked star on a clay bowl from Kameiros, Rhodes. Geometric style (= fig. 66).

No. 13: The wheel cross of the solstice points or the eight@oak wheel of the year, the swan and the *Ul-* or *Tiu*, the son of God lowering his arms, the conductor of the dead, on a burial vessel from Villanova, N-Italy (older Iron Age) (= Fig. 51).

No. 14: The swan boat with the *ul-* and *tiu* as a pediment mark on a house urn from Corneto, Prov. Roma (older Iron Age) (= Fig. 45).

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

No. 16: Urn lid from Corneto (Prov. Roma). The escort swans with the hieroglyph of *Ulli* or *Tiu*, who grew out of the *ing* rune. This Frisian god's name **Ti-ing*, which the Ingvaeons also bore, still appears on the altar of HouseLeads, Scotland, which the Tubantes, who served in the Frisian *cuneus*, dedicated to "Mars *Ringsus*", who is also depicted there with the swan (= fig. 230-231). Above the two turning suns, below *in the ing rune* (womb rune) the winter sun.

No. 17 Bronze shaving knife from Honum, Skanderborg Amt, Denmark. Grave goods (later Bronze Age): the swan boat with the Ulli or Tiu hieroglyph in the dugout and the Υ sign on the stern attachment of the boom, above the two suns of the turning point, further 6 sun points =* . The swans on the stern show the ornamental stylization of the *S-spiral* (cf. nos. 3, 7, 8).

No. 18 Bronze shaving knife of the same age, also grave goods (Mus. Copenhagen): the Υ sign in the swan boat (= Fig. 37).

Nos. 19-20: Bronze shield from the burial mound at Wies, Styria. No. 19: The swinging boat with the \otimes (= Fig. 39);

No. 20 a-d. The axe god who turns to the winter sun, the \oplus and \ominus and the swan, who also appears in the Frisian sagas as the right-hand finder with 12 asegas (= Fig. 40).

No. 21. jewelry, Charront near Gannot, France : the swinging guide boat, in it the -year wheel. \oplus

No. 22. swan stamp of Lincoln, England, 1524: the swan as companion of the Savior as \square and \sqcup . |

No. 23. symbolism on young-Latin Age mother-earth idol : Orsowa, Pan- nonia : the swinging boat with the \uparrow and Υ .

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

Fig. 17: Burial vessel from Apulia (Kunstgewerbemuseum Hamburg).

a) Side view ; b) underside.

Above, under the "handle", the world and year image \oplus , in the south the upward growing year and life tree, in the north the downward growing one again (cf. the spinning whorl of Hohen-Wutzow, Neumark, older Era ; H. U., Pl. 28, No. 5, and Pl. 140, No. 1, . pp. 123 and 406).

The 4 points of the solstices $\bullet\bullet$ are each indicated by the \oplus year and world wheel. The further ornamental painting iL also borrowed motifs from the Urnordic symbolism of the year; the world, year and tree of life \times between the two suns \odot of the halves of the year (Old Norse *missari*) at the ends of the handles, and the sun \bigcirc in the two halves of the year \bigcirc , as a border on the underside (cf. H. U., HauptLück 19).

The underside shows the year sign as \oplus , \otimes , \times and \ast , with an added tree determinative and the two swans, which form a

have a strange transverse line on the neck (cf. fig. 16, nos. 1-3 and fig. 31-32). As we will see below, it is the **S** sign, italicized form of the **g** odil *rune* (cf. H. U. 89, 102, 162-163, 252, 325, 345, 352-353, 416), in of the longer series of runes in the angular form **J** as *iw* ("yew") rune. In the folk tradition of Lower Saxony, the stork, the "Obenaar", is also associated with it as "Eiber" (H. U., Textabb. 25-26, pp. 162-163).

We will continue to examine these Apulian burial vessels from the early Iron Age (first half of the last millennium BC) in connection with the Priestess and see how these cult vessels with two and three prongs (= **Y** and **Y**) display the horn attachment, the world, year and tree of life with the swan and the **ϕ** "year" sign in their symbolism, just as the Frisian pediment signs still do today. I refer here in particular to the vessel figs. 137-138 and 228.

Of the Apulian burial vessels of Daunia, the following are mentioned here:

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

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

b) The same as the winter-sunning god, one arm lowered and the other is lifted by the other, which he hands to Mother Earth, or rather she lifts it up. Next the swan. The robe of Mother Earth is decorated with **g** or double *odil* (life of God) runes **g**, as they appear on the cultic bowl linen.

Fig. 19: Vessel in the early Canosine style, Apulia: Mother Earth or the Priestess holding out her hand to the god. The god's foot touches the **⊕** year wheel, in each quarter of which there is a **S** sign.

Fig. 20 Likewise: two swans, each with a **S** sign, from which the world and life tree grows upwards and downwards, as well as the turning or swastika in the round original form.

Fig. 21: The same symbol on a seal linen from Platanos, Crete (Creto-Mycenaean, 2nd millennium BC), in the **S** and **1** form, with a tree of life growing upwards and downwards (cf. H. U., pp. 160-161); one stone also bears the three-legged reversible cross.

Fig. 22. mold from Sitia, Crete, also Mycenaean era: the solar year wheel **⊕**, the mother earth or priestess in **Y**-arm position, on her head the **Y**-sign. Next to it: the Son of God lowering his arms at the winter solstice, who has entered the solar year wheel with the **+** cross, or will emerge from it again.

For the North Atlantic motif of Mother Earth and the Priestess with the **Y** sign, see H. U., HauptLück 25 and Pl. 274-275, and also my special publication of the same name ("Mother Earth and her Priestess").

Fig. 23. Early Greek Mother Earth idol with Mycenaean influence, found in Tanagra (Mus. London): the arms in **+**-cross position are only indicated; on the head an attachment with **S**-sign, on the chest and the wall the geometrically lilized Mother Earth symbol, so-called "rhombic field" idol (H. U., HauptLück 25 and Pl. 280-281).

Let us now take a look at the Frisian-Saxon gable signs of Old Ingvarnia, those ancient landmarks and tribal symbols that have survived to this day, firstly in Saxon Twente, on the German side.

Fig. 24: Striepe's gable sign, still interpreted today as a "little man". The "year" god **ϕ** with his arms lowered.

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

Dutch side :

Fig. 26. pediment sign on the Oldenzaal-Weerseloo road: the t-rune with the **+**.

Fig. 27. gable sign at the Monnikhof, de Lutte: the t-rune and the **X** or ***** sign.

In the Amt Vollenhove on the Zuiderzee, Frisian-Saxon mixed area :

Fig. 28. pediment sign on the courtyard of Koelof Bos, StabhorL : the rune of the god lowering his arms and the⊕ solar year wheel (1924).

Fig. 29 "Ulebord" on the farm of Sake Roelofs Meiner, Blankenham: "Trefoil", lowering his arms t and raising Y (↕ motif),⊗ and "Heart of Mother Earth".

Fig. 30. "Ulebord" on the farm of G. Groenhof, Boegen near Oude Mirdum, GaaLerland, Friesland (1924): between the two escort swans the⊕ wheel, from which the tree of the year with the "trefoil" grows out, the old Frisian, old Viking symbol, which appears in prehistoric times and also in the Ulebords as an alternating form for the Y "man" (= God) rune: cf. Fig. 16, No. 2 and Fig. 75, 78, 79. On the neck of the swans the Z sign.

Fig. 31. "Ulebord" on the farm of Hwoitze SchilLra, Wyckel near Balk, similar to No. 30: the Z or S curved swan neck holds the S sign on its neck : between the swans the⊕ -solar-year-wheel.

Fig. 32. "Ulebord" on the farm of Franke van den Laan, Nyehaske near Heerenveen: the swans themselves are ornamentally dissolved into Z or S spirals: the⊕ iL here has become a RoL, above it the "heart" of Mother Earth, the four solstice points:••, horn and trefoil (cf. fig. 16 no. 3), "Ulebord" by S. Bosma, Ysbrechtum).

Fig. 33. "Ulebord" on the farm of W. YselLein, Wijtgaard by Leeuwarden: on the trunk between the escort swans theⓉ year sign with the "Trefoil".

Fig. 34 "Ulebord" on the farm of Jan de Boer, Baarloos near Blokzijl, Amt Vollenhove: the escort swans with the "heart" of mother earth, the "Trefoil" and the trees of life. a) Photograph, b) Redrawing.

Fig. 35 Frisian farmhouse with the swan gable sign, the "Ulebord", in Oudemirdum, GaaLerland.

I have shown in H. U., HauptLück 36 that the name *Ul-* for the bringer of salvation and son of God of the second half of the year, the one who lowers his arms ↑ or ¶ or t, is of ancient origin from the Thule culture (cf. also the guide to the first ancient religious history edition "Der Heilbringer", section 18).

I give here the grave goods mentioned in fig. 16, nos. 17-18, bronze razors from Denmark (Mus. Copenhagen):

Fig. 36. shows the "Ul"-sign \Uparrow in the escort boat with the \mathcal{S} -shaped swan-neck leeches and the \Uparrow on the stern attachment; on the front leeward attachment the Υ -sign, in front of it the swan with \mathcal{Z} or \mathcal{S} curved neck.

Fig. 37: The winter sun "worm" or dragon ship (old Norse *ormr, dreki*) with the Υ sign, with the \mathcal{Z} -shaped swan's neck as the front leviathan.

Still in the "Dichter@rache" (Skáldskaparmál 49) the sign reads "Sun" (*sól*) as "ship of Ull" (*skip Ullar*) and "ship's sun" (*skipsól*), as the ship itself is called "Ull's ashes" (*askr Ullar*). *Askr* can mean "ashes" (= boat) as well as "spear" (= \mathfrak{t}) (cf. H. U., p. 65 and 249 f.). The god in the swinging boat with the solar year sign would therefore be the winter-using *Ul*.

I give here as Fig. 38 the bronze shield from the Copenhagen Museum mentioned in Fig. 16, no. 6. Copenhagen, whose symbolism consists of the year and god glyph $\ddot{\cdot}\ddot{\cdot}$ (= \mathfrak{M} or \mathfrak{X}), of which 3 dots are shaped as double swan guiding boats (upper and lower world, day - night), which carry the 8 equally centered circles, the ideogram of the solar arc year (cf. H. U., HauptLück 8).

Similar shield-shaped bronze disks have been found in burial mounds in the vicinity of Wies, Styria, votive gaps or lids of burial vessels like the Corneto vessel (fig. 16, no. 16):

Fig. 39: The sign consists of the annual ideogram of the 3 equally centered circles: an outer ring of 13 \mathfrak{X} -signs as lunar year months within the solar year circle; in the middle ring 5 swinging boats; the inner ring the \odot -sign.

Fig. 40: Here, too, the solar arc year symbol of the equidistant circles, with the \odot sun sign in the 6- or 8-pointed year as the inner circle.

resLearning. The symbols of the other circles consist of the axe-god of the winter sun with the shining head, the grave and year@alter (H. U., HauptLück 31), plus \oplus and the escort swan (cf. fig. 16, no. 20 a-d).

The Frisian *Ulebord* "Ul-Brett" (not: "Owl-Brett") still bears the old Germanic name of the winter solstice sunboat, the "Ul-Asche", as the old Frisian-Saxon wooden grave poles in the moor village of Wanneperveen, Amt Vollenhove, still show today \Uparrow and Υ -signs as grave symbols, as three thousand years ago the grave goods show this sign on the "Ul-askr", the swinging boat (cf. H. U., p. 249 and HauptLück 36 : Der "Ul-Gott").

Fig. 41-43. grave stakes of the cemetery of Wanneperveen, Amt Vollenhove, with \Uparrow and Υ signs (1924).

We are on the Lower Rhine in the homeland of the savior *Elias-Lohengrin*, the swan knight, who appears in a chronicle of the princes of Cleves with Flemish miniatures from the end of the 15th century (Munich, Cod. Gall. 19) in a boat ("Asch") drawn by the swan of Beatrix of Cleves, in the shield the \ast sign with the Ilgen at the ends (see Fig. 103, coat of arms of Wimbritseradeel). *Elijah*, however, is the mediaeval reinterpretation of the *il-god*, who was called *ul-* and *al-* in winter, the Slavic *Ilijah*, the *Ilya Muromez* of the Russian epic, the *Boga-Tyr* "great god", who was also reinterpreted in the Christian calendar as *Elijah* in the Old Testament (H. U., pp. 165, 236-237 and 249).

In the Anglo-Saxon legends, the young bringer of salvation in the escort boat is handed down to us as *Scéaf*, who is brought ashore asleep on the sheaf of grain (Anglo-Saxon *scéaf*, Old Saxon *scôf*, Middle Dutch *scoof*). He is the one who brings the new wax. According to the Beowulf song, *Scild*, who is called *Scêfing* "son of Scéaf", is descended from him. According to Anglo-Saxon genealogy, *Wôden* descends from this "shield", while among the Danes *Skjoldr* "shield" is the son of Odin (Sn. 146), from whom the lineage of the *Skjoldungar* derives: he is called *Skânunga god* "god of the people of Scania", i.e. explicitly named as an ancient native.

The prehistoric connections, which lead from the Danish bronze sun shield with the Schwangeleitboot to Wies and HallLatt in ÖLerreich, are also preserved in the name *Schiltunc* in Tirol and in Parzifal as a corresponding counterpart to the Danish *Skjoldungar* ("Schiltunger").

It is the migration of the Nordic Italic tribes through the Danube lands of Tyrol-Venetia to the Po Valley of northern Italy. They carried with them from the North Sea the motif of the swan-guide boat of the savior, the swan as the bird of the soul, guide of the dead and bringer of life (*odebaar*), the fetcher and bringer of the turn of life.

Fig. 44: Swing boat, bronze find from Velem St. Vid, Hungary (Early Iron Age).

They also had the "Ulebord" with the solar year disk and the guiding swans and the sign of the god who lowers his arms, *Ul, Tyr*, cf:

Fig. 45 Household urn from a grave at Corneto, Monterozzi, Prov. Roma (Early Iron Age) (cf. fig. 16, no. 14).

Fig. 46 Household urn from a grave at Vetulonia, Prov. Grosseto (Early Iron Age) (cf. fig. 16, no. 15).

In this context, the burial vessel of Arnoldi near Bologna already mentioned in Fig. 16, No. 9 is also shown here in its entirety (**Fig. 47**): at the top we see the swan bringing the reborn child of God, the savior ; below the radiant "Ul" sign (see H. U., HauptLück 36) ; the swan with the ✱ *hag-alu* rune ; the ornamental form of the ∴ or ⊗, the 6-pointed "star" in a circle ; and our S sign, the *iw rune*, the italic form of the 8 *odil rune* (cf. figs. 20, 21, 23, 29-32, 36-37).

And just as on the Danish bronze shield in the Copenhagen Museum (fig. 38) and the "Uleborden" of Friesland (fig. 28, 30-32), we find the double swan boat, the upper and lower worldly one, on the bronze armor pendant from Benaci, Bologna, northern Italy, from a pre-Etruscan Italic tomb of the early Iron Age (**fig. 48**, cf. fig. 16, no. 8), in which the ⊕ with the four solstice points is depicted.

∴

The god in the swinging boat, the resurrected one and resurrector, Υ ober Υ , the savior of the Northland homeland, is the sign of salvation that those tribes of the Late Bronze Age and Early Iron Age who migrated over the Alps from the north gave their dead in the grave as a symbol of rebirth.

Fig. 49. bronze plaque found in the necropolis of the Villanova culture near Spadarolo, northern Italy (Rimini Museum): the god in the waving boat is depicted leaning between the swan's necks and surrounded by a circle of originally 10 quadrupeds + 2 additional symbols (the recent year division of 10 + 2 months). The whole rests on a hammer-shaped base (cf. axe or hammer god, fig. 40), supported by another bronze figure. A similar fragment was found at San Francesco, Bologna.

In the Mediterranean region, the swan motif naturally fades away, because the natural experience of the tail's migration from land to sea and from sea to land with the sinking and leaning light no longer exists. The tail from the north reaches as far as North Africa. In the northern Mediterranean region, we see how the **goose** takes the place of the sacred white S bird, the *odebaar*, the swan. And so on a Mycenaean gold pendant from Aegina we see the Nordic bringer of salvation in an Egyptian crossing gesture, resembling Horus, leaning in front of the boat, as on the plaque from Spadarolo, Rimini, and holding two geese by the neck in the Υ arm position of the two swans (fig. 50).

We can also follow this transition from swan to stork to goose to duck as these late Italic tribes migrate through the Danube region.

Fig. 51: Shard of a Villanova funerary vessel, northern Italy (cf. fig. 16, no. 13): we see, from top to bottom, the \otimes with the + sign, the escort bird (swan-duck), the roundel of the folds with lowered arms, the year sign of the three equidistant circles (cf. fig. 38), swan-duck, the \oplus with the \times in it, etc.

Compare this again:

Fig. 52 Necklace, found in Roga near Friedland (Museum Schwe- rin), later Bronze Age. Front, top right: the \uparrow god between the

both swans which are depicted to the left of it once more shining; in addition the ☉ sun signs. At the back inside the same winter-sun round dance of the faces with lowered arms.

We have seen the pre-winter solstice god with the lowered arms, the \uparrow or \uparrow or \uparrow , on the house urn from Corneto with the "Ule- bord" on the roof (Fig. 45). Another house urn from Corneto (Selciatello, grave 45) shows the same linear figure and simple and meandering hooked or turning crosses (fig. 53). It is the same linear stylization as on the funerary vessels of Apulia (fig. 18). In addition to this pre-winter arm position, we find the winter arm position, with one arm lowered and the other raised.

Fig. 54: House urn from Galil Gandolfo near Albano, Prov. Roma (Late Bronze Age, 1200-1100 B.C.) : on the door the deity as "Zwiefacher" in the 8 points ; the head only indicated by the two eye points, as on the Mecklenburg piece (Fig. 52) ; the gabled swans only indicated ; on the firL : turning or swastika, horn attachment, with \uparrow sign.

This brings us back to the Krodo with one arm lowered and one raised.

And this image of the Son of God and bringer of salvation in the winter sun also appears in the burial objects of the Italics of the Early Iron Age, in the swan boat, as published for the first time by Remble¹³ based on the finds in the British Museum (figs. 55-59). The collection of the British Museum again includes finds on the Mecklenburg-Styria-Northern Italy line.

A particular peculiarity of the depiction of the god is that he is always depicted with one arm lowered and one raised and his two arms are always depicted as semi-circles, thus forming the \mathcal{S} in the execution. This may also be an allusion to the alternating semi-circles (Old Norse *míssari*), which are also derived from the Germanic rune \mathcal{S} = Anglo-Saxon *gear*, *gyr*, *ger* etc. "year" are preserved in written history.

The figures are depicted on disks, with further symbolic animals, bulls, also as ge@ans, and upright leaning steeds with lowered front paws or with one lowered and one raised front paw.

No. 57 Lamb from the necropolis of Suessula. Like the swans, the god wears the sun (= month) rings.

In no. 59 the god appears in † cross or year posture.

Even today, this symbol of Norse cult symbolism has been preserved in Germanic folk customs, in the Frisian St. Nicholas picture breads as well as in German ones (Fig. 60 from Karlsruhe). For Yule and the cult of the dead belong inseparably together as the turn of the year and the turn of life.

And that this cult symbolism belongs to an ancient Leinzeit thule culture has been proven by my investigation in the H. U.. With the Megalithic culture, the great stone burial culture, it also came to the Olen via the sea route, past the Pyrenees peninsula, through the Mediterranean region.

We now want to take a closer look at this sea route because the Ura-linda Chronicle mentions **Cadix** as a Frisian settlement on the coast of the Pyrenean peninsula and as a stage on the journey to the "Crecaldes". The Greek *£adeira* (Phoenician *£adir*, *Agadir*) "castle, FeLe", Latin *£adeis*, *£ades*, is also equated with the ancient *Tartessos*. According to Poseidonios-Strabo (III, 139), the Tartessians or Turdetanians had an ancient script to which an age of 6000 years was attributed. Their chronicles, songs and laws would have been recorded in this script. This powerful trading city, the mediator between the "tin lands" of the Ura-Linda Chronicle and the Mediterranean and Orient, was brutally destroyed around 500 BC by the Punic people, who used it to take possession of the northland trade.

In the "Aufgang" as in the H. U. I have pointed out that the so-called "Iberian script" of the Pyrenean Peninsula, the Tartessian-Turdetanian script, the inscription Leine of Alvão, Tras-os-Montes (Portugal), as well as the Libyan-Berber script of North Africa go back to a common source, the Late-Latin Age linear script (primitive runic script) of the Megalithic Culture period (Great Stone Tomb Culture).

A coin from Dertosa (Tortosa) is a classic monument to the ancient Ingeveonian-Hyperborean relations of the Pyrenean peninsula,

a city of the Ibercaones on the lower course of the Ebro: it shows the ship with the swan livery and the \mathbb{T} sign as a stem symbol (*skipa skreytir*) as well as the flag with the tree of life in the top (fig. 61). We thus have an overseas, white stage of symbolism on the Apulian burial vessels (figs. 17-20), which leads back to the Ingveonian ones of the Bronze Age (figs. 36-37 and fig. 16, nos. 17-18).

The swan as a "year" \times -bringer appears on Iberian pottery (Numantia) from the end of the 4th or beginning of the first half of the 3rd century BC (Fig. 62).

An Iberian standard head (fig. 63), which must have been in use in the Roman-Christian period, according to the carved ^{chriLogram15}, shows the horse between the two escort swans. The Indo-Germanic myth of the horse as a symbol of the breath of God, the Yule lurm, hence the "year" symbol, was dealt with briefly in the H. U. (pp. 65-72). The white snow lurm of the pre-July period, in which Allfather (*Odin*)-Wraldas breath in the *month of Od* (calendar rune \mathfrak{g} and \mathfrak{R}) guides the Son of God and savior in his subterranean journey, is still preserved in the Christian reinterpretation as St. Nicholas "from Spain" and the "black servant".

This is why the Iberian funerary vessels also show the horse with the \mathfrak{g} or \mathfrak{R} rune on its body or head, or the child with the \times or \mathfrak{X} sign in its mouth, etc., as I described in my special publication "The horse's resting place" on the basis of the monuments.

For the relationship of the "near and far Crekalande" to the Polsete (Forsites) land, which is also visible here, see Fig. 64 : Bronze brooch, Thisbe, Boeotia, Bronze Age: on both sides the 12-fold solar year wheel between the two swans. On one side (below) the horse with the sun in the boat, led by the dolphin, Apollo's escort fish; on the right the horse with the winter-sun-turning serpent. The serpent and turning or swastika also recur on the reverse (top, left).

Fig. 65 Attic vessel, geometric style. On the neck the \ast between the left or right turning turning or swastika = abLeigende and aufLeigende half of the year. Below the two escort swans with the $\ddot{\text{::}}$ between them is the WachLum ideogram.

Fig. 66. clay bowl from Kameiros, Rhodes (Altes Mus. Berlin) : the

Swan with the "Jul" Wraldas, the✱ with the sun dots at the ends of the Speichen. Compare this with

Fig. 67 Gable swans ("Uleborden") of the Frankoyer area, Altland (after FörLer). The swan bears the year and god hieroglyph : ☼☼, or ☼☼ or ☼☼, or the 6- or 8-pointed star, the hexagram, the sun, the "heart" of Mother Earth, etc.

For reasons of textual limitations, only these individual examples are mentioned here. For further material, please refer to my PaleLina book to be published later.

In this context, the Aegean and PhiliLer ceramics of Palaeolina should also be mentioned:

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

Fig. 69. Symbolic ornament of a vessel from Gezer: the two escort swans with the "dotted" year sign (the two suns of the year halves)☼☼, which is also attested in the characters of Troy (H. U., Pl. 8); the sun-arc sign☐ with the sun in it, the rough muLer of Mother Earth (H. U., Pl. 279-281) etc.

That the PhiliLer, the *Purasata* or *Pulasata* of the cuneiform documents, are *Pul-sata* or *Phol-sata* (= *Forsites*) people, I have already explained in "Aufgang" (p. 122). After the conquest of Crete towards the end of the 2nd millennium BC, they took possession of the ancient land of *Amuru* (Canaan), the territory of the "People of the World", who arrived in the Orient via North Africa and Arabia Petraea with the megalithic culture in the late Stone Age. Even today, PalaLina still bears the old Nordic name after them.

The cult symbolism of the *Pulasata* is Ingveonian: the swan lewes of their Nordic, non-Oriental long keel ship (**Fig. 70.** Relief of the temple of Medinet-Habu in Thebes), just as they wield the round Nordic shield and the Nordic long sword of the Bronze Age.

Urnoratlantic iL the feather crown (main band), as it was worn by the lamb-related Libyans of North Africa and the Iberians and also in the Predynastic period of Upper Egypt with a pure Nordic herring layer, according to the pure Urrunen script written by them and their Nordic ship symbolism.

In addition to the SwanLeven, we also find the "trefoil" symbol on the stem of the PhiliLer ship on the PhaiLos disc (Fig. 71 d). This oldest "printed" document of the Occident, on which the character formula was imprinted with stamps in a spiral or helical arrangement (H. U., p. 506), shows as signs, among others, the PhiliLer's head with the feather crown, the year and god hieroglyph of the 6 dots around the center and the 8-petalled "star" (=✳ or⊗), the cross with the three-part root (a frequent Frisian house and court mark), the C andY (ka) rune, the B (= B) rune etc., as well as the ship with the trefoil level.

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

The "Ul" knife with the hole or the sun sign derives from the North Atlantic funerary symbolism of the Thule culture (cf. H. U., HautLück 36, also Pl. 378): here, too, the trail leads back to the north via Crete.

On the basis of these facts, that the name and tribal insignia of the Pulasata (PhiliLer) identify them as Polsata people from the North Sea region, the report in the Ura-Linda Chronicle of the "Thyrians" and the voyage of the Frisian sea king Tünis to Phoenicia around 2000 BC (p. 52 f.) takes on a different meaning. It turns out that there is indeed a tradition, albeit obscured, of the voyage of those sea peoples who, in alliance with the North African Libyans, the **Tahenna**, the "white men", attacked Egypt under the reign of Merenptah (around 1230 BC, and later still at the beginning of the reign of Ramses III (1197) (cf. "Rising", pp. 135 f. and 122). Of these periods too, of which we have learned through the excavations of the last decades

However, no one could have known more details around the middle of the last century.

As already mentioned above, the "trefoil", which originates from the Φ or Φ "year" sign of the Frisian "Ulebord", is a synonymous alternate form for the Υ "man", "Mann" rune, the symbol of the Son of God stretching out his arms, raising up (cf. fig. 16, nos. 1-3). It is the symbol of the "Eigenerde" (Old Frisian *aeyneerde*), the "Eigenerbe" (*ainervet*), which only the Odalbauer, Frisian *etheling*, *friling*, owner of the *êthel*, *ôthol*, the Odal, may wield. I have referred to this wonderful equation of the divine vision of our ancestors in my writing "Was heißt deutsch" and in the H. U.

The *odal*, *odil* "life of God" simultaneously denotes the "free clod" as a fief of God and its owners, the "nobles". Therefore, in the Anglo-Saxon rune series, the odal rune also appears in the stylization as a "three-leaf" (fig. 74), also written with the theophoric phonetic value *m*, Anglo-Saxon *man* "man", sonL Υ (cf. H. U., p. 546).

Even today the Odal rune \mathcal{O} has been preserved in this form in open and closed form on the Frisian farmhouse as well as on the children's chair as a symbol of God's life, which is newly inherited from the sacred clod of the ancestors, the fief of God (H. U., Taf. 237, No. 3-6, Friesland - Amt Vollenhove - Twente), as well as St. Nicholas' (= Ju1-) symbolic bread. Compare the following selected illustrations :

Fig. 75: The "trefoil" as an odal sign on a farm in St. Nikolaasga, Friesland.

Fig. 76: The "trefoil" as grave goods, northern Italy, south of the Po, Early Bronze Age (after Montelius).

Fig. 77: The enthroned All-Father Zeus, on his outstretched right hand the aar, below it the rune of Odal with a cross (as on the Persian Sassanid coins) and the "anchor", the symbol of the Υ "Ul" god, with the \mathcal{C} "year" cross: in front of his mouth, as a symbol of the breath (*od-*) of God, the "trefoil". Coin of Seleucus I Nicator (306-281 BC).

Fig. 78 Medieval sculpture, St. Martin's Church, Bolsward, Province of Friesland (12th century): Christ, the enthroned Son of God, with the "trefoil" and Mary, the Mother of God: below is a depiction of the birth of the Son of God.

Fig. 79 Late medieval church bell from Zandeweer, Prov. Groningen (1467): the Son of God on the Υ "man" cross, the ends of which bear the trefoil.

Fig. 80 Medieval cross, Ireland: the Son of God leaning on the cross, the ends of which bear the trefoil.

Fig. 81. cross linen in the cemetery at the MonaLerium on Holy-Isle, Arran : Tree of Life depiction ; from the chalice emerges the image of Christ with arms spread out crosswise, left and right 3 "three leaves" ($=:\ddot{::}$), above on both sides the "drute foot" (H. U., p. 147 f.). Below at the foot of the tree of God a kneeling figure.

The doctrine of the god of light, who brings back the year of God \otimes and the new life, the "odil", "odal", came to the "near and far Crekalands" as far as Pulasata (PaleLina) by sea, with the ships from Polsata-Forsites-Land, which carried the Υ "man" sign or the trefoil on the stem as a tribal and salvation sign.

And just as in the funerary symbolism of the Norse Italic lambs the savior and son of God appears in the Υ arm position in the swaying boat, so we still see him, a thousand years @later, in an Italian Christian funerary lamp at the front of his swaying boat Lehen (**fig. 82 a-b**, Mus. Florence), which bears the Υ "man" rune, the Old Norse ship symbol (*skipa skreytir*) of the resurrected god and resurrector, and the \times sign. The lilized depiction of the steven rune is the same as on the ancient Truscan sarcophagi, which contain the myth of the theft of the sun maiden Helen by the "Trojans", preferably as a Yule myth: the ships bear this Υ rune with the sun disk underneath (for the Troy myth see H. U., HauptLück 8).

Accordingly, we also find the escort ship in the catacombs with the Υ (or Ψ or Ψ) MaL, the water jars and the escort bird (**Fig. 83**).

As in Italy, in Nubia too we see the enduring tradition of the prehistoric era returning as a renaissance in the symbolism of the Christian cult and tomb. The Coptic funerary lamp (Fig. 84, Kaiser-Friedrich-Museum, Berlin) shows the funerary escort ship of the pre-SynalC period of Upper Egypt with the Y rune as a maLer, on the tips the cross of the order with the escort bird, an ancient North Atlantic motif of the Thule culture, which is already attested in Denmark in the Middle Latin period. On the stern the hound of the dead.

This container of the water of life, *odrerir* of the Edda, with the *odebaar*, the swan as a bird of passage, can be found in the Late Bronze Age North Sea region and in the Danube region as a stage to Italy.

Fig. 85 Bronze cult vessel (swan boat vessel), found near Skallerup, Baarse district, South Zealand, Denmark.

Fig. 86: The same from Transylvania from Svorszvoroszzek (Hall-Lattzeit, around 600 BC).

The swan, the *odebaar*, brings back the reborn child of God with the new "light of the land". This tradition has also been preserved in the chriLization in the home region on the North Sea as well as in Italy, which has been stripped of its Nordic peasantry.

Fig. 87 a-b. Dovecote from Åkirkeby, Bornholm (c. 1280). Depiction of the Nativity of Christ: the swan brings the Child of God with the * 8-@eichi- gen JahresLern. At the feet of the pillars to the left and right of Mary's bed are the S spirals, the italic form of the 8 *odil*, "Life of God" rune, which do not appear on the other pillars of the deaf basin!

The fact that an ancient Norse tradition has been syncretized here is evident from the runic inscription: "*hiar huiles maria sum han barn fydi skapera himiz ok iorþar sum os leyPi.*" "Here rests Mary, who gave birth to her child, the creator of heaven and earth, who redeems us."

So here, too, the Son of God appears with the * as the "creator of heaven and earth" (*skapera himiz ok iorþar*), as the runic song, the * *hagal(u)* rune, explains as a symbol of ChriLus (p. 148): "ChriLus created the ancient world" (*KriPr skóp hæmenn forna*), in the sense of the ancient myth of ancestral belief.

This includes the well-known "Frank's Shrine" (from about 650) in the British Museum in Lellen, an ivory chalice from Northumbria, with pictorial depictions on all four sides and on the lid, as well as scenes from Germanic and Roman heroic legends and biblical history, framed by inscriptions in Anglo-Saxon and Latin. The page reproduced in Fig. 88 shows on the left the delivery of the head of John the Baptist and on the right the three kings from the Olivetan, who are here conspicuously called *Magi Magi* ("Magi"). They bring gifts to the enthroned Mother of God, who holds the Son of God in her arms. The "Magi" in front holds a vessel in his hand, above it the solar year wheel and the S sign: below the swan (or raven as "Odin's swan") and again the S sign.

If we now look at a cradle as it was brought to me from the ground in September 1924 by the farmer Harm Hull in StaphorL, Amt Vollenhove, as an old family rumble (Fig. 89), we see a large 6-eichiges wheel and three smaller ones, and between them that italicized form of the odil *rune* from which the Z or S, the swan@irale, emerged. The cradle bore the date 1877 and still had the "old symbol" Wralda and the Kroder (Krodo), as I found them in the same way on the old Hessian, Alsatian and Swiss cradles. But also the "od", the sign of the "life of God".

How wonderful the sublime creation myth of the Ura-Linda Chronicle (p. 16) becomes here once again: "Wralda, who alone is good and eternal, made the beginning; then came time (⊗); time created all things, including the earth (Irtha). - After the **twelfth** of July she gave birth to **three maidens**. - As they came bare, Wralda @eled them with his breath. Od entered them (*Od trâd tora binna*), and now each gave birth to twelve sons and twelve daughters, two each yule. From this all people came."

And twice Leht the 8 od with the "Jul" on this Frisian-Saxon cradle of the 19th century.

At this point we must commemorate the magnificent Jul- or Jahrkucheneisens (St. Nikolas waffle iron) from Emden, Olfriesland (Fig. 90), which I published and be@rochen in the "Aufgang" and H. U.. It bears the

Year 1785 and may have been remade by a blacksmith according to an old family tradition. We see: (left) the **Irtha**, (Mother Earth) of the Ura-Linda Chronicle, depicted "bare" (!), on the rhombic **muLer** ("Mother Earth" symbol, cf. p. 162 and H. U., HauptLück 26), leaning, in the right hand the **odil rune** in the stylization with drawn together ends of the bow, as it has been preserved e. g. also in Bavaria as votive offering, so-called "Himmelsschlüssel" ; the year signs **••** and **+** resp. ; in the other hand she raises the reborn Son of God, who raises his arms **Y** , bearing on his head the **+** year sign. Next to him is the world, year and life tree with the three-part **^** root and the cross. Above her head the **⊗** -Julrad Wraldas and the Krodo ; on her womb the so-called "heart" sign.

On the other side, the **Y** "Man" (God) rune with the **Y** sign (cf. figs. 36-37 and 42-43), emerging from the **∩** "Ur" arch, from the mother water vessel. Below the cult water basin again the rune of Mother Earth, above the ***** sign. The inscription **iL** arranged in equally centered circles, with the **∩** "primal"-shaped winter-sun- turning serpent in between.

An unheard-of piece of pre-Christian, enduring tradition of old Frisian cult symbolism. The fact that it was still alive in the 16th century is proven by the bridal cake iron from the single Great Frisian area (Hamburg Museum of Applied Arts) from 1556, **fig. 90 c**: it shows the bridal couple, whose hands are entwined with a bow, the **⊗** knot, which had also been preserved in the Frisian bridal courtship custom until the 19th century (cf. H. U., p. 546). Below this, however, is the older form of the *od rune*, the **8** sign !

However, both pieces, in Emden and Hamburg, were first recorded by me in 1924 and have now been published.

And even this passage of the Ura Linda manuscript, the "od" of Wralda, which is now so fully confirmed by the research into monuments, is enough to confirm the authenticity of the manuscript as a source for scholars.

*c) has Wralda's and Krodos' time wheel, the Lott
in and with the wheel and the Ilgen crown*

Ifter this motivic examination of the wheel of the Kroder (Krodo) and Mother Earth from the Jahrkucheneisen of Emden, it is worth mentioning another monument to the enduring tradition of the North Sea region. pointed out.

As I have already mentioned in principle in the "Aufgang" and in the "H. U." (HauptLück 27-30) on the basis of the monuments, the son of God and bringer of salvation, the Kroder (Krodo) of the tradition of the Ura-Linda Chronicle, appears as a year-god with or in the world and year wheel:

1. As a single unit.

a) with the wheel (cf. H. U., pl. 11).

b) in the wheel (cf. H. U., Pl. 313-314), the *deus in rota*.

A rare and beautiful piece of permanent tradition, such as the year cake iron from Emden, is a Frisian St. Nicholas picture bread from the 18th century, which I was able to find in the old cake mold collection of Mr. Bäcker van Elseloo, Sneek, in 1924 (Fig. 91). It shows the "Kroder" in the ⊕ - year wheel: from his head emerges the ✚ "man" rune, the ancient representation of the ancient Thule myth that God (*man*) creates "man" (*man*) through "thinking" (*minne*) (H. U., Pl. 304-305, HauptLück 30).

The counterpart to this is the "God in the wheel", at the collegiate church in Tübingen, originally the winter sun-soaked savior and Son of God in the ⊗ wheel of the year, entering the mother night of the year, the mother water, the womb of mother earth (Fig. 92). It was probably for Roman-Christian proselytizing purposes that he was here banished to the church wall as the "impotent God" of the "pagan temple", "woven onto the wheel". For the wheel of Wralda, ⊗ and ⊗, may also have been simultaneously dishonored and humiliated as an instrument of direction and martyrdom. The @ä-tere, medieval legend formation may then again provide a suitable "historical" event invented by an executed criminal for this purpose.

which our unsuspecting art historians then regard as "exact scientific interpretation" continues to be circulated.

The fact that the so-called "Romanesque" church builders, i.e. the Germanic, German craftsmen and the Roman clerics who kept an eye on them, knew all about the "paganism" still living in popular belief is best demonstrated by the arrangement of the stone images in the frieze of the cloister tower of Hirsau, Black Forest (Fig. 93): North side, the heavenly king lowering his arms with the \oplus wheel, entering the declining half of the year; west side, the winter-sun-turning **Krodo**, with one arm lowered and one raised; south side, the post-winter-sun-turning god raising his arms.

2. As a "Zwiefacher".

a) In the wheel, as \mathfrak{X} or \mathfrak{X} , the calendar rune *tvemaghr*, Old Norse *tvimadr* "two people", still known in Sweden in the 16th century, i.e. \mathfrak{Y} and \mathfrak{A} (see Fig. 1), the *TuiPo* "Zwiefacher" of Tacitus.

The bronze ornamental disc from Niederbreisig (Fig. 94) and Pfahlheim (Fig. 95 a-b) from the Germanic Museum in Nuremberg are particularly fine examples from the Germanic Migration Period.

b) with the wheel, to the right and left of it, the \mathfrak{Y} and \mathfrak{A} or \mathfrak{T} , as a symbolic embodiment of the rising and falling, "alternating" halves of the year (Old Norse *missari*). Here, too, the stage of the HallLattkultur-Italy again revealing.

Fig. 96. engraving on a sword scabbard from HallLatt, Upper Older Iron Age: the \mathfrak{X} -year wheel is held by two folds; above and below, in the year axis \mathfrak{D} , the rivet heads as sun signs \odot : the development form of the \mathfrak{G} *odil* rune. The edge of this year wheel forms a meander-like repetition of the Germanic "year" rune \mathfrak{S} (cf. p. 168) in the angular spelling \mathfrak{J} (H. U., p. 518).

The sword replaced the stone axe (hatchet, hammer) in the Bronze Age, the "thorn", \mathfrak{W} from \mathfrak{P} , as the annual \textcircled{a} *altungssymbol* and appears in the

Bronze Age rock carvings of Olgothia with the  year sign and its split form  or  . In this sense it has been preserved in the Yule symbolism of the Swedish runic calendars until the 19th century; cf. fig. 2 and 3 under 27. XII. and 1. I. (the axe 1. XII. and 13. I.). Compare now

Fig. 97. iron dagger in a wooden sheath, from a cemetery of the Gallic period, north of the Po, northern Italy: the  wheel held by the "upper" and "Unteren",  and  =  and  , to the north and south, as on the tower of Hirsau.

Fig. 98: Impression after a medieval mold, Mus. Meldorf, Dithmarschen : the  wheel held by the  and  or  and  , exactly as on the Gallic-Italian sword scabbard.

c) As a "triple", the extension of the Arctic dualism of the yearly division  = summer and winter to the generally Germanic tripartite division of spring, summer and winter. "Three brothers" motif, the last of which is thrown into the "well" and redeemed, wins the hoard of gold and the maiden, etc. (winter solstice myth).

In the Saga period, the rune series was still divided into 3 *ættir* "cardinal points, genders" as the original sequence of calendar signs of the solar year, the  *dagsmark*, *eyktamark*. Compare with this:

Fig. 99. Rock carving from Tanum, Bohuslän, southern Sweden (later Stone Age): the god in the 3 *ættir* of his year. At the world and year wheel  on the lower right the winter sun god, the Krodo, with one arm lowered and one raised; after the winter solstice the reborn, the risen and resurrected one, the  ; between them the soles of the feet as a symbol of God's "new walking", the new "Jahrganges" (H. U., HauptLück 23) ; above the Son of God in his "Himmelfahrt" at the summer solstice and midsummer, as the King of Heaven.

Fig. 100 So-called "Wheel of Fortune", *Lykkehjulet*, medieval painting in the village church at Udby near Vordingberg, Denmark (courtesy of

received through Dr. Rudolf Tack): the Mother of God as successor and representative of Mother Earth (Irtha of the Ura-Linda-Chronik) with the ☉ wheel of years and times, and the Savior and Son of God in the 3 "aettir", youth - man - old man = spring - summer - winter. The descending "old man" (= fig. 92) is depicted with closed eyes. The midsummer man, the king of heaven (*rex coelestis*), holds the staff with the Ilge (water sword lily) at the same place where the rune ✎ ilx etc. appears in the Anglo-Saxon long rune series. "Ilge" as the 15th rune, midsummer sign, Leht (see Fig. 101, the long Germanic rune series in the calendar arrangement of the wooden calendar disk).

The further symbolism of the wall painting consists of the symbol of the year and of God: ☉ or ✎ and heraldic lilies in the stylization of these golden-yellow flowers of God, which bloom symbolically in summer and midsummer, 3 calyxes upwards, 3 downwards = ✎ or ✎ (cf. H. U., pp. 45-47, pp. 163, 165, 235, 237 etc.).

With regard to the symbolic Ilgen crown worn by the Mother of God, Mary - Irtha, and the "King of Heaven", reference should be made to the beautiful "Crown of Mary" preserved in the Hamburg Museum of Art and Industry (Fig. 102): it shows 6 Ilgen in the ✎ stylization, between them 6 ☉, at the bottom edge 12 ✎ in a circle; the same symbolism as the Uddby wheel of time.

6 Ilge in a circle around the middle Ilge, i.e. ☉, the scheme of ✎ or ☉ (cf. p. 165), also shows the Old Frisian coat of arms of *Wymbritseradeel*, golden in a blue field, an ancient cosmic "heraldry" from the Old Frisian period of the doctrine of salvation of Wralda, the World Spirit (Fig. 103).

Wymbritseradeel or *-diel* iL a contraction of *WagenbrenP-zeradeele*, which became *Weyn-*, *Wayn-*, *Weim-*, *Wembritseradeele* ; the name *Wembrige* also occurs. Old Frisian *wein*, *wain* "wagon" iL handed down in folk tradition as *gouden wein* the "sky wagon" ("big bear"), the Middle Dutch *Woenswaghen* "Wodan's wagon", the "Odin's Chariot", which also consists of 7 (= 6 + 1) stars and is the axis of the sky and the seasonal pointer iL (cf. H. U., p. 71 and note 30, p. (15)). Here, too, Allfather - Odin - Wodan (Wodin) are identified as one

and the same as Wralda, the "*veraldar god*".

Bregge, brigge means "bridge". The bridge was a cultic place of judgment. The Eddic tradition also knows of the "bridge of the gods" (*ásbrú*) *BifroP* to the GerichtLätte (Gylfag. 13, 15, 17, 27, 49 ; Grimm 20 ; see H. U., p. 194). And "*dat deel to Wagenbrugge*" (the court at Wagenbrücke) has been handed down to us in documents, as Grimm also proves in the German legal antiquities (799).

Ferwer- deradeel, OoLergo has a similar coat of arms to Wagenbrugge-Wymbritzeradeel : it shows 6+1✱ *hagal runes* in arrangement.∴∴

In connection with the Ilgen crown, reference should be made to the original Germanic form of "crown", which was borrowed from the Latin *corona* in Old High German. In Old Saxon and Old High German, the local symbolic sign of dignity is called *hō-bidband, houbitbant* "main band". Such a bronze "main band" with ☉ sun sign from the Old Frisian region is preserved in the Mus. Assen, Prov. Drente, from the Late Bronze Age or Early Iron Age (Fig. 104).

This discovery also confirms the information in the Ura Linda Chronicle that among the tribes on the Rhine the girls did not wear "golden crowns" (*golden krona*) as in Friesland (p. 88). The term "*krona*" in the text again points to the late period of the manuscript's creation, when the Latin *corôna* "wreath, crown" was already borrowed in Old Frisian as *krône*.

From this "main band", the *Oorijzer* "Ohreisen", the New Frisian women's costume of the gold helmet developed in the 18th and 19th centuries, which covers the entire head and today already belongs to the old gender.

The find from the fourth shaft tomb of Mycenae (Fig. 105) may testify to the fact that even in the Mycenaean period of Hellas in the "distant Crekaland" the Nordic dynasty of castle builders wore the "main band" with the turning sun and the Julrad Wraldas and the Krodo-Chronos .⊗

*d) jewelry as
Request for a blessing of light from the world god*

An the recently found Germanic clasp from Kehrlich (Vor- gesch. Mus. Berlin) reads the runic inscription *Wodini hailig* "holy to Wodin", the *od-god*, all-father in the month of July. Incidentally, the same form (**Wodin**) as in the Ura-Linda Chronicle has been handed down to us here. Why a piece of jewelry *wi hailag* "consecration", "consecrated" and "holy" iL, as the inscription on the Gothic gold ring from Petrosa, Romania, also says, is shown most clearly by the Old Frisian jewelry in its permanent survival. in popular usage.

If we start again from the main decoration, the main band, the children's (infant's) bonnets of Olfriesland from the middle of the last century show us Wralda's time wheel in various forms, as an 8-pointed turning wheel (Fig. 106 a, b, d) or as an 8-pointed star (Fig. 106 c) (Leer Museum of Local History).

In Dutch Friesland, too, the 8- or 16-@eichige Jah- res- und Gottesrad adorns the Friesian woman's lace hood (Miss Boltjes, 1921) as a forehead wreath, the "main band", which covers the gold helmet below (fig. 107). The two *odil* runes in italics, as on the cradle of StaphorL (fig. 89), recur as a forehead ornament (oLfrisian "Leern@ange"). The necklace shows the:~:~ and as a pendant also:~:~ like the BruL@ange.

Fig. 108: The individual pieces of gold jewelry. Above : bracelet of 6 + 1 stones. Below: the necklace and the bracelet. This is the end of an old custom, as the pictures of traditional costumes from the 16th century still tell us and as described by the Frisian chroniclers **Ubbo Emmius** (1616, fig. 109 to 110) and **Pier Winsemius** (1622, fig. 111)¹⁷.

We see how the noble bourgeois and aristocratic Frisian woman (the noble, free Odal peasant woman has long been relegated to the lower, "third" class) wears the large central shield, oLfrisian @ân, @ôn, borP@anne, on her bruL, which faithfully transmits the wheel of time of Wralda and the Kroder, be it as:~ or:~:~ or:~:~ or 12 points around the center.

From the Middle Ages onwards, the rich gold and silver plating (*scherssoen*) of women's garments was a blessing of light on the body of the noble Frisian woman.

The fragment of such an old golden bridal ornament (*pael, pâil* etc.), a bog find, is now in the museum in Emden, Olfriesland (Fig. 112). Here, too, the information in the Ura-Linda chronicle about the rich gold jewelry of the original Frisian costume, for which the poor Saxons came to Friesland after severe natural catastrophes of the "bad times" (climatic deterioration) to search for valuables in the sunken and muddy villages, is confirmed (cf. p. 94).

As Figs. 109-110 show, the women also wore large, bell-like filigree buttons on their shoulders; the same bell buttons were also worn on their belts. I photographed such filigree buttons, sewn together to form a children's accessory, in the museum in Hindeloopen as late as 1924 (Fig. 113) : the ornament is again made of . Filigree buttons of this type, made of silver and gold, can still be found today in Friesland, Vollenhove, Salland and Zeeland, especially as shirt fasteners, also worn on belts.

Fig. 114 gives a selection of these buttons, which show the 6 or 8 (or 16) points around the center, the 6-pointed or 6-pointed star, also in the 16-fold subdivision of the  *dags-* or *eyktamark* etc.

It is again striking that the same filigree buttons on golden earrings from the burnt city of Troy recur (fig. 115). According to Tacitus and the Ura Linda Chronicle, Ulysses-Odysseus was supposed to have come to the Lower Rhine from there (cf. p. 68 and H. U., p. 249).

From the traditional costume treasures of the Thaulow Museum in Kiel are also included here:

Fig. 116. *bruLlatz* with 12 Frisian filigree buttons, which have the  8 points around the center.

Fig. 117-118: Traditional costumes from the *PropLei HolLein*, mid last century.

Fig. 117: the 8 shield-shaped buttons of the bodice show the 8 points around the center and a further, outer circle of 8 points, the 16 *halfeykt*, subdivision of the Old Norse *dagsmark* or *eyktamark*  (H. U., p. 24).

Fig. 118: the bodice also bears 8 buttons and 2 at the neck (like no. 117), which show the sign of the 6-fold year division:⋈, again subdivided 6-fold by 6:⋈.

Both hoods have the same year and divine symbol:⋈ embroidered on the back.

The golden solar year disk, found in Moordorf near Aurich, Olfriesland (Mus. Hannover, **Fig. 119**), which I discussed in H. U., p. 67, in connection with the cult chariot of Trundholm, proves what ancient folk knowledge is present here. It is the 8-fold year division:⋈ (dagsmark, eyktamark) in the 8-fold subdivision (16 halfeykt) of the urnordic geographic solar year.

These golden solar year discs are also frequently found in Ireland, the territory of the *Tuatha h  hanann*, the "people", the "Germans of Mother Anu", the bearers of the megalithic tomb culture, who, according to the ancient Irish legends, came to Ireland from the north, via Scotland, and brought the old, bright, high religion with them (H. U., HauptL ck 7). And even in the time of that high Irish-Scottish Christianity that Christianized Germania, we do not find a human being hanging on the cross of the cult and burial rope in Ireland and Scotland, as the Oriental-Roman church did, but the symbol of God's time, the world spirit, the:⋈ and:⋈.

Fig. 120. cross canvas from Meikle, Perthshire, Scotland. In the middle of the cross canvas the:⋈; on each of the cross beams 4 = 16 sun spheres (the "hal-feykt"), as in the ring circle.

Fig. 121. cross linen from the churchyard at Kells, Ireland: in the center of the cross the

:⋈.

Fig. 122 Silver filigree cross from F hr, North Frisia, 18th century (Schlo museum Berlin) : on the cross the:⋈, the sign of salvation of the time of God, of the spirit of the world, Wralda.

It is that high-flying Irish-Scottish Christianity whose origins are unknown *ex oriente*, but which, when the Roman Church of the Frankish Merovingian Empire dissolved in full degeneracy, took over the Germanic preaching of Christianity on its own.

This Iro-Scottish Christianity and its bearers were then combated by Rome and its legate, the so-called "Apostle of the Germans", Wynfrid Boniface, in an unworthy and mendacious manner. For this Nordic heresy taught, among other things, "that Christ, the Son of God, *descensus ad inferos* (*descended to the underworld*) had freed all those whom hell contained: believers and unbelievers, worshippers of God as well as idolaters" (*Ep. 67, anno 745, Romana synodus de haereticis a S. Bonifacio damnatis, ad eundem et alios in Ærmaniam missa*)¹⁸.

According to Boniface, this was the "seed of Satan", which had to be erLicked in the dungeon. However, as the cult symbolism of the Iro-Scottish grave lines teaches us, which Lets the Yule formula \times ing "born of" and g od-il "life of God", these descendants of the Tuatha De Danann guarded the old great certainty of salvation of the North, that death is the Yule of human life, its turning point, and the grave the place of rebirth. It iL that great certainty of salvation of "die and become", the time of God, **Wraldas**, whose "old symbol" also appears as :: or $\text{\textcircled{X}}$ on the Odil *runes* g of the Iro-Scottish grave line (H. U., Pl. 220-222 and 198).

With the same mendacity, with falsified data, these Iro-Scottish Christians were degraded, not unlike the Frisian and Saxon "paganism", the people of Wralda and Krodos: a historical crime of the Roman Church.

And the deep indignation at the sacrilege committed against their people's consecration may finally have led the outwardly irritated Frisians to let the arrogant, sacrilegious Roman archbishop atone for the theft of their inner and outer freedom with death.

For as the cult symbolism, the sacred signs of the Germanic, Saxon burial urns from the lower Weser and from Wehden, district of Lehe, 4th to 5th century (Vorgesch. Mus. Berlin, **fig. 123**), still reveal to us, the ashes of the dead are the sign of the :: or the $\text{\textcircled{X}}$, the time of God, the holy turning point.

This is the emblem worn by the free Frisian, who bent the knee only before God's Spirit, as a symbolic adornment, as the excavation finds from the "terpen" of Friesland, those man-made

and refuge mounds. All the following illustrations (nos. 124 and 124 a-b) are in the museum in Leeuwarden.

Fig. 124. left: copper pendant from Goutem, Teeghiem: the  with the 8 points and their 8-fold subdivision in the outer circle, as on the gold disk from Moordorf (fig. 119), the 16 "halfeykt" ; center : pendant, bronze fibula (Blija, Terp near Sijtsema), made from a coin bearing the  ; right : golden pendant with the  world and sun year cross, with the four  sun points of the year.

Fig. 124 a. Small, crude figure of red, fired clay, consisting of a round human head on a square base imprinted with a rectangular  stamp iL : Krodo-Bildchen?

Fig. 124 b. Vessel lid, found in Terp near Britsum : the knob shows the  with flared rim.

And if we trace the history of our symbolic folk art, its ornamentation as a single cult symbolism, we can find the sacred ancestral heritage, the legacy of salvation from prehistoric times, right up to the time when the loaditic factory goods wiped out any tradition of their own in the countryside.

And so the "oldest symbol" of God's time, from which all things become, pass away and become again, the symbol of God's "world", Wraldas and Krodos, appears on the swinging board from Mönchsgut, Rügen (**Fig. 125**), from 1855 (Berlin, Sammlung für deutsche Volkskunde). Around the 6-@oak wheel  the farmer wrote the 12-number of the months of the year and the hours of the day. Above it appears the "heart" of Mother Earth with  and  signs, to the right and left the 8-@eichig world and year tree, which grows out of the vessel (symbol of water), and further 6-@eichig year wheels, also in overlapping connection.

And just as the Old Norse sixteenth division as a year and day circle , the *eykt*, still lived in Bavaria around this time as *eicht*, *eichtlein*, the "groß Stund" (1½ *hora-Stunde*) (H. U., p. 24 and note 13), so we find the same tradition in the symbolic folk art there, the Germanic KerbschnittkunL.

Fig. 126. wooden box, without lid, Bavaria (Collection of German Folklore, Berlin). The ornament consists of the 6-@ich wheel as a 6-@itzige star Lilizied. On one narrow side a large 6-@itziger JahresradLern, on the other theⓀ year-sign, surrounded by the circle of the 12- number of the year-months and daysLunden like the⊗ on the Schwingelbrett of Mönchsgut.

Note in particular that the 4 "four" here in the midst of the "Roman" notation signs still appears as⚡, i.e.⚡, the angular form of⚡ (H. U. Taf. 228), i.e. the half of "eight" 8 =⚡, the number of the god of the year in his eternal return, the⚡ or⚡ (*dagsmark, eyktamark*), still today our sign for "infinite", which also appears here in the same way in this original form.

Thus the objects of daily life bore the light blessing of the world god and their decoration was the "holy scripture" of God's revelation in time and space, in the "world". For this was the great certainty of salvation, inherited from the ancients, which the utensils and ornaments proclaimed like a wall text: that man lives in his clan in the time of God and its eternal renewal.

e) Mother of the people and castle maiden

Dhe previous section of our brief, sample-based examination of the source authenticity of the Ura Linda Chronicle was devoted to the religious-historical part. We now come to another, equally important section, the cult-historical one.

The Ura-Linda Chronicle contains a collection of folk-historical traditions, which unfortunately breaks off before the Roman period in the present manuscript. It also contains a collection of ancient folk laws, which also refer to the order of cultic life in its public, lay form.

Unfortunately, we learn just as little about the details of the cultic, religious practice as we do from the sagas and the Edda. But what the Ura-Linda Chronicle passes on is much richer and much more ancient than the aforementioned @ätnordic tradition.

As I will be publishing a special study on the history of our "wise woman" (Mother Earth and her Priestess), I will also limit myself here to the necessary information, using selected important monuments.

The Ura Linda Chronicle unrolls before our whimsical eyes the picture of an ancient cultic organization of the Inguäonen, which culminates in the person of the "Mother of Honour" as the mother of the people. Here, state and church form a unity: religion is the basis of public life and of the LaL order. Cult is therefore a public, state-regulated matter: it rests in the hands of the women's community. And she who is called upon to preside over the cultic order in the highest place as the bearer and guardian of the morality of the people also bears the highest responsibility for the leadership of the state.

We see a constitution that is democratic in a higher and highest sense, the community of the free as equals. Land is God's property (p. 18, 23), God's fief, therefore communal property with personal economy. General principle: common good takes precedence over self-interest.

Clear and strict laws protect the freedom and equality of the "Odalingen", as it is God's will. For what is now revealed here as the religious basis of our old village constitution is the "divine right", which the enslaved and subjugated former free people of the German peasantry of the Reformation era demanded to be restored.

The supervision of this divine right, its protection and observance lies in the hands of the folk mothers and the castle maids who rule under them in the districts. The old laws, which were passed on to us in the Ura Linda Chronicle and which regulate the rights and duties of the folk mothers and their maidens in detail, provide us with a number of important details which, as starting points, offer the necessary reference points for our investigation.

The Ura Linda Chronicle reports (p. 54 f.) of a war between the castle maidens **Kälta** and **Minerva**, known by the sailors as **Nyhel-**

lenia, "563 years after Altland sank" (= 1630 BC). There were seven islands near the South Rhine estuary and the Scheldt, named after Frya's seven watchmen of the week. In the middle of one of the islands was Walhallagara Castle ("Walcheren" in Dutch), on the walls of which the history of Lände was written. At that time, the castle maid Minerva-Nyhellenia sat on Walhallagara Castle and on the other side of the Scheldt, on Flyburg Castle, sat Syr- hed, called Kälta by the sailors. Both would have been named after the council they bestowed: Nyhellenia, because the council they bestowed, "new" (*ny*) and "bright" was above all others (folk etymology: *lēna* "to lend", *ni* = "new" and *hēll* "bright sounding"), and Kälta because the advice she gave "was always in dark words".

Nyhellenia is now to form the starting point of our present partial investigation. Votive altars and reliefs dedicated to *the heae Nehalenniae* have been found on the island of Walcheren in Zeeland. They date from around the 1st to 3rd century A.D. Since **O. Vredius**, in his *"HiPoriae comitatum Flandriae pars prima"*, Brugis 1650 (in the *"Additiones"*, pl. XLIV ff.), reports on the monuments known at his time, one could conclude that the "forger" of the manuscript used this source. It should be left open whether the humanLc editor of Codex C actually revised his original here and added the name "Minerva", among other things. The monuments of the Nehalennia, however, provide us with further information, which in turn prove through their other contexts that the details of the Ura-Linda Chronicle are original and go back to other sources, former oral tradition.

On the monuments from Zealand published by **Janssen** (1845)¹⁹ we see this "goddess" Nehalennia sitting with a dog and a basket (Figs. 126 and 127 a). The dog is also given in the Ura-Linda Chronicle as a symbol of Nyhellenia. It is now of great importance that the back of the monument fig. 127 (Janssen, pl. VII, no. 5) shows a curtained door, above which is the 6-@eichige Jul Wraldas ! (fig. 127 b). While another monument (Janssen, pl. XII, no. 21 d) shows the half or winter solstice sun (cf. fig. 2, Julmonat, under 6. XII.) between the two years (fig. 129). For this ancient North Atlantic

The Roman stonemason or the Zeeland frieze trained in the Roman stonemasonry still added the old symbols to the back of the monuments.

The fact that the Nehallenia is depicted with the ship is entirely in keeping with the relevant tradition of the Ura Linda Chronicle, where the Nyhellenia had to look after sailors in its district.

The term "goddess" is now characteristic of Roman church policy. When the Roman Empire expanded towards Britain on the Lower Rhine under Julius Caesar, it relied there on the old cultic-hierarchical institution of the castle maidens and the Mother of Honor, which was already in disintegration and decline.

The Ura-Linda Chronicle, in the copy now available, unfortunately breaks off at the point where the Roman period should have been described. However, the prehistoric period still under discussion gives us a clear picture of how the dynasty, which had become hereditary, was able to assert the Mediterranean idea of rulership more and more, while at the same time permeating Eastern and Celtic superstition. The dynasty and king@party rightly saw the old state and cult order of the people's mother and castle maidens as the main enemy on their way to absolute power. And therefore they were anxious to completely eliminate this institution as outdated in these realpolitik times and to let it die out completely by preventing new elections.

The fact that the Romans were still looking for the end of the old cultic state order in the area to the left of the Weser and on the Lower Rhine is confirmed by Tacitus' account of the castle maiden **Veleda** on the Lippe. We will return to this below, in connection with the information in the Ura Linda Chronicle about the castle and tower, the dwelling place of the people's mother and castle maidens.

While there were still Burgmaiden in the independent Saxon area, King Askar, after the invasion of Texland and the destruction of the mother castle (p. 125), had probably succeeded in completely destroying the old cultic institution in the now narrower Frisian area, the Lower Rhine area.

With unwavering loyalty, however, the people clung to the memory of their

The "wise woman", the "mother of the people", the soul sorceress and teacher, the "emergency helper" as a doctor and social welfare official, the judge. And this memory, especially of those who were active in the time of the ancestral lineages, had already been partly transfigured into the superhuman by a glorifying tradition.

At this time, the Roman appeared on the Lower Rhine, in the area of the Greater and Lesser Frisii (*Frisii maiores* and *minores* or *Frisiavones*, Pliny, n. h. IV, 101, and Tacitus, Germ. 34). What Tacitus passes on to us in the well-known passage Germania 8 clearly describes this transition to the land. He reports on the great moral influence of women among the Germanic tribes, who brought the already receding battle lines to a halt again; that the thought of a woman's captivity was far more terrible to the Germanic tribesman than his own. Therefore, the surest means of effectively binding entire tribes was to have noble virgins taken hostage.

"Let there be, as they believe, something sacred and prescient in woman (*in esse quin etiam sanPum aliquid et providum putant*), whose advice must therefore be followed, whose answers must be heeded. Under the immortalized Ve@asian we have seen Ve- leda, who was considered by many to be a goddess; but Albruna and various others were also worshipped earlier, but not with sycophantic veneration, and just as little had they been made goddesses (*nec tamquam facerent deas*)."

This statement by Tacitus is at the same time a side-swipe at the Oriental-Hellenic-Roman ruler cult, which led, for example, to the consecration of Nero's daughter Poppaea Sabina, who had died a quarter of a year earlier (Ann. 15, 23), but also applied to living members of the imperial house²⁰.

This report is supplemented in HiL. 4, 61 by the statement : *vetere apud Germanos more, quo plerasque feminarum fatidicas et augescente super-Pitione arbitrantur deas*, "according to an old custom among the Germanic

tribes, the-

according to which some women regard them as diviners and, with **increasing superstition, as goddesses**".

The "increasing superstition" and its historical background are now described in detail in the surviving part of the Ura-Linda Chronicle up to Roman times. And here, too, Tacitus supplements the description of the Ura-Linda Chronicle by mentioning the **Nahanarvals** among the ancient Germanic tribes in Silesia and WeLpolia: "Among the latter, an ancient sacred grove (*antiquae religionis lucus*) is shown; a priest in **female costume** (*sacerdos muliebri ornatu*) presides over it. It was probably a "pious deception", a *pia fraus*, which caused the priest of the Eastern superstition to dress in women's garb in order to pass on to himself the memory of the "wise" and "white woman", the mother of the people and maiden of the motherland. For it is clear from the relevant chapter 43 of the Germania that these distant, oLlish Twisclands, "intermediate lands", were interspersed with Gallic-oLlish.

The Romans did not know what to do with this "mother" worship of the Germanic tribes of the Lower Rhine. Their own women had long since been relegated to a subordinate position in the Oriental-Mediterranean, male-legal reevaluation of Latin cult life under the head shaman, the *Pontifex Maximus*. That they guarded the sacred light, the state hearth, produced the cult meal, wore the white hooded cloak (*suffibulum*) and had a **circular** temple as an ancient cult site (= the setting of the 6 or 8 stones), were **six** in number, wore **six** hair braids, had a *virgo maxima*, a "chief maiden", etc., etc. - all of these were longstanding customs. etc. - all these were long-faded memories from the distant time of the Aeneans, those Italic tribes who came from the north over the Alps and from the west across the sea, bringing the symbol of the Lerbenden and the risen God in a swinging boat from the Nordic homeland.

Her single eponymous mother of honor **VeLa**, probably the **FeLa** of the Ura-Linda chronicle, had long become a *dea*. And only the popular tradition that she was *antiquissima dea* "ancient goddess" and *mater* "mother of honor" (numen sanlissimae VeLae matris CIL 6, 32414) is a

reminder of the ancient

The origins of their cultic rites, such as their ancient, simple cult house and their "maiden" followers, the *virgines VePae* or *VePales*, who had to commit themselves to thirty years of unmarried service. So sacred was the place of the *VePa mater* and the **state hearth** that no man, not even the *pontifex maximus*, was allowed to enter the *penus VePae*, the pantry separated by mats where the *sacra* were kept.

The nature of these *sacra*, which are said to have included the *palladium* brought over from Troy, is unknown (cf. p. 216). However, we are particularly interested in the curtained door on the back of the Nehal- lenia votive canvas (fig. 127 b) with the ✱ "Jul" Wraldas above it. On the beach of Walcheren, where these "Nehallenia dedication lines were found - on January 5, 1647 when the sea receded due to a strong south wind (Vredius, p. XLIV) - the remains of a sanctuary of the "goddess" are also said to have been visible for some time, the foundations of a kind of **round aedicula** of moderate ^{dimensions}²¹. The circular temple of VeLa in Rome also has a diameter of only 14 m in the preserved substructure.

As the inscriptions on the dedication leash show, the Romans regarded or treated Nehalennia as *dea* "goddess" and further endowed her with a symbolic ingredient that links her to the Lower Rhenish *matres* or *matronae dedication leashes*, the **fruit basket**. This symbol is apparently intended to express her quality as a social welfare provider, as she is still documented in the Ura Linda Chronicle.

Roman ecclesiastical policy iL Lets proceed uniformly: the peoples incorporated into the empire and overcome are left their own religions and cults. They were only Latinized, i.e. the foreign cult was reinterpreted by means of syncretism and incorporated into the Roman state religion. As certain "wise women" from the ancestral era were held in such high esteem by these barbarian tribes of the Lower Rhine, they were elevated to the "Holy Land" for the sake of simplicity.

Basically, I would like to note here that the cult of the *matres* or *matronae*, the "wise" and "white women", the "people's mothers", originally belongs to the megalithic burial culture of the wider North Sea region. The memory of the "white woman", the "fairy" etc. can be found closely linked to these monuments in the folk tradition in the distribution area of the megalithic graves (dolmens, passage graves, burial mounds with stone chambers etc.) as well as the megalithic cult sites (sign lines, stone settings etc.).

The area of the megalithic monuments of Western and Northern Europe is a **maritime** cultural area, i.e. it is formed by the coast and the wider hinterland. In the north, this circle extends as far as central Germany and in the west as far as the Alps (Savoy, Valais, etc.). When the Celts advanced across the Rhine and subjugated the WeLen, Gaul, the northern WeLen of the Pyrenean peninsula, and later also Britain, the old religion was re-evaluated in an Eastern shamanic manner and the "white woman" was left under the Druids, the "Golen", in local cults and subordinated. Thus

z. For example, the virgins called **Gallizenae**, who practiced divination and magic on the island of Sena, and the women who practiced a Dionysian cult on an island in the Loire (Mela III, 6 ; Strabo IV, 4, 6).

However, the "fairies", the "white women" (*bonnes dames, dames blanches* etc.) with the old cult of the megalithic religion retreated into the mountains of the hinterland, Vosges, Jura, WeLalps, probably carried by tribes who thus withdrew from the Celtic overcomers and preserved their freedom up there. Alsace, for example, is rich in this respect.

The old Irish legends report, symbolically, that the Tuatha De Danann (p. 185), after being overpowered by the Celts who came from the FeLlande, retreated into the burial mounds with the stone chambers and were then called the *fir side* "mound digger people".

When the Romans came to Britain, they also found the same tradition

of "white" and "wise women" there, who were then classified equally in the "Matres" and "Matrones" cult.

The Celtic druids had subordinated them as diviners, seers (*ban-filid*, *ban.fáthi*). Occasionally the name *ban-drui* "woman-druid" is also used, who still exercised priestly functions such as tending the sacred fire. This sacred old cult custom of the one *ban tuath* "people's mothers"²² has even been preserved for us in the form of the image of St. Brigitta, who is identical to **Danu**, the mother goddess of the "Tuatha" iL. Brigit was honored by the poets as the goddess of wisdom (*dán*) and had two sisters of the same name who were skilled in healing and blacksmithing. This **trinity will be discussed** below in connection with the trinity of matres or matronae.

According to Caesar (*de bello gallico* VI, 17), Minerva was the main goddess of the Gauls, whom Caesar describes to us as different in language, customs and laws, i.e. with a Gallo-Celtic overlay (I, 1).

In the inscriptions of Gaul she appears as **Minerva Brigindo** or **Beli-sama**, in the Breton inscriptions as **Dea Brigantia**. According to Solinus (XXII, 10), the goddess of the Bretons was Minerva, the goddess of wisdom, in whose temple an eternal fire burned. The nuns, who became **St. Brigit** in the church, kept the eternal sacred fire in their monastery at Kildare in Ireland until Henry VIII abolished the monasteries. There were a total of 19 nuns, one of whom had to keep a night watch. On the 20th night, the last nun heaped the wood on the fire and left it in the saints' own care.

The sacred fire burned in a **circular** enclosure made of sticks and brushwood, and no man was allowed to set foot in it. According to Ovid (*faP.* 6, 261f.), the "temple" of VeLa was originally a thatched hut with walls of wickerwork (*quae nunc aere vides, Pipula tum tePa vi-deres, et paries lento vimine textus erat*).

St. Brigit, born in Scotland or Ireland (Ullér), is said to have been the "first nun" of Ireland, allegedly died around 521. Her day iL the February 1, like February 2, the day of Mary's Candlemas, *St. Bride's day*, *Candlemas-eve*. It is the time of candle dedication, Lichtmeß, Norwegian *Kyn-delmissa*, generally Scandinavian *lilla Jul* "little JulfeL", a chriLianized "pagan" consecration of the new light (Eldborgs skål).

In Cymric or Welsh, the former "people's mothers", the Irish *bantuath*, were called *y Mamau* "the mothers", and in folk tradition the *blessing of the lakes* is still called "*the blessing of the Mothers*". And *Y Foel Famau* "the mounds of the mothers" is the name given to burial mounds in the Clwydian range.

The *heae Matres* are known from Lower Germania throughout Gaul, documented in no less than 600 dedicatory inscriptions of the Gallo-Roman area and also equated with *Parcae* "Parcae" and *Fates, Fatae* "seers, wise women" (CIL V, 4208, 5771 ; VII, 927 ; Holder II, 89). Like the Low Germanic "Matres" or "Matronae", they are also depicted in the **number three**. In addition to the **fruit basket**, like our Lower Rhine Germanic ones, they also have a **small box**, a **bowl**, an unfolded **diaper in their hand or lap**, and also a **swaddled child** in their lap or arms.

As the Low Germanic consecration inscriptions clearly show, these are always the folk mothers worshipped by the designated tribes or clans, such as the *Matres Frisiavae* at Xanthen (CIL XIII, 8633). This points to the old cult hierarchy, as the Ura-Linda Chronicle still tells us, in which the castle maidens were assigned to certain districts and tribes. The finds from the Lower Rhine provide us with them as individual figures, just as the Nehallenia of Walcheren appear individually - or in the characteristic **number of three**.

There is now an important connection here to the Old Norse tradition of the Edda period, which is a thousand years @later and which we want to investigate first. The Eddic tradition also shows us again the three wise women, which - as we will see further on - is Ur-Indo-Germanic. There, too, they are already raptured into the pre-Christian "Holy Land". Although they have not yet been made into "deae", the *disir* or *nornir* appear to be superhuman.

The former social sphere of activity of the "*matres*", the "people's mothers", the "wise women" and "emergency helpers" still clearly resonates in the darkened Eddic tradition.

In Fáfñismó, l (12), Sigurd asks:

Tell me, Fafnir, - you are considered experienced and famous for your rich knowledge: - which Norns bring help in times of need and deliver mothers from wombs? -

To which Fafnir replies (13):

I value the Norns as being of different origins, not all are of the same sex:
of the AsenLamb these, of the ElvenLamb those,
the third from Dwalin's tribe.

Fafnir's answer is of the greatest importance, because it confirms the **racial stratification** of the North, as it is also presented in Rigsþula, and in addition - the **racial mixture** at the time of the Eddic tradition. For the Dwalin tribe, the "dwarf" tribe, is that originally Asiatic Lappo-Finnish stratum, the "Finda people" of the Ura-Linda chronicle, which, especially in the Saga period, with its sorceresses and superstitions, begins to devalue the high tradition of the old Nordic seeress. The despised magic (seiðr) of the Saga period is practiced by the "Finns" (*Finnas*), which in Old Norse refers to the non-Nordic, Lappo-Finnish indigenous population and the "sorcerers". *Finn* is also a dwarf name, that of the "Dwalin tribe". I refer further to my earlier investigation of this in "Aufgang", p. 175 ff., to which I will return below when dealing with the racial question in the Ura Linda Chronicle.

The passage in Fáfñismó, l (12) is supplemented by Völva 19-20 and Gylsaginning 15. The first passage (Völva 19 to 20) in the mouth of the seer (*völva*) reads:

19. An ash tree I know is called
Yggdrasil, the tall tree is covered in
white mist;
from it comes the dew that falls in the

valleys. Evergreen it leans over Urd's well.

20. Three of them, women of much knowledge, come from the hall under the treetops. One is called Urd, the other Werdandi,
 - they cut sticks - Skuld was the third one.
 they cast lots, life was theirs
 the generations of men, proclaiming destiny.

And in the Snorri Edda (Gylfag. 15) it says:

"At the foot of the ash tree by the well Leht there is a beautiful hall: from it come the three maidens, whose names are **Urd, Werdandi and Skuld**. These maidens give life to men; we call them Norns. There are other Norns who come to every child that is born to give it life, and these are partly of gods, partly of elves, partly of dwarf lambs, as the poem says" (follows the similar verse to Fáfismó, l 13).

First of all, we have the clear tradition of the emergency helper and doctor: she "solves the mother of the womb" (*kiósa mæðr frá m, ogom*), she "beLimmen", "bestow life".

Here, too, the gap between the pictorial representations of the "mothers" and "seeresses" of Gaul and the written record of the oral tradition in "Ultima Thule" is filled by the matronly monuments of the Lower Rhine. I bring here two small dedicatory pictures of "matrons", which I was able to find in February 1932 in the rich collection of the Provinzialmuseum in Bonn. The "wise woman" and emergency helper is also depicted here in a seated position.

Fig. 130 shows it with the  "Life of God" rune on the front of the wall.

Fig. 131 shows her with the new-born child in her womb, like her officemates in Gaul, the "*matres*" from the distant time of the great clan linen tombs, before this land was snatched from the mother of honor on Texel by the "Golen".

But what is the significance of the **number three**, which the "Mothers" stones of Gaul and Lower Germania show as a characteristic feature, in addition to the individual representation and individual mention, and which is also mentioned in the Edda

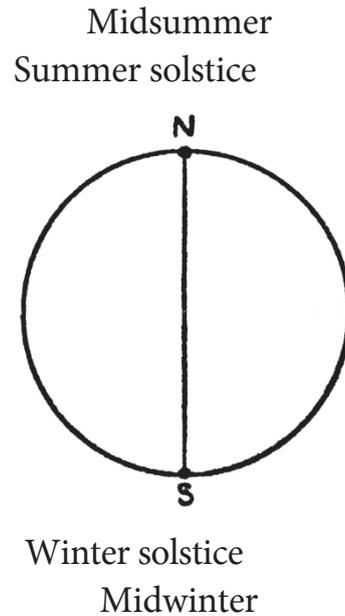
returns? Here the Eddic tradition gives us the revealing addition. The 3 "many-knowing maidens" (*þriár meyjar, margs vitandi*) dwell at the foot of the world-, year- and life-tree, at the well, where the  "Saalbau" iL, the origin and meaning of this cosmic symbol iL have been examined and clarified in detail by me in H. U. (HauptLück 15-17). The "world ash tree" with the 3 roots and 3 branches iL the "measuring tree" (mjo, tviðr, Vo, lo@a 2), * or , the **Mimameid** : no one knows from which roots it grew. Its "fruits" should be placed in the fire when a woman in labor writhes: what was inside then comes out. The "tree" has such power for people (Fjolsvinnsm. 13-16). This tree is rooted in the **Mimir's Well**, the "Well of Wisdom" of All-Father, the *Od-in*, in which his winter-sun "eye" () , the Yulsonne, is then located as a pledge.

From this mother well, from the sea, the mother water, from which "tree", the "ash tree", man is created by that divine trinity of which we have already mentioned **Odin** and his guide **Hömir** (= "swan", "stork", cf. H. U., pp. 161, 252, 378, 455 and note 73, p. 43). There he is given the *od-* ( or ) by **Hömir**.

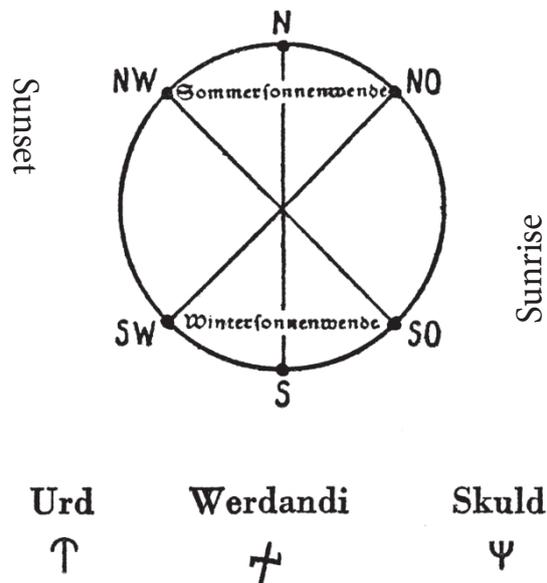
In the mythical tradition of the Edda, the white escort swans appear in the fountain of youth, from which the world and life tree grows, not unlike in the old Persian tradition. And the fact that the Norns or Disen are also called "swan-hens" in the same Eddic tradition explicitly points to their origins in the ancient Usonian swan country.

That root  *ýr* "yew" of the "wintergreen tree", the 16th or winter solstice rune of the  *dagsmark* or *eyktamark disk calendar*, has also already been mentioned (p. 152). At the "foot" of this world and year tree, the "tree of measure", as a revelation of the world god in time and space, i.e. in the winter solstice, where the holy Yule is celebrated, the FeL of the dead, the ancestral spirits, and the reborn, the children, - there lie the three maidens. To illustrate the cosmic symbol, I give here the schematic example: (see p. 199)

Arctic-nordic annual picture
(Thule Circle)



Southern-northern annual picture
(North Sea Circle)



Only from the parable of the god of the year, the spirit of the world, can we understand the meaning of the ☸ tree, its root Ψ and the three maidens who give life to it, which the Ura-Linda chronicle has also preserved for us in older mythical tradition in the three daughters of Irtha. The parable of the three roots of the world tree in the well, on which the three maidens feast, is here closely connected with the Yule myth, with the sacred feL of the Nordic cult year, the turning point of light and life, when the graves open, the ancestors' fates are resurrected and they are prepared for Yule.

The mother of the house lays the picture bread with the symbols of the year, the 8 or 9, and the baby.

That it is the Yule myth is also clear from the ancient Indian tradition of the winter solstice feast of the 3 ~~Ā~~ takā (Ātakā) in that passage of the Anuvāka of the Taittiriya Samhitā, whose Arctic-Nordic origin **Bal Gangādhara Tilak** has already proven ("Rising", p. 97):

(3) "The three maidens have come in the way of the Rta (= year, rotation, divine world order); the three fires (*gharmas*), with light, have followed. One (of the maidens) protects the progeny, one the witnessing power and one the statute of the pious.

(4) The 30 SchweLern (= the 30-day Arctic twilight), who carry the same banner, move forward to the designated place. They, the wise, create the seasons. Shining, knowing (their way) they go around (i.e. at the edge of the sky, circle of vision) with songs.

(5) The *Ekā.sh.takā*, glowing with sacred fervor, bear a child to the great Indra. Through him the gods have conquered their enemies; through his power he has become the conqueror of the Asuras (= the enemy of darkness)."

The names of our three Norse Norns at the "root" 𐌿 of the world ash tree, the "measuring tree" 𐌸, *Urðr*, *Verðandi*, *Skuld*, still clearly show the connection with the myth of the year. As Grimm (D. M.⁴, 335) has already emphasized, the two first names are formed from our tense word "werden", "ward", "geworden", Old Norse *verða*, *varð*, *urðom*. The **Urð** iL therefore the "become" and is therefore located at the SW point of the 𐌸, the sunset point of the winter solstice; it iL the end of the old year, the 𐌿 *átt* of the course of the year of the savior. **Verðandi** iL the

"Becoming": it lies at the transitional point of the old ① division, in the south, where the 𐌿 turns to 𐌶, and the Son of God is also presented with one lowered and one raised arm, like the Krodo. **Skuld** iL the participle preteriti of *skulu*, i.e. the word with which the mangled inflections of the future tense are rewritten. It therefore ends in the SE point of the 𐌶, the sunrise line at the winter solstice, where the 𐌶 *átt* begins. Without knowing the actual and final context presented here, Grimm already concluded quite correctly: "It iL therefore

very aptly denotes that which has become, that which is becoming and that which is to become, or past, present and future, and each of the three parcels is resolved in one of these directions."

The fact that this is a common Germanic tradition has also already been proven by Grimm (D. M.⁴, 336 to 339). He has also referred to the supplementary illustration at the beginning of the younger song of Helgi the Hunding-solder (*Helgakvida Hundingsbana I*):

It was primeval times when Aare cried out,
Holy waters flowed from heavenly
mountains, as Helgi, the high-mouthed,
Borghild born in Bralundr.

It was night in the castle, the Norns came
to light up the nobleman's old age.
They gave the King of the Bold to become, of all
the noble to think.

They sharply tied the threads of fate, the
castle breaker in Bralundr.
Goldnes Ge@inL they @called out,
feLend it in the middle of the Moon
Hall.

The ends were **soft** and **oily**, in the middle
lay the king's land.
Neri's SchweLer threw a thread **northwards**: she
called the ribbon eternal.

The hero of primeval times born here, where the "Ur" became the "Ar" (H. U. p. 421), who - like Elias-Loherangrin - frees the oppressed king's daughter (winter solstice myth) and wins, is thus assigned the Y of the X by the 3 Norns, the upper or summer and life part of the year, where the savior is the king of heaven. The everlasting thread in the north is the one that is

attached to the PolarLern, the "world nail" (old nor-

disch *veraldarnagli*), as the axis of the universe and the year ① and ② (cf. "Aufgang", pp. 66-67). The Eddic tradition still clearly shows the old mythical core of the ③ myth of the year: the Son of God and savior reborn from the ④ *yr* and reborn is now assigned . ⑤

In this context we want to refer to the monuments of the Creto-Mycenaean culture of the "distant Crekaland", from the time around 2000-1400 B.C. Here too we are able to trace the same course: the three Priestesses of the Minoan age became "muses" and daughters of Zeus a thousand years @later in the Cretan folk tradition, just as the Norns became Valkyries of the Asen family and Odin's daughters in the final stage.

And just as the Eddic tradition still ascribes to them runic scribing, the art of writing = the science, so the @ater Cretan tradition still knows that the ancient indigenous linear script - as we now know it since the excavations of the Minoan PalaL culture of Knossos by Evans - was invented by their "muses" (Diodorus V, 74). In contrast to the complete obscuration of the Nordic tradition in Hellas, the Cretans still declared that the Phoenicians "did not invent writing, but only changed its form, and because the people of my country made use of their letters, they were therefore called Phoenician". On this question of the affiliation of the Creto-Minoan and Mycenaean linear script (Orchomenos jar) to the Neolithic primitive runic script of the North, see H. U., pp. 244ff. and 502f.

In the H. U. (pp. 143, 153, 174, 284, 304, 509), anticipating my PaleLina book and my "Mother Earth and her Priory", I have briefly discussed the migration of the clan grave and ancestral altar of the great Stone Age of the North through the Mediterranean area to Amuru-PaleLina as far as Galilee and the Sea of Galilee. It is the "People of the WeLen", the Amuru (Amorites), who reached Syria via North Africa, Arabia Petraea, and lent their name to Canaan until the Pulasata, the youngest and last wave of northern peoples, arrived. They brought with them the **original dolmen** (Celtic = "table linen", "high stone") TT, consisting of two leaning carrying lines and a covering linen, the clan tomb and the ancestral altar, as it is depicted on the Creto-

Mycenaean seal images are also still depicted as altars.

A special feature of the Creto-Mycenaean dolmen ancestral altar is not only the cult column or stele it contains, but also the "horn top made of clay" placed on it for specific cult purposes and cult times, as it still exists today in the covering of dolmens on the Sea of Galilee, in the Jaulan. I have made the memorial material in question available to the public in its context for the first time in the ancient religious history publication "Der Heilbringer".

This horn attachment can still be seen today as a symbolic carving in the dolmens and passage graves of Morbihan, Brittany (H. U., p. 408, text fig. 75), in the land where Brigitta and her two sisters were worshipped and the eternal fire burned. And even in the older Germanic Iron Age, clay slabs with this horn top and the carved \cap "Ur" rune appear in Silesian graves.

The horn attachment is a winter-sun symbol, a symbol of the passage of the Savior and Son of God through the \cap "Ur", the winter-sun "snake", through the grave and mother house (see H. U., HauptLück 13 and 33). The Savior and Son of God appears as the reborn, resurrected one, "horned" with the horns of his winter-sun-using solar house (= constellation) animal, elk (deer), bull, ram: according to the different zodiacal picture ages we see the symbol change. From the symbol of the winter solstice, it becomes the symbol of the new, the divine power. It appears accordingly in the cult of the dead as a funerary symbol. A second connection was that with the horns of the new moon: in the old Norse custom of the solar year, the winter solstice as the beginning of the year was @ater connected with the new moon and the horns of the new moon crescent were equated with the horns of the bull.

If we now take a look at the four Creto-Mycenaean seal images, which were included in the ancient religious history of the "*Passio homini*" in the original religious history of "The Bringer of Salvation", they show:

Fig. 132: The three priestesses, the middle one in \uparrow -arm positions with lowered arms ; the one on the right takes down the cult tree (tree of the year, tree of life) from the dolmen altar with her head bowed in mourning ; the one on the left has the

Head asleep, mournfully laid on the arms. (⚏ : Pre-winter solstice, descent of the Son of God and Savior into the underworld, into the "shining pool", into the mother water of the womb of Mother Earth).

Fig. 133: The three priestesses in front of the dolmen altar in the waters (!), on which the horn top is placed. The left, rear one, holds both arms lowered (= 1) ; the middle one holds one arm lowered and one raised (= Wer- dandi) ; the right, front one, iL about to raise both arms (Skuld). Winter solstice.

Fig. 134: The Priestess Leht with her arms raised (Y or Y) in front of the dolmen altar, on which the Y tree is leLing green again. The figure of the reborn, resurrected Son of God hovers in front of the tomb house.

Fig. 135: Three priestesses in front of a fourth seated under the cult tree, who is holding three poppy cobs Y in her hand and seems to be touching the double axe, the "labrys" ▶◀, the symbol of the Cretan mother earth. Above: Sun and new moon crescent surrounded by a water lrome (sun and new moon in the waters = Jul); to the left, the god who has landed on earth. tessohn in the 8 odil rune, the Yule rune of the Norse calendar.

For this ancient, Neolithic symbolic connection of the winter sun cult symbolism see H. U., Pl. 215 and 218.

For the "labrys", the 24th, last or winter sun rune ◀ of the long rune series (= Anglo-Saxon *dæg* "day"), which together with the 23rd, the 8 or 8 rune, form the calendar signs for the month of July, see H. U., Haupt- Lück 8 and 24.

"labrys" in feLer symbolic connection with the younger odil *rune* 8 in open spelling (H. U., Taf. 256-257).

Another special feature of the Creto-Mycenaean dolmen altar are the two escort birds sitting on the ends of the horns, as on the "labrys" stelae at the tomb (Haga Triada). They also belong to the symbolism of the winter solstice and thus, according to the Norse view, to the symbolism of the grave and the cult of death.

Fig. 136. depiction of a large altar made of sheet gold, found in the 3rd and 4th shaft tomb at Mykenai, showing the two birds on the horned top.

In the pursuit of the backward track, the "train from the north", with which the three maidens with the horned dolmen reached Crete, **Apulia** now again formed the revealing stage. Around the middle of the last millennium BC, the grave goods of Apulia still show echoes of the geometric style, the dipylon lil of the ancient Hellenic burial vessels (such as the one discussed in Fig. 17), as well as echoes of the cult symbolism of the megalithic tomb culture.

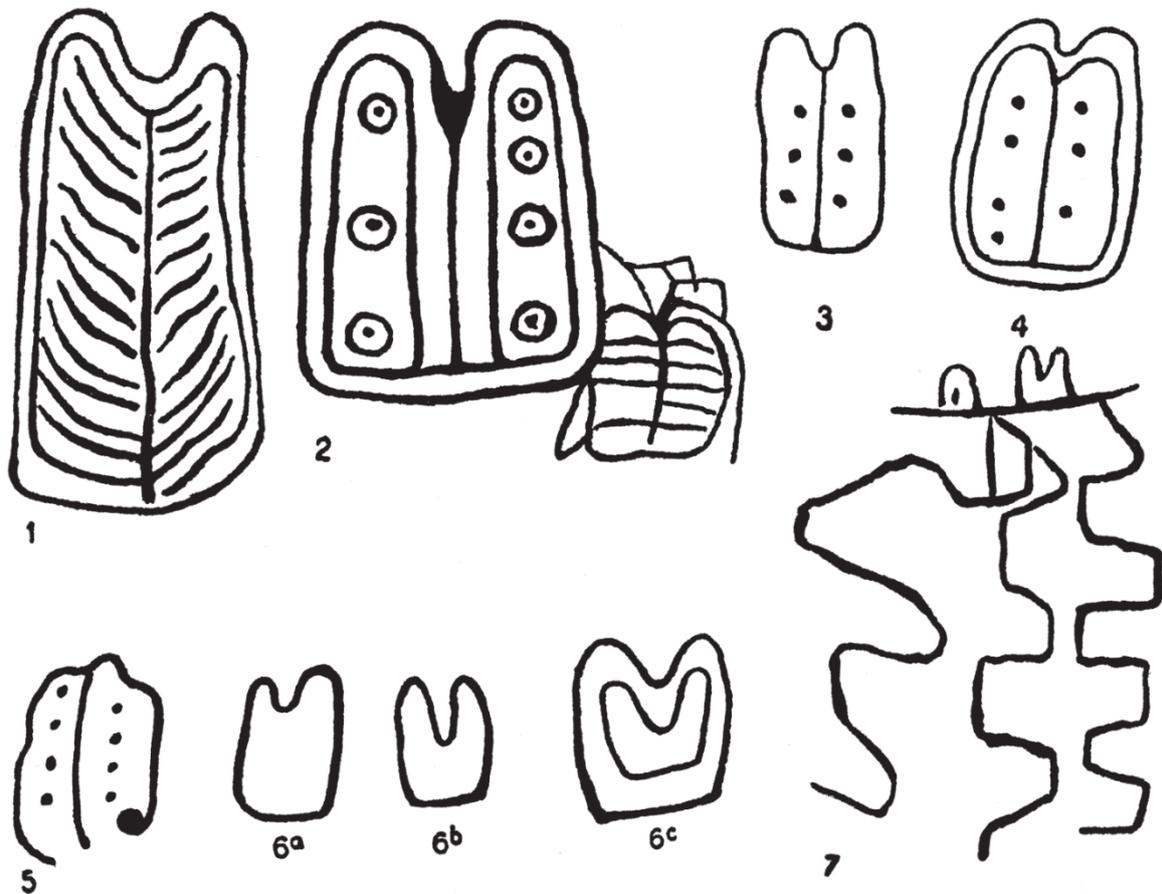
Figs. 137-138 show two Apulian burial and cult vessels (after Mayer), funerary lamps, candlesticks (?) bearing the horn top and also a depiction of the priestess with long lichens.

The vessel **fig. 137** has a ring of swans around the rim at the top, the Φ year symbol in the middle of the belly and the bird of prey (swan) in the horn attachment with the tree of life and year at the base. The vessel **Fig. 138** also shows a further depiction of the horn attachment at the foot. See further figs. 227 to 229.

The Yule horn, blown on the horn cap, and the tree of life in and on the horn cap also belong to Creto-Mycenaean cult symbolism (H. U., pl. 168, no. 3). Similarly, we find the motif of the horn top with the tree of life, the snake and the \cap "Ur"-sign in the walls of the dolmens, passage tombs of Brittany, carved, dolmens of Lizo, passage tomb of Pierres Plates) in connection with the mother-bruL symbol and the winter-sun symbol of the "two mountains" (cf. p. 208 and H. U., p. 408, text fig. 73).

If we take the popular Yule or year symbolism of the North Sea Germanic peoples of the 17th to 18th centuries for comparison, Rudbeck gives the bird in the horn (cf. Fig. 2 under 6. XII.) with the Φ -year sign, bull's head etc. as the St. Nicholas symbol, i.e. as an ancient Germanic year or Yule symbol.

And in Frisian St. Nicholas cake molds of the 18th century (**Fig. 139**), the "wise woman", Berchta-Holda, appears in a chariot (**Nerthus des**



The tree of life in the horn top and the two mother mounds (☪) in the megalithic tombs of Morbihan, Brittany (Late Stone Age)

Tacitus), the arms in ☉ "year" posture leaning into the sides, in the horn attachment and with the year, world and tree of life. For the runic labkallender, see H. U. p. 442.

If we now go back to the prehistoric documents, the horn attachment with the sun in it appears in the rock paintings of southern Sweden, Bohuslän (Hvitlike, Soldattorp) (H. U., pl. 328, no. 12), as in Apulia (fig. 137). And we also find, as in Crete, the two escort birds depicted on the ends of the horns (fig. 140, rock carving at Rickeby). While these rock carvings may still belong to the later Stone Age, the depiction on a slab of the well-known stone cairn grave at Kivik (Fig. 141 a) belongs to the older Bronze Age (early 2nd millennium BC). We see the 8 + 1 priestesses at the altar with the horns. Above: the whirling of the "new fire" under the blowing of three lutes (see H. U.,

HauptLück 16) ; below : four veiled or bound figures each in front of a U-shaped "ur"-border, as they were also used by the Guanches on the Canary Islands, the fierce descendants of the blond Cro-Magnon people of the north, as thing and court lathes (*tagoror*).

Fig. 141 b. A second slab from the Kivik tomb shows, among other things, the funerary vessel and the two grave axes, with the edge facing each other, which will be discussed below.

The fact that the "wise woman" had officiated at the megalithic tomb and burial mound was still commonplace in the area of the North-Dutch, original Frisian megalithic tombs in the 17th century.

Johan Picardt in his *"Korte beschrijvinge van eenige vergetene en verborgene Antiquiteiten der Provintien en Landen, gelegen tusschen de Noord-Zee, de Yssel, Emse en Lippe"* (t'Amsterdam, Anno 1660, p. 46) reports on his elevations in Drente, in the area of the mounds and tumuli there: "Among the small 'mountains' (mounds) mentioned above, there are some that have been cut in and used to be hollow on the inside; and these are always the largest. **Whichever country you go to, you will hear all the people say, as if from one mouth, that these hills were once the dwelling-place of white women. And the memory of some of their works and deeds is still as fresh in the recollection of many gray heads as if they had happened only a short time ago.**"

In whatever places one finds these dwelling places of the white women, one will hear the natives unanimously declare of them in general, namely : "that the white women lived in some of these large "mountains" (hills); that they were often fetched by day and night by women in childbirth and in need, and that they helped them even when everything was desperate; that they would have told the superstitious people fortune and misfortune; that they knew how to show stolen, lost and alienated goods where they were hidden; **that the inhabitants of the country worshipped them (the white women) with great reverence, as if they recognized something divine in them.**"

The name of the Hebe- amme, *vroedvrouw* "wise woman", which has been handed down in the Dutch vernacular, also goes back to that distant time of the Burgmaiden and confirms the message conveyed by Picardt.

Picardt then had a picture drawn of this tradition, which depicts the priestess in the burial mound as an earth hut (Fig. 142). This depiction is, of course, free fantasy and nonsense. But the tradition he collected and presented as uniform is an extremely valuable confirmation:

The white woman and emergency helper officiated at the clan grave, at funerals and weddings. The clan grave is the place of rebirth, where prayers are said for the rebirth and reincarnation of divorced ancestors.

The sunken burial mound contained a wooden burial chamber, as the excavations by van Giffen and Müller Brauels have clearly shown.

As far as the 8 or 8 + 1 number of the Priory women found in the tomb of Kivik is concerned (the number is given differently), it refers to the 8 + 1 points, ∴ or ⊗ of the year and cult division, just as the equivalent 7 or 6 + 1 number refers to the ∴ or ⊗. The 9-number iL also documented in the Edda. According to Hyndl. 37-40, Gylfag. 27 iL Heimdall, like Agni of the old Indian tradition (Rigveda), the white god (*hvíti áss, hví- taPr ása*), who was born of 9 pigs, virgins, at the "edge of the earth" (= south), where the sea and the earth's power nourished him and the blood of Juleber. The same is reported of Agni, who is born of 7 swine in the waters, in the "house of power" and is also called "child of the waters".

Here, too, the monuments of Gaul show the same prehistoric tradition, despite the Celtic overlap.

Fig. 143 Stone in the *Musée de Picardie*, Amiens. Place of discovery unknown. We see 6 + 1 priestesses, of whom the middle one (the mother of the people and of honor) is depicted seated. They are holding the vessel of life in their hands. The necklace of the third from the left is still recognizable.

Fig. 144 a-b. "*Pierre aux hames*" or "*Pierre des Demoiselles*" (= "*MaidenLein*"), found on the burial mound of Troinex-sous-Salève near Geneva. a) General view of the stone; b) the four priestesses with the water vessels.

This brings us to another motif: the vessel of life. In our fairy tale, which is a far more ancient source of religious history than the Edda, the three white and wise women, the helpers, the fairies, etc., are also faithfully preserved for us, as is the baptism of water given by them to the newborn child. Water baptism is an ancient Indo-European ritual. As I will show further in my "*Mother Earth and her Priestess*" on the basis of the sources, the cul- tural drink and the image bread were offered as communion by the Priestess on the two highest feasts of the year, the July or winter solstice feast as *Missa solemnis* and at the summer solstice as *Missa brevis*, @ter - after the decomposition and suppression of the old religion and its bearer - by the matron. Since ancient times, the water of life vessel has also been one of the grave goods of the great stone tomb period.

For this was the great cosmic MyLerium, that the Savior and Son of God, like man, re-entered the mother water of the womb in the July of his year and life and was reborn from it. The Gallo-Roman monuments therefore show us the resonance of the old cult rite in the cult-symbolic tradition, despite the Celtic, oLish-male-legal overlay, in which the Druids were the cult-issuers.

exercise had taken over. Here are just a few examples:

Fig. 145. burial linen with "Ur"-hole: the white woman with a broad necklace; in her left hand the consecration cup, in her right the bread (Mus. Metz, *E@érandieu* 4864), at the bottom edge the inscription: "*h(iis) M(anibus) monimentum Ariolae.*" On the left side, the *ascia*, the "axe", the symbol of the year and the tomb, which is still frequently found on the roofs of Brittany's dolmens. For the grave had to be *sub ascia dedicata* "consecrated under the axe", as was the old formula in Gallo-Roman times, which is still used today in classical philology and

Archaeology, as a result of ignorance of the history of Nordic cult symbolism, remained undiscovered in L. For the motif see H. U., Pl. 21 and 328-329, 332 to Hauptstück 31.

Fig. 146. tomb linen, Mus. Epinal (*E@érandieu* v. 4863). Awkward depiction of the white woman, with a goblet of water in her left hand and bread in her right. On the right side of the stone the *ascia*, the year and grave axe.

Fig. 147. fragment of a tomb of Til-Châtel, Mus. Dyon (*E@érandieu* no. 3604). The priestess with lowered arms (cf. fig. 132), on the left and right the 6-@eich wheel of Wralda ; below her the inscription: "*h(iis) M(anibus) Vimpur(i)lla.*" Below it the axe (*ascia*) and a hole for life sacrifice (libation ?).

That the **Matres** wielded **the axe** or that the axe was offered to them as a symbol is confirmed by the discovery of two bronze axes with the inscription

Matribus, Matronis, together with four others dedicated to Jupiter, Mercurius, Neptune and **Minerva**, found in the ruins of a Roman temple in Allmendingen, i.e. Upper Germania (CIL XIII, 5158). The Roman equation

of the gods could therefore be translated as follows: Jupiter = Wralda-Allfather ; Mercurius = Odin, Wodan, Wodin, the calendar name for Allfather in the **⚡** *month* = July month, where his breath is the soul guide,

like Hermes-Mercurius with the **⚡** Caduceus staff ; Neptune = the god in the waters, with the **⚡** "trident", HypoLase of the Son of God in the July month. The Neolithic and Bronze Age, i.e. pre-Celtic, monuments of Gaul

further secure our connection to the megalithic tombs.

Period.

Fig. 148 Anteroom, entrance to the burial cave called "*du Courjeonnet*", Dep. de la Marne. Left, bas-relief, figure of the White Lady, in purple simplification: only the nose and the necklace, with the large gold or Bern linen bead in the middle, are indicated. Beneath it a shafted stone axe.

Fig. 149: Similar depiction of the white woman (Mother Earth) in the burial cave of Razet near Coizard, Marne, also younger Stone Age, Stone-Copper Age, older Bronze Age. Only the **nose** and **the hood** like the necklace

with a yellow-colored central bead and the breasts are carved out; the eyes are indicated by dots. The relief is also located to the left of the entrance to the burial chamber. To the left and right of the doorway leading to the burial chamber, **two hafted axes** are depicted with their edges turned towards the entrance; the same is true of the chamber (cf. grave lintel from Kivik, Skåne, fig. 141 b).

Fig. 150: Stone tomb of Collorgues, Dep. du Gard (later Stone Age). The burial chamber, made of dry masonry with an overhanging false vault, is located in the mound above. It was only possible to get in on one's knees through a narrow passage about 65 cm high. The vault was closed at the top with a large cover slab; a second stone slab lay on this cover slab and the sculpture on top of it. The whole was covered with the mound. The chamber contained skeletal remains and four beautiful firelighters.

The execution of the sculpture is very crude, simple peasant work: the breasts, which are to be held or offered by the hands (cf. H. U., HauptLück 25, Mother Earth, the All-Nourishing Woman), are located just below the face, inside the necklace. Under the hands the cultic axe. The head is depicted @itz, as a hint of the **hood**.

I have discussed the connection between the white woman, the Priestess, and Mother Earth in the aforementioned main passage of the H. U. : it is the all-nourishing (*alma mater*) motif, as Irtha in the Ura-Linda-Chronik has also handed down to us as *alfêdPre* (p. 117).

Fig. 151: A small bronze figurine found in Fangel, Odense County, Denmark (later Bronze Age, early last millennium BC), shows us the same cultic posture of the "*alfêdPre*", as well as the necklace, as from the later Stone Age.

Fig. 152: A Bern linen pendant from Schwarzort, Curonian Spit, Ol-Prussia (later Stone Age), shows the same, even more geometrically laced depiction: the hands and the necklace are only indicated by dotted lines.

And it is these Neolithic BernLein followers of Schwarzort from the 4th millennium B.C. who have given us the oldest record of the transition to the new world.

The "people's mother" stones in Gaul and on the Lower Rhine show that the "white woman" brings the children of man the life of God (𐌷 or 𐌺).

Fig. 153. shows the same linear lithic depiction of the white woman-Irtha on the front (1a) as in Fig. 152. The reverse (1b) bears the 𐌷 *odil* "life of God" rune. The other pendant shows on the front (2a) the

𐌷 and behind (2b) the 𐌺 "man" rune. The 𐌷 rune iL in the Anglo-Saxon The runic series with the phonetic value *g* (gear and "year") is preserved in the Nordic escort coins (bracteates) of the Migration Period as an abbreviation for "year".

zunf for *gibu* "sheaf", especially in the formula 𐌷 𐌷 *ti gibu* "God's gift". The 𐌷 "year-sheaf" of the white woman iL the 𐌷 *odil*, *odal* "life of God", the 𐌺 "man", from the holy earth of God, the *odal*, the fief of God (p. 171, cf. fig. 74).

Over the millennia, the Nordic woman and house mother has preserved this parable and this certainty of salvation from the distant ancestors of prehistoric times in her Yule bread:

Fig. 154. "Julbröd" from Vålra Torsås, Sweden. a) "Here" or "Gosse" (boy) in 𐌷 form; b) "Jungfru" in the form of 𐌷 with 𐌰 or 𐌱 : the white maiden who brings the 𐌺.

That is why the white woman, *Irtha-AlfêdPre*, wears the z-rune (three ÄL-three sticks, three feathers, etc.) as emblems (cf. H. U., Pl. 274-275), which was already pointed out in Fig. 22 for the mold from Sitia, Crete, in which it appears in 𐌷 or z-arm position, the 𐌺 on the head.

How ancient, North Atlantic, this tradition is, is proven by a Mother Earth picture from Mexico in the Mus. f. Völkerk. Völkerk., Leiden (H. U. Taf. 274, No. 1) : it depicts *Tonan* or *Tonantzin* "our mother", *Teteo innan* or *Toci* "our grandmother, ancestor", *Ilamatecutli* "the old mistress, the old goddess", like *Irtha-AlfêdPre* as "*alma mater*" : the hands under the brothers in presentation

of the "water of life", the necklace, the 3 little ears as 𐌺 on the hood. On the edge of the hood and at the bottom of her body 6 sun circles (!).

Let us now take a look at the other side of the Atlantic Ocean, in which

the "Altland" or "Atland" was the last ReL of the former "Atlantis".

The Atlanteans of the Pyrenean Peninsula and North Africa, according to the Ura-Linda Chronicle, sank in 2193 BC. This is the area where, according to Diodorus (III, 56-61), the "Atlanteans" settled: "The Atlanteans, who inhabit fertile landscapes on the banks of the Okeanos, are distinguished from their neighbors by their **piety** towards the gods and **philanthropy** towards strangers, and also claim that the gods were born among them (i.e. religion was born). And with what is told about this among them, the aptly named Hellenic poet (Homer, Iliad XVI, 200 f.) also agrees, where he has Hera say :

For I go to see the nourishing earth's boundary, even Okeanos, our birth, and Tethys, the mother.

It is these Atlanteans who "gained dominion over the greater part of the inhabited earth, especially over the lands towards the west and **north**". Of their legendary primeval king Uranos, he reports: "He had carefully observed the stars and predicted many things that would happen in the sky, and so he **taught** the peoples to **observe the year according to the movement of the sun** and the months according to that of the moon, as well as the different seasons."

These Atlanteans would have brought culture and morality to the peoples there, and therefore their king Uranos would have been deified by them out of great reverence and declared "king of the universe for all eternity".

It is the light-colored Nordland race, the bearer of the great stone tomb (Megalith) culture, which we find in the Pyrenean Peninsula, in North Africa as Libyans, the Predynastics of Upper Egypt, the Amurites of Amur-Canaan (see Section IV, Rise of Mankind).

If we now look at the cultic, cult-symbolic tradition of this area, where ancient Tartessos (p. 169) was also located, we can see by way of example:

Fig. 155 Iberian coin of Lascut (Liscula, Lascula?): the three-lufen motif of Mother Earth, on it 3 ears of corn in z-arrangement, which are also frequently found in old Great Frisian coats of arms.

Fig. 156: Also the inscription *Irthu* (!), the Irtha, Mother Earth, of the Ura Linda Chronicle.

Fig. 157 Numidian coin from Icosium, North Africa. a) Obverse: Mother Earth as Isis; b) Reverse: the 3 ears of corn **z** (see further H. U., HauptLück 25).

The matron linen from Zatzhausen (Mus. Stuttgart) should also be mentioned here, on which 3 matrons are depicted, the middle one (with hood) sitting, the other two (without hood) holding fiefs. The one on the right holds three ears of **corn** in her right hand.

Fig. 158 Cult image of Pallas Athena, the so-called "Palladion" of Troy, *Athena Tritogeneia*, the "triple" born, the z-sign as a symbol on her head, the goddess of wisdom, Brigitta-Minerva, shield- and @erbe-warded, like the Nyhellenia-Minerva, with the snake, which also appears as a cult symbol with the Creto-Mycenaean Priestesses as well as on our Gallo-Germanic cult-els of the white woman, the "Matres" or "Matronae" (cf. e.g. H. U., Pl. 277).

Such a "Palladion" is said to have been found in the sanctuary of the VeLal virgins in Rome (cf. p. 194).

For the Yule myth, the birth of Athena, the goddess of wisdom, from the splitting of the head of the sky god (z from Φ) see H. U., pp. 97-98 and Pl. 266, no. 3).

And according to tradition, Pallas Athena is also said to be of Libyan North African origin. We are in the area of the **Amazons** legend of antiquity: the peoples ruled by women had extended their power as far as Hellas. The tradition of the Amazons is probably a reminiscence of the defensive Nordic "white women", who were also called *hari maguada* "army maid" by the northern Guanches of the Canary Islands and who baptized the newborn child with water and gave it this name.

And the same applies to the Libyan-Numidian area as to Gaul: the old high cultic tradition of the megalithic culture penetrated again through the @ater, brief Punic overlay on the northern coast. The subsequent Roman period, whether pre-Christian or Christian, was also unable to replace it.

extinguish nor absorb. The Punic and Punic-Roman tomb reliefs show Mother Earth, *Tanit*, whose name also means "well, spring" in Berber, in the z-arm position.

Fig. 159: Tomb of Tubernuc: the mother earth *Tanit* in z-Armhal-The 8 odil rune with the ① year symbol at the ends and the tree of life underneath it.

Fig. 160. tomb lele of Sidi Mecid: the mother earth *Tanit* in z-arm position under the Ɔ "Ur", with the sun in it; below her the younger odil rune 8 ; to her right the "caduceus", i.e. 8 or 8 staff, to the left the "one hand of God" (= 5 pre-Jult days, the epagomena), cf. H. U., p. 544.

Here, too, the same uniform tradition: Mother Earth, in the waters, brings back the life of God, 8 or 8 , in the month of Odins or Mercurius = in July.

And a beautiful cult device, found in the necropolis of Bordj-Djedid, a box in a wooden container (**Fig. 161**), shows the *Tanit* on the lid in the same arm position, on her lap the 16-@eichige Jahresrad, the 16 *halfeykt* of the urnordic 8 dags- oder *eyktamark-JahrLeilung*, below her the "Heart of Mother Earth" and three further wheels. The border ornament forms the S in a continuous, meander-like connection.

In the same way, the Heart of Mother Earth and 8 Year of God appear. signs on old Swedish clay candlesticks, the one-light "holy lamp" (see **Fig. 221**).

She or her priestess, the white woman, also appears on the funerary leL, found in Carthage (Mus. Lavigerie de Saint Louis, the same), **Fig. 162**, with the vessel of life and the hand raised in blessing, like the matres or matronae. This last depiction, in particular, connects seamlessly with the so-called "Iberian" cult monuments of the Pyrenean Peninsula, where the megalithic tomb period is also a permanent tradition.

The limestone votive statues found at the top of a hill on the road from Yecla to Mon Tealegre, Albacete, Murcia Province, on which an open-air sanctuary was located, are a particularly important reference point. As **Cartailhac** suspects, "Cerro de los Santos" is the site of ancient **Althaia**, capital of Baetica, conquered and destroyed by Hannibal 220. We are in the area of the ancient Tartessian culture

which, according to the tradition of antiquity, dates back to the late Stone Age and beyond (p. 169). After these votive statues, the hill was aptly named "Hill of the Saints", **Cerro de los Santos**. Of the valuable finds in the Madrid Museum, the following should be mentioned here:

Fig. 163: The Priestess with a hooded cloak, the chalice of life in her left hand, her right hand raised; large necklace with pendant (Madrid, no. 3505).

Fig. 164: Priory woman with crested cloak, necklace and chalice of life in her hands.

Fig. 165: Priestess with a large, mitre-like hood, holding the chalice in her hands, above it the two year-serpents (p. 191) ; large necklace (Madrid, no. 3507). The inscription is a modern forgery.

The Nordic racial type is still clearly recognizable in all three statuettes. The following statuettes are important for the North Atlantic, cosmic basis of the cult symbolism:

Fig. 166 (Madrid, no. 3501). Priestess with crested mantle, in her hands the flaming chalice, above which the "Drutenfuß" hangs from the necklace : on the left new moon crescent, on the right shining sun. On her robe, the serpent, the sun and the z-rice.

For the ancient symbolism here, snake and sun, also in the Neolithic rock paintings, winter solstice caves of Spain, cf. H. U., HauptLück 13, in particular Pl. 114-115.

For the "Drutenfuß", the pentagram, Middle High German *trutenvuoz*, also of Uro-Nordic-North Atlantic origin, see H. U., HauptLück 6. Old Norse *þrud-* (in compounds) means "strength, power", Anglo-Saxon *þryð*. *Rrudheim* "House of Power" is the name of the winter solstice house of God, the "holy land, close to the Aesir and the Elves", where Thor, son of All-Father and Earth, dwells, the house in the waters, where Agni, the savior and son of God of Vedic tradition, is also reborn. *Rrudr* is also called *Ran*, the mother sea, the goddess of the sea, the goddess of death. And *thrudr* (*þrudr*) was the term for "divine being, virgin,

Walkyrie", the legendary castle maiden in the Vodanian Edda period. Her name, *Rrude*, then became a contemptuous term in the late Middle High German *trute*, "witch, sorceress, wicked woman".

Fig. 167 (Madrid, no. 3502). Priory woman with hooded cloak and necklace, similar to the previous illustration, sun and moon (?) on her chest, the flaming chalice in her hands, from which the ram is leaning. Below her, on her robe, the dragon, the "worm" (cf. H. U., HauptLück 8 and 13).

Fig. 168 (Madrid, no. 7620). Priory woman with pointed hooded cloak and necklace, on which the ram hangs above the chalice in her hands.

Fig. 169: Priory woman in a hooded cloak, the bull's head as an alLral symbol on her chest, holding the chalice (?) in her hands.

On the North Atlantic winter solstice ecliptic symbol, Taurus and Aries, see my investigation in "Aufgang", which I will treat in detail in a special continuation of H. U. : "Die atlantischen Sternbildzeitalter" on the basis of the monumental material. **Fig. 170** (Madrid, No. 3508). Priestess with hooded cloak, necklace, the vessel of water of life in the right hand, in the left a bread (?) wrapped in a cloth with✱ scoring.

Here we have full communion: cup and bread as *corpus domini*.

The same description has been handed down to us for Sardinia from the culture of the Nordic fortified towers of the Bronze Age, which we will deal with shortly in connection with the residential tower of the folk mothers and castle maidens of the Ura-Linda Chronicle.

Fig. 171-172. lead girdle, Sardinia (Bronze Age): the priestess offering bread and a bowl, her right hand raised in blessing. The bread in Fig. 171 also shows the⊗ "Jul" Wraldas. In the bowl (fig. 172) fruits (?), like the matres or matronae.

In this context, it should be expressly pointed out that the same-age god idols of Sardinia, Bronze Age lead figurines, the be-

The relationship to Polsata-Hyperborea, the Nordic homeland of the god of light with the swan, also concerns us.

Fig. 172 a. The god with the swan cap and the raised right hand.

Fig. 172 b. the same, with the swan's cap and his z "man-rune". **Fig. 172 c.** The same, with the accompanying swan on his head, in z-posture, with three faces, the second and third on his body and lap, as a likeness.

nis of the 3 *ættir* of his year. He iL pierced by the z "man" rune, as a reference to his Passion of the 3rd *att*, where he iL become "man", Lerben must ; therefore the line iL also placed in the lower part at the 3rd face, which sonL is indicated in Nordic cult symbolism with the t- rune, his own rune in the 3rd or wintry *att* as "spear" (Latin *runa*).

Like the priestesses of Cerro de los Santos, the Sardinian priestess wears the cloak as a drape, the end of which is folded over her head, the *suffibulum* of the VeLalin, or the high @itze hood.

We are probably dealing here with an ancient cultic costume, the **white hood cloak**, which, according to ancient Irish tradition, was also worn by the *bantu-ath*, the "mothers of the people", and according to which the "wise woman" also appears as a **white woman** in the entire area of the Great Linear Grave Culture, the *hvida quina* of the Nordic folk tradition, the "*dame blanche*" etc.

The costume is particularly clear in the case of the priestess from Cerro de los Santos (**fig. 173** = Madrid, no. 7622). She wears the hooded cloak with the @itzen hood, which forms 3 folds on the chest. Compare herewith **Fig. 174**, Priory woman, Iberian bronze, found in Linares, Jaèn : hooded cloak, necklace and ↑ -position of the arms (cf. Fig. 132), and a similar bronze figure from De@en ~ aperros (Jaèn) (Fig. 175).

The French tomb leves (cf. figs. 149-150) show that this is an ancient, Neolithic cult costume. The tomb of Saint-Sernin in Aveyron (**fig. 176**) shows the same carving of the stone, probably to indicate the hooded cloak, whose folds are recognizable from the sides of the figure.

are. The hood apparently has 6 folds under the chin (cf. fig. 173). The chest is left open. A belt, the two fringed ends of which hang down at the front, holds the coat together around the middle of the body.

Compare Fig. 177, Cretan priestess, clay figure, found in Petsofa (Mus. Kandia), with @itzer hood, cloak with open chest, belt with hanging loop ends.

The open breast is the **cultic** costume of the Creto-Mycenaean priestess of the "Irtha-AlfêdLre", the all-nourishing woman.

The cryptic burial and cult vessels prove how closely the "distant Crekalands" are connected to the white motherland, the Hyperborean island of Polsata-Forsites-Land. The Old Cypriot runic script, like the Creto-Mycenaean linear script and the Iberian script, is directly related to the Uro-Nordic runic script. Here too, the "wise" and "white woman" may have been the bearer:

Fig. 178 Cypriot cult vessel from the necropolis of Marion-Arsinoë (6th century): the priestess in a pointed hooded cloak with the bull's head (cf. fig. 169).

Fig. 179 Likewise (5th century) : Priory woman in pointed hooded cloak, holding a fruit (bread?) in her raised left hand; right hand missing.

Fig. 180 Likewise (Necropolis II, no. 214). Part of the upper rim, rolled up. At the top of the vessel neck a priestess with a water jug. Around this neck, at the edge of the vessel, 6 swans (!) =:~:~. Note the two white and two black trees and the* symbol (already lost); not visible further in this rendition 6:~:~. A similar vessel from Necropolis II, no. 118 also shows the priestess with a water jug, the 6 swans in a circle, the two dark trees and a light one. On the burial vessel II, no. 84, the black tree has 6 branches and as Crown z, left and right of the tree* ; 6 swans striding in a circle, between each of them the z. Comment superfluous. Here good polsata-for-sites-hyperborean-land all the way !

The great age of this cult costume, borrowed from the culture of Ultima Thule, should only be mentioned here.

Fig. 181. "Stone Mothers" (*Kámennaja baba*), wooden Mother Earth stelae, @at times also chromatized to Mother God stelae, in an Iron Age burial mound (*kurgan*) near Ruteinikow, Bachmut district, Gouvern. Ekaterinos- law.

Necklace and open BruL still recognizable.

Fig. 182 "Stone Mother", *baba*, from Sagaisk, Askys (Altai-Uralic Bronze Age): Pointed hooded mantle with open bruL.

Fig. 183 "Baba" stele from Perm (Iron Age): the "mother" wears the pointed hooded cloak and holds the child in her lap.

Fig. 184: "Baba" stele from Biisk, Charysh, with bare breasts and a vessel of food and water in her hands.

That the "Finda" peoples also had a relationship to the teachings of Vralda and his bearers and guardians, the Nordic folk mothers, is proven not only by the Lappo-"Finnish" **Waralden Olmay** (p. 146), but also by the monuments to "Mother Earth" - and the "white woman" in the hooded cloak, the Water of Life and Life@ending.

The finds from the ruins of a Gallic temple at Canevedo near ELe, Prov. Padova (**Fig. 185 a-b**) prove how Lark originally the old religion was still alive in Gaul, despite the Celtic Druid rule. They depict the "mother" in a hooded cloak and with a jug of life-giving water, offering the (filled) bowl.

In Gaul we find the Priestess, the "white woman", the "mother", also **individually** with the vessel of life and the fruit in her hands, like the Cypriot Priestess: **fig. 186**, stele, found at Col de Ceyssat, Puy-de-Dôme.

Or, as three thousand and more years ago (figs. 148 and 150), she holds the stone hammer (= axe) in her hand: **fig. 187**, stele, found at Nolay, Côte d'Qr (Mus. de St. Germain, no. 20687).

And in addition to the vessel of life, she also carries the cult bread on the Gallo-Roman stelae, the real Swedish Yule bread, which is shaped as a , also as a turning wheel iL, and also appears with a horn of plenty in Roman design.

Fig. 188-189 the two lost stelae from Châlons (E@érandieu no. 2146, 2142).

In this context, it should be remembered that the Gallo-Roman monuments depict the sky god with the vessel of life (*olla*), the ☉ or ☿ wheel, the cross † and ✕, and the stone hammer, as the thunderer.

Fig. 190. The sky god with the ☉ wheel of years, the thunder and lightning wedge and 9 (= 8 + 1) Ʒ signs (cf. p. 161) on the ring. Bronze figure, found at Châtelet near Saint Dizier. Mus. de Saint Germain-en-Laye, Paris.

Fig. 191. the sky god with the ☉ year wheel, found at Land-ouzy-la-Ville (Aisne).

Inscription : I OM ET N^o. AUG = *I(ovi) o(ptimo) m(aximo) et n(umini) Aug(uPi)*. Mus. de Saint Germain-en-Laye, Paris.

Figs. 192-193: The same man, with the sign of the cross on his robe and holding the vessel of life (*olla*) in his hand (Mus. de Saint-Germain-en-Laye).

Fig. 194: The same, in his left hand a long-handled hammer (daselbL), found at Prémaux (Côte-d'Or). On the robe several times the † and ✕, on the chest the runes 𐌚 and 𐌛, and likewise left and right on the belt the open 𐌚 rune.

A similar statue, found at Vienne (Isère), which depicts him as Hercules, shows the upper part of the 8-@eichig wheel behind his head. **Fig.**

194 a (left): the god with the ☉ in his right hand on his shoulder.

Fig. 194 a (right) : The same, next to him the young god in z-posture. Both pieces found in the Département de l'Allier.

Fig. 194 b. Side of an altar lele, found at Theley near Tholey, Ottweiler district, Trier. The god with the ☉ in his right hand, in his left hand a no longer existent counterLand, at his feet the guiding bird. On the three other sides depictions of Hygieia, Minerva and Hercules.

Fig. 194 c. Depiction of Ixion in the wheel, after a drawing in the Codex Pighianus, sarcophagus symbol. In the completely obscured Roman tradition, the god is still associated with the fiery wheel with which he rolls along in the sky and in the underworld. The god, whose name Ixion is lamb-related to our Germanic word "Achse", appears in t and † posture and the wheel as the connection between ⊕ and z.

The Gallo-Roman consecration altars, which are dedicated to "*Iovi optimo maximo et Terrae Matri*", prove that this 6- or 8-spoked wheel is the symbol of the upper deity, the god of the world and heaven, and at the same time the Yule wheel of Mother Earth, from whose womb the Savior and Son of God is reborn at Yule time, at the turning point:

Fig. 195. stele, found in the forest of Saint-Quirin, Meurthe (Mus. Zabern): the 8-spoked wheel (Old Norse *dagsmark*, *eyktamark*) and its division into 16 *halfeykt*.

Fig. 190. altar (Mus. Nîmes): the 8-spoked wheel, below the sign of the 8-spoked world and year tree.

Fig. 191. fragment of an altar found at Lausargnes (Mus. Saint-Eloi, Montpellier): the 8-spoked wheel between two 8-spoked world trees, the 8-spoked wheel made into the "lightning sign" of the god of heaven. Wiped inscription : *I(ovi) o(ptimo) m(aximo)*.

Fig. 192. altar, found in Cologne, on a former Roman temple site (Mus. Bonn): the 8-spoked wheel and inscription *J(ovi) O(ptimo) M(aximo)*.

All these monuments show that the Celtic Druid cult hierarchy only drew on the heritage of a far higher prehistory, the religion of the megalithic culture period and its continuation until the Celtic overlay. The cult order of the "people's mothers" and their castle maidens, the "white women", was supplanted by the druids, an Irish male-legal institution, and the clear, high folk religion was revalued in occult but religious terms. In view of the findings of the monuments and the uniform transmission of the cruel Celtic sacrificial ritual by the writers of antiquity, there can be no question of the creation of their own values.

However, all the details of the prehistoric thinkers that we have discovered so far can be found in the Germanic, German folk tradition, in the rich hoard of our fairy tales. They saved themselves in the best part of our folk life: the paradise of mothers and children. This is a far richer, older and more reliable source for the urnordic religion than the skald theology of the Edda period.

And one thing must be made clear here: our fairy tale never mentions the Votan priest or temple god of the Viking Age. Only the "wise" and "white woman", the "emergency helper", the seer, iL

preserved here in faithful memory as a testimony to what ancient Germanic religion was. Everything else, the structures of the time of decay and decline, have been eradicated in popular tradition.

The "white woman", the "shining one", *Berchta*, *Perchta*, *Berta*, *Berche* etc., the Germanic "Brigitta", still carries the axe and in some parts of Carinthia still bears the name *Berchta-Baba*, just as the saying "to go to the Baba", "to go to sleep", still refers to the ancient winter solstice myth.

For the "Baba", our "Babylons" etc. see H. U., HauptLück 8, p. 220 ff.

She, the Berchta-Holda, Frau Harke, etc., who comes around at Yule time, brings the turning point, death and life; she therefore also brings the child. This is how she appears in our German "Weihenacht" (Holy Night), in Anglo-Saxon *fashion* "Mütteracht" (Mothers' Night) (cf. fig. 139).

Fig. 199 a-b. Wooden year cake mold (St. Nicholas Christmas): Berchta-Holda, the swaddled child in her arms, on her head the 3 little sticks, little ells of the z-"man"-sign (Mus. Nordhausen).

Fig. 200. year cake mold (Mus. Nordhausen): the "white woman", the Berchta, in the hooded cloak ; under the robe at her feet the trefoil (!).

And from here to the Frisian St. Nicholas or year cakes of the 18th century (collection of Elseloo, Sneek):

Fig. 201: The "white woman", her arms in \textcircled{D} - "year"-position, on her robe (= at her feet) the vessel of water of life with the turning wheel, on her hood the 3 little ees = the z-"man"-sign.

Fig. 202. a) Out of the living water vessel go the 3 rice = the z empor, "Es iL ein Ros' ent@rungen" ; c) has the 3 Reiser alone on her lap, on her hood the \times sign ; b) wears ben 5-@eichiger Stern des "Druten- fußes" on the lap of her robe.

Fig. 203: At her feet the vessel of water of life with the Julrad Wraldas \otimes , from which the 5 rice shoots emerge.

Thus the memory of the "wise" and "white woman" lived on in the people's memory like a shrine, as the PaLor Picardt described it in his

The coat of arms of UpLalsboom, the alliance of the seven Frisian seas, still appears in the Middle Ages. In the Middle Ages, the coat of arms of UpLalsboom, the confederation of the seven Frisian maritime lands, still featured the white woman, @äter the "Virgin" = "Mother of God", with the Asegas, the rightful@rights.

Thus it was also preserved in the old heraldic symbols, as the coat of arms of the van Someren family (Fig. 204), documented in the 16th century, attests: it showed the white woman in the Y arm position and the 3 or 6 "Il- gen" (cf. Fig. 103).

Old Frisian, medieval fragments of glazed stones (Mus. Leeuwarden) show this summery flower of the Y savior and son of God, the Ilge with the sun (Fig. 205). And so it bears the depiction of the "white woman", the caryatid-like statue on the central pillar of the tower fenLer of the so-called Kunigunde chapel near Burgerroth in Lower Franconia (fig. 206). The hands placed on the chest, under the chest, hold the Ilge and the sun ring!

The canonization of Empress Kunigundis took place in 1200. According to its style, the chapel belongs to the first half of the 13th century (after 1220), so-called "Romanesque". @ät-"Romanesque", and was a **place of pilgrimage** in the Middle Ages, i.e. it was built - as can be seen from the other local surroundings - on the site of an old place of ^{worship}²³. As a matter of principle, the Church of Rome had adopted the Anglo-Saxon missi@cal policy, following the far-sighted guidelines of its Pope Gregory I, known as "the Great", who instructed the Frankish Abbot Melittus, who was active in England, not to destroy the pagan places of worship but to put them into use as Christian ^{ones}²⁴.

It was not this instruction given to the Anglo-Saxons by Gregory, but the unshakeable loyalty of the people, with which they clung to their "white women", those who had been divorced long ago and those who were still alive, that repeatedly forced the Church of Rome to make tactical and clever concessions and the "*pia fraus*". When the image of the "white woman" and

"Mother Earth" on the sacred cult tree (Old Norse *ættaraskr* "gender ash" or *barnPokkr* "children's tree")

Despite being repeatedly removed and destroyed by the church servants of Rome, the peasants secretly attached it again and again. Virgin", the Mother of God. And a pious legend, which is the same and useful for all other cases, then said that the image of the Mother of God returned to this place again and again in a miraculous way to make it known that a chapel and a place of pilgrimage should be built for her there. Thus, in Gaul, the reliefs depicting the *Matres* carrying a child were adopted by the Roman church as images of the Mother of God (*vierges noires*) and still occupy places of honor in Roman-Christian places of worship, such as the "*Très Saintes Maries*" in the Camargue (Bouche du Rhône). Some Our Lady's chapel and church are built on a site where an image of the Maid

is said to have been "miraculously found". The *Matres* altar in Vaison was consecrated to St. Maid as the "Good Mother" in this ^{process}²⁵.

It is the same Roman church policy before and after the Christianization, with the difference that the pre-Christian Roman empire had the

"white women" of the old territory, which are under the mother of the people and mother of honor from the Texel island of Land, easily elevated to the "holy land" in order to be able to ritually incorporate the subjugated peoples into the empire and the state religion. As a real politician, the Roman clearly knew the cultural and political significance of this syncretism. So he turned the "mothers of the people" and "white women" into *matres* and *deae*.

To conclude this partial study, I would like to mention here as **Fig. 208** one of the beautiful matrones of the Provinzialmuseum in Bonn, the *Matrones Aufaniae*, the "Abundant Ones" or "Mothers of the Ubians", just as my "Matronae" bear a clan or tribal name, where they had ruled and were revered. Even today, certain ancient dynasties, such as the Hohenzollerns, still have their "white woman". The "*Matres Aufaniae*" sit in threes, with the fruit baskets on their laps; the two outer ones wear the fashionable lilac hood on their heads.

The "canonization" on the part of ecclesiastical Rome only took place by necessity, from place to place and occasion to occasion, when the followers

The people's loyalty could not be swayed or broken by any ecclesiastical prohibitions, threats, disciplinary measures, slander or lies.

The name "witch", Middle Dutch *haghetisse*, *haghetesse*, Old High German *hagazus(s)a*., shows that the "white woman" continued to exist in Germanic regions long after the destruction of the old Inguaean cult association and that her heritage must have been passed on from generation to generation, Anglo-Saxon *hægtesse*, *hægtis*, the *-tusjô* (Old Gallic *dusius*) living in the "hag", in the "forest", Norwegian *tysja* "elf", which there is also called *haugo-tysja* to *haugr* "burial mound", the "hill elf", a confirmation of the folk tradition in the Frisian-Saxon area collected by PaLor Picardt (p. 209). Against "witch" and "drude", the Saligen, the forest maiden etc., who withdrew into the forests and mountains, cherished ancient witchcraft as their heritage and continued to exercise their office as healers (herbalists), baptized and named the child and prophesied - against these "fiends", clearly recognized by the church as its dangerous opponents, it then waged a relentless war of extermination in the Middle Ages with funeral pyres, lies and slander. But the loyalty of the people, who had erected a monument in their hearts to their bearers and guardians of a greater and higher past, which could pass on the truth to the historical source research of modern times, proved to be stronger than the Roman Church's falsification of the history of "heathen" Germanism. The Ura Linda Chronicle now shines a bright light on them.

But even in those monuments of Roman syncretism in which the "3 virgins" were elevated to the "Holy Land", we still have a reference to historical details of the tradition through some symbol. This is the case in the stone of the 3 virgins in Worms Cathedral, which is located on the north wall of the south aisle above an altar (Fig. 207). The Gothic stone image depicts the 3 virgins **Einbede**, **Warbede** and **Willibede**, as the inscription above and below states. The Catholic tradition of saints (Stadlers Heiligenlexikon) knows very little about the three. They are said to have been among the 11,000 virgins in the retinue of St. Ursula.

which originally must have been 11 M = "martyr" (better "Magde", "Maiden", "Mothers", "Matres") and not "Mille" = 1000, as **Jung** correctly assumed²⁶. They are said to have stayed behind in Strasbourg to care for the sick, @attendant St. Aurelia. There they are said to have led a godly life in the service of the poor. Stadler's encyclopedia of saints knows nothing of their martyrdom. In Bavaria, Ainbeth, Barbeth and Wil- beth are venerated as patron saints.

Paul Zauner reports that there was a three-part painting of the three crowned virgins St. Ainet, Berbet and Firpet on the **south wall** in a niche in LeutLetten, Starnberg district, in 1643. These three virgins were much venerated until the 18th century, and **women in childbirth** dedicated small cradles made of wood, wax and silver to them as votive offerings.

How great must have been the love and veneration of the people that it was in Worms of all places that the three holy helpers were elevated to the Holy Land and that this altar was erected to them in the 15th century? Bishop Burchard (geL. 1025), who expressly warns against their veneration in his "CorreIor" penitential book (Corr. 151), was active at this site: *credidiPi, quod quidam credere solent, ut illae, quae a vulgo parcae vocantur, ipsae vel sint vel possint hoc facere quod creduntur?* "Have you believed what certain people are accustomed to believe, that those who are called by the people parcels can be or do what the people believe?"²⁷ - Corr. 153 : *feciPi, ut quaedam mulieres in quibusdam temporibus facere solent, ut in domo tua mensum praeparares et tuos cibos et potum cum tribus cultellis supra mensam poneres, ut si venissent tres illae sorores, quas antiqua poPeritas et antiqua Pultitia parcas nonminavit, ibi reficerentur, et tuliPi divinae pietati potePatem suam et nomen suum, et diabolo tradidiPi, ita dico, ut crederes illas, quos tu dicis esse sorores, tibi posse aut hic aut in futuro prodesse?* "Have you, as some women are wont to do at certain times, laid a table at home with food and drink and knives, so that those **three swine**, who in ancient foolish times were called **parsons**, might come and partake of it? And do you have the power of divine piety

and names and given to the devil, I say, so that you may believe that those whom you call 'silencers' can be of use to you here or in the future?"

In Worms, however, "divine piety" prevailed, the holy fidelity of an older covenant with God, the God of the world. And the "three silent ones", raised in the Holy Land, entered the church. The battle against the three "wise", "knowing women", the symbol of the Urnordic freedom of God, of primal heresy in the Roman view, continues to this day.

On the "Kapellenberg" near Gengenbach in the Black Forest of Baden, which used to be called **Eimbetenberg**, Eimbete was venerated with her saints. The current official church saints of the place, Perpetua and Felicity, are only further ^{developments}²⁸. Similarly, the church at Adelhausen in Breisgau, which today is officially dedicated to Saints Cyriacus and Perpetua, is still popularly called Lets Sant Einbeten ^{Lütikirche}²⁹!

Erich Jung, who followed up on these things and went to Gengenbach to have a look at the little mountain church, could not find it at first:

"Finally it turned out that quite recently, about ten years ago (1912), a completely new little church dedicated to St. Peter and St. Anne had taken the place of the old chapel of prayer. So now the place has finally been completely cleansed of all things German, with French saints and now finally two saints of undoubtedly ancient origins taking the place of the Nordic saints. An old bell from 1751, consecrated to Embeta, still hangs there as the last echo of the old consecration."

The previous details of the Upper Germanic tradition of the 3 "SchweLern" show them as the emergency helpers, the doctors, the social welfare workers.

The Worms altarpiece thus actually forms the final and concluding part of the overall picture of the Castle Maiden of the Ura Linda Chronicle, which is completely restored here. The symbol given to the three silent ones, the **book**, points to the knowledge of the highest and ultimate, the divine revelation, which the proclaimers of Vralda's teaching guarded.

It is the legacy of the "wise" and "white women" of prehistoric times, the sacred knowledge of the great law of God's life in all existence, the *od-il, od-al*. She was once the guardian, the teacher of the "sacred script", the runic script, as the sacred script, the sequence of the calendar signs of God's year, God's revelation of the world's spirit in time and space. It was not only she, the learned and talented "wise woman", but also the mother of the house who understood the art of "reading runes". Caesar (*bello gallico* I, 50) reports that among the Germanic tribes it was usually the *matres familias* who predicted by **casting lots** and telling fortunes whether a battle would end well or not (*ut matres familias eorum sortibus et vaticinationibus declarent, utrum proelium committi ex usu esset, nec ne*). In the course of the decline of ancient Germanic culture and morality, in the report of Tacitus (*Germania* 8), it is no longer the white woman or matron but the state-priest (*sacerdos civitatis*) or "*privatim, ipse pater familiae*" "the father of the house himself, privately" who throws the runes carved on the branches of the "fruit-bearing tree" onto a **white cloth**, and "lets" their **three** (!).

The "3 ÄLchen", the divine oracle, however, remained the "crown" of the "white woman" in the Jul- and Jhrkuchen, which no Germanic forerunner who had made himself hereditary according to the Polish and Mediterranean Muler against the law of Wralda could take from her. And even if the Goth king Filimer (according to Jornandes, *cap.* 24) chases "certain magical women, who were called **alioruns** (*aliorunas*) in the ancient Fornic language" into the wilderness, this is only one of the examples of the tragic self-destruction of a Germanic world disintegrating under the Alberich curse of power and greed. The seemingly Roman-Christian desecration of the memory of the "Alio-runes", that they then joined forces with the wild forest dwellers and fathered the cruel race of the Huns, also falls back on the probable Vodanian-priestly authors of this "pious legend".

It was the same inner lack of stability, the loss of their own world view and morals, which led the Bructerians and Batavians to hand over Veleda, the soul of the uprising and the resistance against the Roman yoke, to

Rome.

The **Al-run**a, as well as the **Aurinia**, **Albrinia**, mentioned by Tacitus (p. 192) = may have been called **Albruna**, carries the knowledge of God in her name.

The "white woman" from the "Denmarks", which was used from the "Magy" to the

The "bad times", the deterioration of the climate, were also handed down to us by Roman historiography. Strabo reports on the emigration of the Cimbren from the Jutlandic Chersonesus, who (according to reports he wrongly doubts) were driven from their homes by a great flood. This great flood was the "reason for their wandering and robber life". The Ura Linda Chronicle describes these emigrants as "feral Twisklanders" (interlanders) and explains their degeneration and alienation from the old high society. According to Strabo (VII, 2, 3), they were accompanied by **barefoot, white priestesses with gray hair and white undergarments**. They sacrificed the prisoners of war over a brazen cauldron, which held about twenty measures, by cutting their throats. From the blood flowing into the cauldron, the priestesses told the truth. Others cut open the bodies of the prisoners and prophesied victory for their own from the entrails. During the battles, they beat on skins that they @ed over the wickerwork of their wagons, making a tremendous noise.

It is no longer possible to say with certainty whether this human sacrifice ritual was a "Finda" degeneracy or a Roman fear psychosis and abomination tale, of which the Roman world was full except for Marius' victory. According to Strabo (VII, 2,1), the Cimbri would have sent such a consecrated cauldron, which was considered sacred by the Cimbri, as a gift to Augustus "at the time when they were begging for friendship and forgiveness for their invasion of Italy".

A Cimbrian (?) "consecration pot", with a human sacrifice depiction above a vessel (Fig. 265), is preserved in the find from Gundelrup, Aalborg County, Jutland. The silver consecration vessel, which will be discussed further below (fig. 264), however, clearly reveals a mixed OL-Celtic culture, the influence of those "Findas" and "Golen" that the Old Frisian Wralda

worshippers as degeneracy in the strongest terms and reject it as a decline of the old pure religion.

On the other hand, the further news about the "white women" of the Cimbren gain increased significance as proof of their origin from "Fryasland", the ancient homeland of the Mother of the People and the Mother of Honor and the Burgmaiden. According to Florus (*Bellorum omnium annorum* DCC, I, 38), who wrote an outline of Roman history under the emperor Hadrian (117-138 AD), the death of the Cimbrian women, "who defended themselves on all sides from the height of their chariot castle with axes and long spears", would have been no less praiseworthy than their battle. For when Marius turned down their envoys, through whom they asked him for freedom and a **priory** - to grant the latter would have been a sin (*sic!*) - they strangled and beat to death their children everywhere, wounded each other mortally or hung themselves up by their hair, which they twisted together like a rope, from trees or the drawbars of their chariots."

Valerius Maximus - the author of *FaPorum et diPorum memorabilium libri IX* (Nine Books of Strange Deeds and Words), which are dedicated to the emperor Tiberius - reports something similar about the women of the Teutons, the allies of the Cimbri. They asked the victorious Marius to send them as a gift to the virgin priestesses of the VeLa, promising to remain as chaste as them. When he did not fulfill their request, they strangled themselves the following night (VI, 1, 13 *Ext.* 3).

The news that has come down to us about the Cimbri and Teutons still clearly shows the ancient position of women as the people's wives and their important role as the backbone of the state and the people, and also as the husband's companion. Furthermore, it is evident that these Germanic women regarded the women of the veLl as a kind- and nature-related inLitution.

In the centuries of Germanic warfare and migration that followed, the wise woman disappeared from the cult life of the tribes. In causal connection with the eradication of the bearer and guardian of morality and

culture, the general spiritual level sinks.

In the VodaniLic darkening of the Eddic tradition, the Germanic house and people's mothers (*matres familias*) of Caesar, who made the battle lot, the "whale gravel", were turned into the Old Norse *@dâ-dîsir* and *@â- konur*, the semi-deified Valkyrja.

But she also preserves the high, older tradition of "Alruna", even in this new, very one-sided position as an enforcer for Wodan's warriors - beyond "Valhalla", where she is allowed to give free beer.

When Sigurd-Siegfried, who has already become an epic helper and savior, awakens the Valkyrie Sigdrifa-Brynhild from her winter slumber, he asks her to teach him wisdom, as she knows the fairy tales of the world. After her beautiful opening prayer (Sigdrifomal 4) "Word and wisdom grant us noble two'n and ever healing hands" (*læknis- hendr*), she teaches him **runic wisdom**.

Admittedly, hardly anything of the original meaning of the signs of God's time, the ☒ Waraldas, is preserved in the Lappofinnish magic stuff of the Eddic tradition; neither in the Sigdrifomal nor in the Hávamal, whose 18 spells are exegeted as the highest occult wisdom in our "germantic" literature, from Guido LiL to John Gorsleben, which is not clouded by scientific expertise. And only the passage, *Hugrúnar skaltu nema, ef þu vilt hveriom vera geðsvinnari guma* - "Denk-(GeiLes-) Ru- nen brauchen, willL du Lärkerer Sinnesart sein als ein anderer Mann" - points back to the light of prehistoric times, the time of the folk mothers, when the Nordic peoples were no less heroic, held their honor no less high, but their GeiLeskultur towered high above the VodaniLic views of the afterlife of the Edda Land, which had to succumb to the superior ChriLentum here.

The Edda Age also knows that its present world is destined to perish. And like the folk mothers in the Ura-Linda-Chro- nik tradition, in the Edda it is not the temple god, not an Odin@rieLer, not the man, but both times the woman, the seeress, the **Völva**, in the "Seeress prophecy" (*V,olu@á*) and also in the Hyndla song (Hyndlolióð), which promises the renewal of the realm of prehistoric times and the "highest god of eldest runes" (*Fimbultýs fornar runar*). Thus the seeress, the Hyndla, announces the Germanic reformation, like the Frana, when she speaks of the

Faith of the ancient times, the age of the teachings of Wralda and the Kroder of the Ura-Linda Chronicle @richt:

(43) One was born, better than all the sons
the earth increased in power:
As ruler, it is said, he is the honorable one,
clan-spawned to the nations as a whole.

There is another more powerful than he; -
but I dare not name him.

For the time had not yet come, the "twilight of the gods" of this Nordic world had not yet been fulfilled, in which its fate would inevitably be completed. And even in our own time, we could not see beyond that.

Only a few can see any further,
as Walvater's battle with the wolf begins.

The battle with the wolf has now begun. What will the next millennium, the next "êwe", bring?

f) he tower of the people's mothers and the holy lamp

ZTo conclude this examination of the second main motif of the Ura-Linda Chronicle, we must briefly examine two remaining historical motifs.

the information provided.

1. the tower or castle of the people's mothers;
2. the holy lamp or the eternal fire.

In the "Apollonia" book (p. 86 f.) the Burgmaid gives a detailed description of the castle she inhabited at the northern end of the Ljudgarten (Haines). In this extremely important description, which also contains the entire career of the young Burgmaid, it is said that the tower has 6 sides, is 3 x 30 feet high and flat on top. A small house for observing the stars is

located on top. "On each side of the tower there is a

House, long 300 and wide 3 x 7 feet, equal in height, except the roof, which is roundish iL : all these of hard-baked stone, and outside are no others. Around the castle iL a ring dike and around it a moat, deep 3 x 7 and wide 3 x 12 feet. If anyone looks down from the tower, **he sees the GeLalt of Juls** (i.e. the⊗). - "Like the GeLalt of our castle iL all others; but ours iL the largest. But that of Texland is the greatest of all."

One such tower is still preserved today in Sardinia, from the ancient Bronze Age culture of the **nuraghi**, those residential and defensive towers whose relationship to the Irish-Scottish "*crannogs*" and "*brochs*" I discussed in "Ascent", Section IV (13: "The Atlantic rampart castle and its defensive and cult tower"). They are closely related to the **truddhus**, **trullis** of Apulia and the **talayots** of the Balearic Islands. And it is especially the "Trul(l)is" of Apulia, the still inhabited stone house with the overhanging false vault, which has kept the tradition of the megalithic culture period alive, also in the urnordic symbolism of its gable signs painted with lime.

Fig. 209 a. Nuragh of Ortu near Domus Novus, completely preserved in plan. Reconstruction by engineer Cima.

Fig. 209 b. Nuragh of Ortu, ground plan. The ground plan shows a high central tower surrounded by a ring wall with 6 small towers in a circle, arranged in:∴ above✱. This outer ring wall iL 2 m thick and 148 m in circumference, built of very hard granite from the neighboring mountain of Marganai, which cannot be worked with hammer and chisel, but had to be worked raw by the Nuragh builders. All the more admirable is the construction of this building.

The tower has two storeys with a large central chamber and 4 small cells arranged in✕. The entrance to this main chamber leads to the tower again through a porch with three small tower chambers on the **south side** (!) and a small courtyard. The large courtyard within the curtain wall is divided by an east-west transverse wall into a larger courtyard to the south and a smaller one to the north. There are four entrances in the curtain wall: two in the north and two in the south. From this nuraghe

culture, which I cannot discuss here due to lack of space, are the Priestess figures (figs. 171-172), as well as the idols of God (H. U., pl. 284, no. 24, pl. 305, nos. 2-7, pl. 343, nos. 5-6, pl. 381, nos. 4-5, pl. 121, no. 2), which clearly confirm the ancient connection with "ultima Thule".

What is also striking about this complex is the porch on the south side of the tower. The Burgmaid of Ljudgarten also expressly states that the house to the south is the home of the Burgmaid. Compare this with the placement of the Embede-Warbede-Wilbede stones to the south of the church.

For the "distant Crekalands" we have another depiction of a castle complex from the contemporaneous Creto-Mycenaean culture, i.e. also 2nd millennium BC, in an urn found in Melos (Fig. 210), which consists of 6 + 1 towers and has the entrance in the south. The walls are decorated with linked  spirals, a symbolic ornament common in the Nordic Bronze Age.

We must now consider the statement by the Burgmaid of Ljudgarten Lellen that the tower was decorated with coLable stones. The permanent tradition of these "hard-baked stones" and their decoration, borrowed from the notch-cutting technique, is again revealed to us by the excavation finds in Friesland: Fig. 213, one of the oldest brick lines in Friesland, found in Terp Unia State near Barrahuis. The stone still shows the fragment of a large turning wheel; between the ends of the spokes the , also on the circumference of the wheel and the edge of the stone. On the left a 6-@oak wheel and again the  as hub. It iL the "Jul" Wraldas, as it was also carved on the walls of the Waraburg (p. 44).

The fact that the castle's cult-symbolic structure is an ancient tradition of the megalithic culture of the North Sea region and was built by the primeval friars on their "Lyda" (Africa) voyages were also spread along the Atlantic coast of West Africa is confirmed by the above-mentioned message from Diodorus (p. 215) about the Atlantians as castle builders on the coast of Africa.

The North Atlantic cultural deposits on Africa's northern and western coasts have been discussed many times by me in the "Aufgang" and in the H.

U. in the fields of religion, myths, cult symbolism and writing. As such

The recently discovered residential castles of Kabure and Tam-berma in northern Togo can be counted among the monuments of lost North Atlantic culture in Africa. See Fig. 211. tamberma castle from the hinterland of Togo.

The ground plan of such residential castles in Sudan is shown in Fig. 212 a-b after Leo Frobenius: it is the same principle of hollow clay columns (instead of towers) with a connecting wall and a residential hut in the middle.

According to the Burgmaid of Ljudgarten and other passages in the Ura Linda Chronicle (pp. 86, 20, 72 etc.), the holy lamp, the "eternal light", hangs in the central chamber of the castle. It is essential that the old Frisian excavation finds, in particular the lamps and candlesticks, provide us with information here. We know that the tran- or fat lamp already belongs to the Thule culture of the younger Diluvian, the Magdalenian culture of Western Europe, just as we know that the candle made of birch bark with a fat wick is already Neolithic-Western.

I can now contribute the following beautiful monuments from Old Great Friesland:

Fig. 214. candlestick made of fired clay, Terpfund (Mus. Leeuwarden), which depicts a tower with two gates one behind the other and a three-tiered superstructure. The walls are decorated with a zigzag or serpent ornament  (lightning serpent).

On this iL to Lellen :

Fig. 215 St. Nicholas' picture bread (collection van Elseloo, Sneek), 18th century: it depicts the same tower chandelier whose walls are decorated with the  Wraldas at the bottom, like the Waraburg.

Fig. 216 a-b. Tower-shaped candlesticks made of fired clay, Migration Period (Mus. Utrecht) with inlaid  and  wheels. No. 216 a with double snake ornament, which appears like a diamond chain.

Fig. 217 Fragment of a Lombard candlestick (after Haupt): the double serpent motif and  sign.

Fig. 218: Kien@an candlestick, WeLphalia, made of fired red clay (Landesmus. MünLer). From left to right : a) with  wheel ornament ; b)  and  sign, double serpent motif ; c) double serpent motif.

Fig. 219. double candlestick made of fired clay, Olfriesland (Mus. Emden), with two incised large ⊗ wheels and inlaid ⊗ wheels.

Fig. 220 Early medieval Frisian candlesticks made of fired clay (Mus. Leeuwarden). a) BruchLück, at the foot the ⊕ wheel ; b) with 4 large and 4 small holes, arranged around a central hole = ⊕ ; further double serpent ornament.

Fig. 221: Peasant candlestick made of baked clay in the shape of a tower from Halland (Stockholm Museum): on the four "walls" the "Heart of Irtha" and the ⊗ "Jul" Wraldas.

Fig. 222: For comparison, four further peasant candlesticks made of fired clay (Mus. Stockholm), in a tower setting. From left to right: a) 6-edged tower candlestick (= ⊗) ; b) 3-light tower candlestick with embossed sun circles ○ and ⊗ -wheels ; c) 3-light tower candlestick ; d) Tower candlestick with the heart of Mother Earth and the "Drutenfuß" ; e) = Fig. 221.

I think this small selection of monuments, which are being compiled and publicized here for the first time, is sufficient.

It shows how the Germanic peasant around the North Sea area represented the candlestick as a tower, in memory of the sacred lamp that burned as an eternal light, a symbol of ⊗ or ⊗ "Jul Wraldas".

For the three-storey residential tower, see also :

Fig. 223 Trullo or truddhu from Bari (according to Perrott-Chipiez), the Apu- lian permanent tradition of the megalithic culture period, consisting of dry stone walls and a false vault overhanging the wall.

Fig. 224 "Garrita", modern stone house, Ferrerias, Minorka, in the style and technique of the old "talayots".

As an example of the Scottish residential and cult towers, the "*brochs*" (= Ger- man "*burg*"), also mentioned in the Ura Linda Chronicle (p. 121 f.), it should be added here :

Fig. 225 "*Broch*" of Mousa, Shetland, like the stone house (*beehive-house*) built of dry masonry (without mortar), present height 45 feet, diameter 50 feet.

Fig. 226 "Beehive-house" of Huishinish, South Uil, Scotland, circular, 28 feet in diameter, with ten chambers arranged in a circle. Like the "trullis" and "garritas", they are still in use today on the islands of Harris, Lewis and St. Kilda; in Ireland they are called *cloghauns* (Arran Islands and County Kerry). The same hauLypus used to be found in the Canary Islands.

As the investigation in this and the previous section has shown us in terms of the history of thought, the megalithic culture circle of the North Sea and Italy, the "near Crecals", is enclosed by a fine geological-historical band. The overseas connection is particularly evident in the Balearic Islands-Sardinia-Apulia section. It iL the permanent connection in contrast to the far more difficult and protracted overland route across the Alps, which the later Italic tribes coming from the north had to take as a migration of peoples.

In addition to the Apulian funerary vessels (lamps, candlesticks ?) shown in Figs. 137 and 138, which depict the Priestess with the horn top, the sun-worshipping escort swan and theϕ "year" rune, here is a supplement:

Fig. 227. Apulian grave lamp or candlestick (Kunstgewerbemuseum Hamburg) with the tridentΥ sign.

Fig. 228. likewise, with horn top decoration andΥ -sign and the priestess.

Fig. 229. the same, with a female priestess inΥ arm position.

Following in the footsteps of the Swinging Boat with theΥ "Man" rune of the resurrected savior and resurrector, we found the Priestess, her lamp and her tower again. In all the peripheral areas of the mother country in Scotland, such as in the "Crecals", Sardinia and Apulia, her tower house has been preserved as a monument or in popular custom. Only not in the mother country itself. We should not be surprised by this. The Ura-Linda chronicle itself has told us how the forces of nature and of providence destroyed it. And in the two millennia that have passed since then, the last foundations have probably been removed down to the last stone for building purposes, as

today there is no stone left of the medieval castles in Friesland, nor of the "Hünebedden" or other megalithic monuments. In the Mark Brandenburg, for example, there is nothing left today of the wealth of megalithic monuments that **Beckmann** has handed down to us in illustrations and descriptions from the middle of the 18th century. They were all destroyed to build houses, roads and bridges.

We owe to Tacitus the last authentic tradition of the Germanic "wise woman", the castle maiden and her tower: it is Veleda (*HiP.* 4, 61): "This maiden from the tribe of the Brukterer had an extensive influence, according to ancient Germanic custom (*vetere apud Germanos more*), according to which many women are considered seers (*fatidicas*) and, with growing superstition, goddesses" (p. 192). (4, 65 :)

"She lived on a high tower" (*ipsa edita in turre*): "a chosen one of her kin brought questions and answers, like a messenger from the deity."

This last message, too, is in the Ura Linda Chronicle (p. 22) with the prescribed registration and examination obligations for castle visitors who come to the castle maid or matron of honor.

The fact that she was the soul of the national uprising against the foreign yoke is mentioned above, as is the courageous gratitude of the tribes who finally handed her over to the Romans. Cassius Dio (*HiPoria Romana* LV, 1) tells of a predecessor who confronted Drusus in the land of the Cherusci when he had crossed the Weser and was approaching the Elbe (10 BC):

"A woman of superhuman size approached him and said to him: 'Where on earth are you rushing to, insatiable Drusus? It is not destined for you to see all this. Haste thee hence! For the end of your deeds and your life is near.'" Cassius Dio adds: "Even if such a divine communication to a mortal seems strange, I do not see why one should not believe in it. The prophecy was immediately fulfilled. Drusus hurriedly turned back, but on the way, before he reached the Rhine, he was struck down by an illness and died."

The "superhuman size" of the Cheruscan castle maiden (γυνή τις μείζων ἢ κατὰ ἀνθρώπου φύσιν) is reminiscent of the message about Adela (p. 85). Truly Lattlich must have been the stretching and defensive folk mothers of our ancestors, whose great-granddaughters were humiliated by our men to what the GroßLadt still shows us.

Suetonius (in Claudio 1) speaks disparagingly of a *ecies barbarae mulieris, humana amplior, viPorem tendere ultra, sermone latino, prohibuit*: "a kind of barbarian woman, the size of a superhuman being, refused the victor, in Latin, to move on".

Grimm referred to the tradition of the seeress **Jettha**, which Hubertus Thomas from Liège, secret scribe of the Elector Palatine, according to his book "*de Tungris et Eburonibus*", 1541, is said to have received from an ancient researcher, Joan Berger, from an old book (*libello vetruPissimis charaPeribus descripto*), and reported in his treatise "*de Heidelbergae antiquitatibus*" (D. M.⁴, 79). She lived in an ancient tower and answered from the window without showing herself. The wolf legend also appears here. In this context, Grimm also referred to the fact that **Brynhild** lives on the rock and has a **high tower** (Völs. Saga, chap. 20-25), like the **Menglod** with the 9 virgins at her knees on the rock.

And the motif of the young woman in the tower and the tower fencer, which still often appears in our fairy tales, will also have to be associated with this as a lingering narrative.

To conclude this and the previous section, three monuments from the Roman period must be mentioned, the depiction of which is unfortunately no longer included in the present copy of the Ura Linda Chronicle: they are the only ones which associate the Burgmaid, the Priory in the double with the Savior and Son of God with the escort swan. These are the known finds at HouseLeads, the Roman Borcovicium, a station on Hadrian's Wall in northern England, on the Scottish border: two altar leashes and a semi-circular arch-like attachment.

Fig. 230 The arched top: In the center field the god with spear (=t) and shield, one arm raised, the other lowered, and the escort swan, on the left and right two floating figures, the legs crossed in the form of the  -od rune (cf. for this H. U. p. 539), in one hand a wreath (= annual ring), in the other a torch, as they are also given as the old and new year to Mithras, the god with the "Phrygian" swan's cap, who is also depicted in  -year posture and in the  -bow.

Fig. 231. altar linen with inscription: *heo Marti Rincso et duabus Alaisiagis Bede et Fimmiline et numini AuguPi £ermani eives Tuihanti v. s. l. m.* "To the god Mars Thingsus and the two Alaisiagis Beda and Fimmilena and to the deity of the emperor, Tuihanten, Germanic citizens, have gladly and guiltily redeemed their vow." The pictorial depiction shows the priestess with a hood and her right hand raised.

Fig. 232. altar linen with inscription: *heo Marti et duabus Alaisiagis et nu- mini AuguPi £ermani cives Tuihanti cunei Frisiorum Ver . . . Ser . . . Alexan- driani v. s. l. m.* "To the god Mars and the two Alaisiagen and the deity of the emperor, Tuihanten, Germanic citizens from the army division of the Frisians named after Severus Alexan- ander, have gladly and dutifully redeemed their vow." The pictorial depiction shows a GeLalt in  , the angular form of the  "Ur" rune, with the "Jul" Wraldas  on the left and right.

These inscriptions are of great importance to us. We learn from them that Tuihanten (Tubanter), who were part of a Frisian cavalry division, the "Frisian wedge" of Emperor Alexander Severus (222-235 AD), were the founders.

The close connection between Twente, the Tubant Land and Friesland has already been explained in the treatment of the common cultic and cult-symbolic tradition (cf. figs. 24-28 and p. 151 to figs. 6-8). The rich tradition of the gable signs of Old Twente, which I will publish later in the series of the geological and cult-symbolic monuments of the Germanic districts, still frequently show us the  motif and also the two female faces.

In addition to these two altar linens with dedicatory inscriptions from HouseLeads iL a third stone at Lellen, in Brougham CaLle, not far from HouseLeads.

found. The wording of the inscription iL (according to Hübner): "*heo Belatucadro a muro sive Tus Tingso ex cuneum Frisiorum Æermanorum.*"

This stone is consecrated to the Gallic god *Belatucadrus* and *Tus Tingsus* from the Germanic wedge of the Frisians. We now know that the Romans interpreted the god *Tius* of the Frisians and Tubantes, who was nicknamed *Ringsus*, as "Mars", according to his symbol the "spear", i.e. the t-, *Ti-*, *Tiu-*, *Tyr-* rune of the ᚛ - or t-god, the savior in the 3rd *átt* of his year, the winter, pre-winter solstice. It is the time when the highest and holiest *ring* of the year, the "common eight", the Julthing, takes place in the ᚛ month of Latt. It is the time of the "southern setting sun", when "Ull's ring" ᚛ , the annual cycle of the winter god Ull ᚛ (cf. figs. 36 and 41), is completed again in the "two mountains" ᚛ of the Sigtyr (**St**). For the entirety of the yearly symbolism of the still Alteddic oath formula, see H. U., HauptLück 11.

This is why the ᚛ *Tiu*, the god with the "spear", as patron, calendar patron of Things, has the epithet *Rincsus*, *Ringsus*, from a Gramaic nominative *Rings*. He iL the god of oaths, who was worshipped in the south of the

"Eight" ᚛ : ᚛ Lehend, with one arm lowered and one raised | ᚛ leiLete the oath. According to him, in Inguäonian (Frisian-Saxon) and Iuäonian (Frankish) areas, the second day of the week is called "DingeLag" (Middle Dutch *dinghesdach*), **DienLag**, Anglo-Saxon *Tīwesdaeg*, english *Tuesday*, Old Norse *Tyrdagr*, Old High German *ZiuwePag*.

For the formula **Ri-ing* = ᚛ the 3rd *att* of the year cf. H. U., HauptLück 19 ; it iL the god and emblem of the **Inguäonen** (cf. fig. 10 a-b), the North Sea Germanic tribes. *Ing- ᚛* and *Od- ᚛* are thus only calendrical names for the ᚛ *Ti*, *Tiu*, (*Tiu-*, *Tiw-*), *Tyr*, the *Ul-*, like *Od-in* for All-Father in the July month. The Germanic tribes of Roman times worshipped him, the god of justice, the mighty spearman, the lord of life and death, the bringer of salvation and emergency helper with the swan, like @äter their pre-Christian descendants.

still drive in the fading legend of the Swan Knight. In the Batavian AufLand of the Valeda period, the TenIerians sent a deputy who, in

at the Thing of the Agrippinians with the defiant declaration (Tacitus, HiL. IV, 64): "That you have returned to the union and to the name of Germania, for this we give thanks to the common gods and to the gods of HöchLem, Mars (i.e. Tius)."

The cult of Tius among the Germanic tribes of the Lower Rhine is also attested by Tacitus in the *Germania* (c. 9)) : "they appease Hercules (= *honar*) and Mars (= *Tius*) through permitted sacrifices." In this time of decay and dissolution of the old Germanic religion, where the individual manifestations of the savior in his course of the year with the special calendrical and learning-image-temporal names separate and separate themselves as hypoLases, independent deities, the TenIerians hold the old heavenly god as the highest and epitome of the "gods" feL.

This god with the **t** and the swan is accompanied by the two *Alaesiagen*, whose name is interpreted as the "all-righteous ones", the "all-righteous women", the "those capable of right instruction". This name would then once again confirm the entirety of the tradition of the "wise women" and explain to us why in the older seal of UpLalls- boom the wise woman still appears with the *Asega*, the right@speaker (p. 226).

The two *Alaesiagen* or *Alaisiagen* are probably also preserved in the names of the two forms of Thing among the Frisians, *Bodthing* and *Fimelthing*, which are named after a *Beda* and *Fimmila*, names whose interpretation is uncertain.

But if *Beda* is related to the *Baduwini* (*Baduenna*), in whose grove the Frisians beat the Roman blackmailers on the head (Tacitus, *Ann.* 4, 73), her name would have to be interpreted as "battle-hungry" (Old High German *winna* "strife", Gothic *winnô* "passion"), like the *hea Hariasa* and *Harimella*, designations also for the defensive castle maiden with the spear, who, like *Ve-leda* in her *Gauturm*, was the soul of the popular uprising against "unfree violence" (p. 19). *hea Hariasa*, as the inscription on a stone dedicated in 187 reads, would be the "warring, heerende" (**hari-jasa*, **har-jasa*), the

"Heermagd" (p. 216), as it also says in the inscription on the stone,

also found in Scotland, north of Hadrian's Wall in Birrens near Middleby, in the name of the *heae Harimellae*, to whom soldiers of the second Tungrian cohort dedicated the stone. *Harimella* would be the one "shining in the army", "filling the army with courage, giving victory to the army", like Veleda.

And from the Veleda, from the "army maid" with the spear, the connection then leads to the "Valkyre" of the @ater Norse Vodanism, the **swan maiden**, the **swan's daughter** of the **Od god**.

As a final result of the investigation of the second main motif of the Ura- linda Chronicle, the history of the Latin cult order among the folk mothers and their castle maidens, the "white women", we can thus summarize:

All details are confirmed to the last detail by today's results of research into folklore, antiquity, the history of writing and symbolism. This factual material, however, was unknown to a reader of the manuscript at the time, apart from the few passages from the writers of antiquity mentioned above (Caesar, Tacitus, Cassius Dio, etc.).

The Ura Linda Chronicle gives us even more detailed information about the demise of the old religion and its cultic hierarchy and its origins. We also learn how the destruction of the castles of the Mother of the People and the Maidens was brought about by the forces of nature during the period of climatic deterioration and by the planned violence of the royal dynasty, which had now become hereditary according to the Mediterranean example and was racially inferior.

The Mothers of the North had erected an imperishable monument to themselves in the hearts, love and veneration of their peoples, which would outlast all powers: the royal power of Germania, which was becoming unfree, the persecution and killing of body and soul by the Roman empire of Christian religion. The "light of the north", which was lit at the mother's lamp on Texland and sent to the "near" and "faraway Crekaland" with the SwanLeven ship, reached as far as the NordlandLamm had gone.

From the North Sea via the Pyrenees peninsula, Sardinia, Apulia and Italy, Crete, Cyprus and Hellas, we followed this light@ure of the wise and white women and their teachings of the spirit of the world, which has revealed itself in time and space, in the eternal renewal of all existence, in being all-one-with-God.

This was the immortal greatness of the message of the North to the world, his wife, the seeress and helper, the mother of the people. And so testify the consecration inscriptions of the matrons: *Matres Italiae Germaniae Galliae Britanniae* the "mothers of Italy, Germania, Gaul, Britain" and *Matribus meis Germanis* "my Germanic mothers".

g) "*hie arge time*"
*hie poPglacial climate deterioration in
the North Sea district*

We now turn to some further, important historical details of the Ura Linda Chronicle. It concerns the geological event of the **post-glacial climatic deterioration**, which, with its sudden appearance, came like the doom of fate over Altinguaeonia. may have broken in.

The palaeo-geological and botanical research of **this**, i.e. the 20th century, has established that a dry (sub-boreal) warm period prevailed in Northern Europe and Northern Germany during the second half of the Late Stone Age and the entire Bronze Age, the annual temperature of which was on average about 2° C higher than in Scandinavia today. This period was preceded by a mild (sub-Atlantic) maritime climate until the end of the Dolmen period.

Sernander^{s31} investigations have shown that this post-glacial warm period - as the botanical profile shows - is **sharply defined** by the onset of a climatic deterioration. On the basis of the finds, it should be placed towards the end of the Bronze Age. Sernander refers to this climatic deterioration as the "Fimbul" winter, as the Edda describes the Norse primeval catastrophe and its repetition as the fate of the earth and mankind (cf. "Auf- gang", p. 63).

Of this "mighty winter" it says in the Gylfaginning (31): "Great and many things are to be told of it. Namely this, that the winter called **Fimbulwinter** comes, with driving snow from all directions, heavy frost and strong winds, without sunshine. There are **three winters** that immediately follow one another without a summer in between. They are preceded by three other winters."

It is now striking that in the section "Dies Leht auf allen Burgen geschrieben" a time of **three years** is given for this terrible earth catastrophe (p. 47). The bleak, threatening foreshadowing of impending doom is conveyed with vivid immediacy in the sparse, short report. The fact that this is an ancient tradition is also proven by the occurrence of stave rhyme elements in the prose text: *Berga @lyton fon ekkorum to @êjande fiur ând logha* "mountains @lissen from each other, fire @eihende und Lohe".

The tradition of this passage connects the sinking of "Aldland, called Atland by the sailors" with this.

According to the date in the legacy of Hidde Ura Linda (p. 13), "the 3449th year after which Atland sank iL" = "the 1256th year according to the ChriLen reckoning", this would be Aldland-Atland thus 3449-1256 = 2193 years v. Chr. perished.

We will come back to the Atland-Atlantis question below. The fact that in the "bad times" severe earth tremors with volcanic eruptions - as is still the case in Iceland today - must have occurred is also evident from the short report at the beginning of the "Schrift über Nordland und Schonland" (p. 97).

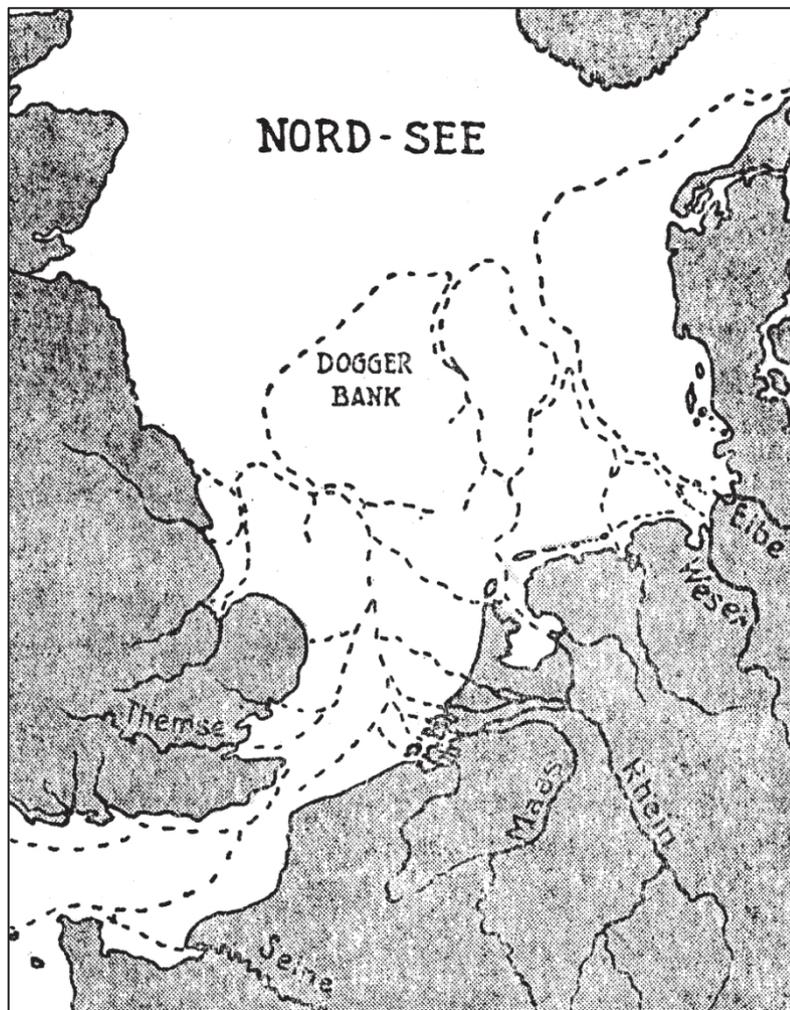
The geological catastrophe period is mentioned in more detail in the "Writings of Fret horik and Wiljow". There too (p. 92) there are reports of volcanic eruptions (*berga @ydon nêi tha wolkum*). At the beginning of the harvest month the earth would have tilted northwards; it sank down, deeper and deeper. The northern part of Old Friesland, the "lower Marken", the then northern North Sea FeLland, sank. It is possible that a remaining part of the formerly submerged young diluvial Doggerland still belonged to it and now also found its grave in the waves. The map of this submerged North Sea feLand still clearly shows its former course

of the rivers, "given to us by Wralda to keep our land strong and to show our brave people the way to its sea" (p. 45). For the old North Sea feLland, which also included the island of Texel, Sylt and Helgo- land, Forsitesland, cf. the report by Tacitus (Germania, p. 34) and "Aufgang", p. 124 f.

The report in the "Writings of Frethorik and Wiljow" places the nature cata- logy in the year 1888 "after Atland had sunk", i.e. 305 BC.

Accordingly, there are two versions of a "bad time": one in the Altland-Atland sunk iL, and a second, in the which "all the land that lay to the north (of Tex- land- Texel)" was lost to the sea.

sank. "It has not yet risen again" (p. 93). The details of the report, the formation of lakes "created by the forests that had drifted away with the soil and everything", are again of particular importance. This fact, too, has been established by modern geological-botanical research, that the North Sea forests with their moorland soil holding them together were torn loose and drifted away.



and Lit. 62 [1913] in Reallex. der Vorgesch. VIII, 7 [1927] Pl. 175 a, p. 535)

The date, **4th century BC**, is now also confirmed by modern terp research. The Frisian "terpen", those mounds and refuge mounds that have been raised by human hands, show an inventory of finds, the older layers of which belong to the middle and younger Latène culture, **i.e. to the 4th century BC!**

In other words, from this time onwards, the inhabitants of the North Sea were forced to move their homes to artificial heights in order to be protected from the sea.

And once again it should be pointed out that terpene archaeology and chronology belong to modern prehistoric science and that all their results were therefore still unthinkable at the time the Ura-Linda Chronicle became known. The excavation of the terpenes for the extraction of fertilizer soil **began in the middle of the 19th century**, and there was still no talk of an archaeological yield. There is not even a single adequate description of these excavations, which were not undertaken for scientific ^{purposes}³³.

The report of the Ura-Linda-Chronik is the only authentic document of this earth- and cultural-historical event of climate deterioration and is of the utmost importance.

The migration of peoples as a result of the "bad times", the invasion of Saxon tribes into Old Frisian territory and of Baltic tribes such as the Jutts, of whom the Ura-Linda Chronicle (pp. 47, 94, 107) reports, have also been confirmed by early history research.

Today we know that the deterioration of the climate caused the northern limit of the pine, hazelnut and walnut to move three degrees of latitude further south. The cultivation of wheat became even more impossible in Scandinavia, as in Finland, and only thrived in the south of Scania in Sweden. Instead, rye had to be cultivated, after which an emigrating North Germanic lamb, which appears in the KüLen region from Kolberg to Elbing in the 2nd century BC, was called **Rugier**, "rye-eater", by the North Germanic tribes. Consequently, rye, which was forced to be cultivated in Norway due to the climate, must not have been particularly valued in Germany alongside wheat and barley.

Finally, the report of Strabo (*Geographica* VII, 2, 1) that the Cimbri "as inhabitants of a peninsula (Jutland) had been driven from their seats by a great flood is confirmed by the report of the Ura Linda Chronicle that the "Denmarks", the "never-ending Marches", had sunk into the sea (p. 92). The statement by Ephorus (405-330 BC) that more people among the Cimbri were killed by the sea than by war is consistent with this. Strabo's counter-evidence that the Cimbri "still inhabit the land they once held" is also explained by the statement in the Ura Linda Chronicle that some of those displaced by the flood had returned to their old homes (p. 107).

The geological catastrophe of climate deterioration, which has been handed down to us through the Ura Linda Chronicle, not only explains the effects of the older, North Germanic migration of peoples, but also the departure of the Polsata-Forsites land, the Hyperborean island, from the course of Mediterranean history.

In the terribly afflicted land, the maiden castles were destroyed: only the tower of the mother castle on Texel still held land. The cult center in the North Sea, the swan island of the god of light, sank into a sapphic reverie that evaporated into myth. The swan boat and its symbolism fade away on the Italic burial vessels. The Phoenicians and Punic tribes, like the "Golen", the Celts, Gaul and Britain, have brought the inguaeonic navigation to themselves.

The circle of classical antiquity in the Mediterranean region, the "near and far Crekalande", in the old Fryasland has now vanished. And with the advance of the Roman Empire, we are once again told that those inhabitants of the Terpen and Halligen remain steadfastly loyal to their sacred homeland, now threatened by the sea, and to their noble past. It remains incomprehensible that "such peoples speak of servitude", when they were able to enjoy the "blessings" of the great civilization under Roman rule (Pliny, N. H. XVI, 2-4, Report of the Chauks).

The Romans, long estranged from the sheer grandeur and austere simplicity of their Nordic ancestors, had lost all memory of the motherland and its freedom from God.

h) Altland - Atland

In connection with an older "bad time", the downfall of "Altland" or "Atland" - as the sailors say. This event is the basis of the chronology of Altinguäonia according to the Ura Linda Chronicle, as *ab urbe condita*, "after the founding of the city", in Roman chronology.

According to the date also mentioned above (p. 248) in the legacy of Hidde Ura Linda (p. 13), this downfall of "Altland" would have taken place at the same time.

"Atland" occurred in the year 2193 BC. This older "bad time" is also described as a climatic deterioration in the section "Dies Leht auf allen Burgen geschrieben" (p. 30).

Of this Altland-Atland it is now said: "It sank down, and the wild lagoon stepped over mountains and valleys until everything was submerged in the sea". That this **Altland** or **Atland** can be equated with the "Atlantis" of antiquity can be seen from the story of Tünis and Inka (p. 51): "Inka thought that perhaps a high part of Atland, in the manner of an island, might still be left where he would like to live peacefully with his people." The negotiations between the two naval leaders take place in "Kadik" (Cadix) Latt, before the separation, in which Tünis sails to the Mediterranean region as far as Phoenicia and Inka sets off with his fleet in search of any remnants of "Altland" and has been lost since then. The date given for this is "one hundred and ninety-three years after Atland was lost", i.e. 2000 BC.

The fact that Altland-Atland must have been located in the WeLen can be seen from the section "Dies Leht auf allen Burgen geschrieben". According to this, the WeL border is formed by "Wralda's Sea". That the Atlantic Ocean is the sea of the god of the world and the sky is also clear

from the Toltec-Mexica

The myth of Quetzalcoatl, the North Atlantic mythical priest-king and bringer of salvation from Tula(n) (= "Thule"), who, after the fall of his empire, moves with his Toltec people to the East, towards the face of the sun, as far as the "waters of heaven", *ilhuica-atl*, as the Mexican name still designates the Atlantic Ocean (cf. H. U., p. 107, 388).

That Quetzalcoatl from the land of water, the island of **Tula(n)**, is the North Atlantean bringer of salvation, has already been proven in the H. U. on the basis of a number of motifs (pp. 110 f., 121, 125, 440, 479-480, 493 etc.). In the last section I will further examine the Atlantis question in connection with the "Thule" question. The fact that the island of **Tula** is also preserved as the original homeland in North American tradition and is described as the "turtle", which is also a widespread motif in the North American creation myth, expressly points to an origin from the "ultima Thule" of ancient tradition in connection with the Siberian, Eurasian traditions and monuments.

And the four **Tula (Tullan)** islands of the Cakchiquel annals, from whose white ones they and the related tribes derived their origin, are probably to be equated with the "other islands" of Plato's tradition: they are said to have been situated far from Atlantis Island, and from them one could reach "the opposite FeLland", i.e. southern North America and Central America.

For the Atlantis problem, I also refer to my earlier study in "Aufgang", pp. 105 ff. and 155 ff. An externally important addition to the white European traditions of the

The "white island", the ancestral land, the island of the soul, forms the basis of the Frisian legend of the **white Aland**, the island of the dead, which was still alive around the middle of the last century. A fisherman, Jan Hugen, at Meßmersiel, opposite the island of Beermeroog (Baltrum), who also sailed as a ferryman between Beermeroog and Norderney, received a visit every year **around the winter solstice**, when the days are at their shortest, at the **stroke of twelve**, from a stranger dressed as a merchant. "It had always been like that,

already with Jan's father and grandfather from time immemorial." With this stranger, he arranged the transfer of the dead souls to the "white Aland", where "we all have to go". The crossing took place when the moon was full in the sky, chime twelve. The voyage passed under Beermeroog, the Akhumer Ee out to sea, heading for Störkensmu. During the night, it reached the "white Aland", where it brought its invisible cargo ^{ashore34}.

This is the last farewell to the distant prehistoric times, to the land of the ancestors that lies submerged in the sea. As in the legends of Sylt, with the dark tale of the sky god of the ancestors, the **Uald (forest)**, and the sky ship **Mannigfuald**, the last tradition of the winter solstice sailing boat faded ^{away35}.

While the "white Aland" refers to the North Sea land, which in the "bad time" around the turn of the 4th century BC, the 1888th year, "after Atland sank", we will have to look for Altland-Atland in what is now the Channel and south of Ireland. It is the area that was submerged by a large land subsidence during the later Stone Age. Since then, Britain has been separated from Feland. And only the *submerged forests*, the "submerged forests", the traces of which have been discovered under the sea level, especially in the coasts of Lancashire, Cheshire, Somerset, Devonshire (BarnLaple, Torbay), at the mouth of the Thames, in Essex and further on to Holderneß in recent times, provide the only surviving account of the two "bad times" in the Ura-Linda chronicle.

1) has Finda people and the Magy

Dn the tradition of the Ura-Linda-Chronik, the name *Finda* refers to the peoples of Asian race: "Finda was yellow and her Hair resembled the mane of a horse" (p. 16).

This "oLish", proto-Mongoloid, inner-Asian indigenous population of northern Europe, tribes of fishermen and hunters, are also known to us under the name of

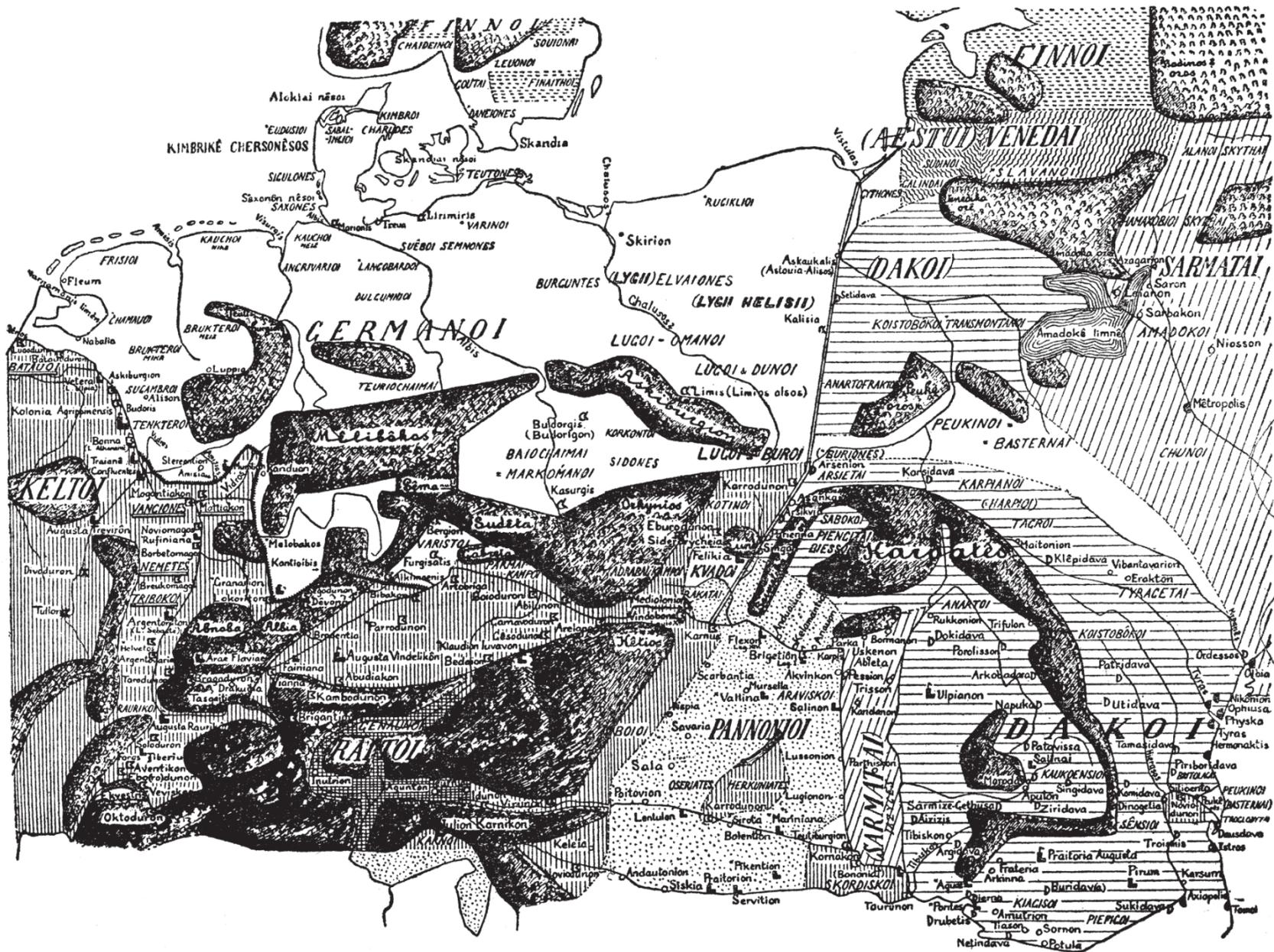
"Finns" (*Finnas*) is known as a collective term from the Old Norse tradition, the *Fenni* of Tacitus (Germ., cap. 46), who describes them as a hunter population living on the lower cultural level who did not farm. *Finner* is still a name for the Lapps in Norway today.

I refer to my investigation in this regard in "Aufgang", HauptLück IV, section 35: "Die 'Finnen' als Urbevölkerung Nordeuropas", to which I have already referred above. There I have already referred to the North Frisian saga of ^{Sylt}³⁶ reported by Hansen, which describes in a more burlesque form the tradition of a battle between the tall North Frisian returnees and the short, dwarf-like "Önd'ereenschen" (Danish *underjordiske*), the dwarves of the *hwalin* tribe in the Edda. Their chieftain or king is called *Finn*, also a dwarf name according to Eddic tradition. The cultural-historical details of the Sylt legends are also very informative here: "When the Frisians came to Sylt, they chased the small people who had been there before them northwards, to the heath and the barren places, and let them live there. The small people, who probably *belonged* to the **Finnlappen** or *Keltring*, crawled into the hills and caves on the heath and into the bushes, which at that time filled many lowlands to the north of Braderup. - They lived mainly on berries and shellfish (mussels), probably also caught fish and birds and collected eggs. They had **Leinerne** axes, knives and battle hammers, which they sharpened themselves, and they made pots from earth and clay."

What we get here from these **Finn** rags and their "OberLen" *Finn*, who lived in hills, in earth houses, is the image of a fishing and hunting population of the Baltic and the North Sea, of a non-Nordic race, still living at a Neolithic level.

As far as the immigration of the Frisians, who are described as giants compared to the "Finns", is concerned, two traditions must have coincided in the legend of Sylt:

a) the immigration of the Frisians as pre-Germanic people to Sylt in the early Neolithic; they are the bearers of the megalithic culture, the builders of those great



Map of the peoples of Northern Europe according to Ptolemy (2nd century AD) : Baltic and Scandinavia as the land of the "Finns" (Finnoi).
 After Gudmund Schütte : *Ptolemy's Maps of Northern Europe*. Copenhg. 1917, fig. 31, p. XXXI).

SippenLeingräber, the "Hünebedden" ; Sylt belongs to the old North Sea feLland and also to the core area of the old megalithic culture;

b) the Frisian return migration after the "bad time", the climate deterioration and the great flood catastrophe in the second half of the last millennium B.C. The Ura Linda Chronicle explicitly reports on this return migration (pp. 93, 107) and also on the previous occupation of the deserted, ravaged hinterland, Denmark-Schleswig, by Finda tribes (p. 47).

But that the struggle between the northern Tuatha peoples and the eastern Finda peoples dates back to the later Stone Age and that racial mixing had already taken place in the hinterland is shown by the skeletal remains found in the large stone graves. And the Swedish anthropologist FürL summarizes the results of his investigations into the "Craniology of the Swedish Stone Age" as follows: "Everything points to the fact that the long-skulled Nordic race penetrated into Skåne, which was densely populated by a brachycephalic people, and into Denmark, and mixed with this ^{people}37."

For the hereditary division of the two breeds still visible in the Norwegian population today, see

Fig. 233 Norwegian farmer of the "Finda" type.

Fig. 234 Norwegian farmer of "Fryas" blood. (After Hansen.)

The Eddic lore of the Saga period also knew this original OLish race as a class of serfs compared to the North Racial peasantry and the Jarle class that emerged from it. In the "Tale of Rig", the creation of the people at the **edge of the sea**, the first human couple in the small homestead are told how the woman gave birth to a boy,

"dark of skin and hair" (*h_c orundsvatr*). He is called a "servant" (*þæl*).

- (8) Wrinkled and rough were the hands,
black the nails, not beautiful the face,
knotty the ankles, crooked the back, thick
the fingers, long the heels.

This is joined by the "maid", whose racial characteristics are emphasized by the "flat nose". Our Fig. 233 can be used as a direct illustration of this Eddic racial description, and of the prehistoric depictions:

Fig. 235 Bronze figure, found at Himmelsberga, Langlöts parish, Öland.

Fig. 236: Bronze figure found at Laxeby, Köping parish, showing the broad-faced, flat-nosed, flaxen-haired type. The **phallic** hand posture of the last figure in particular is a sure sign of the OLish, Lappo-Finnish influence, as will be explained in a moment.

That the Finda people came from the OLen iL and used to live in "Altland" (p. 25), iL an important ethnological indication of the Ura-Linda chronicle. As I have already emphasized in "Aufgang", this protomongoloid, Asiatic primitive race can also be traced further afield in WeLeurope, via the Bigoudens of Normandy to the *fir bolg*, the "bellows people", the people with the sack or skin boat, according to Irish legend.

The carving on the walls of the Waraburg near Aldegamunde (p. 48) contains an extremely important tradition of an East European, Asian migration of peoples. According to this, 101 years after Altland sank, i.e. in 2092 BC, a people would have come from the OLen. This people was driven out by another people. As can be seen from the rest of the story, these "other people" were "savages", horsemen (p. 50). A fitting characterization is now given of the first people (p. 48): "The people have no name: they are called 'Finns' (*Tinna*) by us. - They have **stone weapons**, the Magjars (= the Priors) **copper ones**."

In other words, a people with a Copper Age culture was driven out of distant Oland by a wild Asian equestrian tribe and pushed into WeLen. Here we have a first and oldest report of an attack by the Huns, which will be repeated several times in the course of subsequent history.

The indication that the other people were horsemen is important because **chariots** still appear in the rock paintings in the Bronze Age (2nd millennium BC), but not mounted warriors. The Urnordic chariot had survived in Britain as late as Caesar's time. And it is also of great significance for the ancient Frisian trading voyage to Egypt mentioned in the Ura-Linda Chronicle that a chariot found in a grave at Thebes proved to be of Nordic origin, the wood from **Nordic** ^{forests}^{38!}

Depictions of apparently attacking warriors armed with lances and a non-Nordic, **quadrangular or rectangular** shield type appear in the rock carvings of southern Sweden in Bohuslän near Tegneby, municipality of Tanum (Fig. 237). The urnordic shield is **round** as a cosmic, solar symbol. I refer to my study in H. U., p. 64 ff. and p. 251, the shield of Achilles, as well as illustrations Pl. 11 and 12.

This shield is **Leinzeitlicher origin**, originally made of **wood**, also covered with skins and painted in symbolic-"heraldic" = cosmic-symbolic colors of the ⊗ or ⊕ or ⊗ etc., as you can see them for example on Neuguinea, on the tracks of the ship with the Z-"man" rune as "*skipa skreytir*" can still be documented today, a monument of the Neolithic North Atlantic peoples' journey, the Predynastic of Upper Egypt with the urnordic runic script (cf. H. U., Hauptstück 7). This "heraldic" sign The Germanic peoples' painting, which explicitly refers to the original wooden shield, is still reported to us by the Romans (Tacitus, *Germania*, cap. 6).

A CopperLatin Age people from the distant Olean was thus driven to the WeLen by another barbarian equestrian people, who must therefore have come from Asia, and pushed Lets further. As already mentioned, this is the oldest documentary evidence of a Hun **invasion** of the WeLen from the end of the 3rd millennium BC!

The question would therefore be which is the people with a CopperLatin culture that was displaced by these "primeval huns".

A CopperLatin Age culture, which broke off in Russia at the beginning of the 2nd millennium as a result of the **emigration of its bearers**, is the so-called

Fatjanovo culture, which geographically encompasses the area along the Oka and around the middle Volga, roughly the governorates of Orel, N. Novgorod, Vladimir, Moscow, KoLroma, Yaroslav and Tver. It is so named after the main find site, a skeletal burial ground in the governorate of Yaroslav, whose grave inventory clearly shows similar relationships: the globular vessels with Old European neck and shoulder decoration, boat-shaped hammer axes of Scandinavian-North German origin, Bern linen, etc. This culture is thus chronologically related to the boat-axe culture of southern Finland and Scandinavia and the more recent passage graves of Denmark and Schleswig-Holstein, but did not develop further in central Russia, but broke off suddenly.

The relationships of the Fatjanovo culture lead both to WeLen and to the south, e.g. the type of copper hole axe of southern European origin.

However, we have a copper idol of the gods from this culture, a characteristic of the Finda tribes, which is particularly emphasized in the Ura-Linda Chronicle as a popular deception of their priory rulers. This 15.5 cm long idol depicts the god with the Arctic "Ul" knife, a symbol from the Thule culture (Fig. 238, idol of the gods of Galitsch, KoLroma), which he wears in a triple arrangement as his main adornment. For the history of this Arctic *ulo knife* and axe, the symbol of the \Uparrow god, the winter god, the Ull of the Edda tradition, see H. U., HauptLück 36, especially Pl. 392. In the rock paintings at Lake Onega, this god appears as a **phallic** figure with the "Ul" knife in his hand (Fig. 239).

Another copper idol from the Galitsch find (Fig. 240) also depicts the winter sun god with his arms in a circle (\odot) (cf. H. U., HauptLück 30, Pl. 302) and with rays on his head and shoulders. We know him in this guise in the same tradition from Hittite seal cylinders of the 3rd to 2nd millennium BC. Our fig. 241 shows the god with the same headdress as the idols of Galich, the halo of rays around the head, the arms in the year position; the water of life emerges from his shoulders as in the depictions on the

Sumerian-Babylonian seal cylinders; he also has the* - "god"- (=year) sign (Sumer. *An, Anu, dingir*, Akkadian *ilu*) and the new moon (=new year) crescent next to him.

The Hittites are a collective name for a mixture of peoples under the leadership of an **Aryan upper or ruling class**. In the 3rd millennium BC, they advanced from southern Europe, southern Russia, across the Caucasus and in the 2nd millennium advanced as far as Syria, forming powerful states. From their cuneiform texts we know the names of the gods Varuna (the god in the waters), Mithra (Mitra) and Indra, which are common to the Aryan Iranians and Indians.

These facts are important for us because the tradition of the Ura-Linda Chronicle reports that the finda peoples have priests who are "the only masters": "They call themselves Magjara. The name of all their chiefs is **Magy**; he is both chief prieLer and king. All the other people are taken for nothing and are completely and utterly in their power. The people have no name: they are called Finns by us. But they are not to be envied, for they are slaves to their priests. - They have stone weapons, the Magyars copper ones."

A priory ruling class with weapons dating back to the Early Metal Age, which rules over a mass of people still stuck in Stone Age culture, is ruled by a priory king, the **Magy**. If we understand the term **Magjara** as an @ater, medieval or humaniLc reinterpretation of "magician", we obtain a relationship to the Iranian, Persian origin of the word and concept via the **Magy**. The ancient tradition refers to the "magicians" (Greek *magoi*, Latin *magi*) as a caL as being of Persian origin. Whether they are in fact originally of Aryan origin is completely questionable, as they are not mentioned at all in the AweLa, the sacred collection of laws of the ZarathuLra reformation. We will probably have to see in their KaLe (*moghu* iL the same as German *mage*, "related") an @ater PriLer shaman association, originating from the Aryan-Asian and Near-Asian, Oriental mixture of races and GeiLes. The Magy of the Ura-Linda Chronicle and his Priory clan probably represent a Hittite-Scythian upper class above an Oriental to Asian mixture of peoples.

This group of peoples from central to southern Russia reached the OLsee, Lets further pushed by those wild Asian horsemen, and, according to the Ura Linda Chronicle, broke into Scania and the Danes in 2012 BC.

In this context, it is again of great significance that a bronze figure of the Hittite god **Teschub** (Fig. 242), the god of the sky and thunderer, was found under a stone in Schernen, Memel district. This find can be dated to the second half of the 2nd millennium (around 1500-1000 BC)³⁹. The god may have held a spear or hammer in his hands. He wears the conical cap that is typical of the gods of the Hittite culture, cf. the rock relief from Jazylykaja with the procession of the "armless" year god with the  "year" head and the horn attachment from which the  and **z** emerge, etc. (H. U., pl. 266, no. 2). A similar bronze idol of the god with the conical cap and the pommel at the top is shown in our fig. 243, findLück from the cave of Hermes Kranaios near Sybrita on Crete, lootLück or votive offering from the Mycenaean period.

The conical cap with the knob at the top, the **phallic** figure sitting with its legs tucked under, has come down to us from an idol of the gods with a sharply defined nose and long goatee (fig. 244). This bronze idol, found in the bog near Källinge, Lunda parish, Jönäcker district, Södermanland (Statens HiLoriska Museum), should be dated to around the beginning of our present year. Here we have the German-Hittite-Alappo-Finnish mixed complex, that racial and cultural mixture as the cause of the decline, decomposition and degeneration of the urnordic Geile culture.

There is a direct connection between the bronze figure from Källinge and the Freyr image, which, according to Adam of Bremen, was erected with a giant phallus (*ingenti priapo*) in Upsala Land. In Sweden, such a statue was paraded on a chariot with his "priestess", who was called his "consort", in the spring to the sacrifice of the year (árbot). The people would come from all sides for this procession and make sacrifices for the fertility of the

year. If the priestess became pregnant, this was a good omen for a fertile year (Formannasögur, 2, 73 f.). According to Saxo, human sacrifices were also made to him.

These facts explain the disgust which the old-faithful Fryas of the Ura-Linda chronicle harbored against the moral decay, the "filthy" superstition of their degenerate Germanic tribal relatives who had come under the rule of the Magy and had allowed their pure doctrine of God and morality to be overcome by the lust of the Finda peoples and their priestly rule.

This also explains the appearance of phallic cult figures in the area of the southern Swedish rock carvings, such as at A@eberget, Tanum parish and district, with the large hands raised in blessing and the huge horned phallus, as fertility symbolism of a primeval manic cult ritual (Fig. 245). This is also indicated by the depictions of cattle and a ploughman, as well as deer and a hunter, archers, such as the sole of the foot (cf. H. U., HauptLück 23) and the yearly symbols with Mother Earth (cf. H. U., Textabb. 11, p. 88).

The god who comes along with the large phallus is depicted above or with the ship or ships (escort boat motif). These representations will be sought in vain in the cult symbolism of the Nordic megalithic culture and its stone tombs; also in vain in the North American rock paintings, petroglyphs and myths purebred, autochthonous North American Indians, while they probably appear in the myths and legends of the Indians who migrated from North Asia. It is a purely Asiatic Geiles complex, which again connects the Asiatic race with the dark southern race, the Weddich-Negritic primitive race, which in the same way again and again makes itself felt in the Aryan-Indian religion. The rock drawing of A@eberget is a direct illustration of that passage in Atharva Veda XI, 5, 12, where the sun (the sun-god) is depicted as the exultant and thundering one who carries a large penis (*b.rihach-chhepas*) over the earth. The large erect penis is thus the symbol of the new strength and fertility of the reawakened man.

God, the *z moldar auki*, "the multiplier of dust", while in the winter solstice he lies as the "powerless one" = the eunuch (*vadhri*) enclosed in the "tree" (= tree coffin, the wooden casket): Rigveda V, 78. Myth of Atri Saptavadhri, who is liberated by the Ashvins.

It is the spirit world of the Asiatic primitive races which, as a result of racial mixing, repeatedly penetrates into the Aryan folk and high religion, humanizes and dehumanizes the light cosmic belief in the world and its myth of the course of the year into a succession of nature gods and intersperses it with animistic, spirit and demon preconceptions. Against this, the Aryan masses of vultures then repeatedly break away, trying to raise the healthy folk religion back to the level of the idea and its abstraction, abandoning the darkened and corrupted parts of the old folk faith. This is the biological cause of the Indian renewal of faith from the old Vedic period, the belief in the heavenly God (*hyaus*) in the Rigveda, to the teaching of the Buddha, in which the old popular religion has long been abandoned and only the core of the Aryan knowledge of God is preserved: that God is in us and we must redeem ourselves to Him from this God-in-us and we-in-God-ness.

The reformation of the Spitama ZarathuLra represents such a single stage in the Aryan-Iranian religious history, as does the renewal of faith of the Galilean Jesus in the ancient Amuru land, which draws on the old Amorite J-A-U (Jahu), the *il-, el religion* of the megalithic tomb period, via its liberalization and orientalizing in the Jewish environment, Jahvism.

In terms of racial, intellectual and religious history, the Nordic Godfree, the Wralda believer, characterizes this Asian-Oriental GeiLes constitution extremely aptly when he says of the Finda (p. 48): "SonL they are not to be envied, for they are slaves to their priests, but even worse to their opinions. They think that everything is full of evil evil spirits, which creep into men and animals. But they know nothing of Wralda's evil. - The priests (Magyars) say that they banish and banish evil spirits

"The people are completely in fear, and there is never any joy in their nature."

Read the passage at the beginning of the "Second Part of the Older Doctrine" (p. 40) and the theological dispute between Nyhellenia and the Aegean priests of the Mycenaean age (pp. 62-64). Here, too, we find a North-Atlantic master class above a population that had already been repeatedly overlaid earlier in the later Stone Age, North-Atlantic upper classes above a dark primitive race, which the latter repeatedly penetrated - a Nordic-Mediterranean-Oriental-African complex.

In terms of cultural and racial history, the description of the Ura-Linda Chronicle is strikingly accurate, showing how the Nordic primitive faith and its hierarchical institution of the people's mother and wise woman is reinterpreted and reevaluated by the theocracy of this East-Mediterranean mixed culture up to the pious peasant fraud and peasant capture of the Pythia in Delphi and the VeLal women in Rome.

The "dirty feLe", the orgiastic, so-called "Dionysian" myLeries, the creation of those priLer priests, are rejected by the clear and pure gaze of the Nordic God-free as something unfree, impure, foreign, with simple, plain words, but with an end in sight. The Nordic man did not need this oriental occultism and its secrecy about the privilege of the Priory as a "God-shell".

And "dirty" for him are the phallic cults of a not naturally simple, but low-sensual, sub-animal state of mind.

The fact that this "primitive communal culture" - as one of today's buzzwords goes - is not Nordic and that the phallic cult is of Asian, **Lappish** origin in the north has already been recognized by other researchers, such as **Olrik** and ^{Rosén}⁴⁰. The @äteddische Überlief itself, in the VölsiLrophen (*Volsapattr*), also depicts this Nordic culture of ras- sen and GeiLesmisch, the "Finnish" phallic cult on a Norwegian farm, where the penis of a LaLhengLes is passed around for worship every evening before dinner. While the farmer and his

The farmer's wife and the maid are the ones who confess to it: Nordic and "Finda" heritage. And the scornful son, who makes jokes about it, embodies the whole tragedy of the Nordic mixed-blood man who has become rootless.

Our Germanic scholars have so far interpreted the finds of phallic idols as ancient Germanic "primitive communal culture" out of complete ignorance of the pre-Eddic Nordic Geiswelt and its monuments. This would have triggered indignant resistance among the old Frisian Wralda believers, for whom the "poor time" was the judgment of God on the Germanic world that had degenerated from the freedom of God (pp. 92, 97).

These "Finnish", phallic idols were a desecration of the sacred mother earth, the clod, God's fiefdom, the *odal*. "But Irtha was to show him that she would allow no magy nor idol to her sacred womb, from which she bore Frya." She "shook her forests and mountains. Rivers poured over the fields. The sea boiled. - The forests, in which there were images, were lifted up by the wind's play, and after the heavy winter, when the tide came in, they drifted with the images to the sea" (p. 92).

For these supposedly "Germanic", i.e. "Finnish", phallic wooden idols (*Storjunkare* in Lappish) cf:

Fig. 246: Find from the Broddenbjærg bog, Asmild parish, Middelson district, Viborg county, Jutland, next to a cairn with an urn: the figure (88 cm tall) made from an oak fork carries a large phallus.

Fig. 247. wooden figure, made of spruce wood, 1.61 m long, with hole for phallus to be inserted, found in the watercourse, Müllengraben near Alt-Friesack on Lake Ruppiner See.

Fig. 248: Bog find, from an old watercourse near Roos in Holderneß, a former connection with the Humber estuary (Mus. Hull). Four warriors with wooden **round shield** and club on the "worm" ship (Old Norse *ormr*), with phallic holes.

The first and last find clearly show the relationship to the cult of the dead and the winter solstice. For the "worm" serpent ship as a funerary vessel, see H. U., pl. 130, no. 1, pl. 132-133.

According to the monumental material compiled by me, the find at Hull is not necessarily a monument of the Viking Age, but may already be Bronze Age, belonging to the 2nd millennium BC.

In the summary at the end of our examination of the manuscript and the sources of its content, we will return to the overall question of what can still be regarded as genuine and Old Germanic in the Edda period and the so-called Old Norse religion.

The results of modern prehistoric and protohistoric research also confirmed the cultural and geological data of the Ura- Linda Chronicle regarding the invasion of eastern peoples under the leadership of a southern European priory.

In addition to the evidence used, some hitherto unexplained gaps in the findings should be mentioned:

Fig. 249. sabre of **low-tin** (!) bronze, found near Norre in OL- gotland, 60 cm long (Nat. Mus. Stockholm 10505).

Fig. 250: The same scimitar, found near Faurkov, Funen, Denmark, made of fire linen, 34.5 cm long.

Montelius comments on this: "At Norre in Olgotland, a bronze weapon similar to a saw was found, probably from the early period. No metal weapon of the same form is known from Scandinavia or the rest of Europe. In Denmark, however, a large, single-edged knife made of fire linen was found which is so similar that it must be regarded as a replica in stone of such a bronze 'sabre'. The great skill that was required to make such a sabre in fireclay indicates that we are dealing with a **very early period of the Bronze** ^{Age}41."

This brings us back to the beginning of the 2nd millennium BC, to the time in the Ura Linda Chronicle when the Magy and his Finda peoples broke into the Baltics and took over the hinterland, Denmark and southern Sweden.

The shape of these enigmatic weapons explicitly points back to pre-Asia, such as the Hittite hood of the gods found at Tschernen (Fig. 242) and Källinge (Fig. 244).

As early as 1924, I had already combined the Near Eastern scimitars (Fig. 251) with our Nordic find gaps in my monument surveys and the compilation of my picture atlas, as **L. Franz** (1928)⁴² also does. I also agreed with the view expressed by him and **H. Bonnet** (1926)⁴³ that this scimitar must have developed from the throwing wood, and had compared the Near Eastern forms compiled by **L. Heuzey**⁴⁴ with our two Nordic find gaps.

Fig. 251. a) Weapon in the hand of the god Marduk (ca. 850 BC) ; b-c) Weapons found in tombs of Tello : b) 41 cm, c) 27 cm long; d) Depiction of the same weapons in a bas-relief, one of the oldest monuments of Tello, older than Ur-Nina.

Here we can still clearly see the transitional form of the sabre made from thrown wood, which in Northern Europe is already documented for the late Early Stone Age (Maglemose-Kökmöddinger period) by the find from Brabandsee near Aarhus in Jutland. The bronze sabre of Adad-nirari I, King of Assyria, around 1325 BC, a ceremonial sabre bearing an inscription of the king, probably originally in the hand of a ^{statue} of the gods⁴⁵, shows the true type of sabre.

This form, which is completely isolated in the north as well as in the rest of Europe, explicitly refers to the Asia Minor models. **W. Gaerte** also emphasizes that it is "an **@ecifically hettite type**".

This means, however, that the Ura-Linda Chronicle's first record of the migration of peoples under the leadership of **Magy**, the Priory Prince, has become an archaeologically proven fact. The fact that this Near Eastern sabre was found in bronze and stone also confirms the Copper Age culture of these foreign peoples.

And now the question arises for us as to whether this invasion of foreign peoples into the area of the megalithic culture was the cause of the latticework in the large stone tombs, the clan and family burial cairns, being replaced by cremation in the 2nd millennium BC. In the later Stone Age, cremation appears **@oradically** in a zone that extends from the banks of the Dnieper through Germany.

to the north of France. From this zone, it has spread further north and south. However, it takes a long time for it to establish itself on larger areas. In the north, it arrives at the end of the II. and the beginning of the III. period of the Bronze Age for the first time, i.e. around the middle of the 2nd millennium BC; in France in the IV. period, in Greece in the ^{Dipylon} period⁴⁷. However, this would indicate the route of the "Magy", as one of the few traces that can be found in the Nordic cultural history of that foreign rule in the Baltic. For culturally, the "Magy" had nothing to give to the North, and apart from the phalanxes of the cult, we have no "spiritual" monuments of that "Finda" rule.

This reign of Magy, the Priory king, in the foolish borderlands, the hinterland of the ancient Germanic North Sea region, i.e. in southern Sweden, Denmark and Olde Germany, ends with the "bad time", the judgment of God, as reported in the "Schrift über Nordland oder Schonland" (around 300 BC). The Germanic uprising of the people puts an end to it.

"Then the Finns were expelled to a place where they were allowed to live. There were some of mixed blood: they were allowed to stay. But many went with the Finns" (p. 97).

Since this time, for example, the symbols of prehistoric times, all the signs of the year Waralda, have reappeared on the Lower Saxon urns (Fig. 123), while the Bronze Age urns had become devoid of any symbolism and no longer bore witness to the faith of the ancestors.

The **revival** of old grave forms of the megalithic culture in this Germanic Iron Age is also striking, e.g. small open dolmens with their openings facing **south** (= winter solstice) at Bölminge, Bäckegård in the parish of Nöttja, Sämmland, and at Fröböke in the parish of Breared, ^{Holland}⁴⁸. The "Fagras grave" with its pre-Roman, Iron Age inventory, in its "original" form with the beam , also refers back to Neolithic forms, which are preserved in the Neolithic Swedish rock paintings and as monuments from Ireland to Sardinia (H. U., pl. 71, nos. 11-16, 23-25).

Funerary burials in mounds and ships then also reappear in the north, albeit - and this is significant - in a more modern conception, with the sacrifice of an entourage of servants as an escort and lavish furnishings - quite oLike in the kurgans of southern Russia and the pre-Asian royal tombs. The ancestors of the megalithic tomb period had carved a ship for the dead in the tomb house or outside on the rock into the stone as a symbol for the journey through Jul, into the new year, the new life.

Although the rule of the Magy and his Finda peoples was broken, the oLish superstition completely replaced the old high, pure folk belief in the world god (*veraldar god*).

The "Schrift über Nordland oder Schonland" is clear about the northerners (p. 97): "Since then, the good northerners have often come to the mother in Texland for advice. **But we cannot recognize them as true Fryas.**"

From this time until Vodanism, the skald theology of the Edda period, the complete dissolution of the sublime old religion of the folk-mother age in the North Sea region takes place, the spiritual decline of the Germanic peoples, as the "white woman" in the Ura-Linda tradition inexorably clarifies and recognizes (pp. 76-78). The "ferment of decomposition" was the foreign blood, the foreign spirit of the Finda people. Since then, the Nordland man had lost himself, his own foundation. And it seems like a tragedy, still lingering from this loss of self, that the Norse hereditary memory of the present believed at first to hold in Edda and Sagas the ancestral legacy, the "holy scripture" of old Germanic religion, which as such was to be preserved and interpreted correctly.

And when the searching laity, who rightly felt abandoned and without guidance by our GermaniLic according to Grimm and its professors' "mythology", now set out on their own, they fell once again into the hands of the "Finnish" magician, the "Magy". In the Germanicism that now emerged, that mythology which lacked any scientific basis.

"ario-Germanic secret doctrine" from Guido LiL to Rudolf John alias Gorsleben and his "high time of mankind" (!), the disgusting Finnish spells of Odin in the "Havamal" appear as profound, "bald" wisdom of the ancestors and the highest revelation of runic knowledge.

We have yet to go to the source, to the "mothers", which our research into the history of reading has now undertaken. It breaks down those "impure stories of the Priory Kings", as the folk mothers and seers of the Ura-Linda Chronicle and the Edda have prophesied, and lets us rediscover the "ancient runes of the Upper God", "the ancient symbol of Wral- das", or of the time of God who created all things.

k) has "£ermanen" girls from Egtved

Mith deserved severity, the maiden of the castle and mother of the people denounces the moral decline of the tribes of Nordic blood, which had become subject to the influence of the East in the "Dane- marks" and along the Weser (pp. 77, 114). Adela's speech at the common eight, the great Thing, gives a clear overview of this period of Germanic decline (pp. 76-78). As fate would have it, "Irtha" has given us a find from her womb, who was now also to confirm the words of this noble Frisian woman's spirit. Today, as then, she wanted to "show that she would not allow any Magy or idol into her holy womb, from which she gave birth to Frya".

The deceased was found in the boggy soil of Jutland, near Egtved, north of Hadersleben County, buried in an oak tree coffin, as we know it from the older Bronze Age in Jutland, at a burial mound at Borum-Eshöi near Århus and from "Trindhöi", a burial mound at Vamdrup, near Kolding. The oak tree coffin, the "death tree", from Egtved also shows the old burial method of the ancestors: the deceased, a girl aged 18 to 25, lay wrapped in a cattle hide: Fig. 252 a the opened death tree, Fig. 252 b the corpse after the cattle hide had been removed⁴⁹. The next illustration (253) shows the dead woman with

short-cropped blond hair à la bob, held together by a ribbon, dressed in a jacket (Fig. 254) of coarse fabric and a short knee-length skirt (Fig. 255) of woolen laces, held together at the top by a fine ribbon, with a large fringed belt.

This laced skirt, which is only a kind of completely transparent loincloth, appears here again as a completely non-Germanic, exotic costume, like the bobblehead. This is because the Germanic costume of the Early Bronze Age is precisely known to us from the tree coffin finds mentioned above. Even in the oak tree of the dead, which was found in 1871 in the burial mound at Borum-Eshöi near Århus in Jutland, the corpse lay in a primordial cover of cowhide. Wrapped in this untanned hide was the body of a woman in a large cloak woven from coarse wool and cowhide. The corpse had **very long hair**, which was presumably tucked up or held together with a well-maintained horn comb. She wore a woolen hairnet on her head. She was also dressed in a full dress made of woven woolen cloth, namely a short sleeved jacket and a **long skirt** that reached down to her ankles. The lower end of the sleeve jacket was tucked into the skirt and the skirt was tied around the waist with a ribbon and a wider belt. The belt was woven from wool and cowhair, in three originally different-colored stripes, and ended in latticework quans woven with great care.

Fig. 256: The individual clothing gaps of the dead from Borum-Eshöi, Jutland: hood net, sleeve jacket and skirt with belt.

Fig. 257: The Germanic women's costume of the Early Bronze Age after the Borum-Eshöi find.

Like the Germanic woman from Borum-Eshöi, the girl from Egtved also wears the rich, monumental bronze jewelry, the belt brooch, bracelets and necklaces. The extensive grave goods differ from the simple customs of the older Bronze Age, which still leads over to the high period of Nordic culture of the large stone graves. The young dead woman from Egtved wore

She not only wore a "bobbed head", also cut short at the front of her forehead, but also a knee-length, transparent laced skirt as an "airy" summer costume, at which time of year she must have been in bed, according to the flowers given to her; she continued to "manicure", as evidenced by the elegantly rounded and smartly polished fingernails that have also been preserved. The necessaire with the utensils had been given to her in the coffin, as well as a birch bucket with honey beer, mead, and as a companion a seven to eight year old child, who had not been buried but cremated.

What the holy womb of the earth has sent back to us here is the tidings of a degeneration and a decline in morals of the North Germanic tribes in the hinterland, in the borderlands of the North Sea region of the people's mother on Texel. The young, noble Germanic woman iL probably dressed in the Finda style with that "coquettish" loincloth skirt: her grave companion iL probably a young Finda girl, servant and mistress. The fact that prehistoric Germanic clothing has also been handed down over thousands of years shows how completely unnatural this costume is. At the end of the 18th century, North Frisian women were still wearing fur dresses and fur coats with embroidery, as they were worn by the noble Roman women as Germanic exports almost two thousand years ago. years were particularly popular.

The loincloth, however, only appears in Bronze Age plaLish depictions as a costume worn by foreign peoples:

Fig. 258: Bronze figurine found at Faardal, near Viborg, Denmark (later Bronze Age). The 5 cm high figurine, which was cast in wax with a clay core on the inside, depicts an unclothed female figure in a squatting position wearing a necklace, an arm ring and a loincloth, the fringed skirt. Her left hand is placed under her breasts, her right hand is raised, probably holding a spear. The face is coarse and broad, with large, protruding ears, a prominent chin and a snub nose; the eyes are lined with domed gold plates. The hair iL on the forehead is only indicated by strands, wound into a small wreath on the head and falls down from behind.

Fig. 259 Bronze knife with figural handle, found in an urn near Kaisersberg, near Itzehoe in HolLein (Mus. Copenhagen). The handle depicts a female figure with receding, longish(?) hair. She wears large earrings, neck rings; the arm rings are indicated, and the same laced skirt, the loincloth. She is holding a bowl in her hands. **The wide mouth with the bulging lips and the flat nose are striking.**

This is probably also a depiction of a servant. According to the racial features of the face, one could even infer a **Negro** model. This would in turn confirm the tradition of the Ura-Linda Chronicle of the ancient African voyage, the black and brown oarsmen, the "Lyda" people on the outward voyage fleet, who had to stay on an island in the "Mare" or "Flete" near Alkmarum, like Lydasburg, and to whom the lords of the castle went daily "to teach them what true freedom was, and how men should live in minne to win blessings from Wralda's GeiL" (p. 89).

It is these black oarsmen of the outer fleet who save themselves on the ships before the great flood cataLrophe of the "bad times" and, driven southwards, keep the girls they have rescued as their wives. They settle in a deserted area from which the returning sailors from Forana and Lydasburg wanted to drive them away again (p. 93). On the advice of the honorary mother Gosa, they are allowed to stay: "Keep them until you are in the country to lead them home again. But keep them outside your castles. Watch over their customs and teach them as if they were Frya's sons. Their wives are the LärkLen here. Their blood will evaporate like smoke until nothing but Frya's blood remains in their descendants.

So they stayed here. Now I wish that my descendants would pay attention to the extent to which Gosa was telling the truth."

Fig. 260: Bronze knife found in a mound near Javngyde, Tullrup parish near Skanderborg. The handle depicts a female head, also with hair pulled back and a hairband. The ears, folded as eyelets, probably wore rings. The neck ring is also reproduced. The

The pinched mouth and the mongoloid eye features clearly reveal the oLish type.

As **Georg Girke** expressly points out, the costume of the Bronze Age Germanic woman from Borum-Eshöi still corresponds to today's female costume from the district of HerreLad, ^{Skåne}⁵⁰. **Alfred Götze** therefore rejects the costume of the female figure on the knife from Itzehoe as well as that of the girl from Egtved, the laced skirt, as **non-native**, since it contrasts sharply with the female costume of the other oak coffins Leht, and attributes it - with a correct hunch - "to foreign, southern influences"⁵¹!

ErL the Ura Linda Chronicle gives us the solution to the riddle.

l) Buddha in ancient Guinea

Dhe passage in the Ura-Linda Chronicle in which the Buddha is mentioned, in the so-called "Writings of Hellenia", became the only occasion for a source-critical examination of the manuscript, the factual and contrarian content of which was of no concern at the time. has taken care of.

The relevant passage (p. 101) gives his first name as *Jes-us*; his enemies, the Priory, had called him *To*, the people called him *Kris-en* and his Frisian friend called him *Bûda*.

Among the books by Cornelis Over de Linden were a French and a Dutch edition by C. F. Volney, "*Les Ruines ou Méditation sur les révolutions des empires*", which mentions *Boudha* in *Chapitre XIII* and deals with "*ChriPianisme, ou culte allégorique du Soleil, sous ses noms cabaliPiques de Chris-en ou ChriP, et d'Yésus ou Jesus*" in the following *Chapitre XIII*.

In *Chapitre XX* @richt Volney, "*d'un même dieu, lequel, sous des noms divers, règne chez les nations de l'Orient. Le Chinois l'adore dans Tôt, le Japonais le révère dans Budso, l'habitant de Ceylon dans Bedhou et Boudah*" etc. The accompanying "Note 21" states: "*La langue chinoise n'ayant ni le B ni le h, ce peuple a prononcé Tot ce que les Indiens et les Persans prononcent Bodd, ou Boudd (par où bref). Tot, au Pegou, eP devenu Tota et Tta etc.*"

The confrontation of Volney's *"Ruines"* and the Ura Linda Chronicle was sufficient to reject the further content of the manuscript as a forgery and fabrication by analogy. A further source-critical examination was unnecessary.

It has already been mentioned above that the son of Cornelis Over de Linden emphatically resisted the assumption of borrowing from Volney. But even if we accept this, it only proves that the **copyist of the manuscript, i.e. the scribe of the present manuscript**, inserted the names in question after Volney. Since *"Les Ruines"* was published in 1791 (Paris), this copying and insertion could have taken place at the end of the 18th or the beginning of the 19th century.

But here, too, the same question arises: what was the content of the older original which the copyist supplemented? The other content of the report can by no means be derived from Volney. The passage where the Priests again speak of the bending, reinterpretation and falsification of the Buddha's teachings and where it goes on to say (p. 102): "This teaching, in which the Priests are not allowed to use any other science than to speak deceitfully, to cultivate pious pretenses and injustice, **spread from Asia to Europe and will also come to our country.**"

How does the modern archaeological evidence relate to this assertion?

Instead of Volney, let us now take a different approach:

Fig. 261 Statue found near St. Véloux, Bouches-du-Rhône, Canton de Berre. Found in two specimens (Mus. Marseille and Paris, St. Germain-en-Laye).

a) Front side ; b) Back side.

Fig. 262 Drawing by Prof. E. V. Schmitt after the model in the catalog of the *Mus. de St. Germain-en-Laye*.

The "unknown god", *"le soi-disant Buddha"*, is unfortunately preserved as a torso, with the head, left hand and right forearm missing.

He was the victim of the destructive rage of Christian proselytizers. The "Pectoral" on his chest shows 6 fields with meandering hooked or turning crosses on the neck, including 4⊕ (right crosses); there is a "diamond" ornament **N** ("year") on the hem of the garment.

This statue from the Gallo-Roman period, from the beginning of our era, shows the "*dieu accroupi*" familiar to us from other Gallic depictions (cf. H. U., pl. 121, nos. 3 to 5). He is seated with his legs folded under him, just like our bronze idol from Rällinge in Södermannland in Sweden (fig. 244), with the difference that this is not a phallic depiction as in the Nordic "Finda" region.

But our amazement is even greater when we compare the statue of God from St. Vélaux, which is depicted in the characteristic meditation posture of the Buddha, with the depiction that was found as a bucket fitting among the grave goods of the Oseberg ship (Fig. 263), in the funeral ship of a Norwegian queen in a burial mound on the Oslo Fjord⁵². We are therefore dealing here with a find or a delivery from the 9th century.

Again, as in the statues of St. Velaux, the figure of the gods is depicted sitting with his legs folded under him, his hands holding his feet in his lap, his eyelids lowered in meditation. He also wears the pectoral, a square divided into quarters by a⊕ right cross, as the Gallic statue also wears on its back (fig. 261 b), each of these quarters contains a meandering hooked or turning cross, as an allusion to the solstice points of the year: •• and X, turning left in the SE and NW and right in the SW and NE.

The face lypus iL the broad, oLic ! The top of the skull is missing.

How did this motif come to the world, where we can now find evidence of it from the 1st to the 9th century along the sea coast, in the area of the former megalithic culture, from Gaul to Scandinavia?

What are the geological connections between the Celto-Germanic and the distant Asian-Indian complex, what are the currents of the

Our school and cathedral wisdom, our "mythologies" and Edda exegeses had as little idea or knowledge of them as they did of the Germanic primal religion and its cult-symbolic monuments.

In this context, the cult vessel already mentioned above (p. 232), found in the bog near GundeLrup, Aalborg County, Jutland, should be considered. This silver cauldron is lined inside and out with individual plates containing embossed images. Time of unveiling: beginning of the Christian era. The pictorial representations show a crossing of Germanic, Gallic, Roman, Greek and Eastern, Asian-Indian parts of the country. The place of origin itself must have been Denmark.

Due to space limitations, we can only briefly discuss this important, much described and reinterpreted monument of Nordic mixed culture in the "Danish Marches" at the beginning of our present era. Only the following is reproduced here in illustrations:

Fig. 264: General view of the GundeLrup consecration cauldron.

Fig. 265: The procession, with the Celtic animal head horns and the Cymbric prisoner-of-war sacrifice (?) above the consecration vessel (cf. p. 232).

Fig. 266: Mother Earth ("Irtha"), her hands placed in the **g-position** over the BruL. Cf. for this H. U., Pl. 249-250 and my "Mother Earth and her Priestess". Top left: Battle of Heracles with the Nemean Lion.

Fig. 268: Mother Earth ("Irtha") between two elephants (above) and two griffins (below), as the summer and winter half of the year (?) =

NW NE ; also to the left and right of it SW

SE

the "Jul"☒ ; below her, in the south, the winter solstice wolf. She herself is presented as the "AlfêdLre", the *alma mater*, offering the brothers with her hands.

In these two representations of the GundeLrup cauldron, she wears the neck ring, as in the Bronze Age (Fig. 151), here in the form of the Gallic torques.

Fig. 267: The winter sun god, with the horns of his constellation animal (stag), the Gaulish god *Cernunnos*, on his neck the twisted

He holds a spiral ring (*torques*), which identifies him as the god of the year and the god of oaths, the *Ullr* and *Sigtyr* of Eddic tradition, his arms in Υ or Υ position. In his left hand he holds the winter solstice ☿ -serpent, in his right hand the coil or annual ring. Stag and bull, wolf and lion are attached to him as alral animals. Top right: the god on the fish, the Apollo Delphinios etc., also a winter-sun symbol (cf. H. U., p. 373 and HauptLück 14).

Here, too, we see the god sitting in the same position, with his legs folded under him.

And just as Mother Earth with her arms crossed over her chest was also excavated by Schliemann in an idol from Troy II (H. U., pl. 250, no. 4), the bottom of the cauldron shows a cultic bullfighting@iel: a warrior over@ring the bull lengthwise, as we now know the same game, also faL two millennia older, from the creto-mi-noic depictions. The lizard under the bull also refers to the symbolism of the year.

The cauldron of Gundelrurp thus also represents the connection with the distant southeast, with Hellas and India.

And in this context, the legends of the return of Friso, which appear not only in the Ura Linda Chronicle but also in the chronicles of **Worp van Thabor** such as **Occo Scarlensis** and others, gain a different historical background. These Indian and Ionian "descendants" of some Nordic folk@plantations **have brought these motifs with them**, just as the motif of the waving boat with the "Jul" Wraldas, the ☉ and ☉ (*cakra*) has remained popular in Indian cult symbolism to this day (H. U. Taf. 55, Fig. 3 cf. p. [9]). **And this is the only explanation for the fact that the Gun- deLrup-Kessel could arise in this form in the North Sea area.** The excavation of Mohenjo-Daro, on the lower course of the Indus in Sindh, has now provided important clues to the problem of overseas peopling by northern seafarers in the Near East.

The script of the oldest and most important cultural stratum (4th millennium BC) of Mohenjo-Daro, which is closely related to the pre-dynaLc Egyptian script and is characterized as a Neolithic-North Atlantic, primal runic script.

The ship, which was the leitmotif, the "ship's ornament", the stern attachment or the maL, carried the figure of the god in the Y arm position or his Y or Z etc. rune. See my study in the H. U., from which I reproduce the following small, comparative plate (text fig. 51) as fig. 269, to illustrate the voyage of the North Atlanteans, the people from "Ultima Thule" to the "Five Rivers" land. The vehicle iL originally that giant dugout, also with an outrigger, on which the crew is indicated as lines, and which bears the rune of salvation Z, or to which it is added as a sign of a good voyage, in the case of the ships escorting the dead for the voyage across the great water as a symbol of salvation in the "new year". And so the @ätnordic tradition in the old Icelandic runic song still knew the meaning of the Z rune, the rune of the resurrected and resurrecting savior, the "man":

<i>Z (maðr) er manns gaman</i>	"man" iL man's joy
<i>ok moldar auki</i>	and the earth multiplier
<i>ok skipa skreytir.</i>	and the ships decorator.

The fact that in the later Stone Age a passage from the Mediterranean to the Red Sea via still existing lagoons, with occasional pulling of the dugout over the silts, was still possible, is expressly confirmed to me by geological and scientific experts!

In this context, too, the report in the Ura-Linda Chronicle that the Frisian people's mother Gert, after the conquest of Athens by the Egyptians and Tyrians, had traveled through the Red Sea Strait, and after them "Irtha" had raised the land, takes on a completely different historical meaning. The relevant report on the Gertmanns explicitly mentions "the Wadden and Archipelago", which rose up like a rampart after the passage of the Gertmanns "through the Strait, which at that time ran out into the Red Sea" (p. 66). The Frisian people@plantation founded by the Gertmen in the "Pangab", the "5 waters" land, under the name "Gertmannia" (p. 66), is then rediscovered by Alexander 1224 years @later (327 BC).

"Pangab", Persian *pansh āb*, "five waters, streams", but in the same Indus area, at the lower reaches of which, in Sindh (Sindhu), lies Mohenjo Daro.

According to the travelogue of Nearchus, the city of *Pattala* (Sanskrit *potāla*, "ship lation") was located in lower Sindh (*Pattalene*), while Arrianus (*Periplus Erythraei maris*) mentions the same *Minagara*. Ottema has already pointed out that *Min(n)agara* sounds strikingly Frisian, just like *Walhal-lagara*, *Tolsgara* etc. *Minna*, however, was the name of the Frisian "mother of honor" at whose time the voyages of Tūnis and Inka vonLatten took place (pp. 51-52).

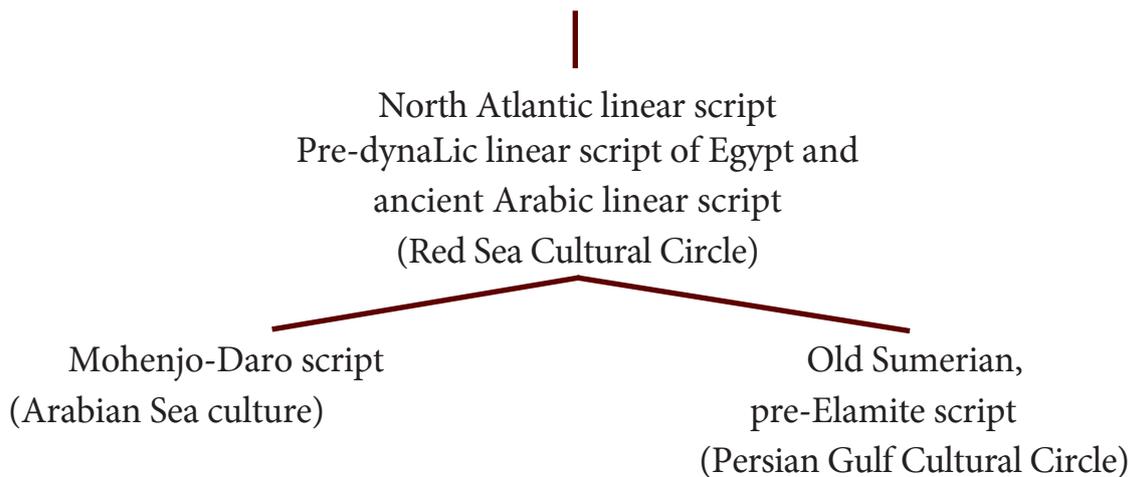
As far as "*Min(n)agara*" is concerned, Ottema has also pointed out that in Ptolemy at 24° n. Br. on the white bank of the Indus and also more over at 22° n. Br. Br. In the report of Ljudgert of the Ura-Linda Chronicle it is said of their settlements there that the sun in summer at midday is perpendicular above their heads.

In his introduction to his edition of the Ura-Linda Chronicle, Ottema also refers to a statement by Strabo, who mentions a "Germanic" (*Γερμαῖνες*) tribe that is completely different from the "Brahmans" (*Βραχμῆνες*) in terms of customs, language and religion.

One thing I can already say with certainty today: the megalithic culture of Indonesia and Asia is based on a Neolithic, overseas cultural migration that spread in waves and rays from W. Europe to E. Asia. Their guiding vehicle was the ship with the z-"man" sign.

In these traces we find the monuments and traditions of primeval North Atlantic cult symbolism, writing and mythology everywhere.

If, therefore, around the middle of the 2nd millennium B.C., a Nordic ethnic group continues its orienteering journey from the oily Mediterranean through the Red Sea, it is apparently traveling on an old Neolithic trail, which I have now epigraphically laid out in H. U. (11. Hauptstück, p. 307):



We will now gradually have to get used to assessing the "primitive prehistoric times" of the north with a completely different geographic and altitude meter and to using the sea as the great world connection of Uro-Nordic seafaring. This also explains the completely Norse character of the cult in Minoan Crete, the land of the Priestess at the horned dolmen, with its runic script tradition, where the homeland, the "Odal", was not itself called the "fatherland", but "motherland" (μητρις), and the island of the blessed, the ancestral island, was moved to the Okeanos, to the WeLen, where Minos or Rhadamanthys, son of the sky god Zeus and brother of King Minos of Crete, would be the judge of the dead and ^{ruler}⁵³.

The Ura Linda Chronicle reports: "Minno was an old sea king, seer and wise man (sage). He gave laws to the Cretans. He was born in the Linda places, and after all his experiences he enjoyed the happiness of living in Lindaheim" (p. 35). On his "experiences", in the full and old sense of the word, see pp. 35-38, 62-67.

He himself describes his cultural mission in Crete briefly and clearly in the same tragic sequence that the Nordic freedom of God must reap in the Mediterranean-Oriental theocracies: the hatred of the Priests for the rebellion of their own people by the teachings of the foreigners; the rendering harmless of these dangerous innovators by all means, by removing them from the present and from life and by continuing their

spiritual development.

and after-effects by elevating them to the divine status with a simultaneous complete reinterpretation and reevaluation of the spiritual understanding of the innovator and reformer - if necessary - into the opposite.

It is the same fate that was to befall the Galilean Jesus of Nazareth more than a millennium and a half later.

Thus Minno, the failed liberator of the unfree of the inner and outer birth, who sails on a ship from Flyland Lill up and away back to the community of the God-free of the north, was elevated by the princes of the PalaL culture of Knossos to the status of the UnLiving and the Son of Heaven. As such, he would have been raptured to the Isle of the Dead as a judge of the underworld.

But if the earlier Greek tradition knows him, faded to a mythical figure, as the lawgiver, navigator and sea ruler of the Cretans, this is also a reminder of the time when the ships with the z-"man" sign, the "sons of man", the "Minyans", all the Light of the world, the light of the north, the teaching of Wralda, over the earth. the sign of salvation of the Son of God, the "man", Germanic *Mannus*, Indian *Manus* and *Yama* (the judge of the dead), Phrygian *Manes*, a **theophoric**, "God-bearing" name, with which the Galilean, from the land of the horned dolmen, also describes himself as the "Son of Man".

"Our salvation lies in going back and forth", *in-t fon aend omme fâra lëid us held* (p. 90). This was the great world "experience" of the migration from the north and its *Mannus sons*, "sons of man" (Tacitus, *Germania*, c. 3), of whom the sea-dwelling tribe of the Inguaeons, the Old Frisians, "was the first among the Germanic tribes (... *gens Inguaeonum, quae est prima in Germania*. Plinius, N. H.4, 96).

On the old trail of the ships of the "sons of man", on a journey home, the image of the Buddha reached the motherland: according to the tradition of the Ura-Linda Chronicle, he was no different from Nyhellenia and Minno. In the distant Oli, in the "Finda" world, the Aryan spirit in Buddha had once again rejected all humanized godly pretence and seduction and proclaimed the self-salvation of the God-within-us and We-within-God, who now turned away from the world there, weary of life.

No longer was the *r. ta*, the world order of the world spirit, his sense of life and direction of life, as it was for the ancestors thousands of years ago when they came down from the distant "white land" (*šveta dvipa*), beyond the Himalayas and the sea, high from the north.

But in the "sons of men", in the North, in the white and wise women of the motherland, the teachings of Vralda still lived, who had placed his laws in all created things and whose "GeiL" should be called upon "when trouble is bad and good advice and good deeds are no longer of any avail" - and "all things are tried". Norse man had not yet "succumbed despondently to his own suffering", as it says in the "common law" (p. 17).

And that is probably why the Buddha's teachings "spread from Olen to WeLen and will also come to our country", now as they did two thousand years ago. But as long as - as Minno put it so beautifully and everlastingly - that "self-sufficiency, the inclination to justice and freedom, is proclaimed in us by Wraldas GeiL" - we will not succumb to suffering, but will once again - as a thousand years ago - be called upon to bring the inwardly redeeming light of the North to the world.

Today, the slogan of the descendants of the motherland of the North Sea, which emerged in the first break of the Nordic heritage, in the difficult hour of need of the struggle for the internal and external freedom of the Netherlands, that Geusen@ruch, is once again shining over German times of distress and change:

"Helpt nu u self, so helpt u £od."

I am now concluding our preliminary source-critical examination of the contents of the Ura Linda Chronicle. It could only be a random sample in view of the space available to me, which in any case went far beyond the scope required by the publisher if this first German edition was to be commercially viable as a fine popular edition.

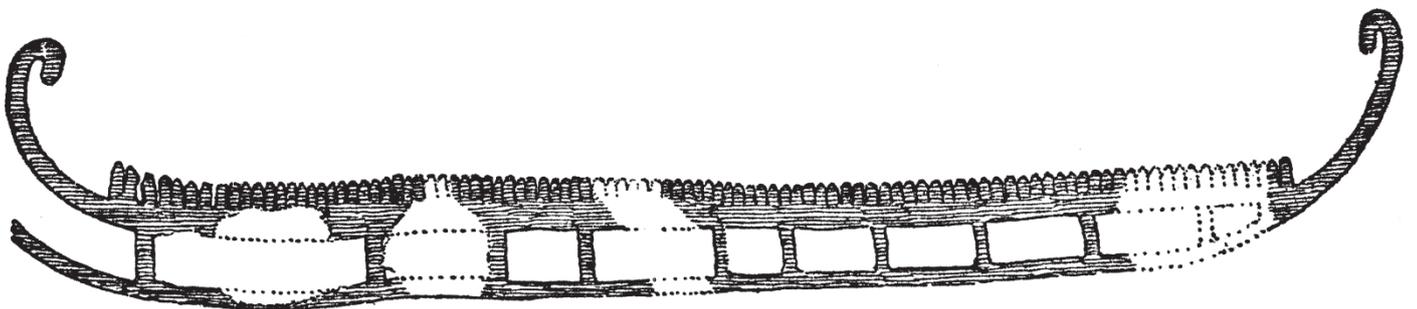
I therefore refrain from discussing so many other details in the field of antiquity⁵⁴, the cult@language ("Gottes@rache", p. 113, cf. H. U, p. p. 13), the history of religion, above all the Nordic legal and political history, and the

history of the German language.

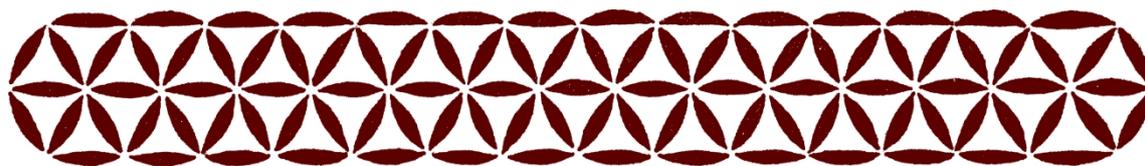
history, etc. After all, this initial and preliminary study was only intended as a suggestion, which should place the content, the sources of the manuscript, at the center of our current research into the history of reading.

And so much has this sample shown us that in the Ura-Linda Chronicle, seen in the light of our present-day prehistoric science, we possess **the most important and oldest source for the geological history of the North**, the treasures of which must now be unearthed in laborious research work and purified of @äther dross.

I now come to the end of this introduction, the conclusion and summary.



Huge dugout canoe for ocean voyages, with boom and rigging and manned by the ancient Germanic Hundred. Total length about 40 meters. Rock carving from Tegneby, Tanum County, Bohuslän Province, southern Sweden (later Stone Age, 5th-3rd millennium BC).



SUMMARY

VI. the source authenticity of the present manuscript and on the support of the older manuscripts

U Our examination of the contents of the Ura- Linda Chronicle in the present main volume, which was carried out on a trial basis, has convincingly shown us

shows that this manuscript **must go back to an older model**, and this in turn to an **older one**, up to the original manuscript.

The historical facts and details given in the Ura Linda Chronicle could never be compiled or followed with the help of archaeological literature until the middle of the 19th century.

The fact that the present manuscript is available to us in a copy, @äteLens from about the years 1820-1840, on machine paper of that time, need not be a reason for doubting its authenticity as a source. For since the bequest of Hidde to his son Okke (p. 13) it must have been a genealogical tradition of the Over de Lindens that the manuscript should be copied again and again, from generation to generation, "so that it can never be lost again".

The fact that the model for our present manuscript has not been preserved is not surprising at a time when valuable medieval manuscripts could still be bought for a few guilders in the Netherlands, when the grocer would wrap the goods for his customers at the store counter in the same coLable manuscript sheets that the bookbinder used to glue the binding cover, and when the waste paper dealer would pile up sacks of waste paper and sell them to the paper mills for stamping.

However, another fact has initially made the suspicion of a "forgery" appear justified: the machine-made paper of the manuscript we have before us from the first half of the last century has apparently been "aged" by hanging it up in the chimney smoke.

What reason did the person who made the copy or had it made have to make it appear old or to pass it off as old?

Once again, the only solution is provided by the above-mentioned family relationships. There was a tradition in the Over de Linden family that the manuscript contained something very important for them. Since neither the step-uncle of the young Cornelis, Hendrik Reuvers, nor he himself could read the manuscript, the "treasure" psychosis also occurred here. Both Hendrik Reuvers and Cornelis Over de Linden had hopes that they might receive a "golden" legacy from the discovery of these leaves. And for the same reason that Cornelis Over de Linden initially refused to hand over the manuscript, but demanded a page-by-page transcription, his step-uncle Hendrik Reuvers also refused to hand over the manuscript to his nephew. It was after Reuvers' death († 1845) that Cornelis received the manuscript from his aunt.

The only possible explanation, which completely removes the last suspicion, is that Hendrik Reuvers had the manuscript copied and made this copy "antique" by hanging the leaves in the chimney. This copy was then given in good faith to Cornelis Over de Linden by his aunt Afje as the "genuine" manuscript.

We will probably never know who made the copy for Hendrik Reuvers and how and where he took the original to safety. The original of our current manuscript will probably be lost forever.

The "criminal case" of the manuscript may thus have found its only satisfactory solution. All that remains to be clarified is the question of the originals of our present manuscripts and thus also the last suspicion: the fact that the Old Frisian of the text is so badly corrupted and mixed with

"Dutchisms" and contains the impossible etymological and historical interpretations of words.

The latter fact, however, gives us a reliable clue: it is a characteristic phenomenon of humanism in the Netherlands and Friesland, which also followed in the footsteps of the "etymological science" of late antiquity. The same interpretations, based on the coincidental consonance of the words, can be found in the 16th century in **Johannes Gropius Becanus** (Jan van Gorp from Hilvarenbeek) and **Serieckius**. Here, too, the phenomenon of remembering one's heritage, so characteristic of older Germanic humanism, appears. One turns with great love to one's own past of people and homeland: it is the beginning of the Nordic study of antiquity, with **Agrippa von Nettesheim** for Germany no different than with **Bure** and **Stjernhelm** for Scandinavia. The southern Dutch Humans even endeavored to prove that Flemish was the language of paradise.

The "etymologies" that appear in the Ura Linda Chronicle, such as *Minerva* = "min erva" etc., can be found in the humaniLic world of Friesland, in the work of **Simon Gabbema**, a contemporary and friend of the poet **Gijsbert Japix**: in his Dutch, like many of his contemporaries, he makes the same mistakes as those found in the Ura Linda Chronicle.

Since the Over de Linden family also owned the chronicle of **Worp van Thabor**, which was unknown until it was found by Prof. Elco Verwijs and which dates from the end of the 16th century, this is a coincidental indication of the origin of the present manuscript.

A Frisian humaniL from the beginning of the 17th century, himself an Over de Linden or a confidant of a member of this family, must have been the author, the copyist of the "HumaniLen-Kodex". Himself no longer proficient in Old Frisian, perhaps already "verholländert", he "reworked" the manuscript, added word explanations, interpretations, explanations, glosses and commentaries embedded in the text and wrote the whole thing in "Old Frisian".

Hence the "Dutchisms" in his language. Because even **Ubbo Em-**

mius (p. 183), two and a half centuries before Piet Paaltjes (p. 138), complains in this period (1614) about the fact that the Frisian townspeople hardly ever used the old country@language and that it was only spoken in the outer northern corner.

In order to correctly understand the temporal and local development of the human codex, one must take into account the never-recognized phenomenon of the Nordic inheritance and break-up, as it manifests itself in the Reformation and Renaissance in the Germanic North.

After the destruction of foreign ecclesiastical authority, the journey to the sources, to the roots of one's own being and people, begins. In order to grasp this time, especially in Friesland, I know of no better way than the passage in the "Rerum Friscarum HiLoria" (Book II, p. 31 f., Leiden 1614), in which **Ubbo Emmius** erected an immortal monument to his people and himself, and which I reproduce here in translation:

"The people's attitude was universally pious, noble, high-flying. Always ready to take up arms, freedom was the highest thing to them, and no thing was more detestable to them than servitude. Proof of this is that they defended the freedom inherited from their fathers so passionately and manfully that for six centuries no one was able to wrest it from their defense. Never before did the defensive people rush to arms more quickly and more ruthlessly, fought more bitterly against their enemies than when they had to fend off the threat of bondage. They would rather give up their lives and all their happiness than betray their freedom; anyone who looks at their deeds can see this immediately. Even in the descendants this spirit has not completely died out, even if their constitution has become a different one.

After the period of royal rule, they had native counts, elected from among the free people in open elections, exalted by official power, duties and honorary names . . . And this authority was elected by popular vote for three years, sometimes for several years, but never for life . . . Thus it came about that, although all power lay with a few, the freedom of the people remained unshaken in its foundations, as will be discussed in due course.
Applied

but sonL in every respect the same right for everyone, whether noble, commoner or peasant.

It was considered honorable and praiseworthy to be called a true peasant and to live in the country in the peasant way; and they were generally more attached to this than to a life in the city. This was also the reason why there were so few towns in their country in the past. But the culture of customs and the outward appearance of these peasant people were far better than elsewhere, so that one would hardly distinguish a peasant from a city dweller. Even today, the traces of this country are still palpable; the feudal system is still almost non-existent. Gold and silver and other ornaments were not used to mark status and birth, but each person put them on according to his wealth. For they were all called freemen, and this name was their name of honor and their title of nobility and their designated property: they remained free from the landed dues that their neighbors paid. And not only did they retain these privileges from hand to hand from their ancient ancestors for so many centuries, but because of their outstanding services to the empire, they were also expressly granted to them and solemnly documented by the emperors.

They kept their blood pure and did not mix with strangers through marriage; and this is still carefully observed by us today in memory of our ancestors. It was not only marriages with strangers that were disreputable, trade with neighbors was also only carried out @early. There was a time when in some places it was hardly allowed to keep strangers overnight. This had a similar effect on the mental and physical expression of the entire people and kept language and customs the same for so many centuries. Now all that has changed. Incidentally, people were always obliging and generous towards guests. All Frisians spoke one and the same language, which has been proven to be Germanic in origin.

- - - - -

The nature of the people iL, as only sonL of a Germanic lamb, cheerful ; of keen verLand, yet not without grace. When they focus on the

sciences, they easily reach the highest level of education and excel in their subject. . .

Above all, they were simple in their customs, and looked to law and civility : words were regarded as a letter and a seal, the handshake as an oath ; and a contract that was confirmed by word of consent and handshake was then kept longer than one nowadays that is confirmed by parchment, seal and witnesses. Love affairs were more foreign to them than anything else; and since they themselves knew no lies, it hardly occurred to them to suspect others. The relationship between the sexes was all the freer and more tender than among my other peoples. Their diet was rich in milk, cheese, butter and meat, all of which they had in abundance; and this way of life made them grow to the general stature which was so admired by the neighboring peoples. In all other respects, too, they showed their core nature ; @ät erL and after attaining full manhood, the young man joined himself to the girl.

Is it any wonder that with this way of life the people, who were already bold and gifted with great physical strength, were able to accomplish such feats of glory fearlessly and with manly swashbuckling against the invading enemy? After all, each individual did not fight for foreign covetousness or the greed of their masters or even for a fine reward, but for honor and freedom, for things on which their own fate depended. They seldom interfered in other people's affairs, for it seemed better and more just to them to fight for their own soil at home than to covet other people's goods and to attack them with force of arms.

But time has changed all this. Customs and traditions were reversed, the costume was abolished, and the language only survived in the outer northern corner and is hardly understood by the townspeople. Friesland's fate is bad; the hope that the future holds for it is even worse."

It is as if the spirit of the distant past, as handed down to us from the laws of the Ura-Linda Chronicle, has been revived in this beautiful hymn to the "Fryas people".

To bring this sacred ancestral legacy home to posterity, to make it understandable, may the humaniL transcriber from the An-

The task he set himself at the beginning of the 17th century. He would not have been a child of his time if he had not used and applied his classical education, his knowledge of Athens, Minerva, Alexander, Nearchus, the Phoenicians, Tyre and Sidon, Massilia, the Druids, etc., etc. in a "useful" way.

The revision of an older model, such as Codex *B*, the copy of the *Hidde Ura Linda* from 1256, was probably the work of this humanist. He was forced to write in Old Frisian in order to bring his addition to the text into line with the language of his original. Of which he was incapable.

The fact that he also had to revise the entire text @rachlich and, in his opinion, made it "Old Frisian" is evident from the external layout of the manuscript, the script.

This script is not an Old Germanic runic script, as is also documented for Friesland in the finds on the bone fragment from the terp of Wynaldum near Harlingen, the bone slab from Hantum near Dokkum, the coin from the terp near Harlingen, the wooden sword from Arum and the wooden stick from Britsum near Leeuwarden.

The writing of the Ura-Linda script is an artificial neologism: book letters and numerals are geometric-mathematical conLructions derived from⊗ . And this explains the overall situation. The Hu- maniL had learned from the Waraburg inscription that the script was derived from the "Jul" =⊗ was created (p. 44). In reality, the⊗ is the more recent, southern Norse division of the year, and only individual runic signs were derived from this ideogram. Since the signs of the Germanic runic script could no longer all be traced back to a derivation from the scheme of the 6@eichig wheel, according to HumaniL's judgment, this script must have been corrupted. It was important for him to restore the "old original form". And so he recreated the runic script from the⊗ , as it is similarly reconstructed and exegeted in a phantasmagorical way by our "Germanicists", Guido LiL to Rudolf John-Gorsleben, also as "ancient secret knowledge".

The corrupt, Dutchized "Old Frisian" of the Ura-Linda Chronicle, the Dutch dialects, the impossible word interpretations, the runic script brought back to the scheme of the 6-@ich wheel and rearranged - all this can probably be traced back to one and the same editor, the HumaniLen from the turn of the 16th century or from the beginning of the 20th century. 17th century.

The question now arises as to which other copies lie between the codex of HumaniLen, the owner or even presumed copyist of Worp van Thabor's chronicle, and the codex, the copy in the possession of Cornelis Over de Linden?

If the assumption of a borrowing from Volnay is correct, then a copy from the turn of the 18th century must have existed. Cornelis Over de Linden owned a French and a Dutch edition of the "Ruins" of Volnay. We do not know whether these books were also part of his grandfather's bequest, or whether Cornelis Over de Linden had read this much-read work, a characteristic creation of the Age of Enlightenment, the French "*Encyclopédie*", out of his own innate inner quest.

In any case, the transcriber in question used French when he added the explanation "the iL **wrong**" to the Chinese name of the Buddha, *To*, apparently thinking of French "*faux*".

This part in particular, the life story of the Buddha, breathes the spirit of the Age of Enlightenment, and the question arises as to whether the last copyist of the Ura Linda Chronicle, some Frisian teacher - like G. Jansen in Harlingen - who perhaps copied the chronicle for Hendrik Reuvers, - whether this copyist also had his pen in play in @rachian "redactions" and other glossary ingredients.

All of this can be determined on the basis of a very precise @rachhistorical investigation, which will have to focus in particular on the chronological connotation of the Dutch words and phrases in the text of the Ura Linda Chronicle.

In summary, we can say that the following four stages in the history of the Ura Linda Chronicle are recognizable to us:

Codex A : the original manuscript, written by Liko Over de Linden (803 AD)

Codex B : the copy of the Hidde Over de Linden (1256 AD).

Codex C : the HumaniLen edition (early 17th century), by the hand of the owner of the chronicle of "Worp van Thabor"(?).

Codex D : the copy of the Volnay interpolator (early 19th century) : the manuscript in the possession of Cornelis Over de Linden (?).

Whether other manuscripts can be placed between these manuscript stages remains an open question. The text of the Ura-Linda Chronicle probably offers no countervailing evidence for this. If there were further copies, they can only have been copies, not intervening edits or revisions like Codex C.

Dur brief investigation had shown that the Ura Linda Chronicle cannot be a forgery, dating from the first half of the 19th century. of their contents. The fact that the other suspicions can all be resolved completely satisfactorily is the result of our last examination.

But there is another circumstance which deprives the assumption of a "forgery" of any support, any reason: the **mental impossibility** that a "Dutchman" from the first half of the 19th century could "invent" the Ura Linda Chronicle.

This evidence is the most serious, more serious than all the evidence that the content of the Ura-Linda Chronicle is confirmed by the results of modern prehistoric and geo-literary research.

As an argument, Germans won't understand it at first, and my Dutch compatriots won't understand it or won't believe it, because they have long made a virtue out of necessity.

It is 22 years since I published my early work "Der Untergang des nieder- ländischen Volksliedes. A contribution to Dutch cultural history" was published. As an awakened ethnic Dutchman, I undertook at that time, as I did @äter, to challenge the self-deception of my northern Dutch,

"Dutch" compatriots about their "golden age" and to hold their spiritual impoverishment and uprootedness up to them for self-reflection and self-knowledge.

The Holland of the last century was the legacy of a materialized, saturated bourgeoisie that was "oriented" towards the global economy and the international market. Its ancient dogmatics had allowed the capitalist ethic of acquisition to grow as a bourgeois morality, which enabled it to "trade with the Lord" so advantageously. AmLerdam was and iL Hol- land and the "golden age", the great "upswing" begins with the admission of the evaded @an-Portuguese Jew. The beginning of this AmLerdam parvenu culture, alien to the people, meant a rupture in the national body and the decline of the spiritual life of the people, the national art, which inevitably proceeded with relentless tragedy. In the 18th century, everything in the body of the people was already stunted and lives on to this day, like a subterranean stream of the hereditary mass, in enchanted depths. Until the spiritual wake-up call of history will sound, which will break the shackles of self-deception and the deliberate deception by the foreign spirit. The fact that the national awakening is now announcing itself in the younger generation in the Netherlands as well is the consequence of the victory of the National Socialist movement in Germany. And the vigorous, hopeful Nordic-ethnic movement will become the **Young Frisian movement** when it, too, will free itself from the spell of foreign domination, from the "*ex oriente*" of old Testament Christianity to Marxism.

However, Hoffmann von Fallersleben experienced to his great sorrow just how "uninLinktlos" the "Dutchman" had become in all aspects of the national soul, the national spirit and the racial essence, when he s e t off in 1821 as a rider and wandering bird to explore the land of the "*Mijnheers*" en "*Mevrouwen*" to search for traces of the lost Dutch folklore. In Holland, Romanticism as a whole was also just a time- flattening international fashion affair, as it was caricatured just as aptly by the peaceful student poet "Piet Paalties" ("Peter Bleichlich", the @ater PaLor François Haverschmidt) as that pious bourgeois morality by Eduard Dekker (Multatuli) in "Max Havelaar" and by Fraderik van Eeden in "Little John".

The assumption that a "Dutchman" in the first half of the 19th century could have "composed" the Ura Linda Chronicle characterizes the shocking lack of understanding, cluelessness, and ingenuity of Dutch society, both bourgeois commercial and bourgeois scientific.

There have been no **poets** in Holland for a long time where a Mendes da CoLa was able to serve up his ancient lamentable Jewish glorification in rhyme as highly recognized "Dutch" poetry. Where, in whom would the **mental prerequisites** still have existed at that time to "learn" the laws of the Ura-Linda Chronicle, the wording of its language? seal"?

The Netherlands was dead! There were and still are Dutch-speaking people, but no more "Dutchmen". The "golden age", the old-fashioned "trade with the Lord", the colonial policy of capitalist exploitation, the detachment from the plaice, from the Dietschtum, Germanness, from the people, had uprooted them mentally.

There are many honorable and decent people among them, capable in their profession, internationally educated, philanthropic, - but the deep, verbal string, the voice of the blood, had long been muted, no longer able to resonate.

But in order to be able to "compose" the Ura-Linda chronicle, one had to be a poet from the plaice, in whom this string of the voice of the blood, the spiritual hereditary mass, resonated so strongly that he could create clairvoyantly and hereditarily in the spirit.

In Holland, however, all the prerequisites for this were lacking in the country and its environment, in a time and a society to which, from a nationalist point of view, the saying *be braven*, then still "poetic" PaLors de GeneLet applies best:

"Wees u zelf", @rak ik tot iemand.

Maar hij kon niet : hij was niemand.

"You be yourself", @I said to someone.

But he couldn't: he was nobody.

The new Germany will recognize this spiritual evidence in its full gravity. Which our science in Germany will not yet be able to do. For in part it also still believes that this "primitive communal culture" can be reconstructed purely intellectually at the desk, from the higher vantage point of scientific education. They still know nothing of the mental preconditions of their own experience. And for her, the inferiority complex still lies as a historical self-reliance on the older intellectual past of our people. And she, too, did not know the hereditary mass, the soul and spirit, the voice of the depths, the voice of the blood. It did not even know the external permanent tradition of this spiritual heritage in its formal preservation in folklore and folk custom.

But anyone who still believes today that they have to doubt this formal permanent tradition, its possibility, for reasons of their scientific reputation or - to be honest - out of fear of their own boldness and of their colleagues lurking in ambush for the innovator, should go and take a look at the *Jahrkucheneisen* from Emden (Fig. 90). At the end of the 18th century, we are still taught the creation story of the Ura-Linda tradition, of the "time", the "world" = God⊗, from which all things arose, and the creation of the earth by Od⊗ or ♀ entering into Irtha.

Whe folk custom and popular belief with the sacred signs, the "sacred original script" of the ancestors was handed down from generation to generation of the tribes, so a manuscript passed through the hundreds of years, from generation to generation of a clan, renewed from time to time in copy.

All things come in their own time, as fate would have it. The "Dutch" of the second half of the 19th century, including my good, capable university teachers J. A. Gallée and J. W. Muller, had to reject the Ura Linda Chronicle as a "forgery".

There was still no geoLesurgeschichtliche Denkmälerkunde on the basis of which they could have recognized the authenticity of the source of this early 19th century manuscript. From the same

For this reason, Ottema was unable to prove the authenticity of the source in his first Dutch edition of the manuscript. How tragic the general ignorance of the history of reading was can be seen from the fact that the classical philologist Ottema thought he could explain such a sublime ancient testimony, the "Od", which went to Irtha, with the Latin *odium* "hate"!!!

Seventy years ago, it was not yet time to find the Ura Linda Chronicle, it was premature. The spiritual prerequisite of our most recent past since the war was still missing, from which a renewal of our specialized science could also take place, as it is now taking place spatially and temporally and geographically as a new discipline in the science of reading history.

And now, at the beginning of the 20th century, in this manuscript, a copy from the beginning of the 19th century, the first and last, the only ancestral legacy of our great past, in which we were God's freemen, is given to us again as a path to self-reflection and self-reflection, so that we should know again what it means to be German.

I now appeal to my fellow scholars to help me to further secure this valuable resource and its older parts. For this purpose, after this introductory popular edition, I am also planning a scholarly edition, which will contain the complete text of the original, a purified retranslation into Old Frisian and a translation into secondary language, and which will also further clarify the text-critical question.

*VII. he author of manuscript A, Liko Über die Linden,
and his transmission of the ancestral legacy.*

An inguaeonic reformer?

Z To conclude this first source-critical examination of the contents of the Ura Linda Chronicle, let us now turn briefly to this man.

and his work, who in the last hour saved us a primeval Germanic ancestral heritage that would otherwise have been irretrievably lost to us.

Who was this author himself? His personal affiliation is clear from the nature of the written monuments he brought together. He belongs to the Mothers' or Maidens' Party, the "Mothers' Sons" (p. 110), the Old Believers of the "Matres" or "Matrons" era. In his promise to his descendants, he is personally directed against the imperial Franconian Christendom and its helpers, the Roman clergy, the "Pfaffenkappe", as well as against the König@artei as an oLish-Mediterranean degeneracy and alienation from the sacred, time-honored order and tradition. Nevertheless, the criticism of royal power, which has become hereditary according to foreign law, is a thoroughly objective one. But the savagery, the decline in morals and culture of the Germanic world, which now begins to appear before us in the reports of the writers of antiquity, where the tradition of the Ura-Linda Chronicle breaks off, is also presented to us with unsparing clarity.

The Ura-Linda Chronicle is not a syLematic work, not a collection of laws or histories, not an intended description of the country and its people, folk life, state and society, cult and legal customs, such as Ta- citus' writing "*Æermania*". The author, like someone on a sinking, doomed ship, gathered together at the last moment whatever coLbarLem he could still get hold of.

Just as little as in the Old Icelandic sagas do we receive a depiction of private life, of religious, cultic life, although the historical part is incomparably richer than the sagas and Edda put together. What makes the Ura-Linda Chronicle incomparably more valuable than the Eddic tradition as a whole is the fact that the noble faith of prehistoric times still confronts us here in full clarity, as it was painstakingly reassembled by me from the shattered individual fragments of the cult-symbolic, paleo-epigraphic monuments. In the light of the tradition of the Ura Linda Chronicle

it becomes quite clear how the myth of prehistoric times in the Edda has already been completely obliterated and humanized, how the skalds of the courts of the jarl create a mythical treasure trove of formulas which they themselves no longer understand and which they make all the more obscure and occult the less they know about its actual meaning.

There is, however, one thing about this tradition of Liko Über die Linden that is significant in terms of reading history. Here, too, the old myth recedes insofar as we hardly learn anything of the ancient motif of the savior, of which the medieval legends would continue to bear witness, whose parable, the swinging boat, the Frisian Odalinger house still bears as a symbol today. He hardly mentions him in the form of the "Kroder".

This is the same phenomenon in the history of religion in Friesland as in Persia and India, to which reference has already been made above. Where the Aryan hereditary mass breaks out in reformatory innovations of faith, it gives up a part of the old darkened popular religion, which had sunk too far into superstition, the deeper forms of religion and worship of the foreign race, as a result of racial mixing.

The aim is to recapture the essence of the ancestors' knowledge of God and to lift this religion back up to the abstract height of the idea. And so the idea comes more and more to the fore and the myth fades away. In place of the "world view", that contemplative view of the God-in-all-being, comes the world view, the thinking itself. It is the birth of religion@philosophy, which replaces the directly observing, spiritual experience and its spiritual expression, symbol and myth as parable.

Liko also appears to be such a reformer of the idea. In his collection of writings, everything is dominated by the doctrine of Wralda, the world spirit. The myth can only be heard from afar in "Kroder" and his "Jul"☒.

And the question arises as to whether he was the creator of this new runic script in which the manuscript was written, since the old native script could no longer be recognized from the "Jul", the time of God.

VIII. *What does this £faith legacy mean to us from the North Sea*

Jt was a time when the legacy of the Ura Linda Chronicle came to light for the first time and had to sink again, as it was not yet time - the middle of the 19th century marked the beginning of the Nordic awakening, the Nordic remembrance of heritage. In 1853-55, Count **Gobineau's** four-volume magnum opus "*Essai sur l'inégalité des races humaines*" was published, which recognized the great cultural mission of the Aryan race as the light bearer of the world. From Gobineau to **Paul de Lagarde** and **HouLon Chamberlain**, the Frenchman, German and Englishman, the Nordic awakening takes place: the wells of the deep break open. The lime of blood murmurs ever louder and clearer.

And now the search for the ancestral legacy began, for those spiritual historical heights which should be the spiritual expression of the God-given, physical characteristics of the Nordic race as human high development.

On this journey to the sources, the rediscovery and discovery of the Edda collection proved fatal. For it appeared as the oldest **written** monument of the North, in its pristine and original state. And our thinking had been so orientalized and alienated by the "It is written" that this seemingly old "written source".

Grimm's ingenious pioneering work was not continued by the German science that would have been called upon to do so - GermaniLics. No effort was made to compile an overall record of the geiLes- historical sources and monuments. The history of Germanic cult symbolism remained unconsidered as an old and reliable **written** source, which extends from remote prehistoric times via the Edda in Germanic folk customs to the present ^{day}⁵⁵. And the first steps towards its recognition and development, the historical research of the **Germanic runic script**, never came to fruition as far as the written-historical part was concerned, but remained with the Dane **L. Wimmer** in the minority.

value complex, which had been lurking in the north "ex oriente" since Roman Christianization and humanism. Thus
 For example, no one cared about the "life-god" rune ᚠ *odil*, which **Maßmann** published in "Germania" (1871) in the early seventies of the last century, from the rune series of a manuscript from Brunweiler Abbey near Cologne (around 988 AD), now in the Vatican (*Cod. Urbin 290 membr. fol.*). Nor did any "GermaniL" care about the Anglo-Saxon, i.e. Inguaeonic, runic tradition, which had preserved the ᚠ sign as a "year". What the older Scandinavian scholars, from PolyhiLor **Rudbeck** to **Finn Magnusen**, had already begun to research into the folk tradition by the beginning of the last century, our cathedral science buried with the rubble of its humaniLc and oriental-Christian borrowing hypotheses. The Germanic peasant wood calendar, the RunenLab, was buried as a geographic and religious historical monument in the same way as the Germanic runic script. All in the name of science.

However, the intuition stirred louder and louder in the leaderless "laymen", who felt increasingly unsatisfied by the professors' mythologies, their cloud and weather demons and nature gods. And since cathedral science left them in the lurch, they set off on the right track themselves, driven by that ancestor that did not deceive. It was the **ger- mantics that** now emerged, **from Guido LiL to Rudolf John alias Gorsleben**, which turned to the discovery of the "sacred signs", the cult symbolism, as a source of geographic history. As already mentioned above, in the absence of any scientific basis, it led to the disastrous mass nonsense concerning the results of their "research". For cathedral science, this became a good reason to avoid such a compromised area.

However, what Germanic scholars themselves set out on the path of exploring our Geile reading heritage remained in the Edda and sagas as "written sources" - just as the Germanic scholars did. And since this source of Germanic decay and transition did not meet the requirements of

As a result, the debate with the representatives of the *"ex oriente lux"*, especially the Christian church, resulted in a reinterpretation and reinterpretation, the necessary geo-historical reevaluation.

The Vodanism of the North Germanic decay period had already been made into an Old Germanic religion by the Germanic period. In reality, Nordic Vodanism was the creation of the Skald theologians of the Viking Age. *Od-in*, the "Od-god" of the "wind month", the sign in the RunenLab calendar of the 8 or 9 -od rune iL, iL the soul god and leader of the dead of "man", the bringer of salvation as well as mankind in his breath, the pre-JulLurm. The Skalds turned him into a warrior god of the dead. In place of the sublime belief in rebirth, as it had been faithfully preserved in Germanic folk belief right up to the present day in the cult custom of this month of July, they created the Valhall VorLellung, i.e. the men's drinking hall of the Jarlhof, which was relocated to an afterlife. And the white woman who had become a valkyre was now allowed to serve the beer.

It is striking that the Ura-Linda Chronicle traces the Vodanism of the North and Olgermanic peoples who degenerated under the rule of the "Magy" back historically to the Frisian sea king Wodin, who was apparently eliminated by his father-in-law, the "Magy", and then elevated to the land of the gods (pp. 50 and 114).

The Ura Linda Chronicle had already passed judgement on this "religion" of the Viking Age in pre-Christian times: "We cannot recognize them as true Fryas". Compare what the Ura Linda Chronicle reports on the growing superstition, the inner lack of freedom, the contempt for work and the slave economy, Vikingism and the decline in education (pp. 120, 126).

If the Edda had been presented to the Old Believer Frisians, they would have made the same statement. They would have pointed to the non-Nordic, Oolic, the "Finda"-GeiL of these writings, about the complete obscuration of the pure doctrine of the World God (*veraldar goð*).

Fully recognizing the heroic still alive in it and the breach in the old myth, they would have pointed to the alienation of the concept of honour, the manslaughter due to a nullity of the personal

will to power, which had to degenerate into the unrestrained impulsiveness of blood revenge. And it was precisely this placing of the unrestrained individual will above the community, as in the blood feud, that the old Frisian morals and legislation - as it still exists in the Ura Linda Chronicle - had prevented (cf. pp. 33-34 the "Provisions for envious people"). The old Norse banishment for manslaughter may still be a reminder of the old law of prehistoric times. But in the Saga period, the law was bent at will by force and the superiority of the strongest and by buying over.

Now, with the Ura Linda Chronicle, we are given an older and more ancient "written source". And whoever reads it feels and knows: this is what we have always suspected and what we have always sought. It seems familiar and very own to us. What further proof is needed? And the further the research into the other written sources, the symbolic signs of our original religion progresses, the more the image of that sublime, bright and clear height of reading is confirmed, in which the primeval Nordic knowledge of God, the teaching of Wralda, of the revelation of the spirit of the world in time and space, shines above the deep fog of the confused Edda period.

The limitation of space does not allow me to go into this question further. To summarize, I would like to repeat here what I have already said in the H. U. (17. HauptLück, pp. 449-450) in connection with the myth of the winter-solar serpent on the World-, Year- and Tree of Life, also in the Edda:

"We must be very careful not to regard the Edda as Old Norse, Old Germanic. It contains ancient high values alongside these young elements of the North Germanic period of decay. And the tragedy that reigned over the study of this Germanic age was that, out of ignorance of the epigraphic, cult-symbolic tradition and its monuments, that which was an ancient gelding of the Nordic past was considered to be a recent layer and a Christian borrowing, while, on the other hand, efforts were made to interpret the young Vodanism of the Germanic late and decaying period as a primordial Germanic religion. The first year

In the history of the Germanic geography, the first thousand years of the Christian era correspond to that far older period of Indian history, when the old belief in the god of heaven of Dyau (p. (5), 157) had disintegrated in the mixture of races, and the Brahmanical reformation had raised the old folk-religion, which had fallen, again to the heights of the idea. The old folk religion had lasted longer in the north than in the southern migration of the Indo-Iranians. The Germanic reformation movements, which had already begun in the North Sea region in the older European period and were inhibited by the Migration Period, were interrupted and concluded by the penetration of Christianity into the framework of the Roman Empire. The reformation of the Galilean from the old Amuru land, the land of the "horned dolmen", mixed with Yahvism as well as the world denial and the need for redemption of a degenerated Mediterranean city culture, returned to the original area of the megalithic religion as a pendulum swing. This interrupted the north's own development. A severe crisis in the country runs through the entire Middle Ages up to the Reformation and from the Reformation to the outbreak of the conscious spiritual recognition of the present."

The research into the history of geological monuments, the collection and analysis of the cult symbolism of the Germanic period of the transformation of peoples and the age of conversion reveals to us the **syncretism** which was carried out by the Roman church by taking up the cult symbolism and reinterpreting it in Roman-Christian terms.

We know today that Irish-Scottish Christianity was originally something quite different from the Roman, Oriental-Mediterranean one. On the cult and burial linen of these descendants of the Tuata Dé Danann, the bearers of the megalithic tomb culture of Scotland and Ireland who came from the north, the ~~xx~~ ing "born of" appears as it did thousands of years ago - and *odil*

"Life of God" rune, with the  "year" sign, the *sig rune* with the snake. Just as their Christian preachers in Germania also taught the old salvation myth of primeval times in this sense, that the Son of God, the bringer of salvation

(the "Kroder") *decensus ad inferos* in his winter sun-turning sub-

The Roman legate Bonifazius condemned it as heresy and fought against it. A doctrine condemned and fought against as heresy by the Roman legate, the so-called "Apostle of the Germans", **Boniface**.

It is the whole tragedy of our Germanic that, due to a complete ignorance of the sacral, hieroglyphic tradition of the Uralic religion in its cult symbolism, it regarded and interpreted precisely the important, older parts of the land as young, Christian borrowings, such as the hanging of the savior (*Tyr, Ull, Od*, etc.) on the "windy -tree", i.e. in the - or - od-"month", where he was carried by the "spear" (Latin *runa t*) as the - or - od-"month".) on the "windy* -tree", i.e. in the 8 - or 9 - od-"month", where he is "wounded" by the "spear" (Latin *runa*) **t** as the **↑** - or **t-god** (*Tyr, Ti, Tiu* etc.), *Lerben* must as man (*homo faPus eP*), he himself, consecrated to the *Od-god (Odin)*.

Now - on the basis of the cult-symbolic tradition of the original religion of the North Sea region, in connection with the tradition of the Ura-Linda Chronicle, it becomes clear to us how Christianity was able to enter Germanic culture and what was brought in from the Germanic side as borrowed material. We can now also understand why the North Sea Germans, Anglo-Saxons, Frisians and Iro-Scots turned to the Gospel of the Nazarene, since their own Reformation had not been able to develop. We now know that there was no longer a uniform Germanic religion, that everything was broken, disintegrated and in a state of dissolution and that many a Nordic man of the Saga period professed only the "faith in himself".

The Ura-Linda Chronicle destroys Edda-Germantics and frees us from the untruthfulness of the reinterpretation of this so unequal monument of Germanic decay and dissolution. In this, the Germanists and their Edda exegesis differ in nothing from their Christian folk brethren, who believe they must uphold and reinterpret the "old covenant" as the basis of the Christian religion and church at any price.

But the Ura Linda Chronicle frees us Nordics once and for all from this tragic aberration of our geographic history: the so-called

"Old TeLament", the Jewish-Oriental reevaluation of the universal

Light God religion of the "people of the world", the Amuru, the bearers of the Megalithic tomb culture in Amuru-Kanaan. One need only contrast the Jewish creation story of Genesis with that of the Ura-Linda Chronicle to see the entire inferiority, the materialism of Jewish thinking in a glaring light.

It will be the task of research into the history of reading to "Old Testament" for its appropriated and re-evaluated Nordic intellectual material and to remove it from Jewish appropriation in history. The rest should be left to its originators. We have nothing to do with it.

In place of this "Old TeLament" with its stolen, expropriated feudal goods and its disgusting oriental complexes, the "older" and "eldest TeLament" of the North, the doctrine of the world spirit, from which time emerged, which created all things, now takes its place. Stripped of its historical claims and authority, the Jewish-Roman church and its priestly legislation now recedes into the history of mankind as a temporal and localized modification.

We know that we are different from those southern and oil peoples, and that their truths of faith and salvation cannot be ours. We carry within us the law of the World Spirit, that uncodified knowledge of right and wrong, of good and not good. The World Spirit had other plans for us when he sent us into the highest, hardest school of life in the history of the earth and humanity, the Ice Age. He made us people of action, free from God. As a result, we have been given the "vonselbidity, as the inclination to justice and freedom lies in all Fryas children. We have this inclination through Wraldas GeiL, our father, who says loudly in Frya's children: "Therefore it will remain in us forever." And that is why Nordic man was able to decide right and wrong for himself and others even without laws, without the "It is written", without the mediation of priests, "according to the sense that Wraldas GeiL proclaims in us" (p. 38).

We were not wished by the World Spirit to be "servants of God" like the inhabitants of those "blessed southern provinces" of Boniface, not with destruction.

crunching, fear of hell and trembling before their own mercilessness and the avenging wrath of God, not in dependence and subservience to a priesthood, a "theocracy" as God's mediators, as interpreters of the divine "will" and law, as holders of the means of grace and salvation.

In our ancient doctrine of God, the "Fryas Council", salvation awaits the free, and only he is free "who is not a slave to another, nor to his own lives". The free man, however, calls upon God when the need is dire and good advice and good deeds are of no avail. But he should not be called upon before all things have been tried (p. 17).

About those "God-shells", "who make themselves believe and convince the initiated that they are the best part of Vralda's spirit and that Vralda alone is able to think with the help of their brains", - the "Second part of the old doctrine" made the clear, conclusive judgment that the research into the history of the Bible now affirms: "That every creature is a part of God's infinite being is something they have inherited from us" (p. 40).

This was the end of the Jewish and Roman dream of world domination, of the subjugation of the peoples of the earth, especially the north, to the high priesthood in Jerusalem or Rome.

The "Old Testament", dispossessed of its fiefdom, sinks into the irrelevance of any other general religious-historical phenomenon of our order.

The son of the Dolmenland of Galilee, from which, according to Jewish opinion

"nothing good could come", is released in the same way from Jewish-oriental reinterpretation and reevaluation, is freed from the absurdity of a unique and exclusive revelation of God at that time and is brought back into the sequence of the break-up of the Norse hereditary mass in distant Ore.

Today we can recognize how the main sections of his life story, birth, suffering, death, burial, resurrection, are derived from our old Norse myth of the Stone Age and can nowhere be derived from the Jewish, JahviLic complex. According to our Nordic view of God and life, the appearance of the Galilean reformer, who is the first to appear, is also hereditary.

from the popular religion of his homeland as the "Son of Man" proclaimed the "Kingdom of God in Man".

That is why we must regard the transformation of the Urnordic myth of the savior to the redeemer of an original-sinful humanity as being just as locally and temporally conditioned as the doctrine of the uniqueness and exclusivity of God's revelation in this redeemer. It is crucial here that the doctrine of the Fall of Man emerges as one of the monstrous revelations of the Urnordic Yule myth of the Tree of World and Life with the human couple and the serpent that turns to the winter sun, which emerged from a Judean priest's brain in order to establish the mediation of God in this Jewish theocracy. I refer you to the first study of the complete memorial material in the H. U., Haupt- Lück 17.

In the light of Vralda's teaching, whose "seven eyes":∴ or ⊗ remained the symbol of the northern Palestinian, Israelite places of worship as the house of Yahu (Yahweh) until the revelation of Christianity, the "Old TeLament" and the "*ex oriente lux*" sinks forever like a deceptive reflection. And that "Light of the World", the Light of the North, shines brightly in the "Old TeLament" of humanity as the nothing that was from the beginning.

We know that we do not need to be redeemed from the spirit of Vralda in us by any redeemer, and that this will never have been the Galilean's teaching.

For us God-free people of the North, this oriental deception is over forever. We know that the "sense that announces the God in us" is the sacred ancestral legacy that has repeatedly broken through in us as God's legacy, as the voice of the blood in times of self-loss and foreign-spiritual overshadowing.

We now understand the deeper spiritual connections between our German myLic and this heritage, as expressed in MeiLer Eckehart and then also condemned by Rome. It is the knowledge of God of our race.

"God has done only one work in eternity. In this work he has - for himself - also placed the soul." - "The soul is the universe. It is it by being an image of God. - That is why God created the whole world, so that God might be born in the soul and the soul in turn in God. - The Father is, in eternal birth, the origin of the Son; Father and Son, in eternal outpouring, give birth to the Spirit." - The Father eternally gives birth to the Son, as his image. The Word was with God, and God was the Word" : as the same as Him and of the same nature. But now I say further: In my soul he has given birth to him. And the Father gives birth to his Son in the soul just as in eternity, not otherwise. -

The Father has given birth to the Son without ceasing, he gives birth to him and will give birth to him, this birth has been eternal in him. Therefore, when the Son took on human nature, even at that moment the Father gave birth to him."

It is the same Aryan creed of the revelation of the World Spirit in man, his "incarnation", when "the Exalted One" proclaims in Bhagavadgita (IV, 1-7): Thus have I proclaimed the devotional teaching - aL ; - so it went on from mouth to mouth. - But through long time this teaching was lost here. - I have already lived through many births. - Although I am unborn, eternal and master of all beings; and yet I am often born anew through the miraculous power of my being. For whenever piety wants to fade away, rebelliousness raises its head, then I create myself anew."

Ancient myth of Norse prehistory is it when Ekkehart continues to teach : "All things that exist are not created by themselves, but are created in **eternity** from a primordial source that springs from itself, and in **time** from nothing through the holy Trinity. The eternal source of things is 'the Father', the archetype of things in him is 'the Son', and his love for this archetype is 'the holy Spirit'. - The **circle** through which the minnende soul has passed is the most holy Trinity and all that it has created in **time** and **eternity**. This together is rightly called a **circle**."

It is the doctrine of the world spirit, from which time emerged, which created all things, in the "circle"⊗. "God is in all things", says Eckehart, "God is equally close to us in all creatures". - "All things - in finite form - have flowed into **time** and yet - in infinite form - have remained in **eternity**. There they are God in God."

The distinction between "essence" and "nature", which Eckehart makes in this passage "On the knowledge of God", returns in the same sense in the "Second part of the old teaching" of the Ura Linda Chronicle: "As far as our circumference is concerned, we are a part of Wralda's infinite being, as is the circumference of all created things; but as far as our content, our qualities, our mind and all our thoughts are concerned, these do not belong to the being. - Our mind is not Wralda's mind: it is only a semblance of it."

Eckehart uses the same image (Von des Geistes Ausgang und Heimkehr. Predigt über Matthäus 10, 28): "The reflection of the mirror in the sun, as belonging to the sun, is itself the sun. And yet that is why it is what it is. It is exactly the same with God. He is in the soul with his nature, his essence, his divinity: and yet he is not in the soul. The soul's 'Widerwärtigen', that is, as belonging to God, itself God : it itself is therefore what it is."

Et was the divine ancestral heritage, the ancestral legacy, that could proclaim so loudly and clearly in Eckehart. We now recognize in our German national history the path of the ancestral legacy, this inheritance. And that is why we can no more make an infallible Pope out of Luther than out of any other bearer of the Reformation. In the Reformation, the Nordic heritage resurfaced for the first time as a popular movement. It is the "freedom of the Christian man" that is proclaimed, like the "God's right" in the uprising of the peasants, the enslaved "Odalings". The mediterranean-oriental priesthood of Rome of a God's mediator and God's representative is abolished; the direct relationship between God and man is re-established, like the right to know the truth oneself. to search and find.

But the Oriental deception still prevailed and the Aenean heritage, the "older teLament" of the North, the testimony of its "@reasoning stones", was closed to this erLous break.

Today it is granted to us. Now we can clearly see the whole path behind us, know where we came from and who we were, what we have become and what we want to and can become again. No power or superpower will rob us of this legacy and this realization.

And now we also understand the deeper meaning of what is happening today. It iL not a temporal phenomenon merely triggered by circumstances and conditions. The National Socialist movement, as it was awakened by **Adolf Hitler** to pave the way for the Third German Reich, is the great and powerful break with our heritage; it is the first time that it became conscious and conscious as a people's movement.

When the Führer proclaimed the supreme principles of peace and justice, freedom and honor to the world in these days, the "meaning that Wraldas GeiL proclaims in us - and will therefore remain in us forever" @rach from him.

They are the same supreme and sacred principles: justice, freedom and honor are the sacred goods of the nation. Those who are free from God cannot violate the freedom of others. Compare the relevant passages in the laws: p. 17-18, 23, 28, 32. Whoever takes away another's freedom becomes himself unfree (p. 77). The violence that emanates from us returns against us (p. 19). The ancient Ulyan law commands the teaching of these foreign peoples and captive enemies in the GeiLe Wraldas. "But if they come to rob, then fall upon them like the flashing fire" (p. 19) ; - "for although we do everything for the sake of peace, our half-brothers must never disregard us nor think that we are fearful" (p. 36).

The people without space must not be denied the taking of land as a necessity of life, as the highest right where it is available. Historical research and the Ura-Linda Chronicle teach us that these Godfree people of the north, who were transported with the SwanLeven ship and the divine

z-"man" rune as the "ship's ornament" sent out the "holy spring", were carriers and heralds of the light of the foreign unfree.

The Nordic, Germanic peoples were never imperialists. If they had been such by disposition, like the mixed peoples of the south and the oil-bearing foreign races, they could have won the whole world. But the law of the world spirit, justice and freedom, were in them, even in the later time of the loss of the ancestral legacy, stronger than all temptations. Inseparable from the freedom of the people is the freedom of Mother Earth, the sacred homeland, the Odal, as the "life of God", the fief of Wralda (p. 18, 23): the "Odal" makes the people "noble".

Here, too, it was the National Socialist movement that was the first of all the so-called parties to proclaim land reform and the sanctification of God's loan in its program. It will return the homeland to the people, the "*Heim-od*", from which the unity and unity of the people and the upward curve of life of its offspring will be regained.

The Third Reich of a German country and a German people wants to emerge out of the arbitrary, laatical fragmentation of these two millennia, since we lost the divine ancestral legacy and ourselves. Today we realize that this "Reich" has always lived on in us Germans. Truly, nothing small has already been achieved by overcoming the alliance of Jewish Marxism and its Roman helpers, which was hostile to our hereditary heritage. Now the way was cleared for the reunification of the country and an outwardly and inwardly torn and disintegrated VolkLum, which had already become subservient in all strata to the materialism of a non-Aryan "world order", the Jewish mammoniLic world economy.

Now the Alberich curse will finally be lifted from our people and our land. The gold will return to the sacred place, to the "Odal", from which it was stolen when the Alberich curse of the power and greed of the South and OLen, the "unfree violence" came upon us : the "Home" will be freed from the curse of interest, will once again be God's fiefdom and no longer an alienated commodity to be bartered away.

The peasant, the one and only "Odaling", has already been given back his Odal, and the Odal-less urban population, the uprooted homeless, is also to be given back its homeland, its clod. The senseless industrialization of a global economy had pulled these millions away from the place, uprooted them, had destroyed their hereditary mass in body and soul and let them perish in the stony wasteland of industrialization. Now the same mechanization is once again eliminating the people it has mechanized in their souls and no longer needs them. And now they are to return to their homeland, not as farmers, but as horticultural settlers and city dwellers.

In this way, the homeland can still take them in and the place can feed them, the people without space and homeland. In this way, they will once again belong to the people and their homeland, and will be transformed from "proletarians" to God's freemen. The Odal ennobles the free!

Lang is the path that still lies ahead of us. We are still at its beginning. **B**ut the foreign spell, which "*ex oriente*" over people and country, over state and society, over the spiritual and economic life was broken forever.

The is Hitler's work! The voice of the blood in the Führer speaks loudly. Ancestral heritage, ancestral legacy is the German Reich and people of law, freedom and honor proclaimed by him, that it - like a in the law of the ancestors - should "gravel just men who divide the work and the fruits according to law, so that no one is free from works nor defenses" (p. 18, cf. p. 25).

In the sense of the awakening and becoming conscious ancestral legacy, his path will also be a "walk to the mothers". It is not the male political organization and leadership that will be the future shape and content of the coming German women's movement. It will be created by the "mothers of the people", who will then again be entrusted with the care of the people's holy goods, God's fiefdom. We could only lose ourselves by disenfranchising this wise woman of ours, the "consecrated and foreshadowing", in the sense of the foreign spirit of *ex ori*

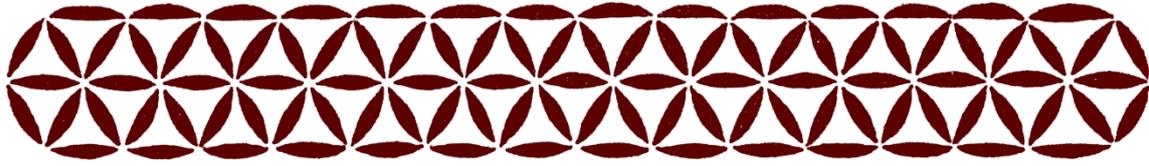
ente. The Church of Rome only completed the self-destruction of the highest, noblest moral power of the people, which we ourselves carried out.

Our guarantee and surety lies in the loud, pure spirit that @resounds from Hitler's being, in the warm spring of his heart, which unites with his clear, purposeful cognition and will. He will also carry out the work he has begun in its final and highest inner form. It is the duty of us all to help and support him with our faith and loyalty. -

May the ancestral legacy, which I now have the pleasure of presenting to our people as a gift for Christmas, help us all to achieve this.

A From the deep night of decline and humiliation, the wheel of time was to turn, according to the seer, the wise woman's promise. for our people again. Under the sign of this Yule and turning wheel, the time of God fulfilling itself in our people, our Third Reich is coming to life. May it bring our children and grandchildren back to the light and life of God. lead to the salvation of the highest victory.

Sunday night, the 12th of Nebelung
1933, when the united German people
gave themselves back honor and
freedom.



NOTES

- ¹ Important sources for the family history and the history of the manuscript are mentioned here:
- J. G. Ottema** : *he Koninklyke Akademie en Het Oera Linda Boek*.
Leeuwarden 1874.
- L. F. Over de Linden** : *Beweerd maar niet bewezen. BePrijding van de argumenten voorkomende in de brochure van der Heer J. Beckering Vinckers*. Leeuwarden 1877. *Aanvulling van de Brochure "Beweerd, maar niet bewezen" van L. T. Over de Linden betreffende het handschrift van Ret Oera Linda-Bok*. Helder 1912.
- C. P. Burger jr.** : *Nieuws over het Oera Lindabok? Tijdschrift voor Boeken en Bibliotheekwezen*, 5th year 1907, p. 275 ff., again F. Besemer : *Nieuws uit oude boeken*. Rotterdam 1907, especially pp. 141 to 159.
- J. T. Eekhoff and C. P. Burger jr.** : *Nog iets nieuws over "Ret Oera Linda Bok"*. *Tijdschrift voor Boek- en Bibliotheekwezen* 1908, pp. 237-244.
- The long-awaited work by M. de Jong, "*Het geheim van het Oera-Lin- daboek*", Bolsward 1927, did not contribute anything new to the solution of the question, - as the Leeuwarder Courant of 16 Dec. 1927 rightly points out, - nor did it contribute anything new. Dec. 1927 rightly points out, - just as little as the mysterious cassette which **Johan Winkler** had entrusted to the *Triesch £enootschap* to be opened after his death. The essays by **Boeles** in "*he Vrije Tries*" (1928 and 1930) also do not bring any new face@points.
- ² According to a letter from C. Wijs dated July 18, 1876 to J. F. Berk. C. Wijs was on the same ship, the corvette *Nehalennia*, as the ship's carpenter Jan Over de Linden in 1831 as a schoolmaster and orderly.

J. Beckering Vinckers : *Wie heeft het Oera Linda-Boek geschreven?*

Kampen 1877, p. 65.

- ³ According to a letter from **J. F. Berk** to **J. Beckering Vinckers** in his pamphlet *"Wie heeft het Oera Linda-Boek geschreven?"*, p. 10.
- ⁴ *"Officiëel Rapport"* by **Dr. Eelco Verwijs**, Leeuwarden, December 17, 1867 : see **Eeckhoff-Burger** : *Nog iets nieuws over "Ret Oera Linda Bok"* S. 239.
- ⁵ Letter from **C. Over de Linden** to **J. G. Ottema** in *"he Kkl. Akademie en Het Oera Linda Boek"*, p. 18 - **G. Jansen** : *he schrijver van het Oera Linda Bok is niet C. Over de Linden*. Nieuwediep 1877.
- ⁶ Also printed as *"Inleiding"* in the first edition of the manuscript by **J. G. Ottema** : *"Ret Oera Linda Bok" naar een handschrift uit der der dertiende eeuw*. Leeuwarden 1872, the second edition in 1876.
- ⁷ **J. Beckering Vinckers** : *he onechtheid van het Oera Linda-Bok aangetoond uit de wartaal, waarin het is geschreven*. Haarlem 1876.
- J. A. Gallée** : *Het Oera Linda-Bôk 1872-77. he £ids 42nd year (3rd series, 16th year) 1878*, pp. 1-24.
- J. W. Muller** : *Over hiPorische en literaire namaak. he Tjyd@iegel*. 1912, Heeft 3, especially pp. 239-242.
- ⁸ Reprinted in *Aanvulling van de Brochure "Beweerd, maar niet bewezen"*, S. 11-14.
- ⁹ Compare my youthful work on this: **Herman Wirth** : *Der Untergang des niederländischen Volksliedes*. A contribution to Dutch cultural history. The Hague 1911.
- ¹⁰ Compare the Anglo-Saxon place name *Sæteresbyrig*, already mentioned by **Grimm** (*Deutsche Mythologie* I, p. 205), documented in the mid-11th century, which is "irrefutably" reminiscent of Krodo's castle in the Harz Mountains in the Saxon Chronicle.
- ¹¹ **C. A. Holmboe** : *Om Krodo, en Sachsisk Afgud*. ChriLiania 1861.
- ¹² **Ka@ar Zeuß** : *Die Deutschen und die NachbarLämme*, p. 23.
A brief overview of Krodo research to date is provided by **R. Uhdén** : *Zeugen und Zeichen altgermanischer Kultur*. The Old Saxon Krodo picture and the rock tomb at the ExternLeinen in the light of modern prehistoric research. Braunschweigische Landeszeitung, Sept. 11, 1932.

¹³ John Mitchell Kemble : *On some remarkable sepulchral objects from Italy, Styria and Mecklenburgh. Archaeologia, Vol. XXXVI, London 1855, pp. 349- 369.*

¹⁴ For the St. Nikolaus as an old, postponed JulfeL, see H. U., note 87, S. (19).

¹⁵ For the subsequent affixing of the relevant inscription "Viva" with the "ChriLogram", see Paris : *Art et Industrie de l'Égypte primitive II*, p. 236, Fig. 375.

¹⁶ Johan Winkler : *Triesche NaamljP. Triesch Woordenboek*, vol. IV, Leeuwarden 1898, p. 442.

Waling DijkLra : *Triesch Woordenboek*, vol. III, Leeuwarden 1911, p. 421.

¹⁷ Ubbo Emmius : *Rerum Trisicarum HiPoria. Lugduni Batavorum apud Ludovicum Elzevirium, 1616, fol. 34-35.*

*Omnes vero cingulum ex iisdem metallis, ex quo ense suaderent, supra tunicarum plicas gestabant. Sed ea res in viris iam dudum in desuetudinem init. In feminis cultus antiquus haesit diutius : Illae vitta simplice caput tectae, tunica una rubea a summis humeris ad pedes dimissa simplicissimi operis, ex fimbriis deorsum vergentibus consuta vestiebantur, quam infra cingulo tantum in plicas colloca-
re coarcebant.*

(Description of the wearing of gold jewelry) : *magna pars corporis tegeretur, ipsaeque matronae auro totae fulgentes. Amazonum inPar, armatae viderentur, magna cum admiratione spectantium peregrinorum. Nec enim in Europa simile quicquam licet alibi, in plebe praesertim reperitur.*

Crines autem in cirrum compositos dimittebant per tergum; ab his bullas, glandes, similiaque alia ex pretio conflata metallo, perque filamina cirro innexa suspendebant, sinebantque late ad nates usque defluere. Et nulla prope erat tam ardua fortunae foeminae, quae non aliquid harum rerum haberet.

Chronique ofte HiLorische geschiedenis van Vrieslant beschreven door hoP. Pierium Winsemium. HiPorie-schrijver der E. M. H. Staten van Vrieslant. Gedrukt tot Trancker bij Jan Lamsinck. 1622.

fol. 151: Verthoninghe der olde Vriessche cledinghe van Edel-Juffrouwen,

Burgerinnen en Landt-Wijven.

fol. 156: Wat aengaet / die cleedinge der Vrouwen / wordt beschreven in onse oude Chronique / dat dieselve over-rocken droegen / met diepe vouden van beneden tot boven gehecht / daer uyt gesneden overlyven opPonden / overal met goudene verguldene ofte silveren @angen besett / sommige rondt/sommige viercant. While still the nobles/the other onedele ofte ghe- meyne in veelheyt der @anghen ofte Prepen te boven went. They had the right to a four-cant plaet van vergult silver / daereenige beelden ofte andere vraycheden opghePeken wierden. Others, therefore, even married work/in the manner of a rose.

h'overlijven en were voor met twee regels van verguldene @angen ende die over beyde schouwers neergaende ende beset zynde / oock op die neerlijven tot op de voeten neder hängen/ende dan onder voorts rontsomme/ soo dat sy met een groten overvloed van goudt ende silver nae die qualite des persoonsen verciert ende behangen.

Beneffens dien haddense mede swarte silveren ofte goudene gordels om't lijff / daer grote lange vijftigen / sommige van swarte / sommighe van roode Peenen aenhingen / met oock hebbende / mede met silveren verguldene ofte goudene platen beleyt waren.

hit is het habijt ende cleedinghe der oude Vriesen in dien tijden geweeP/ na welcker veranderinghe door die vreemde natien allenskens in Vrieslant comende / dieselve oock verandert ende omgekeert zyn / te meer om oock plaetse te te geven die menschelijcke nieus-greediness / to which the withered and unstable world is inclined / because they have lost the good order and manners of the forerunners / and have not wanted to accept the good order and manners of the forerunners / and have not wanted to accept the good order and manners of the forerunners/.

See further **Edzard Graf zu Innhausen und Knyphausen** : Olfriesische Volks- und Rittertrachten um 1500 in faithful reproduction of the originals of the chieftain Unico Manninga in the gräflich Knyphausenschen Haus- chronik zu Lützburg. Jahrb. d. Gesellsch. f. bild. KunL u. vaterl. Altertümer, vol. II. Heft 2, Emden 1893, Pl. XV-XVII and pp. 68-73.

¹⁸ **Otto Wissig** : Wynfrid-Bonifatius. A character sketch based on his letters. Gütersloh 1929, p. 117.

- ¹⁹ L. J. F. Janssen : *he Romeinsche beelden en gedenkPeenen van Zeeland.*
Uitgegeven van wege het Zeeuwsch Eenootschap der Wetenschappen. Mid-

delburg 1845, pl. VII, no. 5, pl. XIV, no. 26 a and pl. XII, fig. 21 d. See the article "Nehallenia" in Roscher's Lexikon, vol. III, pp. 76-85 for further references.

- ²⁰ E. Schwyzer : Tacitus' Germania. Halle 1923, p. 24, note 10.
- ²¹ J. G. Keyser : *Antiquitates selePae septentrionales et celticae*. Hanover 1720, p. 290 ; cf. Bonner Jahrbücher 12, 26 and 76, 47.
- ²² Cf. "Book of Ballymote", fol. 360 a, and Joyces Keating's "HiPory of Ireland", p. 122-123.
- ²³ Cf. Erich Jung: Germanic gods and heroes in Christian times. Munich 1922, pp. 285-287.
- ²⁴ W. Boudriot : Die altgermanische Religion in der amtlichen kirchlichen Literatur des Abendlandes vom 5. bis 11. Jahrhundert. Bonn 1928, p. 69.
- ²⁵ Vallentin in *Revue Celtique* IV, 29 ; A. Maury : *Croyances et legendes du Moyen Age*. Paris 1896, p. 382.
- ²⁶ Erich Jung : op. cit. p. 177 f.
- ²⁷ Boudriot : Die altgermanische Religion, p. 52. The passage in question is directed against the "Wehrwolf" = man-wolf belief, an image of July that had long since been lost at that time, that the "man" (*ur*) comes upon the "dog", the "wolf" (*ur, ul*) in July. The "wolf" iL death-bringing before the winter solstice and life-bringing after the winter solstice, then suckles the divine twins = "twins" (Ro- mulus and Remus) in \cap , one of whom must die when he @rings over the circle (\odot -year motif). This is why the wolf or dog appears in Gallic, Italic and Germanic funerary symbolism in or on the \cap or \wedge with the child in its mouth, etc.
- On this $\cap \wedge$ *ur-ur, ur-ur, ul-ul motif*, see H. U., pp. 210, 219, 235 f., 265, 280, 330 f., 339, 341.
- It is at least pleasing and a step forward that in the aforementioned study by Boudriot (volume 2 of "Untersuchungen zur allgemeinen Religionsgeschichte", edited by Carl Clemen) our 3 "sorores" and "parcae" are already classified under the heading "higher demons"!
- Unfortunately, this is also valuable work as a compilation, which the "Germanic JulfeL" aside as "umLritten" and only the Roman

Ur@rung, written with complete **disregard and ignorance** of the monumental material, recognizes a fundamental sin of omission, which is the tragedy and the undoing of our philological-historical "source investigation" and its methodology to date.

²⁸ **Alb. von Hofmann** : HiLorischer Reisebegleiter durch Deutschland, Bd. I, p. 125, after **Jung** : Germanische Götter und Helden, p. 182.

²⁹ **Heinrich Otto** : Kirchliche KunLarchäologie⁵, vol. I, p. 568.

³⁰ **Jung**, op. cit., pp. 182-183, adds: Incidentally, Anna, who had been married three times, was a saint in Germany. In 1494, shortly before the end of the war, Frederick the Wise of Saxony, of all people, had the Borgia Pope Alexander VI issue a special breve on the veneration of this saint in the Wettin lands.

³¹ **Sernander** "Die schwedischen Torfmoore als Zeugen poLglazialer Klimaschwankungen" in "Die Veränderungen des Klimas" etc. Stockholm 1910 - **The same** : PoLglacial climate fluctuations in the Scandinavian north. Gerland's contributions to geophysics 11 (1912).

Cf. also **Gams** and **Nordhagen** : PoLglacial climate changes and earth crustal movements in Central Europe. Landeskundliche Forschungen, ed. by the Geograph. Gesellschaft in München, H. 25 (1923).

³² **P. C. J. A. Boeles** : *Triesland tot de elfde eeuw. Zijn oudPe beschaving en geschiedenis.* 's Gravenhage 1927, p. 69 ff.

³³ **P. C. J. A. Boeles** : *he Triesche Terpen* (The terpenes in Friesland). Leeu- warden 1906, p. 38.

³⁴ **Herm. Lübbling** : Frisian legends from Texel to Sylt. Jena 1928, pp. 136-138.

³⁵ **C. P. Hansen** : Sagen und Erzählungen der Sylter Friesen. Garding 1875.

³⁶ **C. P. Hansen** : Beiträge zu den Sagen, Sittenregeln, Rechten und der Geschichte der Nordfriesen. Deezbüll 1880, p. 10 f. "*he önd'ereerschen üp Söld.*"

³⁷ **Carl M. FürL** : Zur Kraniologie der schwedischen Steinzeit. *Kungl. Sv. Vet. Akademiens Handlingar*, vol. 49 (1912), no. I, p. 65.

³⁸ **Mötefindt** in FeLschrift für Eduard Hahn, 1917, p. 211 f.

³⁹ **Bezenberger and Peiser** in Sitzungsberichten der Altertumsgesellschaft Prussia, vol. 21, p. 424, fig. 223.

- ⁴⁰ **Axel Olrik** : *Nordisk og lappisk Eudsdyrkelse. hanske Studier* 1905. - **Helge Rosén** : *Phallos guden i Norden. Antikvarisk Tidskrift för Sverige*, hel 20, no. 2. Stockholm 1919.
- Kaarle Krohn** : Lappish contributions to Germanic mythology. *Finn-Ugric Researches*, VI (1906), p. 168 f. Priapikultus.
- ⁴¹ **O. Montelius** : *Chronologie der älteren Bronzezeit*, p. 85, Figs. 227 and 227 a.
- ⁴² **Leonhard Franz** : *Old European throwing woods*. Publication P. W. Schmidt. Vienna 1928. p. 800-808.
- ⁴³ **H. Bonnet** : *Die Waffen der Völker des alten Orientes* (Leipzig 1926), p. 108.
- ⁴⁴ **Galon Croß, Leon Heuzey et F. Thureau-Dangin** : *Nouvelles fouilles de Tello*. Paris 1914. p. 129, *Nécropole du Tell H*.
- ⁴⁵ **Percy S. P. Handcock** : *Mesopotamian Archaeology*. London 1912. ill. p. 254, Fig. 41 A after *Transactions of the Society of Biblical Archaeology*, Vol. IV, Pl. 2, p. 347 - A similar sabre was found by Macaliler in Gezer, South Palestine.
- ⁴⁶ *Reallexikon der Vorgeschichte*, vol. XI, p. 177.
- ⁴⁷ **M. Ebert** : The beginnings of the European cult of the dead. *Prehistorische Zeitschrift* XI-XIV (1919-22), p. 15.
- ⁴⁸ **T. J. Arne** : *Stendösar från Järnåldern*. *Fornvännen* 1919. p. 127 f.
- ⁴⁹ **Thomas Thomsen** : *EgekiPefundet fra Egtved fra den ældre Bronzealder*. *Nordiske Fortidsminder II* vol. 4, plate X-XII and p. 187, fig. 9 and p. 190, Fig. 19.
- ⁵⁰ **Georg Girke** : *Die Tracht der Germanen in der vor- und frühgeschichtlichen Zeit*. *Mannus-Bibl.*, No. 23, Vol. I (Leipzig 1922), Pl. 16.
- ⁵¹ *Reallexikon der Vorgeschichte*, vol. VI, p. 384.
- ⁵² For this valuable find and its magnificent pieces of Germanic folk art, see the publications of **Brögger, Falk, Schetelig** : *Osebergfundet. Utgit av den norske Pat.* 3 vols. 1917-28.
- F. Adema van Scheltema** : *The Oseberg find*. 1929.
- ⁵³ On the "Land in the West", the "Ahnenland", the "Insel der Seeligen", the "weiße Insel", the "weiße Aland" of the Oldfriesian saga, see my

investigations in "Aufgang", IV. section, p. 155 f.

54 For this reason, we must also refrain from discussing the valuable historical information that the Ura-Linda Chronicle gives us about the advance of the Celts to the WeLen, and the loss of Gaul and Britain, which were torn from the realm of the people's mother by the "Golen". A name like *Kêren-âk* is still preserved today as *Carnac* in Morbihan, Brittany, in the area of those magnificent Nordic large stone tombs, which show the same funerary vessels as carvings as the Irish and Danish megalithic tombs or the Scandinavian rock carvings.

55 See, for example, **Karl Helm's** "Altgermanische Religionsgeschichte", Volume I (Heidelberg 1913) and the few illustrations from second-hand sources with which the author believes he has done away with the task. The "animal-like deities" he discusses, which "Thunderstorm deities", the "totemism" of the old Germanic religion, characterize the tragedy of that cathedral science which, under the spell of a humanic education, had previously barred our people's way to their ancestral heritage with its professorial mythologies.

DIE
URALINDA
CHRONIK
—
DER
BILDER
ATLAS

OKKE MIN SUN.
KISSA BOKA MOT I MIK LIH AND
SELS WARIA. SE VMBIFATTAR KIU
SKEDNISSA TON VS ELS FOLK AK TON
VRA EALUM. VLEDEN IER LAB IK
LAM UT ER FLOD AK ED TOLIK MIK
KI AND KINRA MODER. KA KIA
WERON WIT WRDSN. KERKREVA
ONADON KIA ATERNEI VRDARVA.
VMBE KIA NAVT TO VREISA LABIK
PA VP WR LANDISK PAMPER VVR-
SKREVEN. SALWSESA AV SE ERVE.
MOE AV SE AK WPSERVA. KIN
BARN ALSA TIL KIU KIA NIMMSER
WEI NAVT NE KVMA.
SKREVEN TO LIU WERT. NEI
ATLAND SUNKEN IS. KAT KIA
RUSOND. TIVWER HUNDRED AND
NIUDON AND TIVWERTIDOSTIER.
KAT IS NEI KERSTEN REKNOR
KAT TVELT HUNDRED. SSK AND TITL-
DOSTS IER. ~ LIODS TOBINOMAR
OERA LINDA. ~ WAK. ~

AT KIF UNDI STAT IS INUT JA WADAF KEPE
WARA BUFCÁ WRITSN.



AWAT AIF BOFRA STAT SENDA TÓKNA TON
IATIOL, KATIS TAT IOKMA SINNT BILD WRAL
DAS. AKTON TAVIAD ITHA TBIIN WERUT
TIDKEM. KAT IS KIMI KODIF KER EVA MIK
KAT IOL MOR OMMS ALAR. JANA KSKIFIA
KAT STANDSKRIFIA TAIN BRUKTTO KIRA
FEX. JA TASTA ER MODIF WERI KSKAFU
R KAT RUN ITHA KHAFANDS SKRIFIA TON MAR
AD. AIF WITKENIA. KAT IS SEKENIA. GOD-
FREIA KIMI ALDA. AIF KER A SWDSFQANA
TILNOMAR TONNAKAD HAR STAND AND
RUNSKRIF BEDE. TIS KERUMBI NAVTODPRK
KAT WIFERLIKIS GNIS TOST VRFRIA. WY MUO
OU WRALDA EVA JANNTOWIA KAT KISIN
DAST SAKSRDI. INVR USA ELA KSKIFIA
LETM. VANDR AIF TID KSKIFINDA AKINSEN
- HURSTANDIN. MEN KAT WERS SAAKAFAR
- ANDI ANDVI MIK KRISLA ANDKROLUM
KAT KA AIFSKRUMANAUA KEROF KIU BIRIVD
- MESS FIA VFERENAAVI. AIFNEI KAVON
AIA VS SKRIFLORSD BINOMA JA TINA.
KA KAFIAR AND KA KRKA. IANDAR. MINKA
MISTON NANT GODKATST TON ST IOL MARAD
WAS ANDKATSKERUM AVTID SKFEVIN
I MARAD.

Faksimile III

LIANA ERVONNA. VAB USA LIANA
GLAS WILS AND VAB USA LIANA PRIDOM
S WILS, KUSAND WAKA SA BIDDIE TO IO.
OCH LIANI NI LET JA ANON GNIS PAFI-
KAPPE TACK NIMMSTRKT OVR KISSA
SKRIFTA NE WEIN. AIA SPEKAK SWETA
WIRDA. MSN AIA TORNAK VNMAR SEM
- AN ALLS KWAT TON VS TRAK FRSTK. VAB
RIKA PRESBNDIS TO WINNANDS SA KEVAK
AIA MIK JA TOPPA KINIAQAR. KISSA
WETAK KATWI KIRNA OKTSTTS TIVADIA
SND. KRVEDDA WI KIRNA LIUDA TOSPREH
AUSA, VR PRIDOM RUCCKT AND FORSTUS
PLICKT. KERUMBS LETAK AIA ALLS
VRDILIGIA KWAT KON USA GKUMA KWAK
AND KWAT KER ISTA FESST TON USA ALDA
SEBUM. OCH LIANA IK JAV BRAM
IT KONS WEST. WIL WRALDA. T FIELDA
AND WILLAK WI VS NAVT STRIK NI
MAKIA, AIA SKULUN VS ALQADUR
VRDILIGIA. . . .
SKREVIN TO LIUDWERO. AKR KONDRID
AND ARIV IER, NEI KRSTIN BIKRIP.
LIKO TONOMAK OVRALIGIDA. . . .

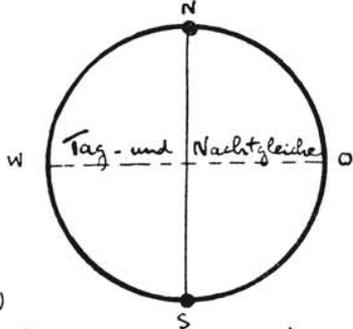
Faksimile II

Die atlantische Jahreinteilung:

I. Das Horizont- oder Gesichtskreissonnenjahr

Das arktisch-atlantische Jahresideogramm das nordatlantische Jahresideogramm

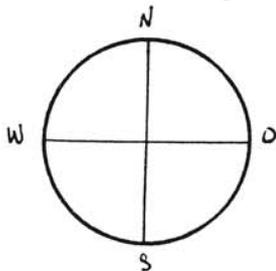
Sommersonnenwende = Halbjahr
= Mittsommer



1)

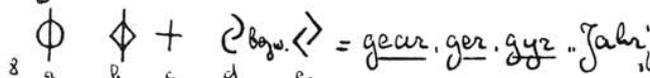
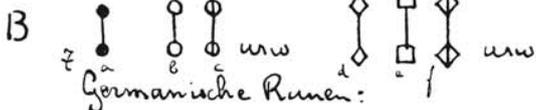
Wintersonnenwende = Neujahr
= Mittwinter

entspricht ebenfalls dem
Himmelsrichtungenkreuz

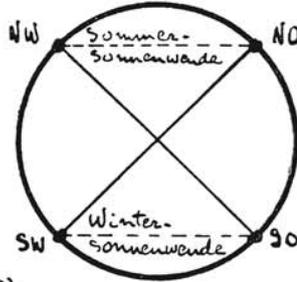


2)

Abgeleitete Zeichen:
das arktisch-atlantische Zeichen
für „Jahr“ und seine Wechselformen
runde Urform eckige Holzritzformen



(nordamerikanische Indianer): „von oben
und unten kommen“, „Leben und Tod“

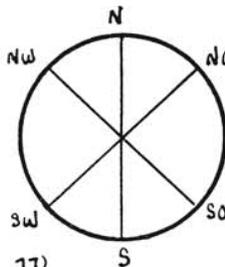


10)

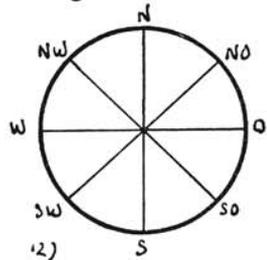
abgeleitete Ideogramme
in Verbindung mit

der Weltachse
N-S

und der Gleichlinie O-W
oder dem Himmelsrichtungen-
kreuz



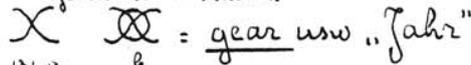
11)



12)

die nordatlantische Hieroglyphe für
„Gott“, „Jahr“, „Mensch“, für den „Gottes“-
„Jahres-“, „Welten-“, „Lebens“- oder „Mensch“-
„Baum“, den „Baum mit 3 „Wurzeln“ und
3 „Aesten“ usw.

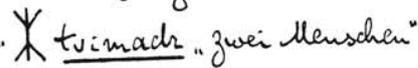
angelsächsische Runen:



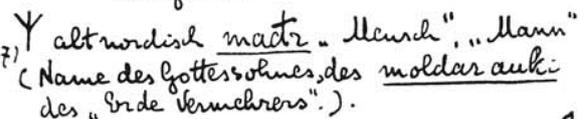
14) allgemein atlantisch:



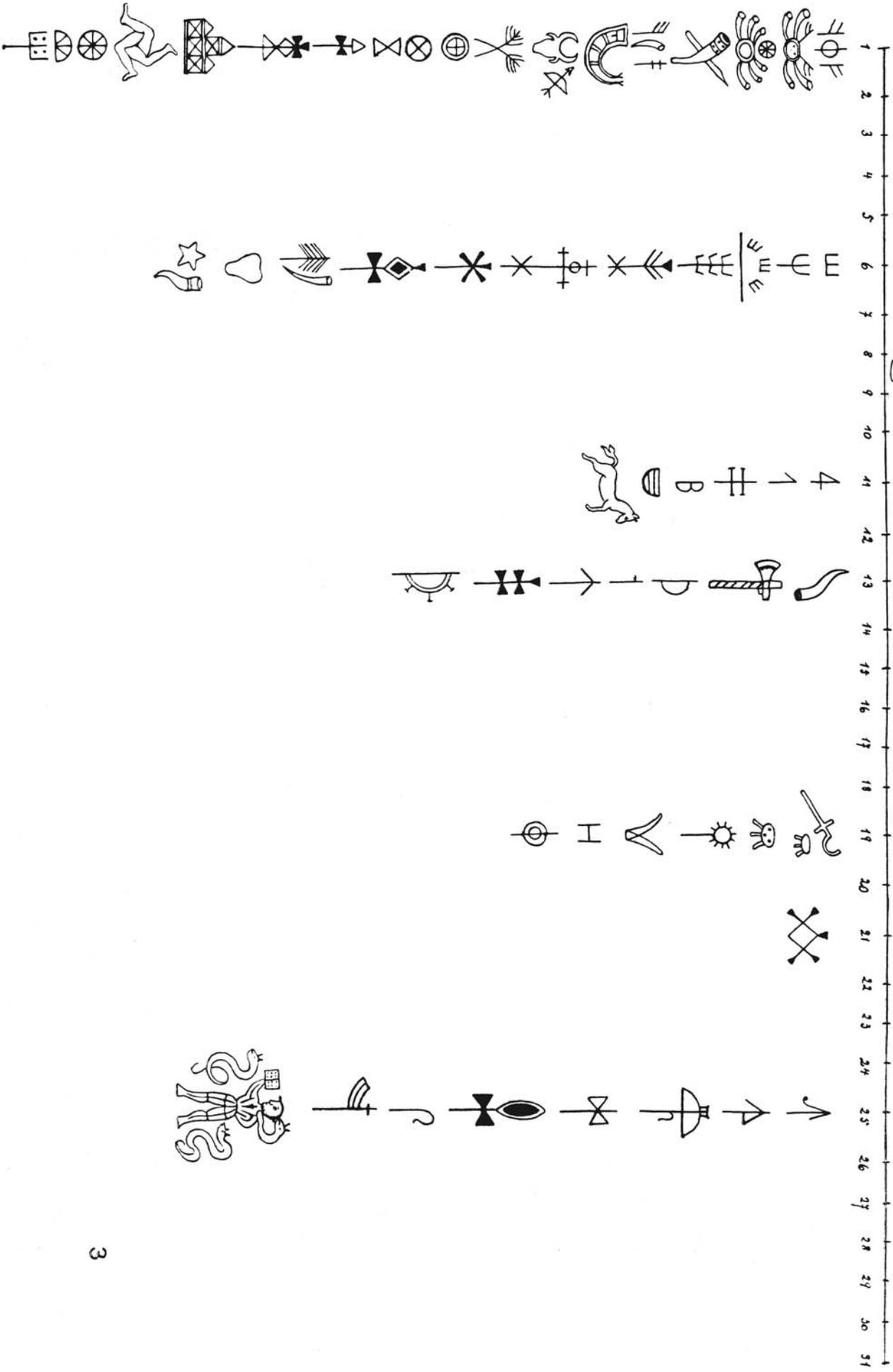
Symbolik der skandinavischen Bauernstab-
kalender (16. Jahrhundert)

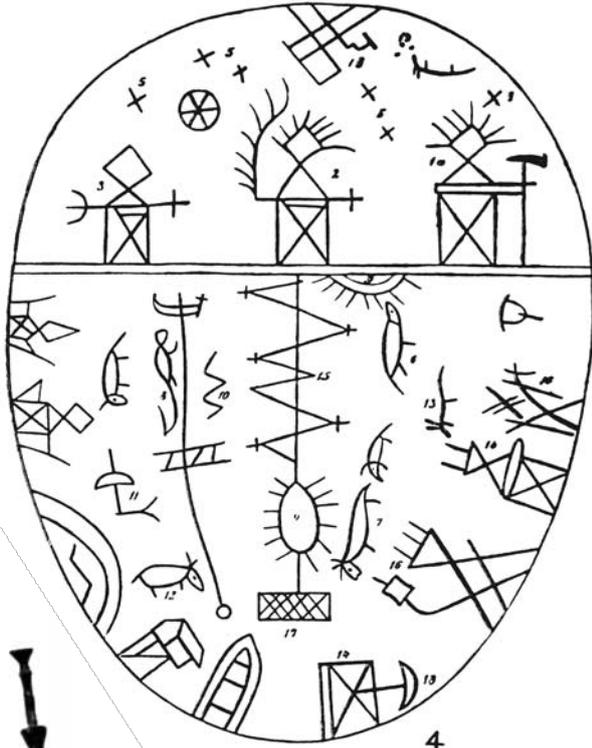


d.h. Y und A = Tuisto „der Zweifache“ (Name
des Gottessohnes bei Tacitus)



I K U Hartung (Joumaent, Thure)





4



5



6



7



8



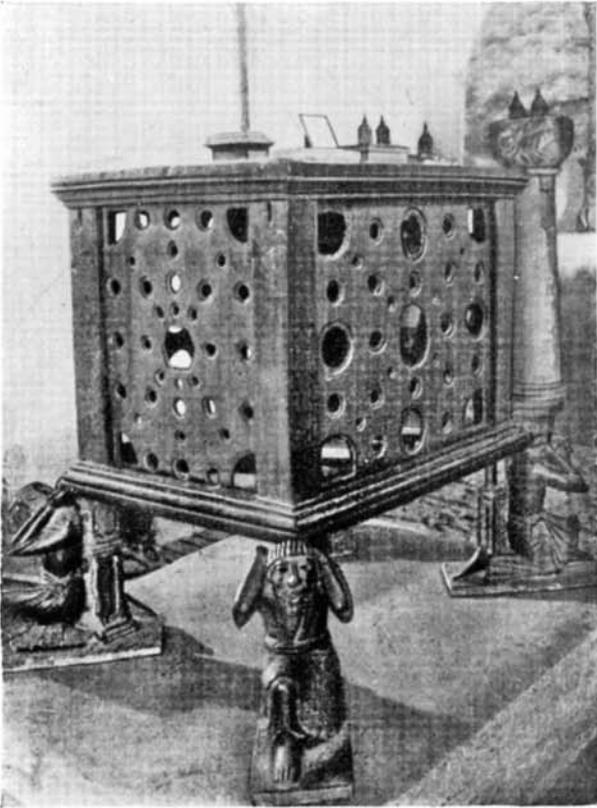
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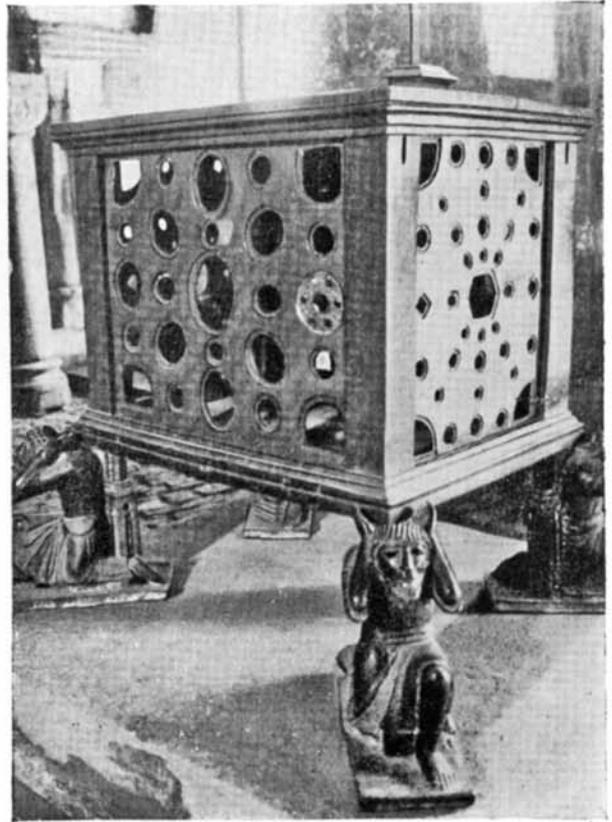
10a



10b



11^a



11^b





13^a



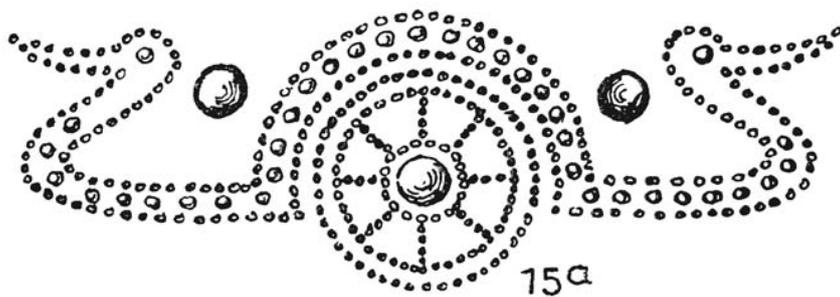
13^b



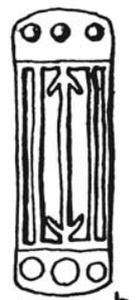
14^a



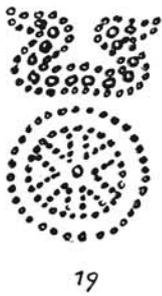
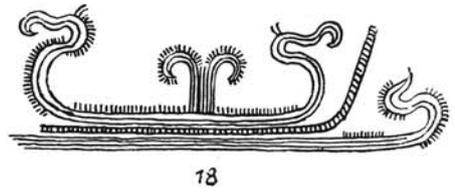
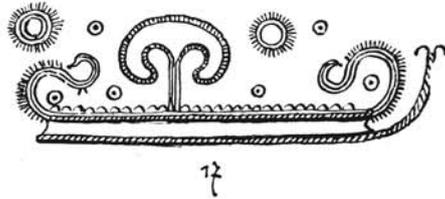
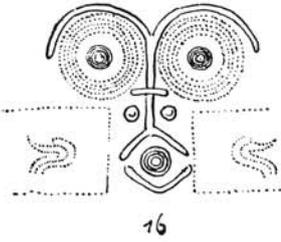
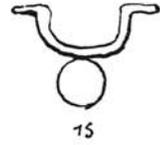
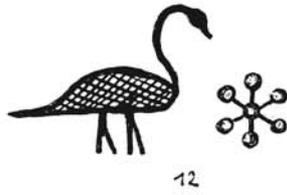
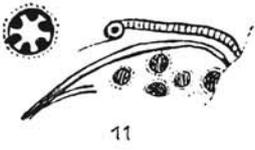
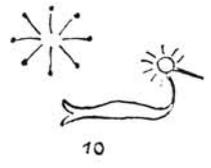
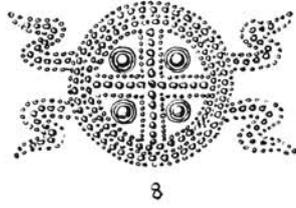
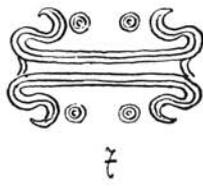
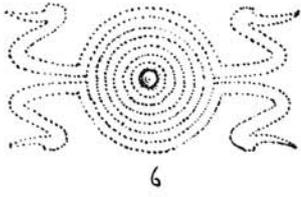
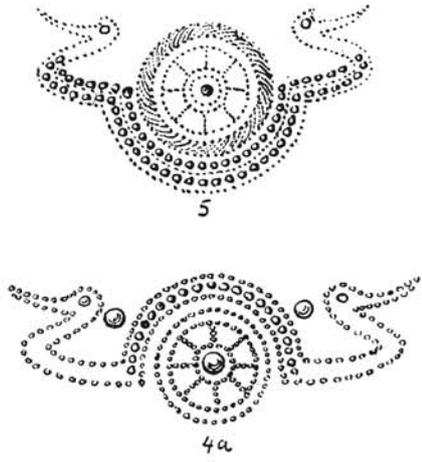
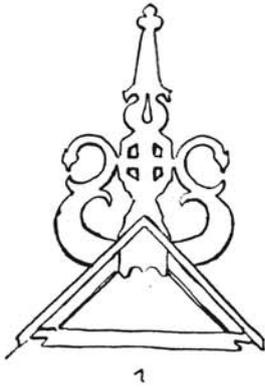
14^b



15^a



15^b

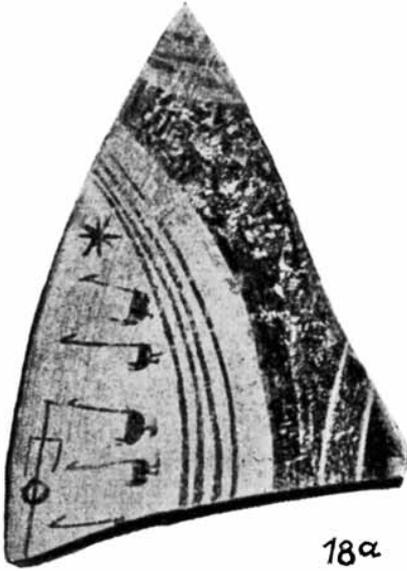




17a



17b



18a



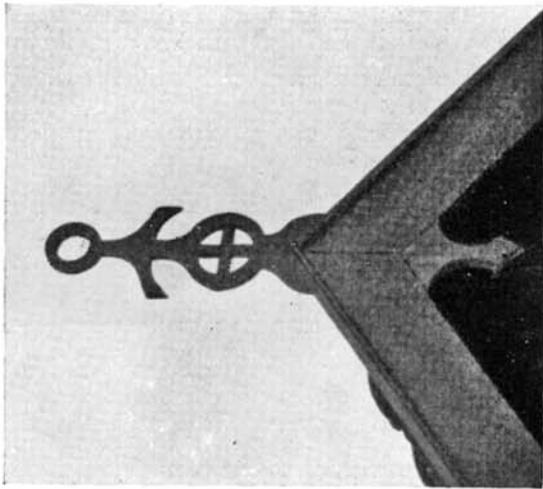
18b



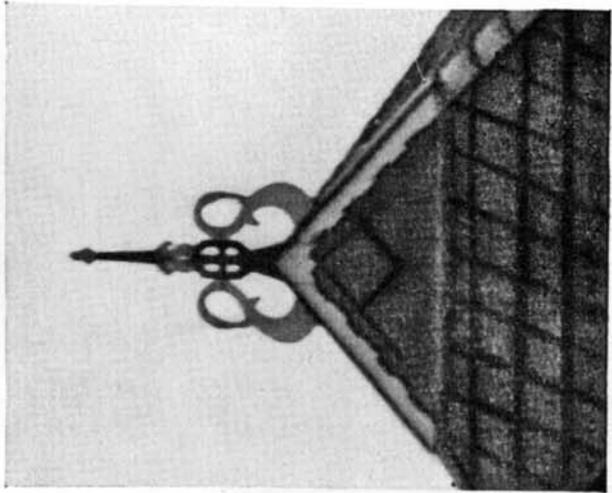
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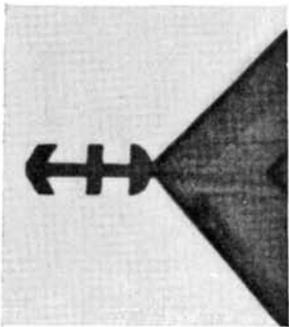
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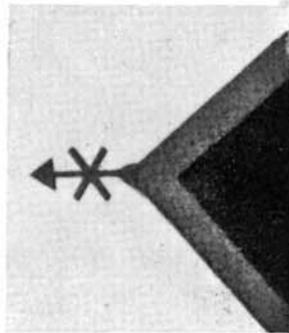
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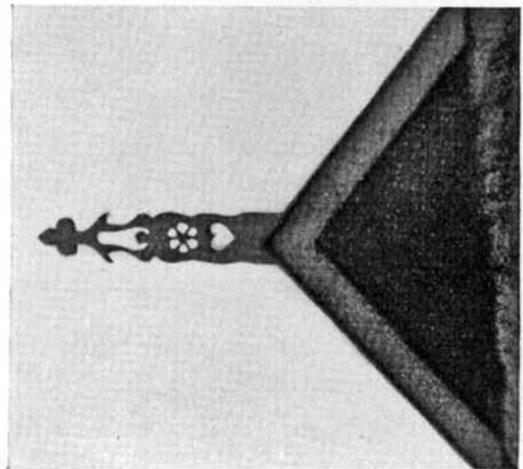
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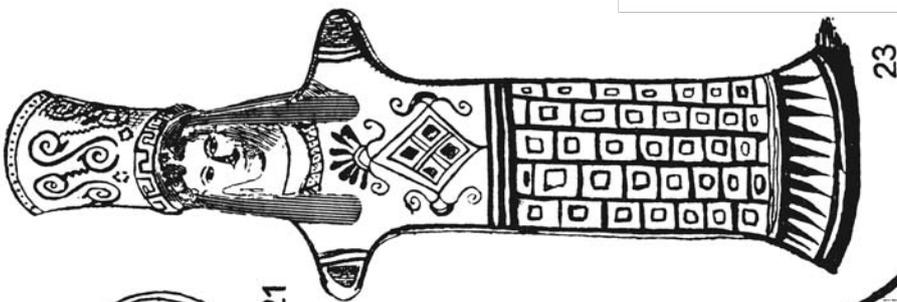
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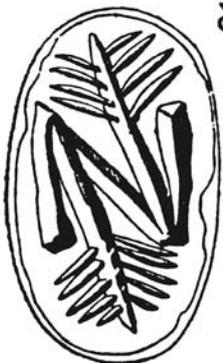
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29



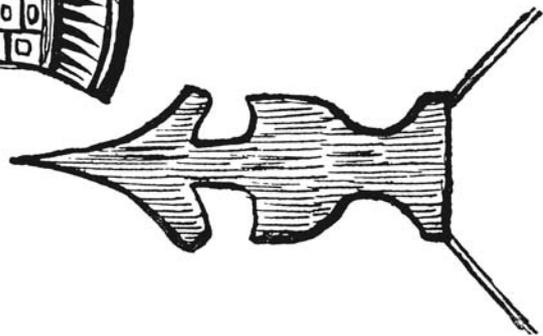
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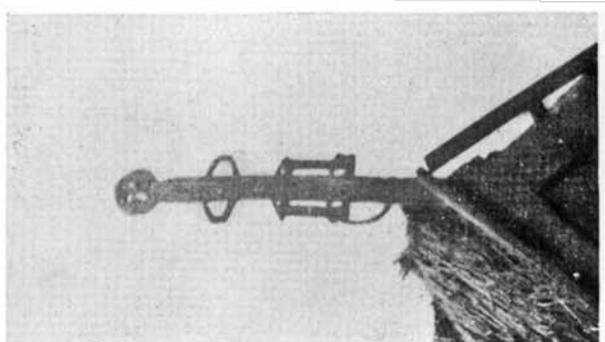
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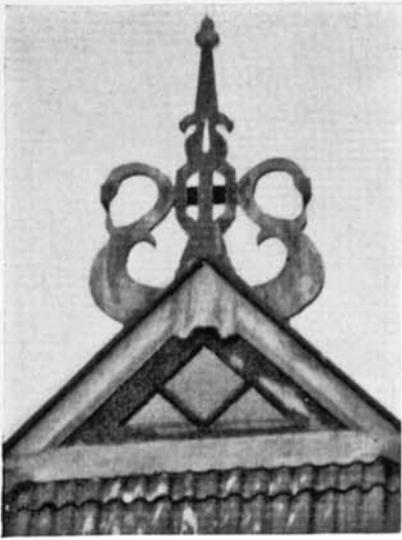
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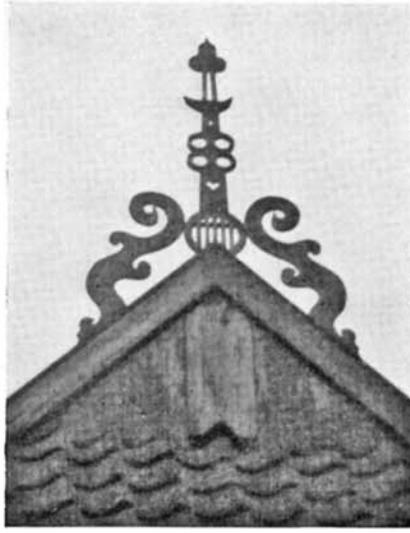
25



24



31



32



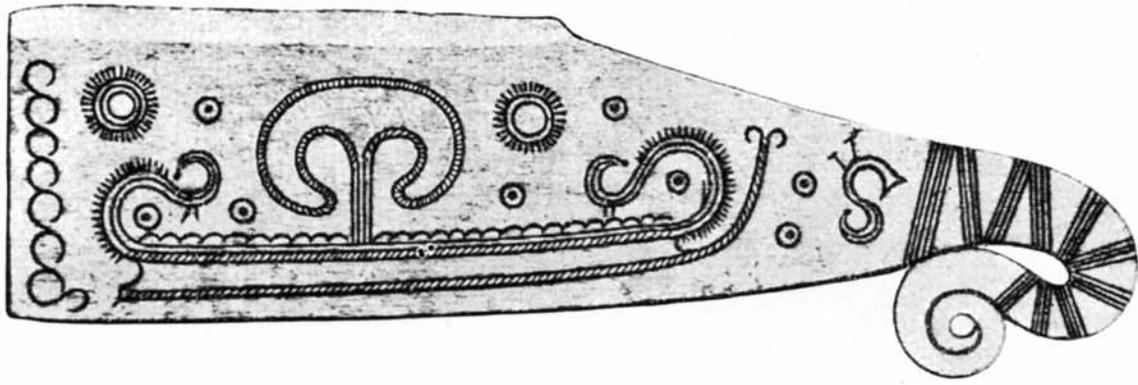
34^a



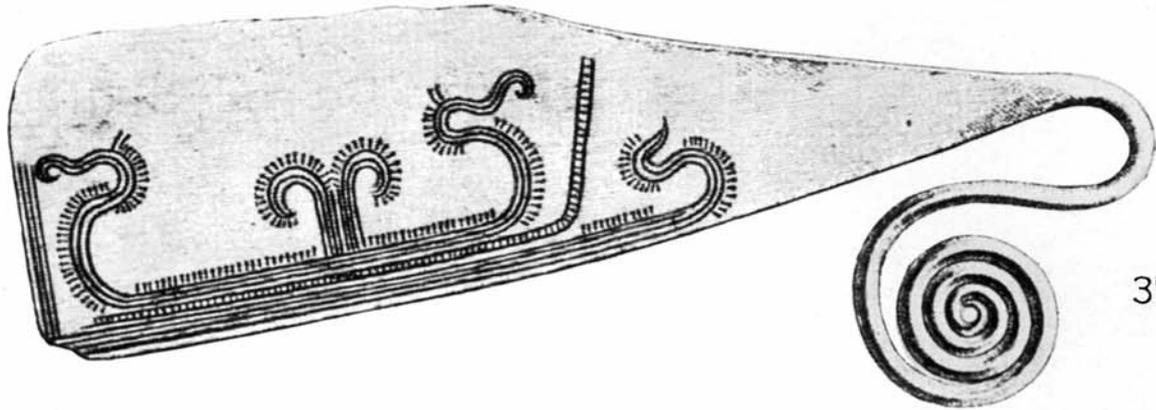
33



35



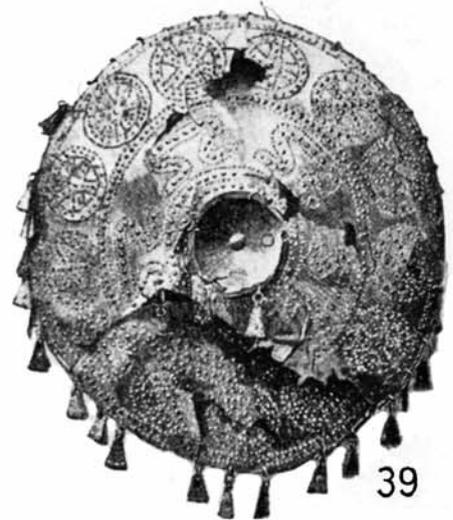
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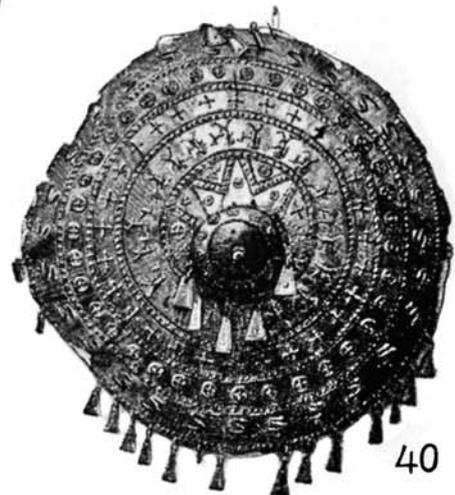
37



38



39



40



41



42



43



44



45



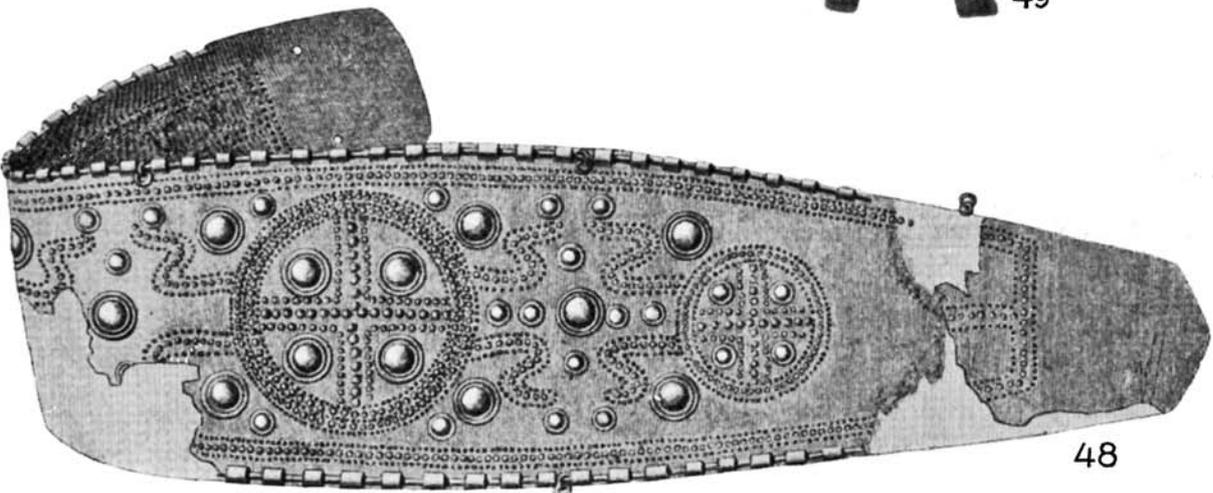
46



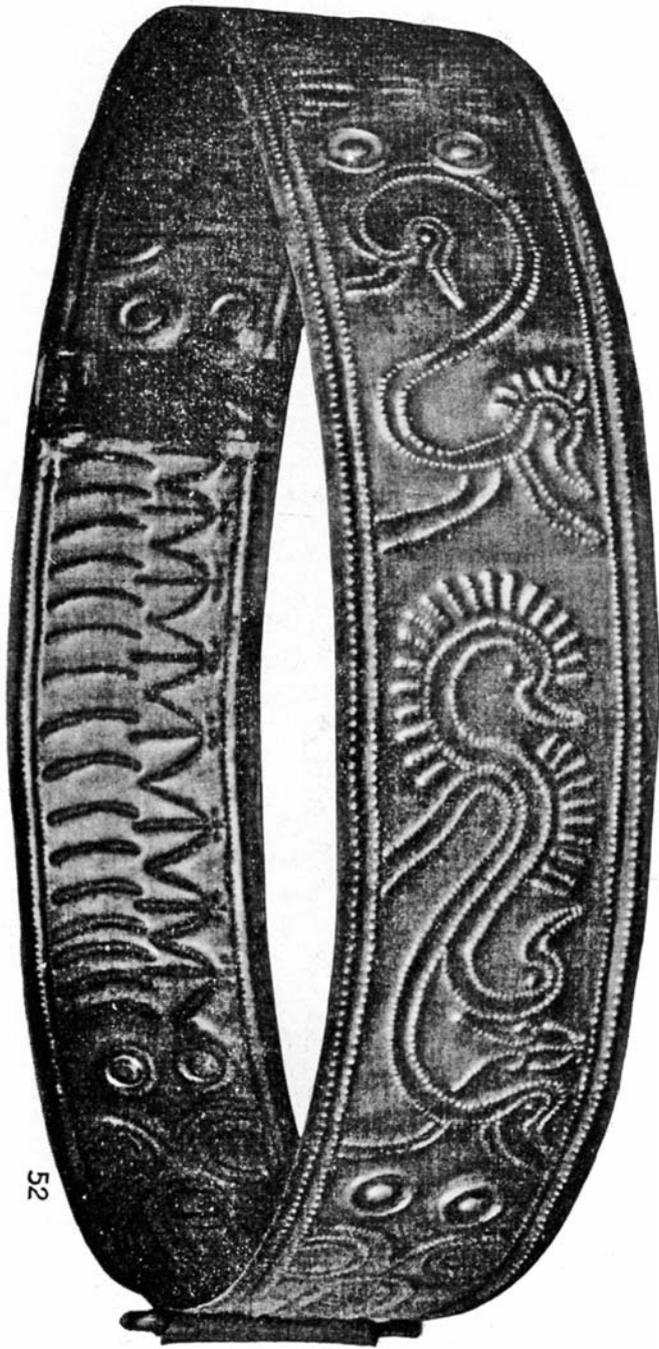
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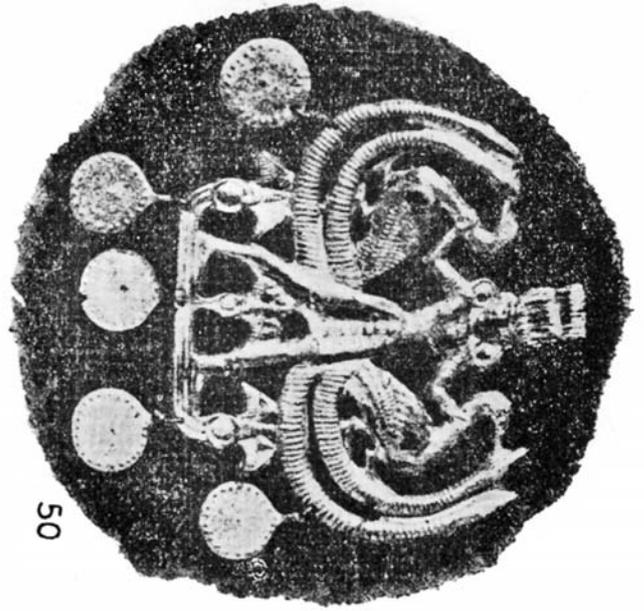
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48



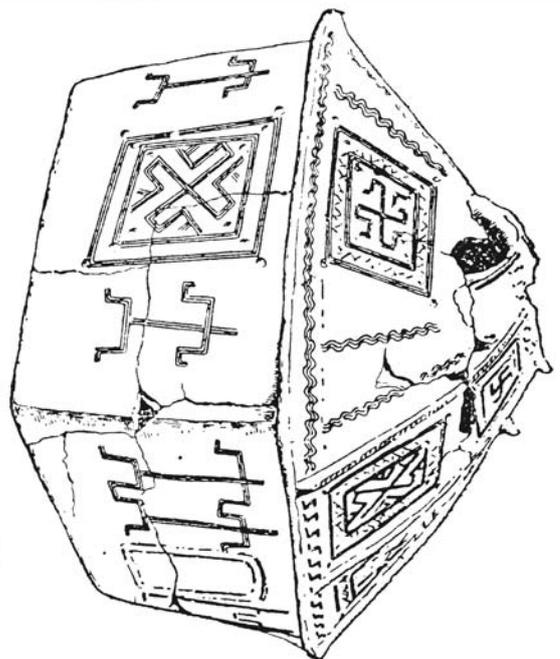
52



50



51



53



54



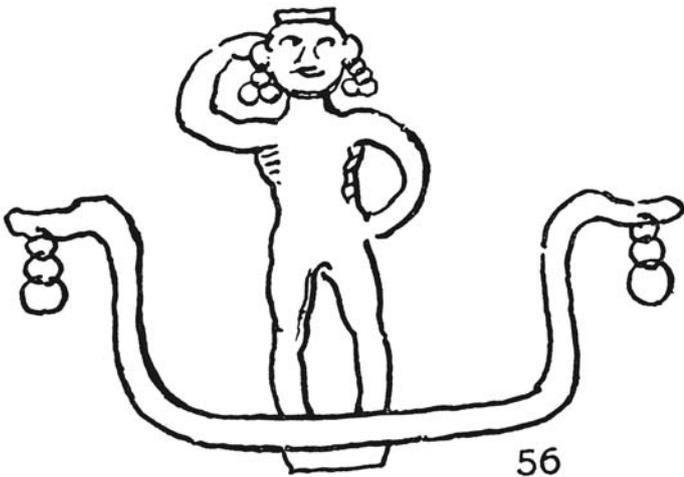
58



55



59



56



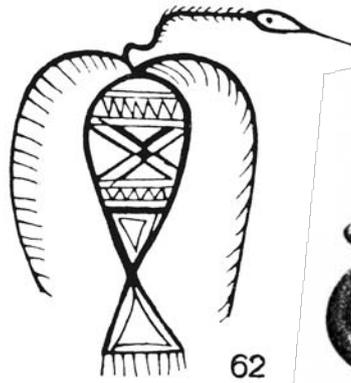
57



60



61



62



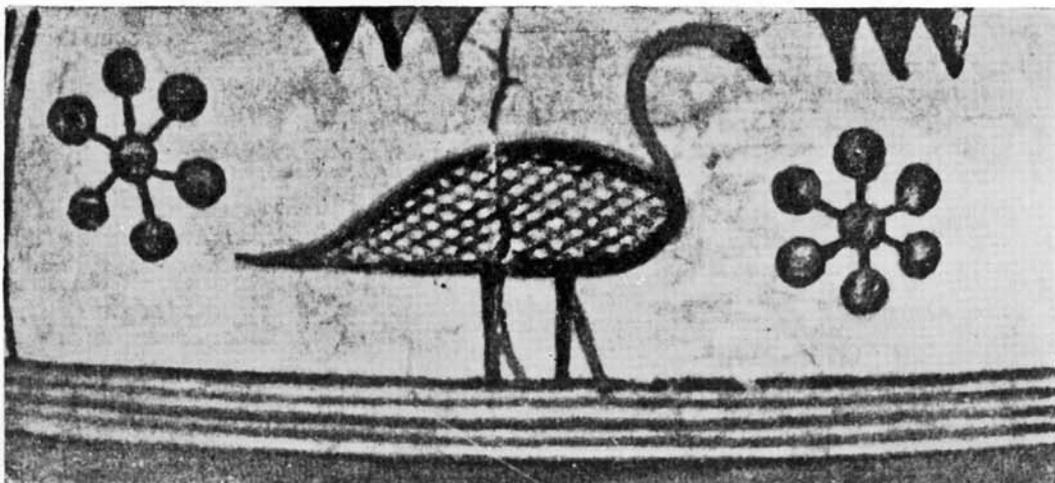
63



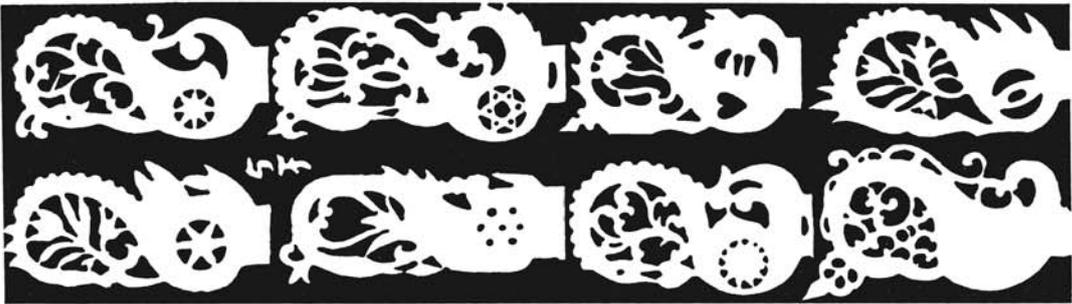
64 a b



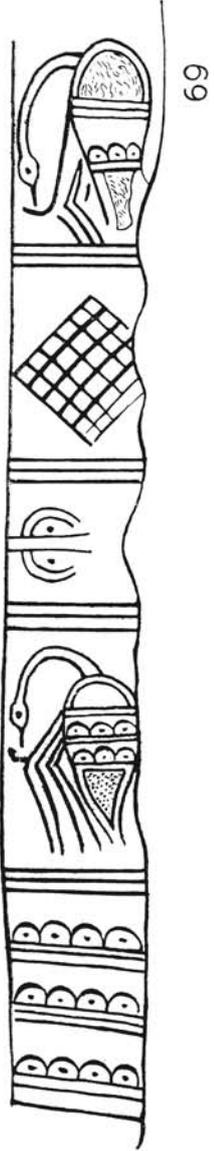
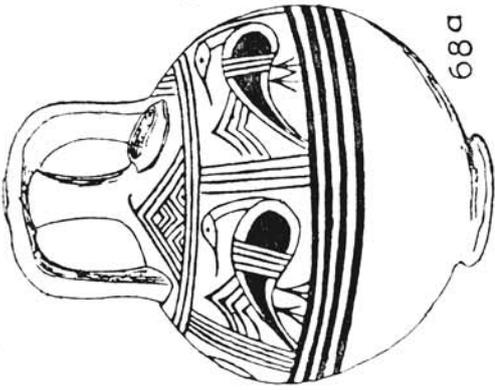
65



66



67



69



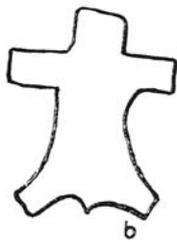
70



71



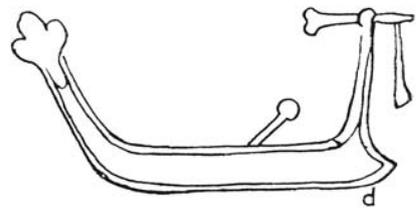
72a



b



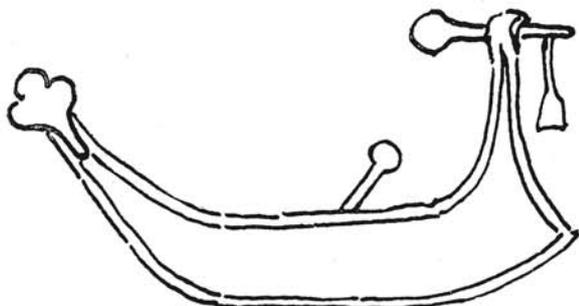
c



d

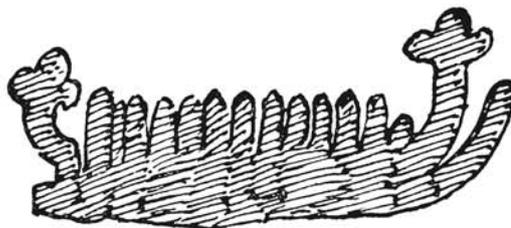
Pulasata (PaleLina)

Ship on the PhaiLos discus (c. 1500 BC)
with trefoil leviathan.



Polsata (North Sea area)

likewise: Funerary ship in rock carving
from Tanum, Bohuslän, Sweden.



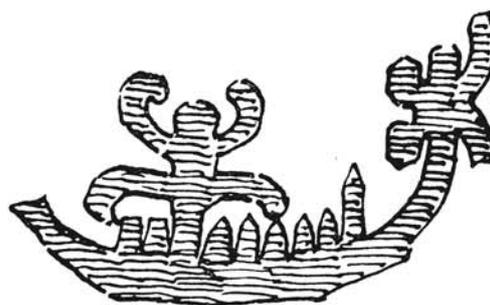
Ship on vessel of Gezer, with sign of the
hag-alu, the "Allheger"

✠ (= ú resp ✠).

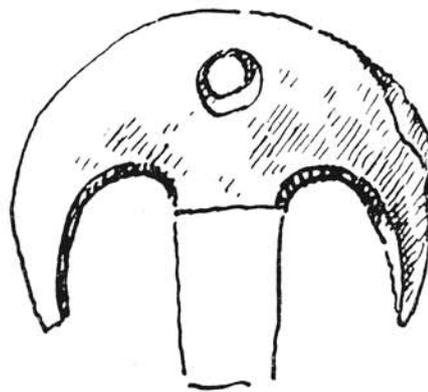
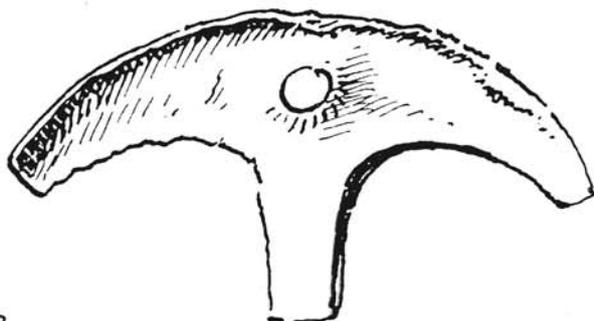


Bronze "Ul" knife with sun sign from Tell
el Hesy.

likewise rock drawing Tanum,
Bohuslän, Sweden.



likewise pendant made of clay, burial gift
from burial mound in Jylland, Denmark
(latest Stone Age).





74



76



75



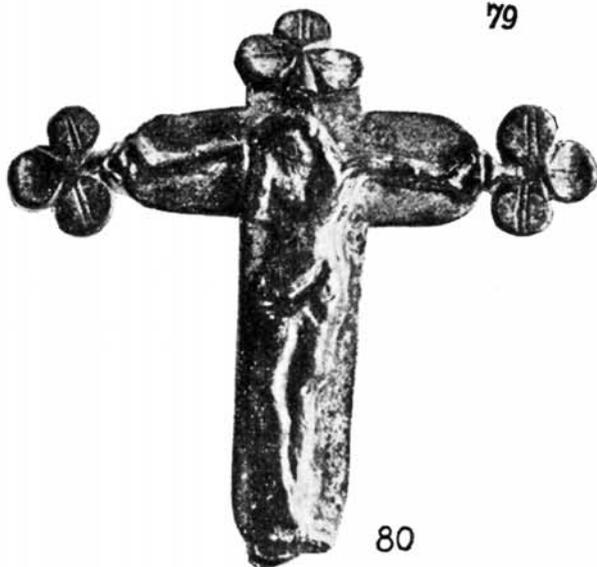
77



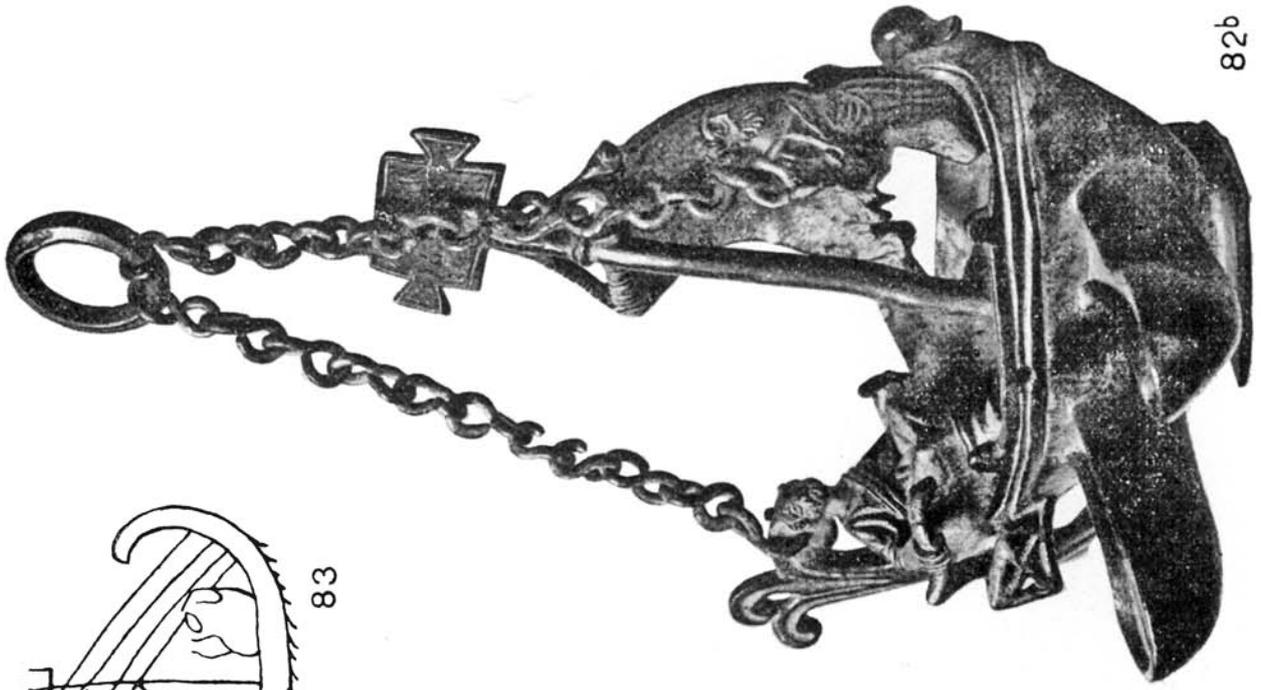
79



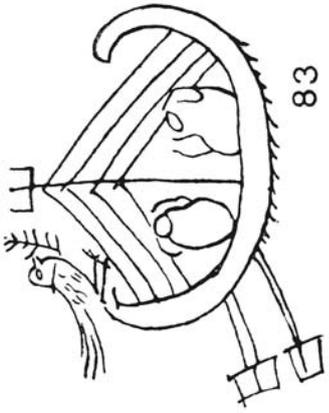
78



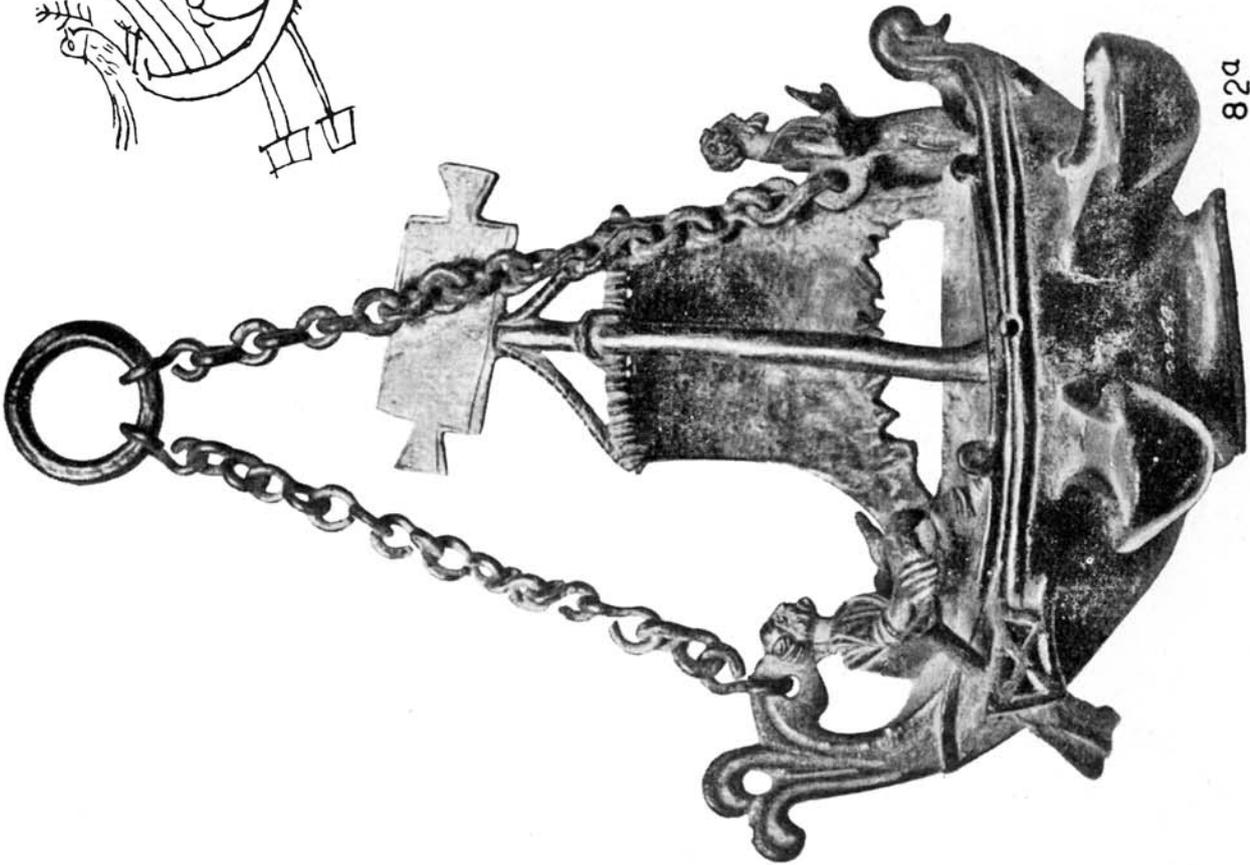
80



82b



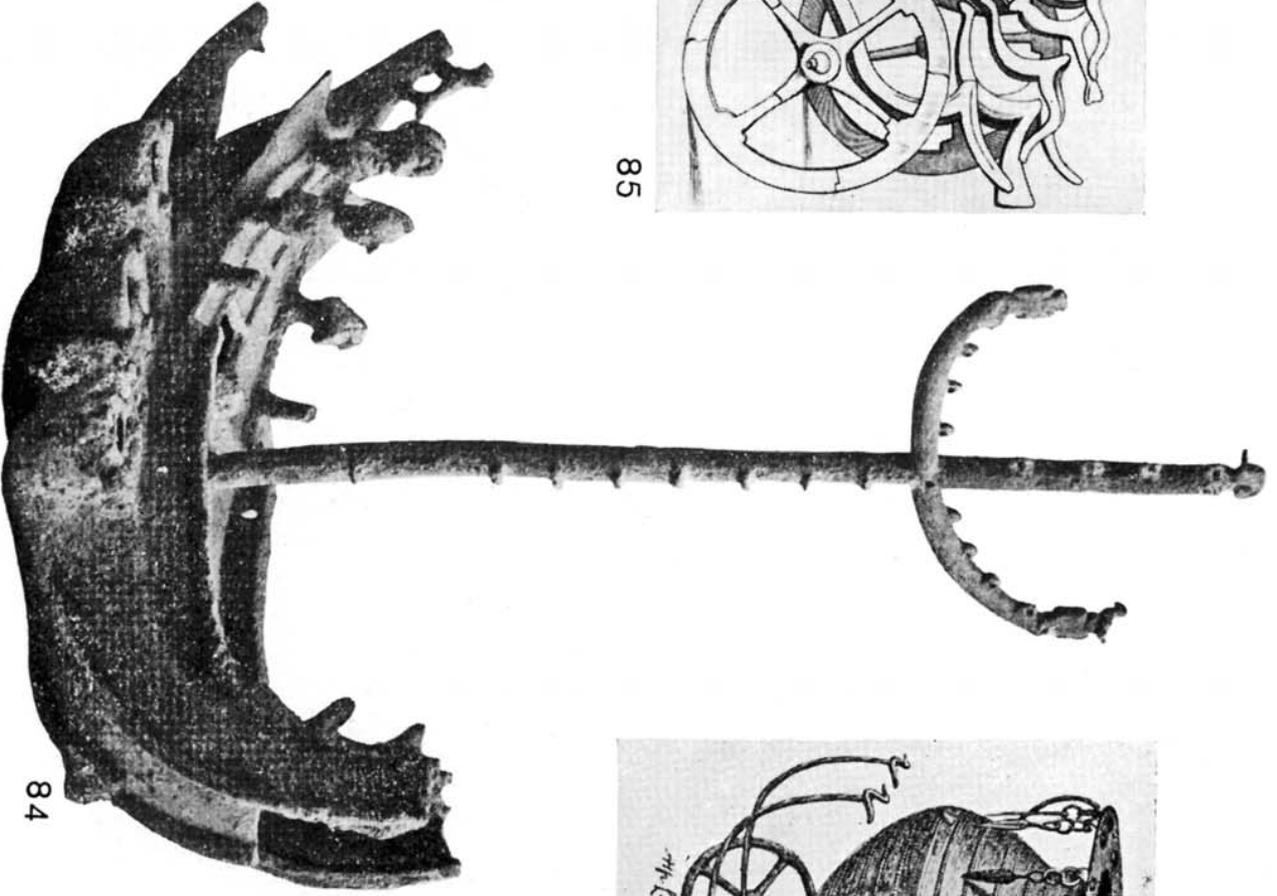
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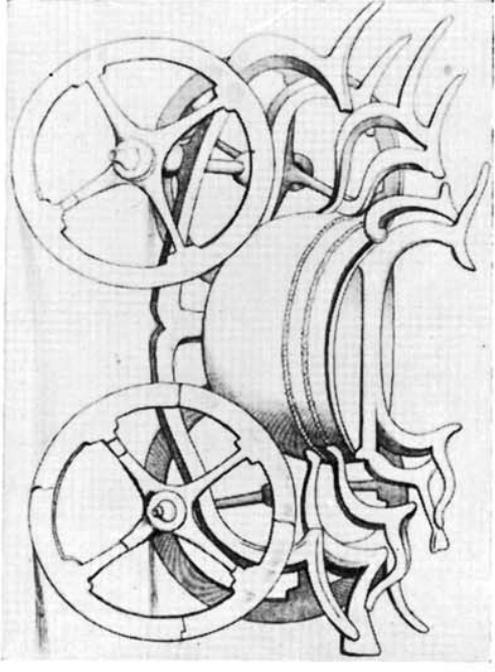
82a



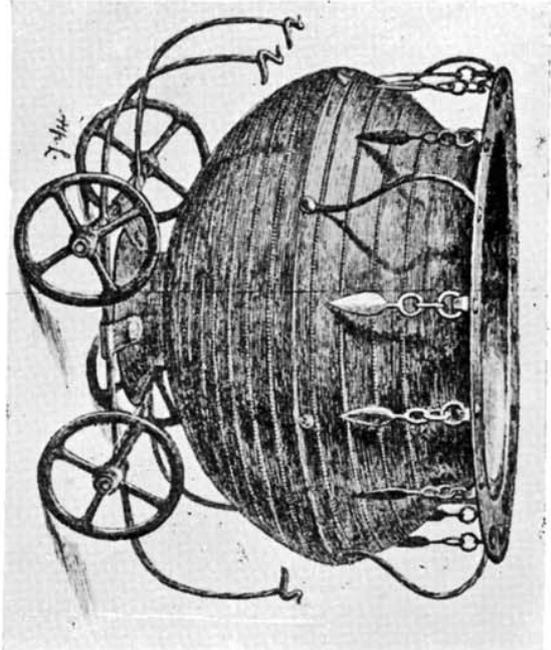
81



84



85



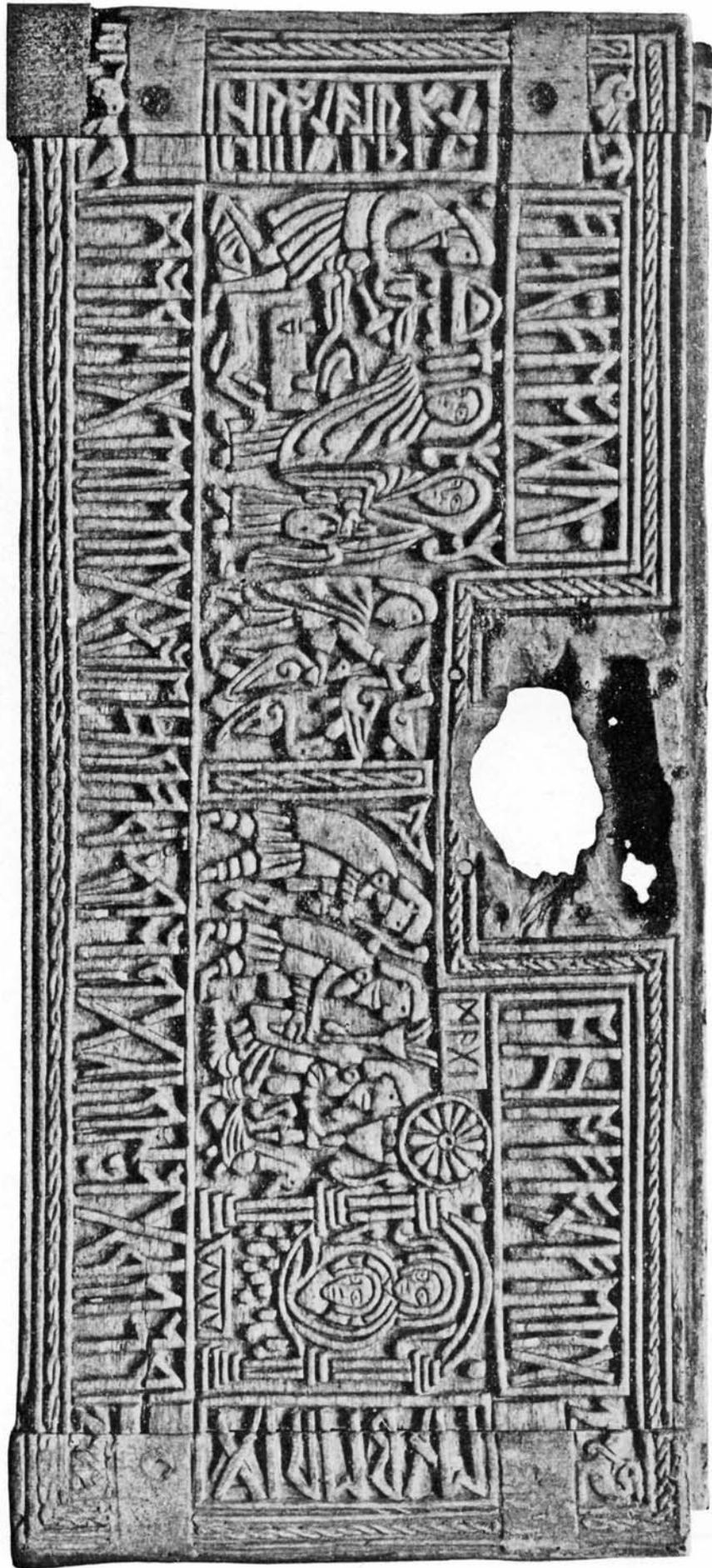
86



87^a



87^b





92



91



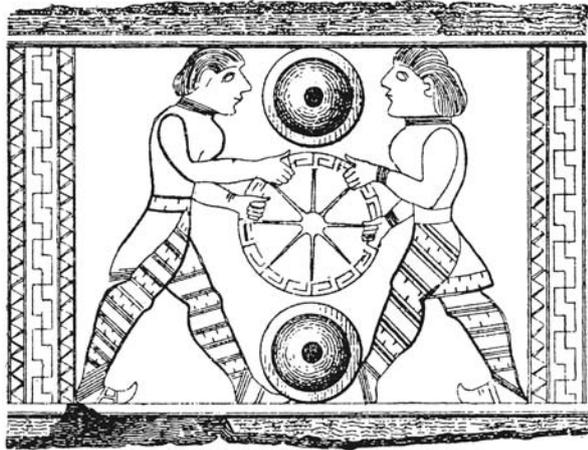
93



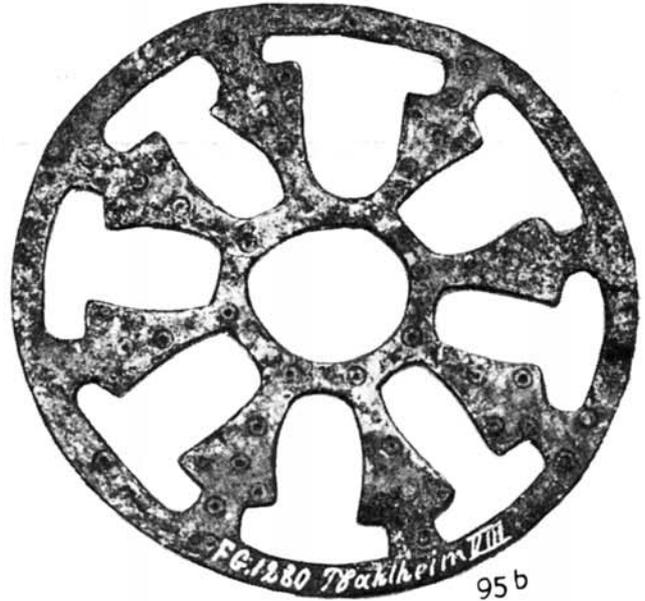
94



95a



96



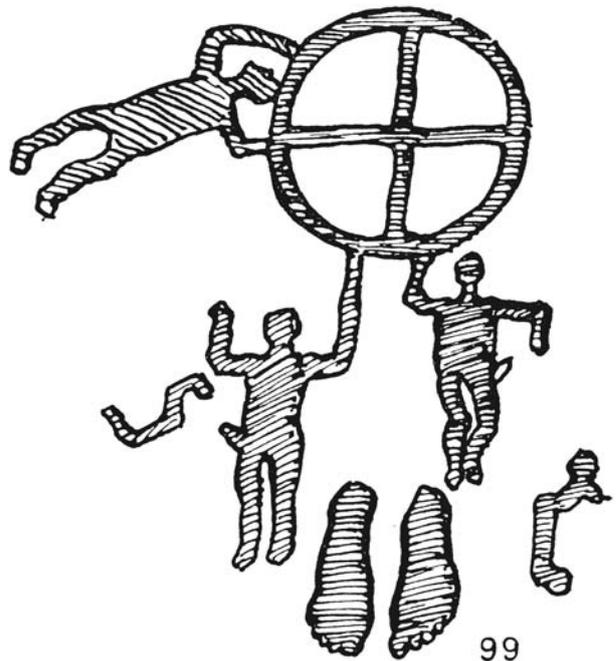
95b



97



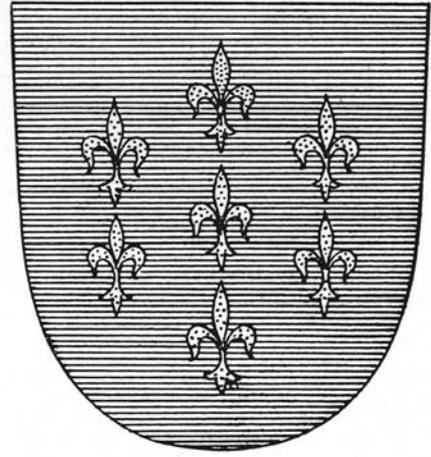
98



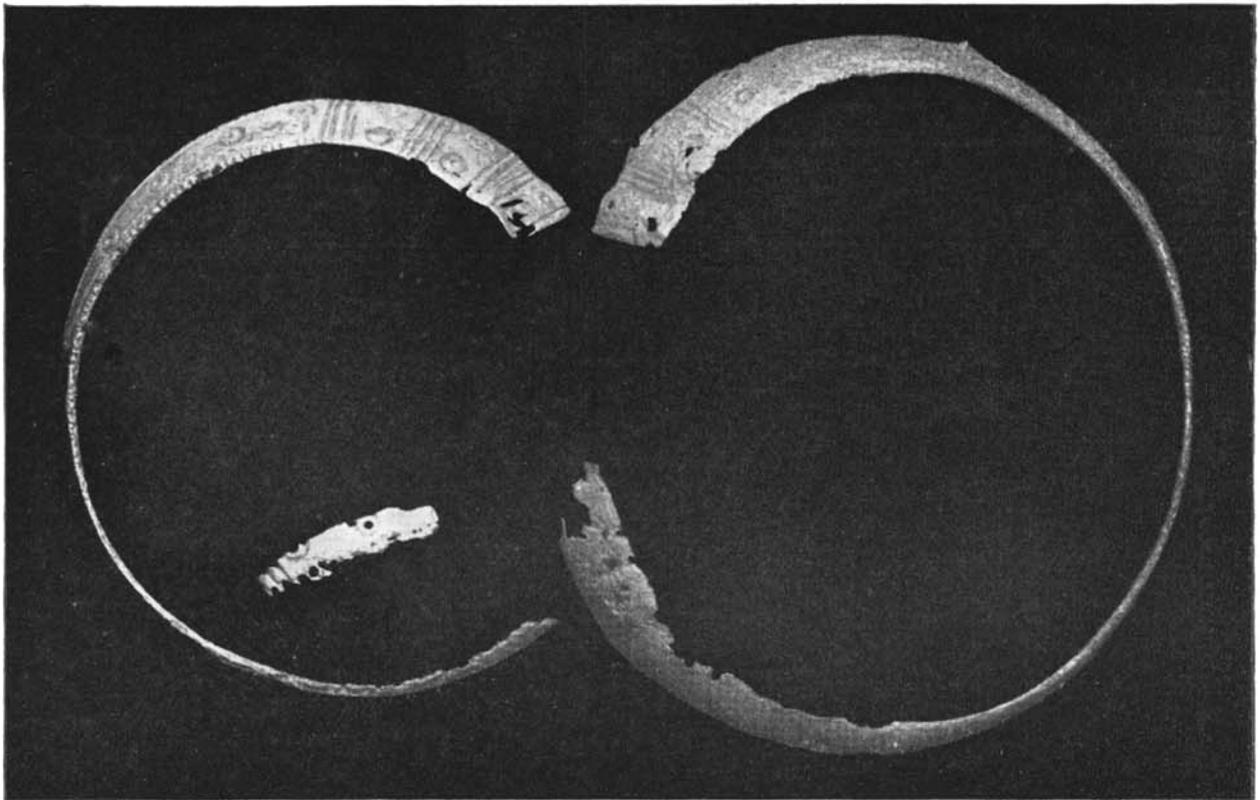
99



102



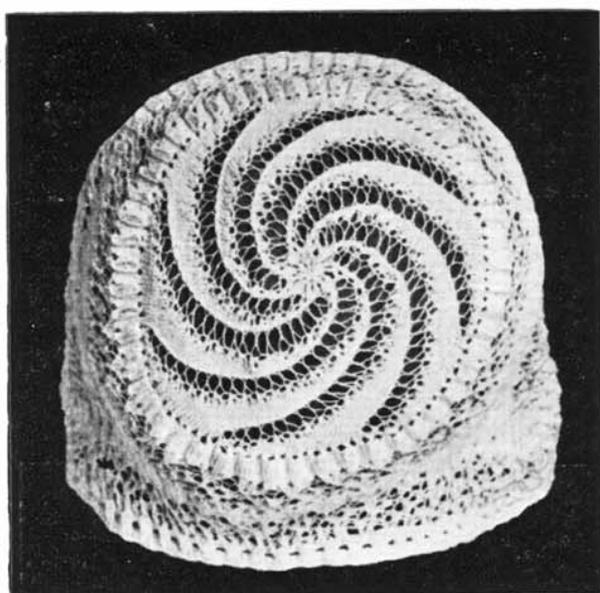
103



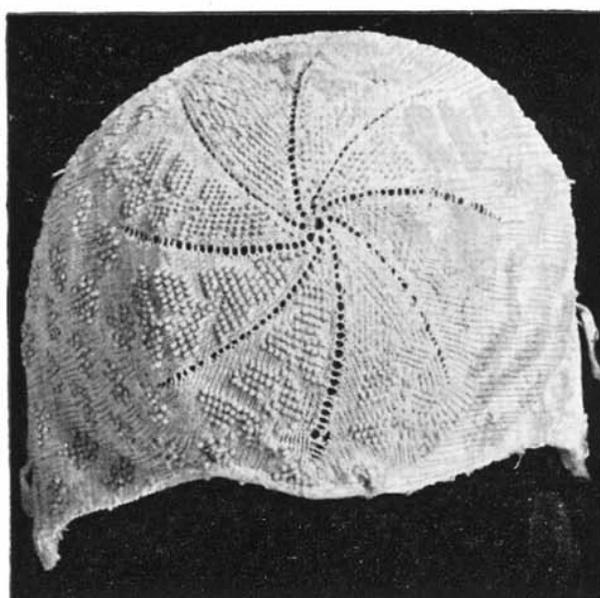
104



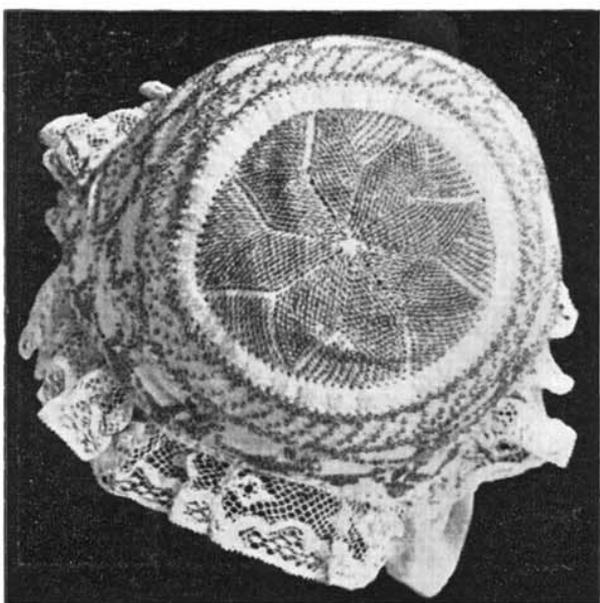
105



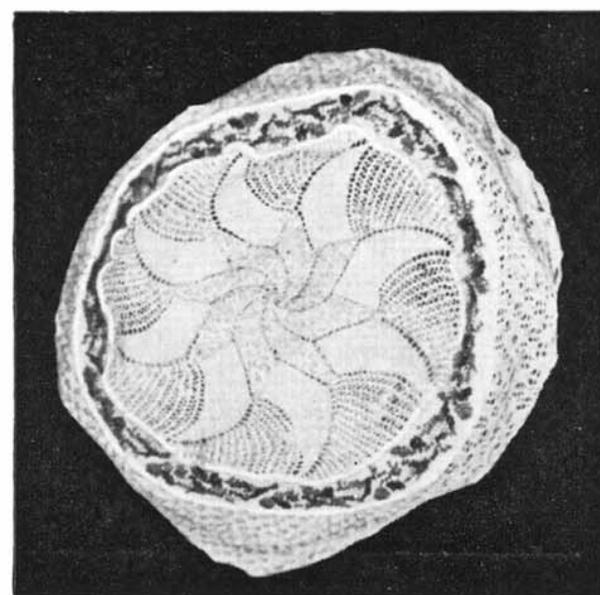
106a



106b



106c



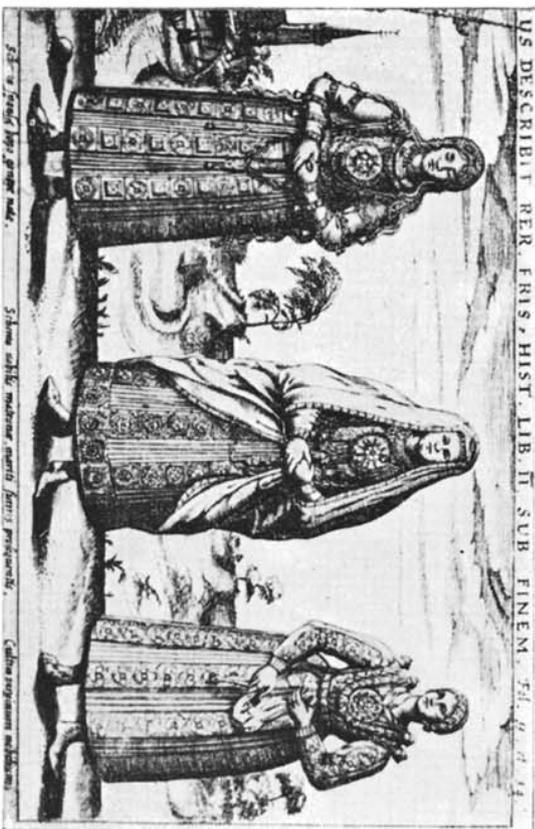
106d



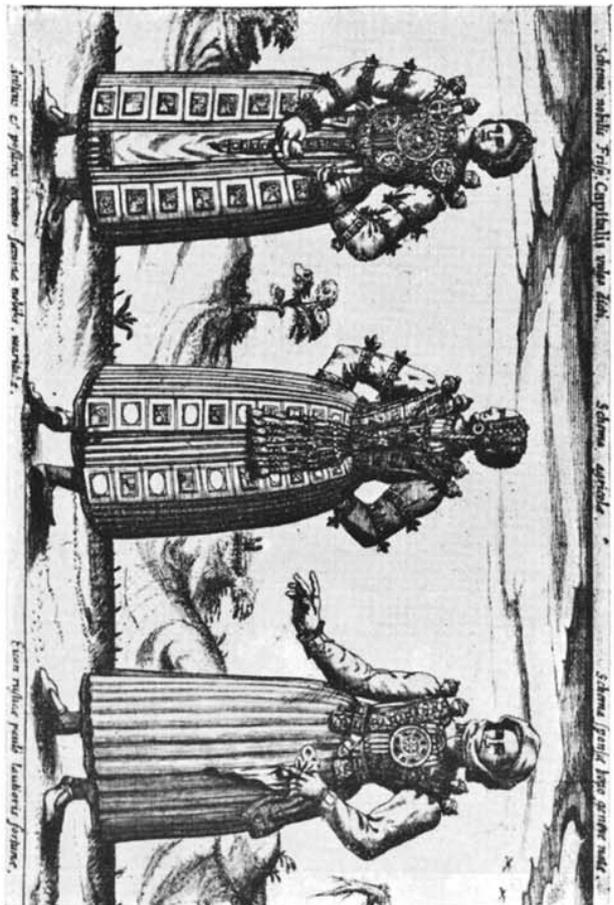
107



108



110

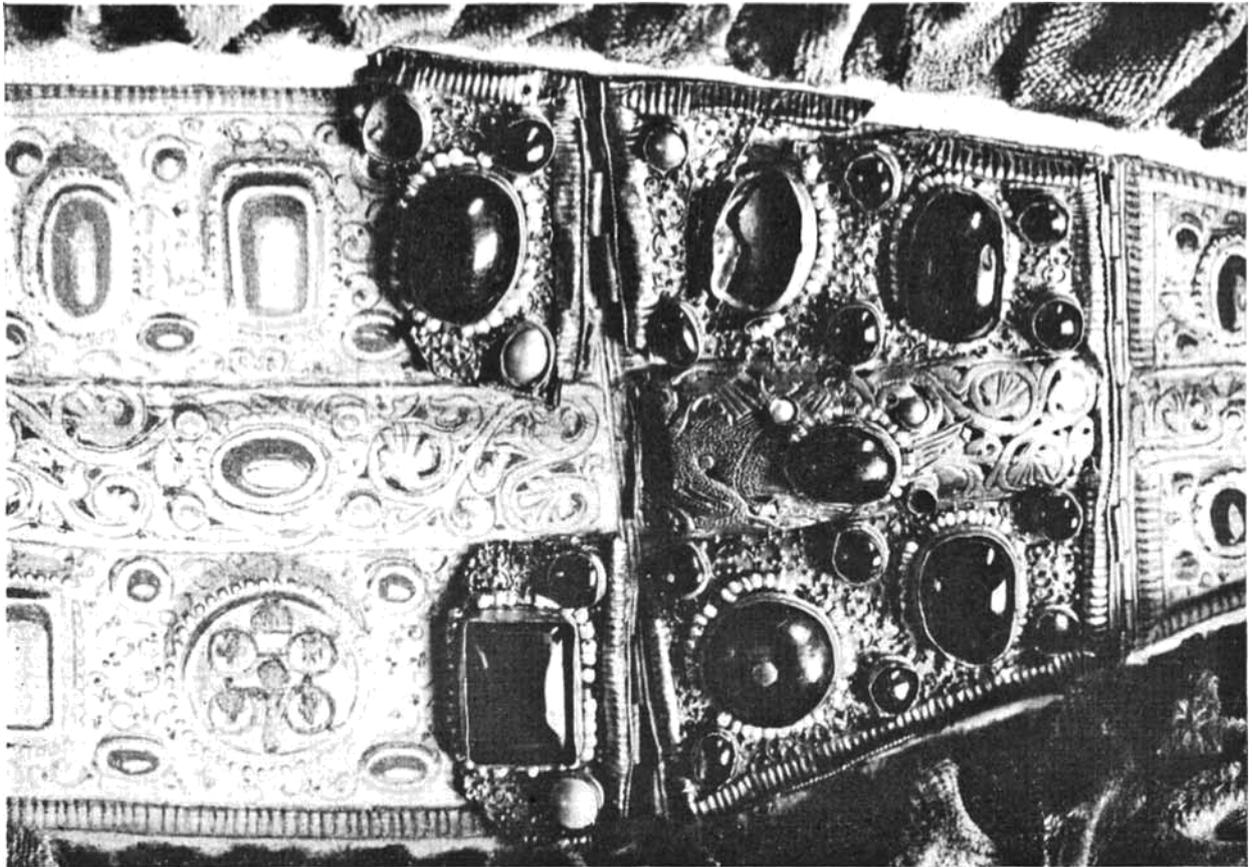


109

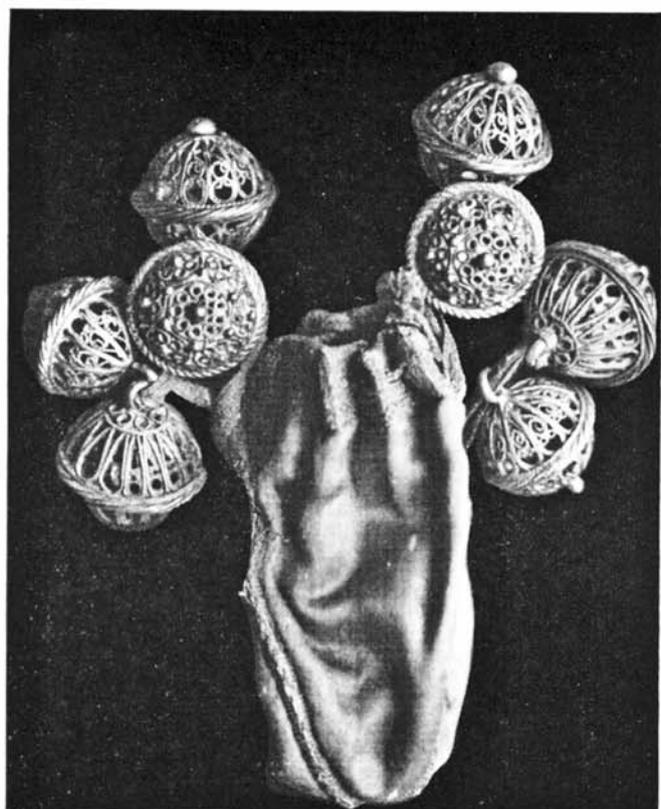
Verthoninghe der olde Vrieffche cledinghe yan Edel-Iuffrouwen, Burgerinnen en Lands-wijven.



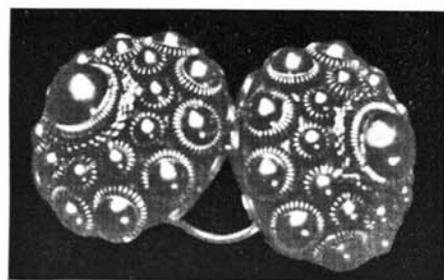
111



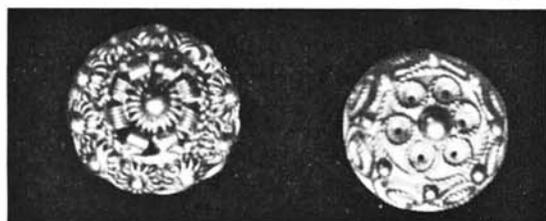
112



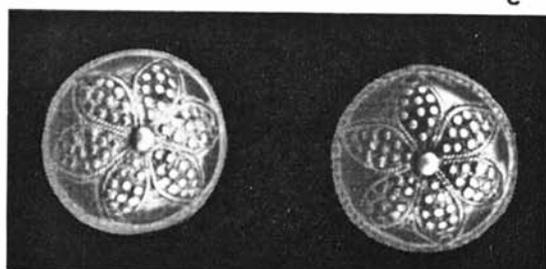
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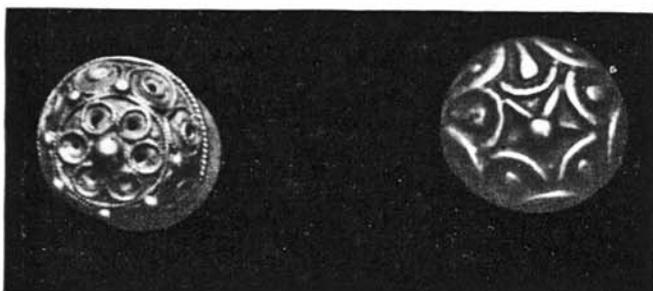
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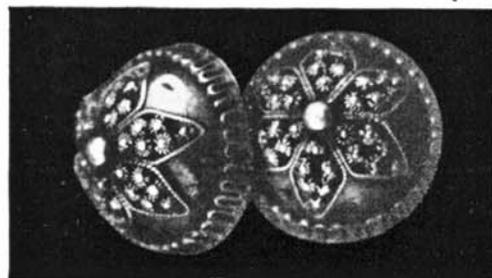
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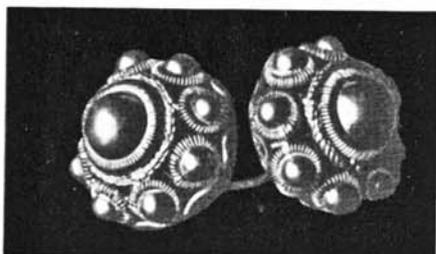
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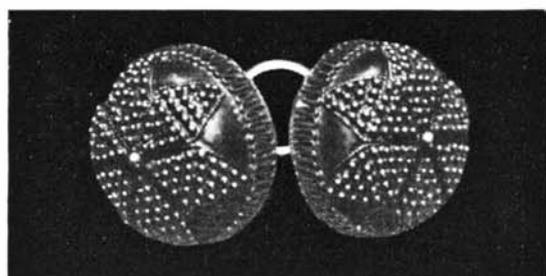
114a



g



b



h



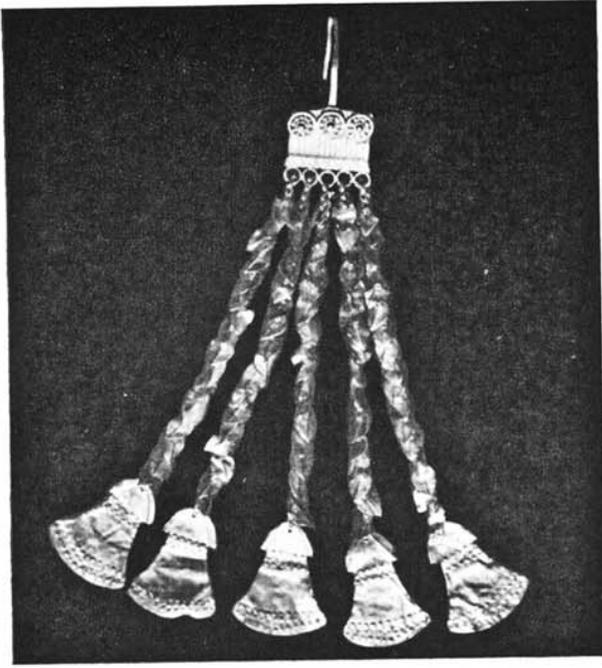
c



i



k



115



116



117 a



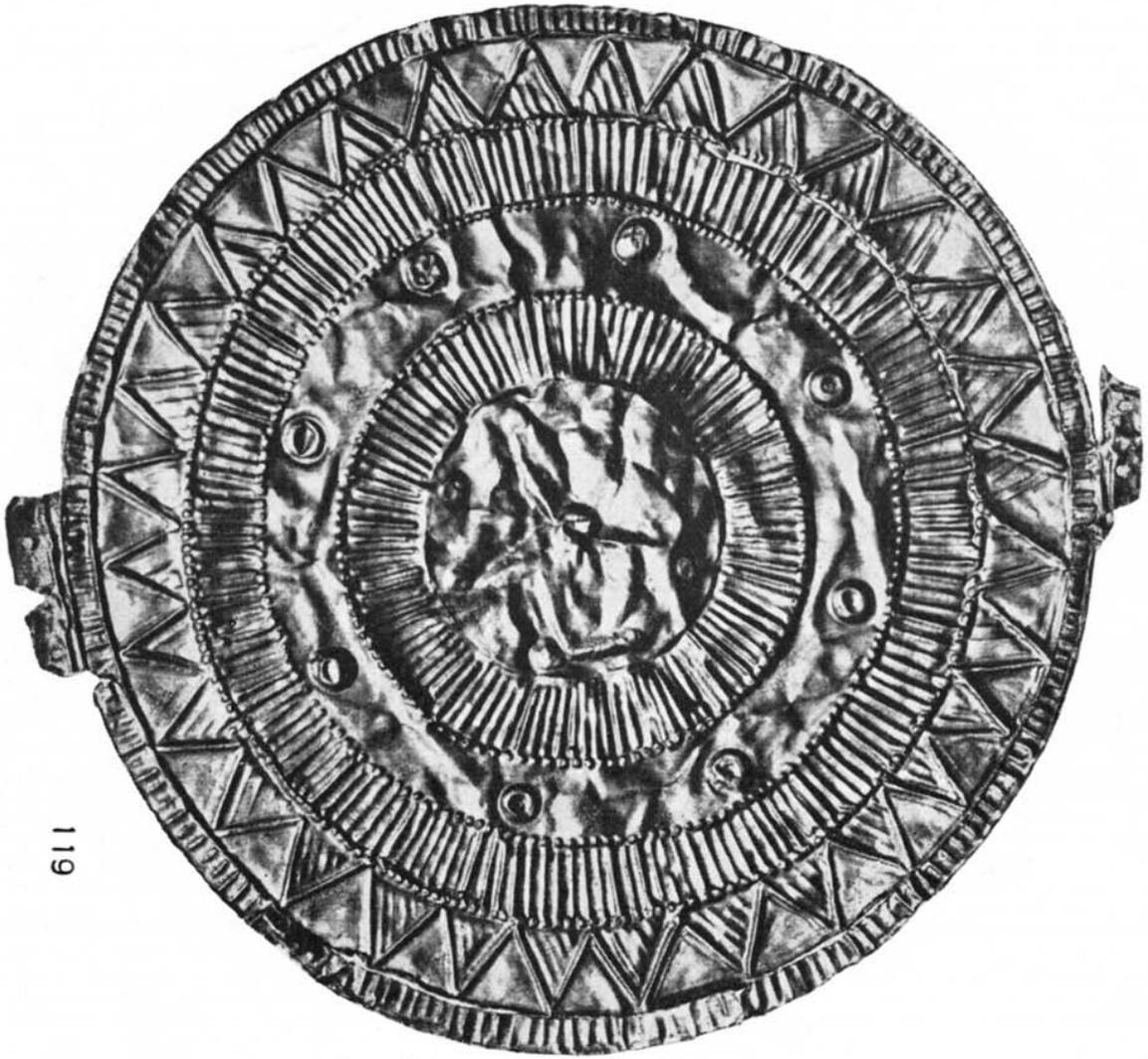
118 a



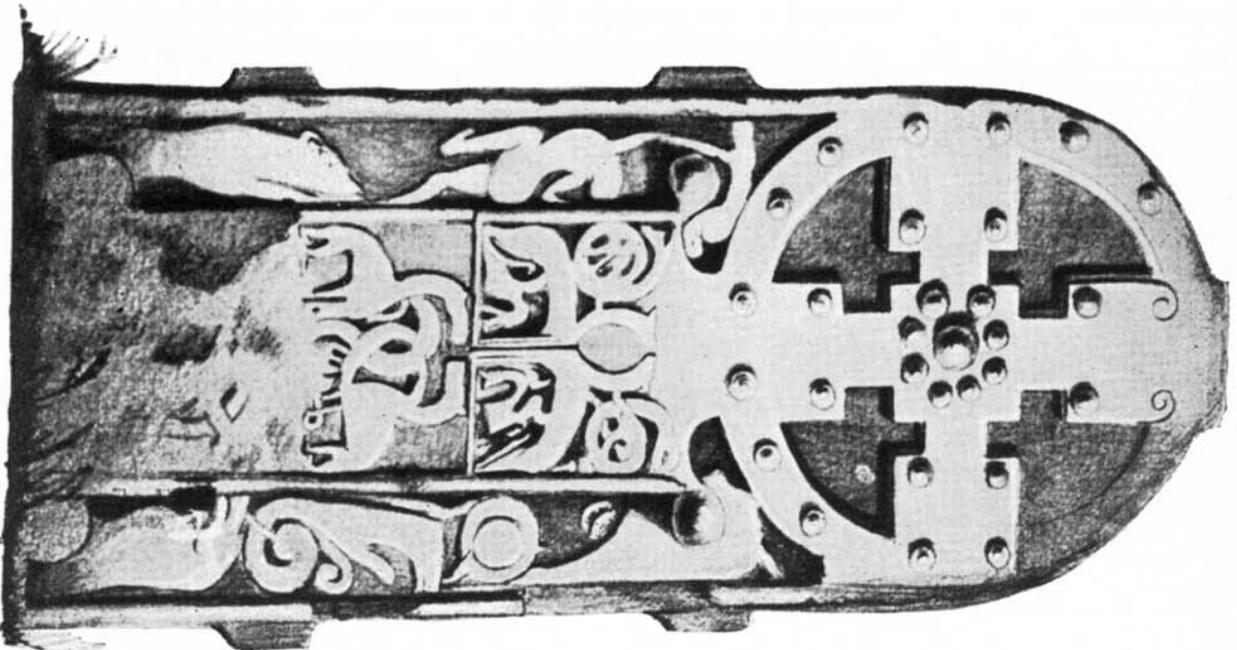
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118



119



120



122

121



123a



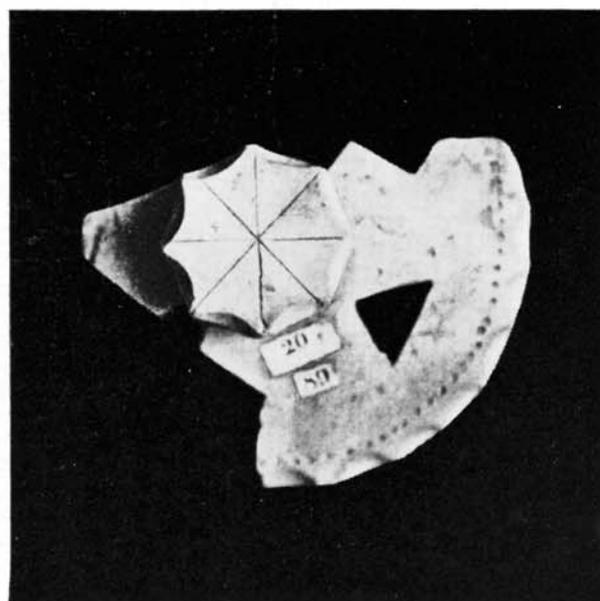
123b



124



124a



124b



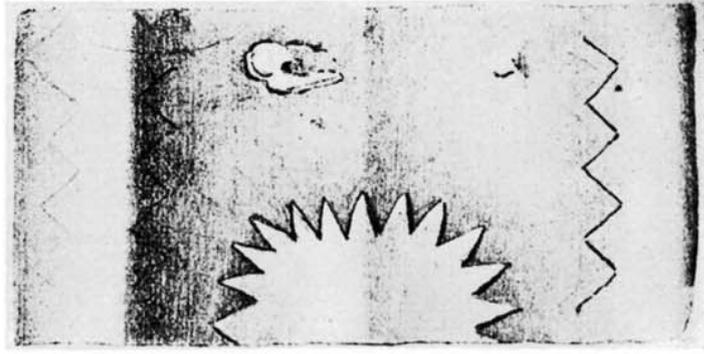
125



126



127a



129



127b



128



130



131



132



133



134



135



136



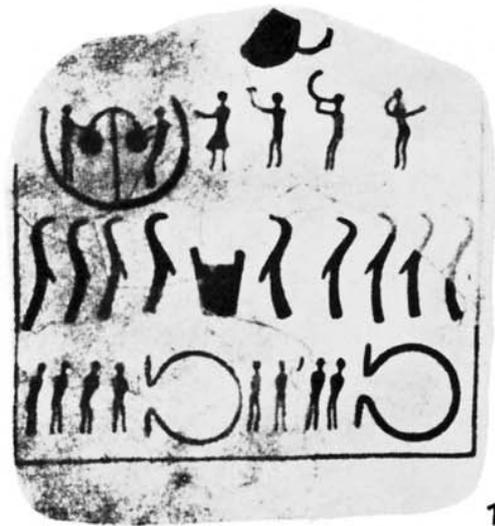
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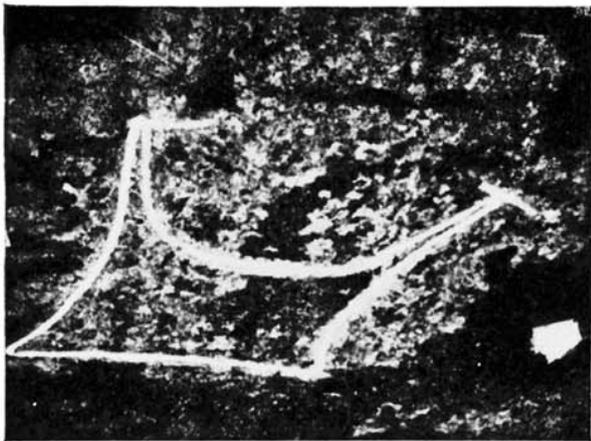
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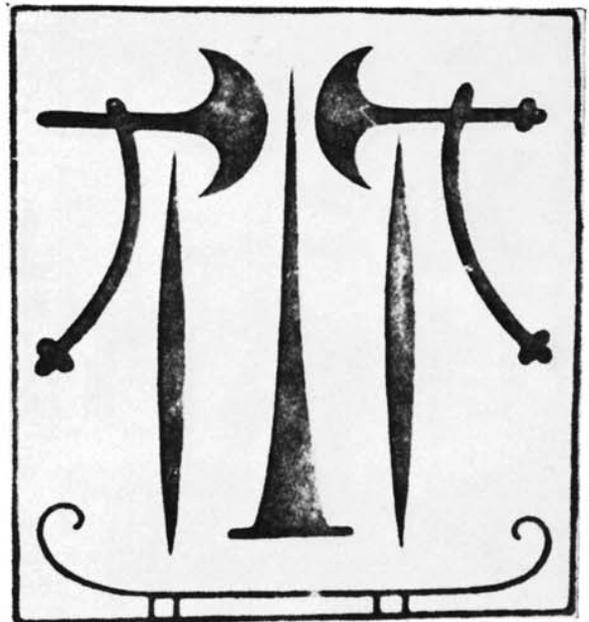
139



141a



140



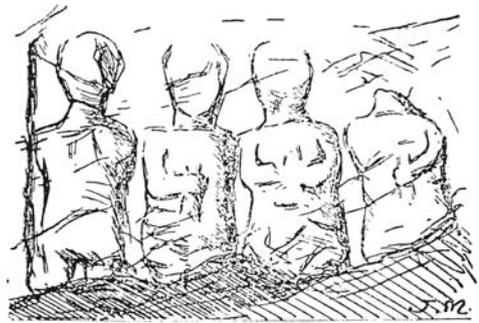
b



142



143



b

144 a



146

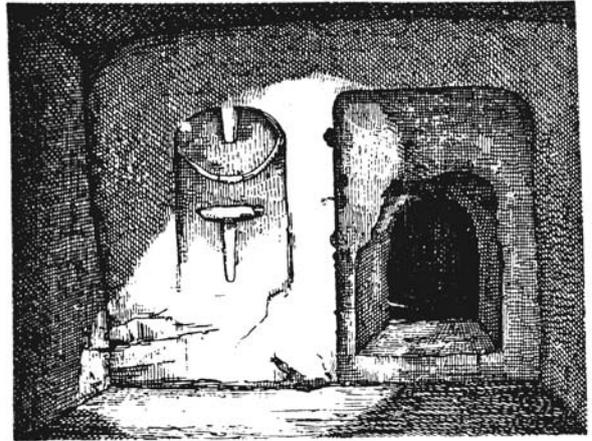


145

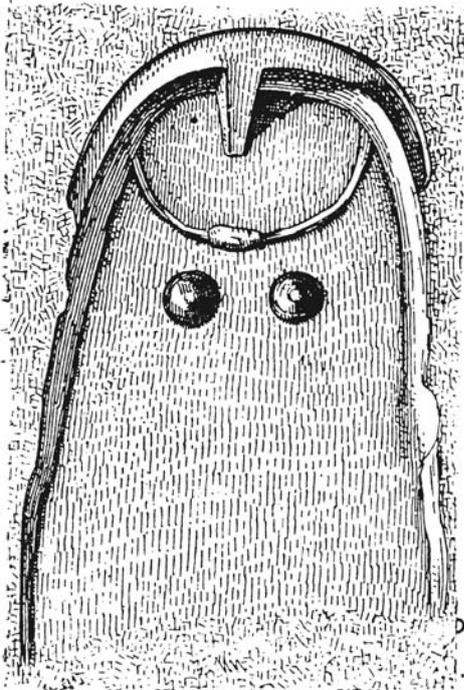


220

147



148



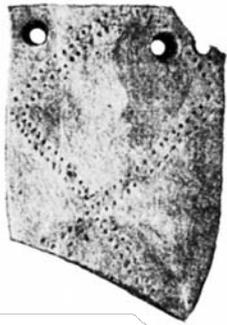
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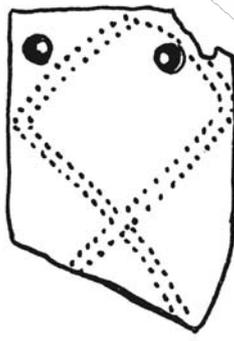
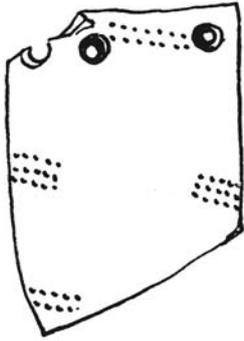
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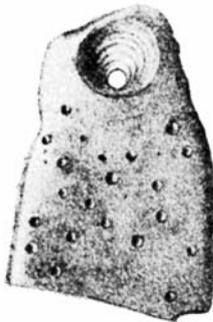
1a



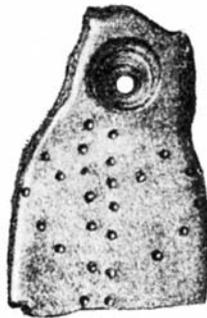
1b



153



2a



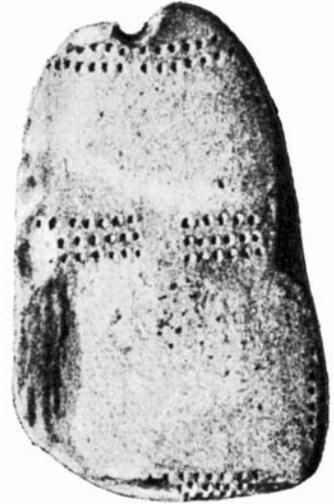
2b



153



151



152



154a



b



155



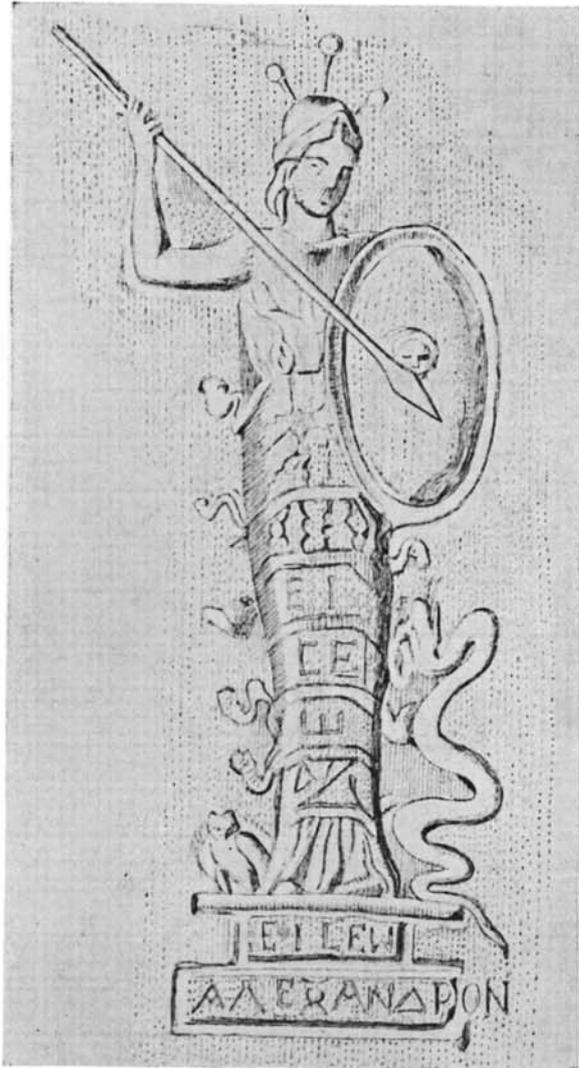
156



157a



b



158



159



160



161^a



b

375



162



164



163



165



166



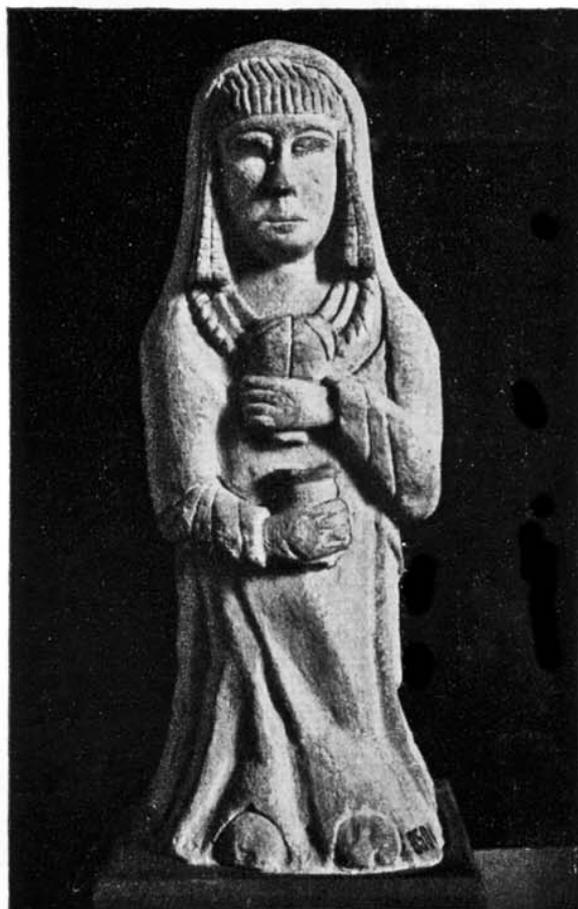
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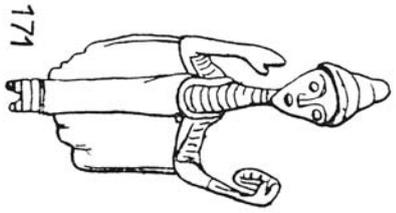
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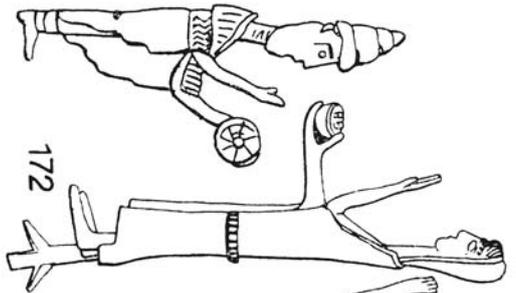
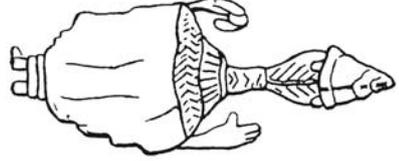
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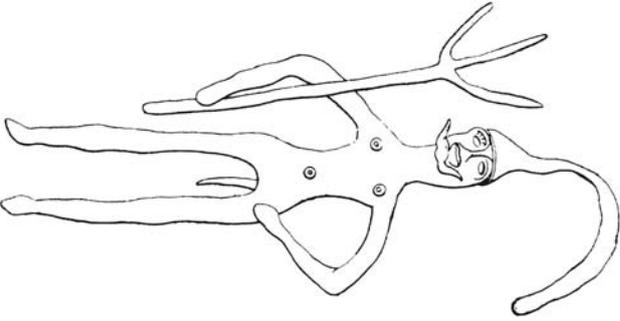
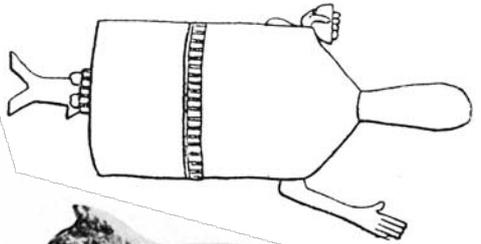
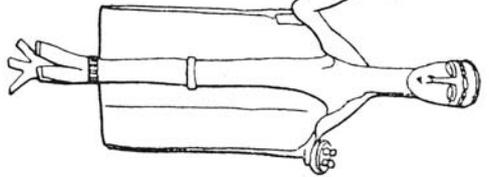
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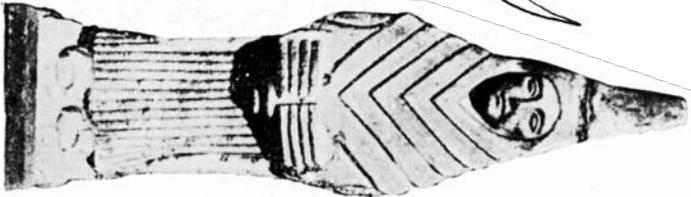
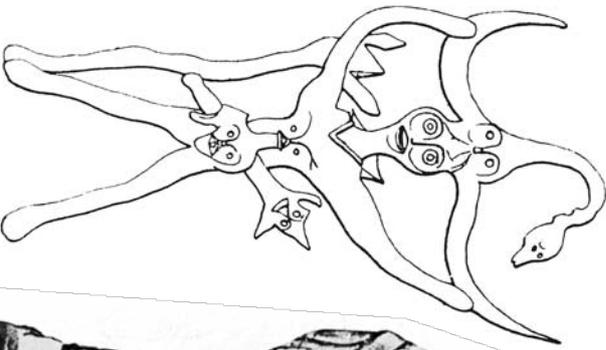
171



172



172 a - c



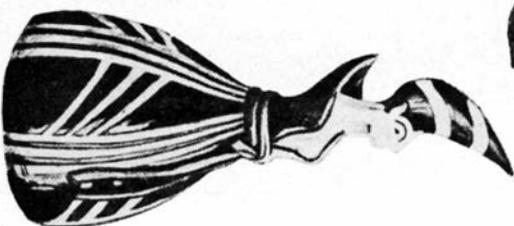
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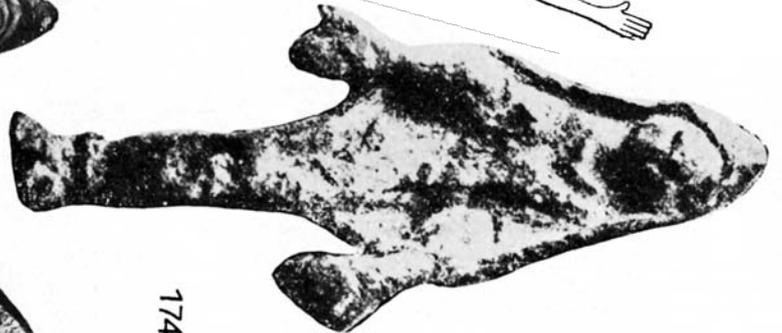
175



176

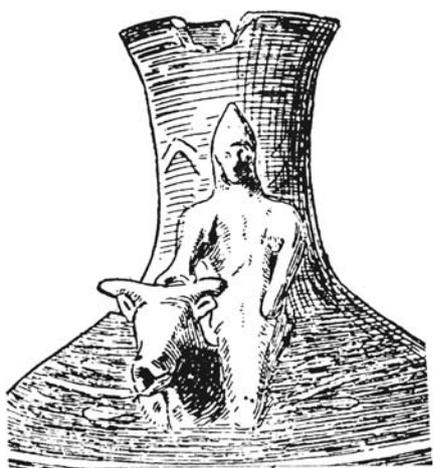


177



174

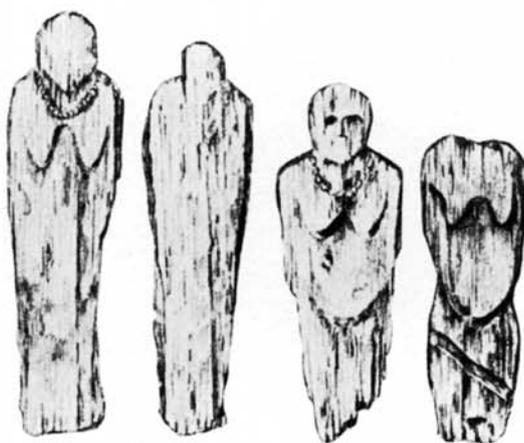




178



179



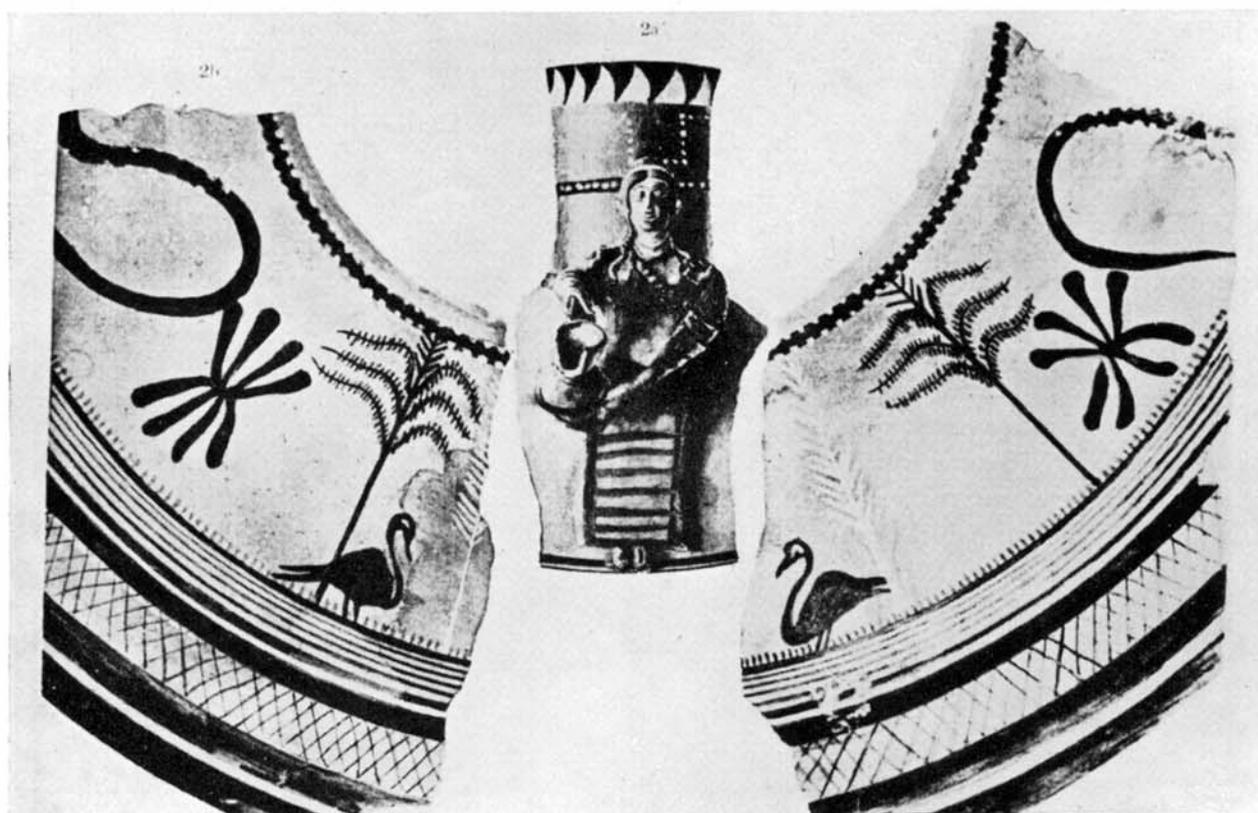
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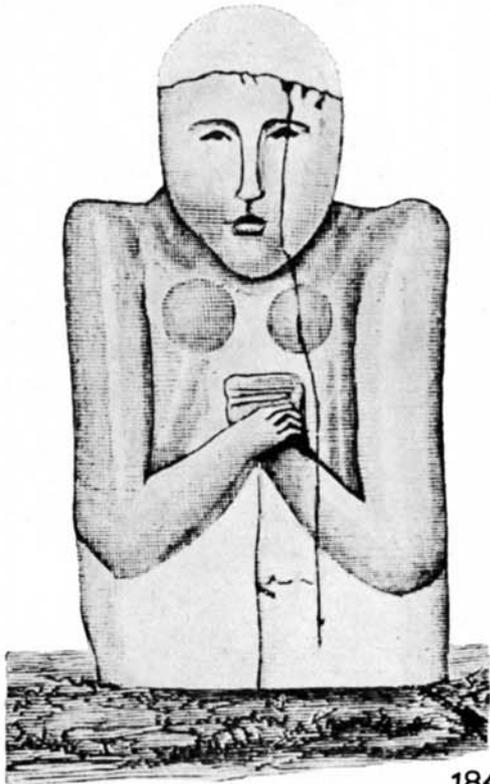
182



183



180



184



185^a

b



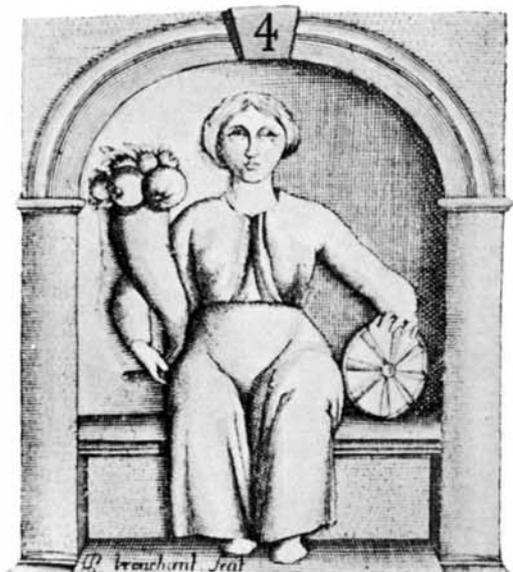
186



188



187



189



190



191



193



192



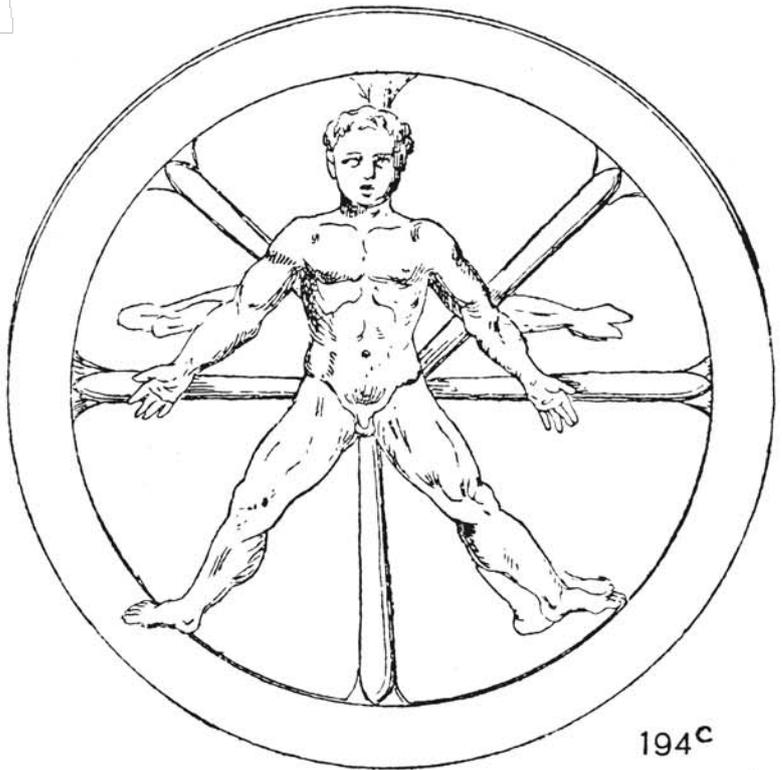
194



194^a



194^b



194^c



195



196



197



199a



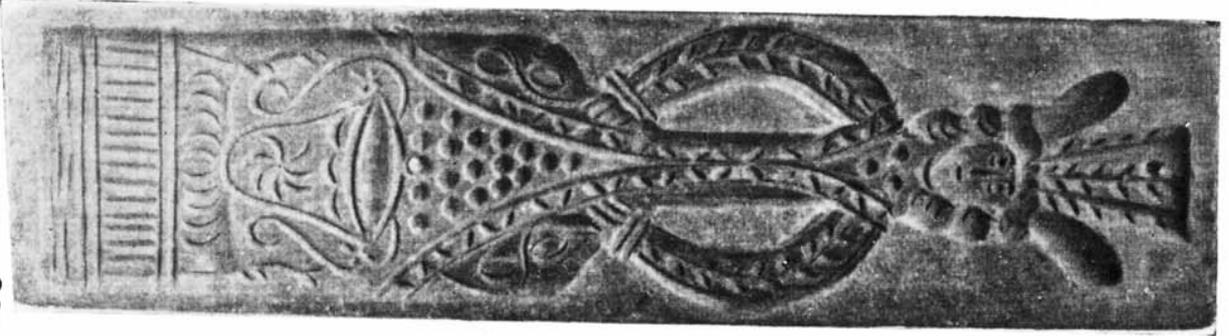
199b



198



200



201



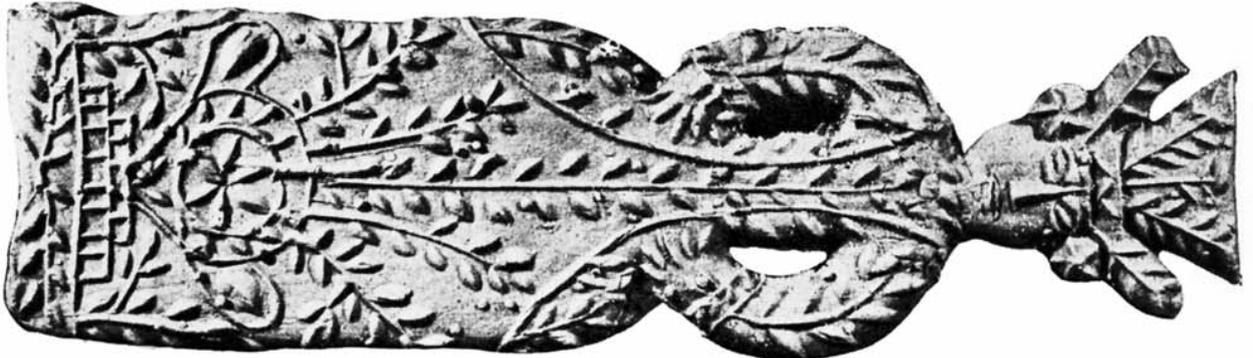
202
a



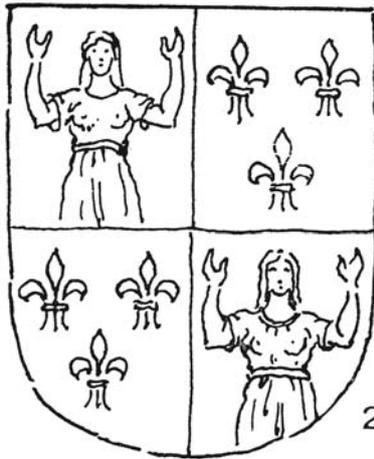
b



c



203



204



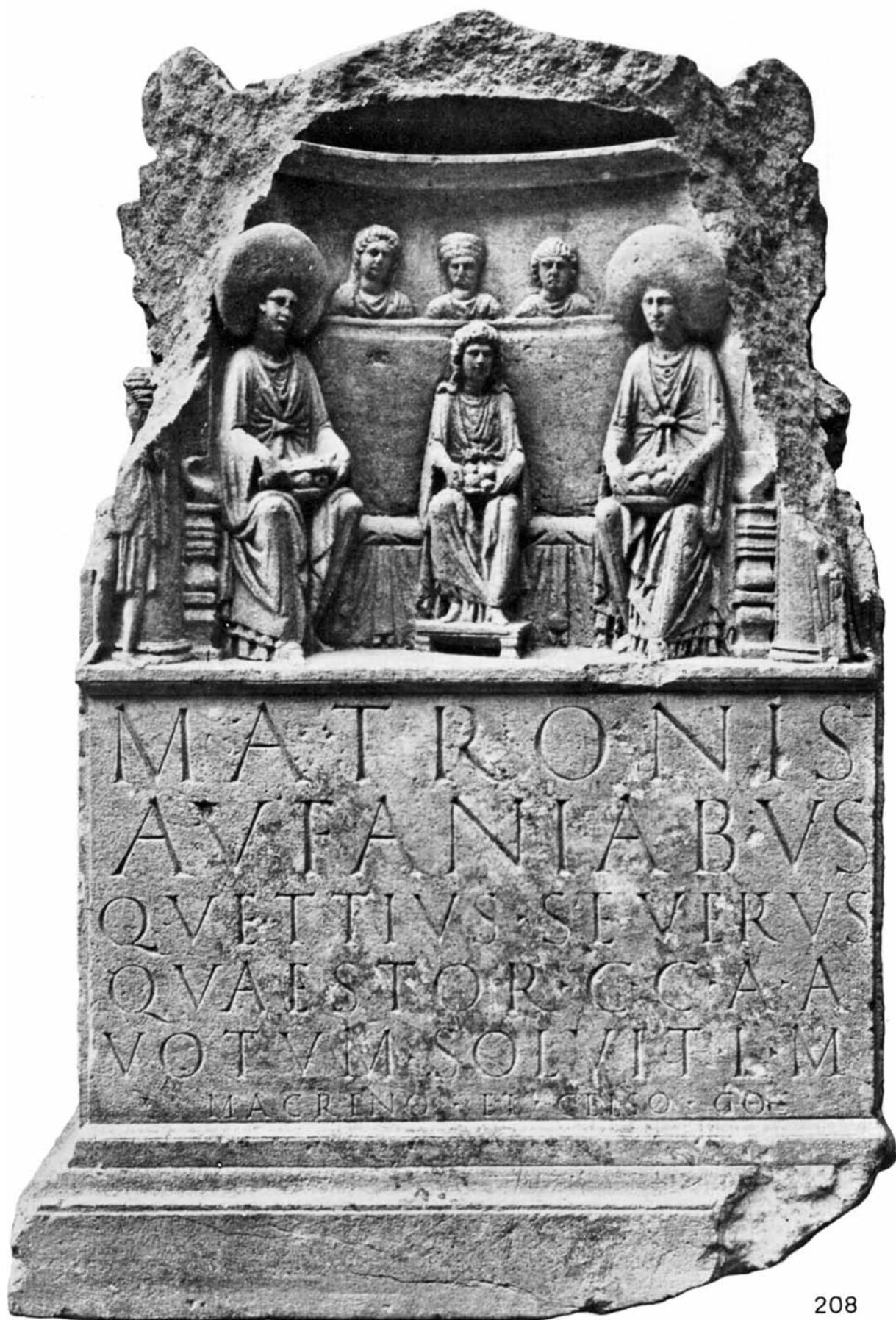
205



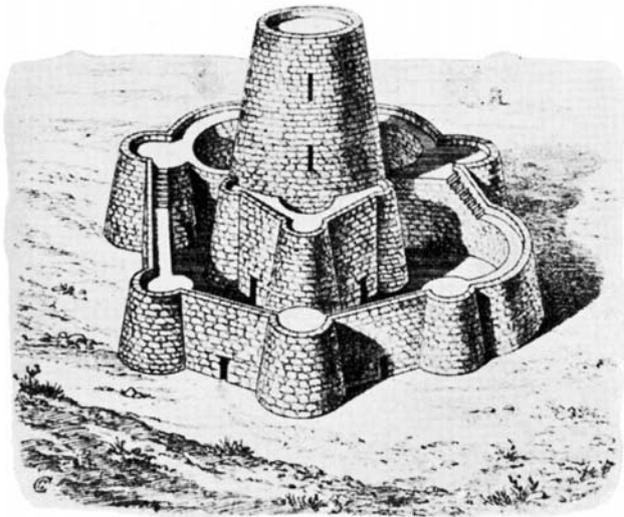
206



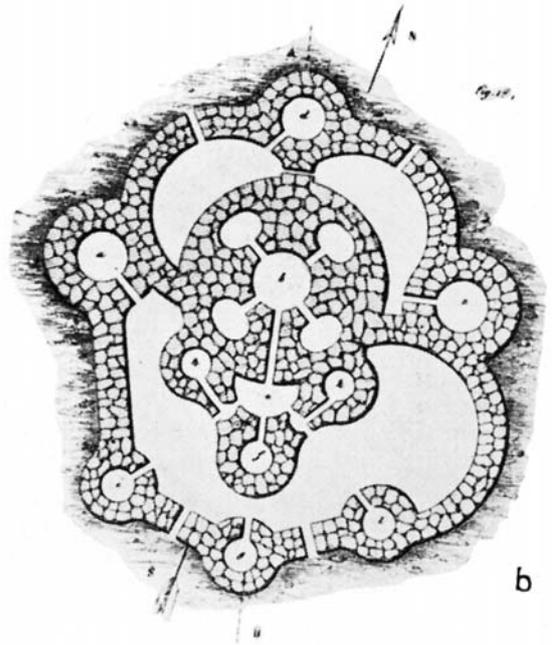
207



208



209
a



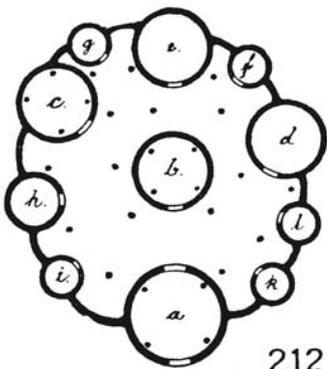
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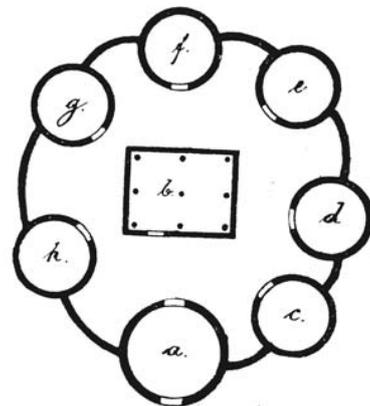
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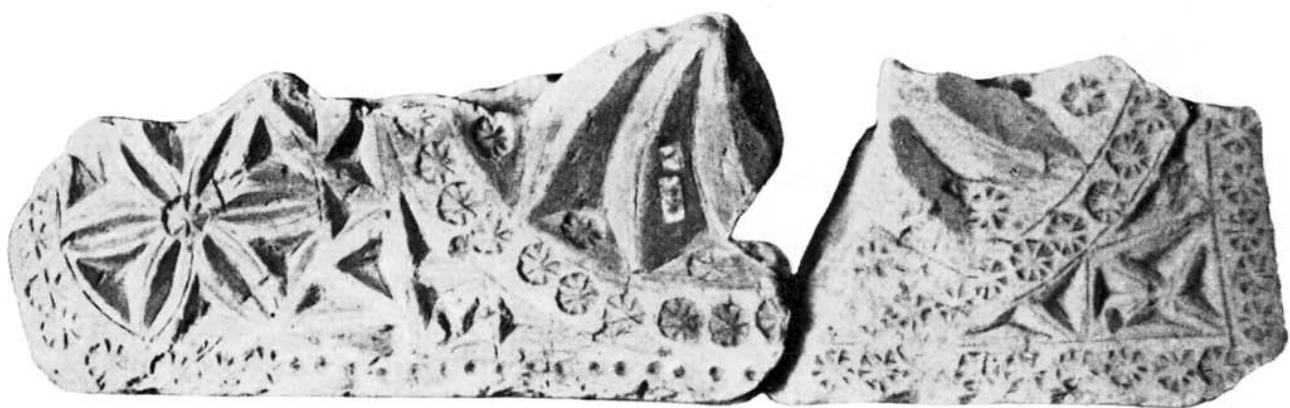
211



212
a



b



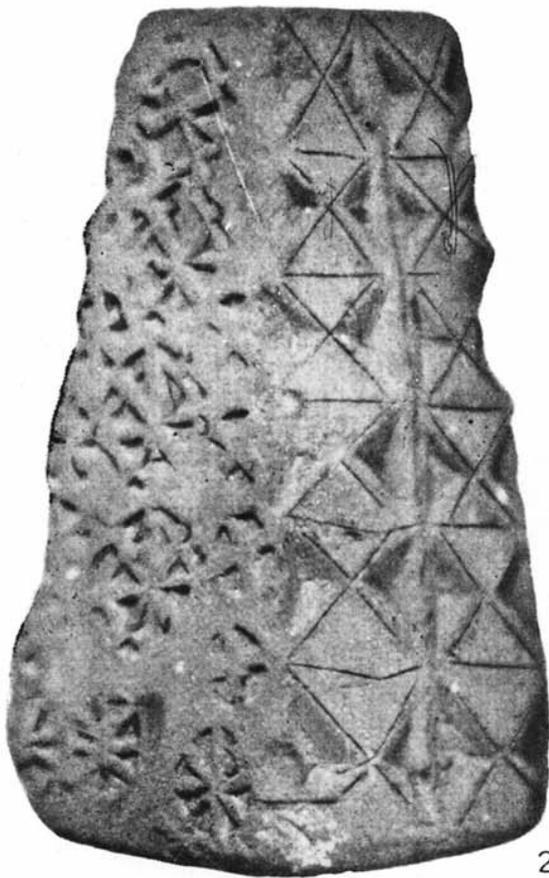
213



214



215



216
a



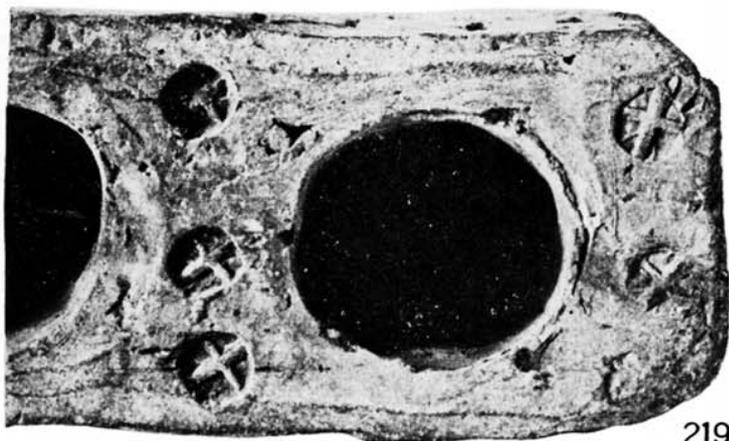
b



217



218

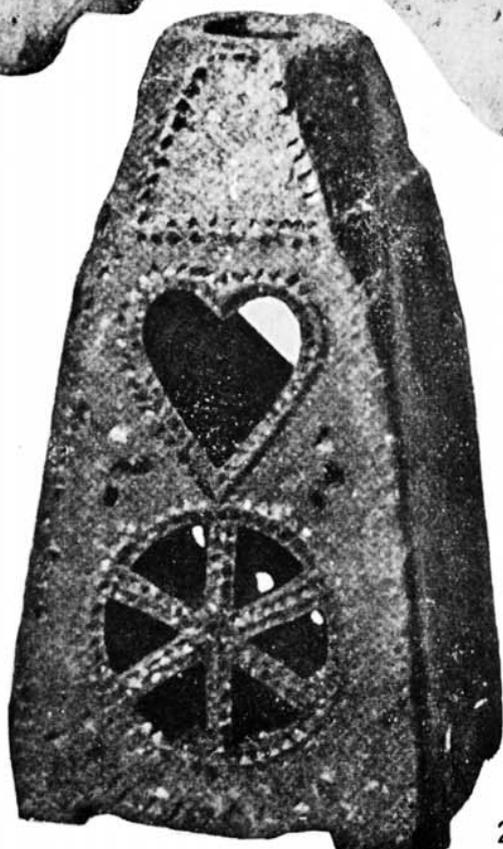


219

a



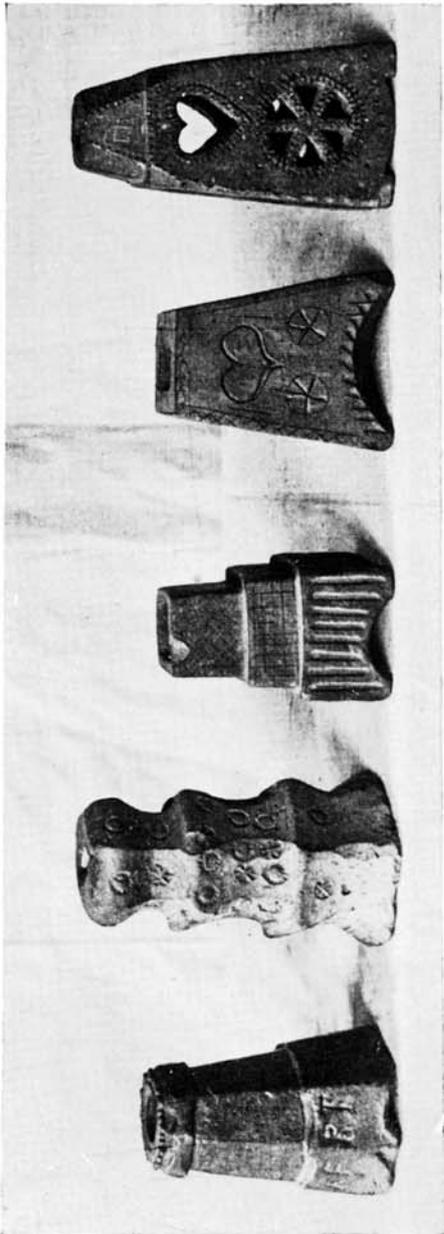
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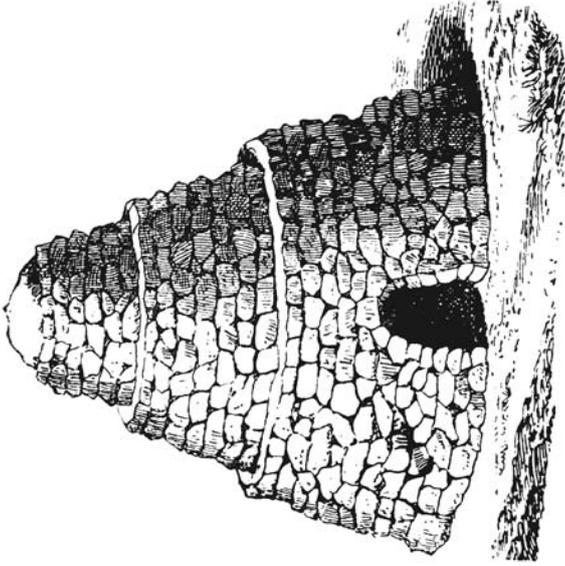
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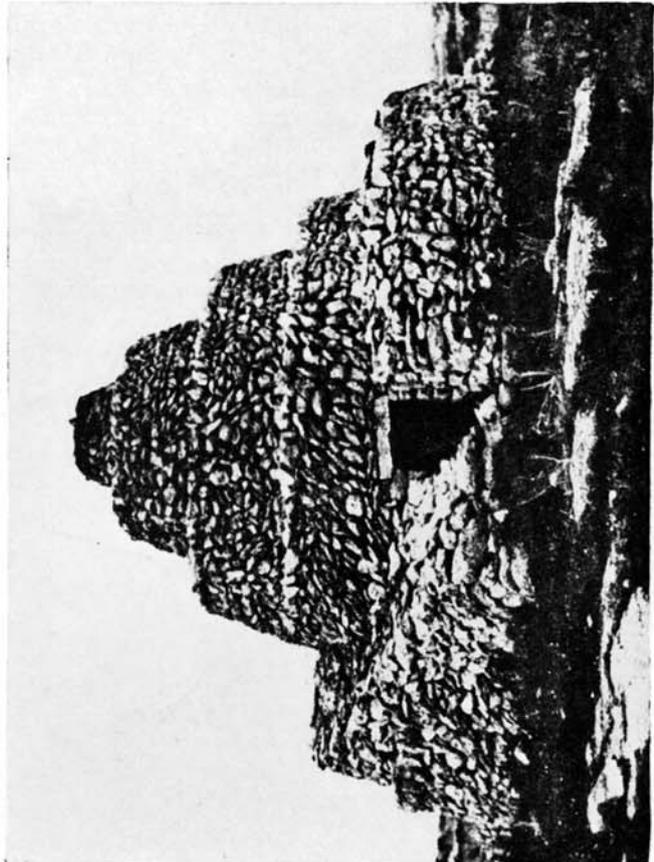
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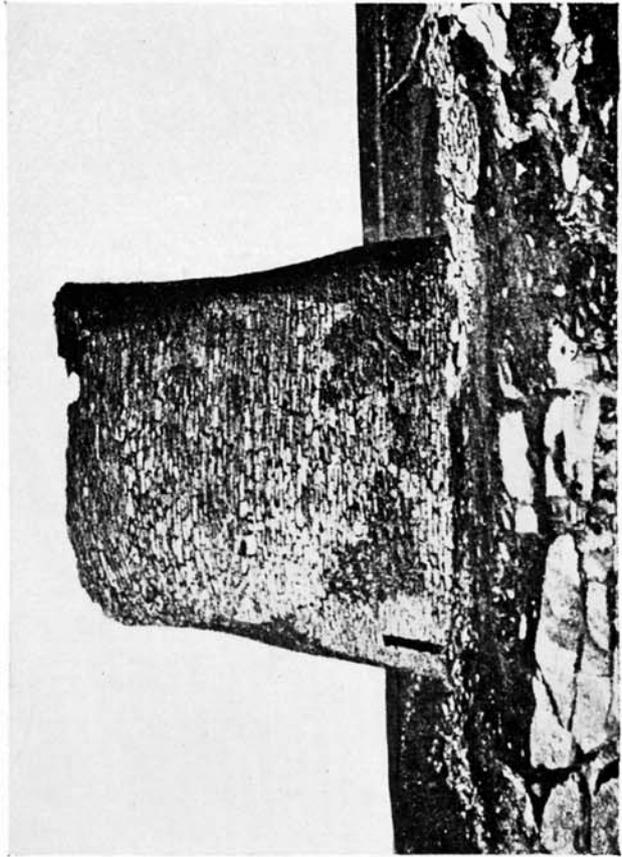
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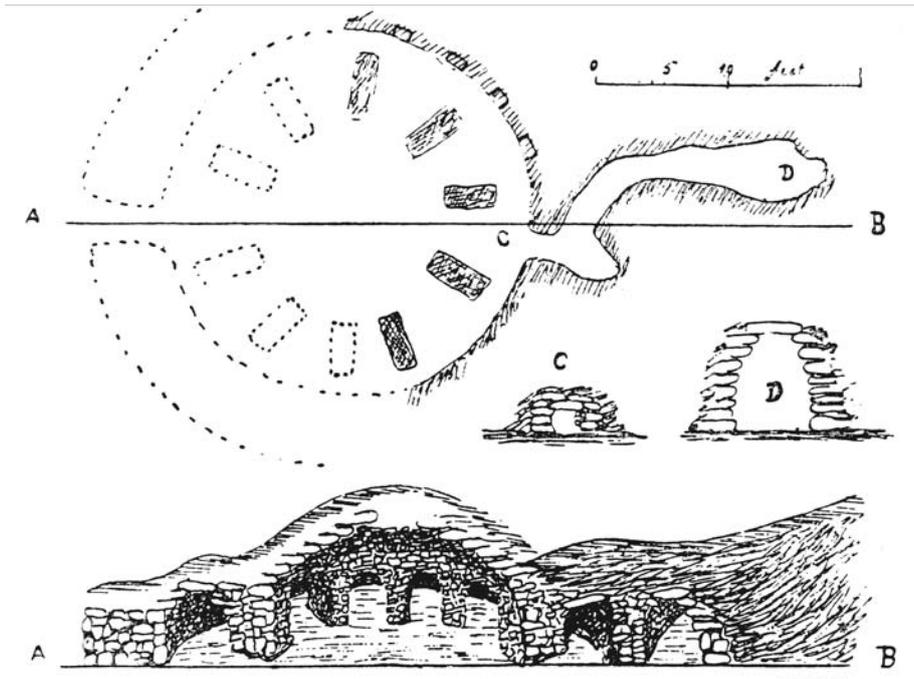
223



224



225



226



227



228



229



230



231



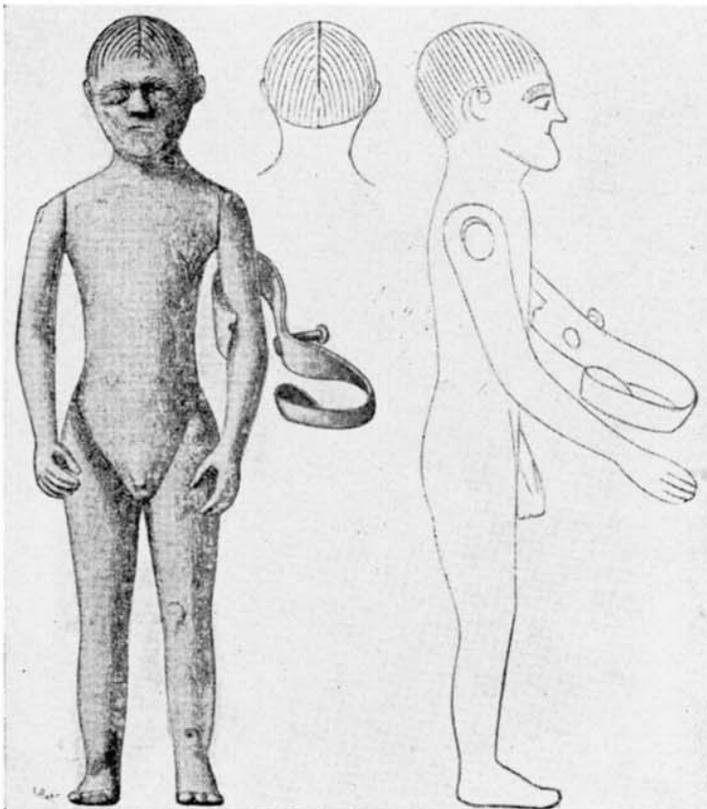
232



233



234



235



236



237



238



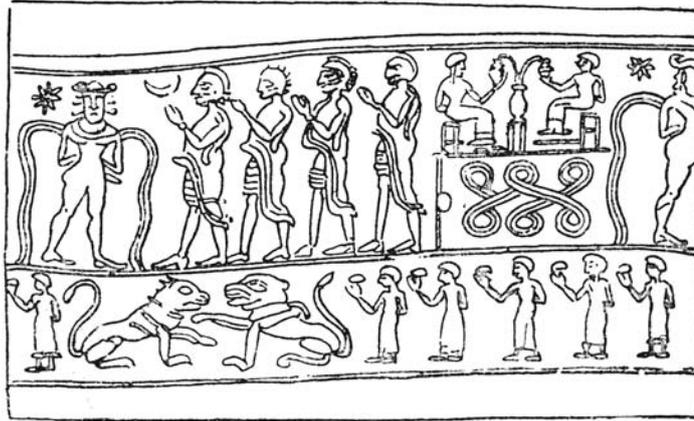
239



240



243



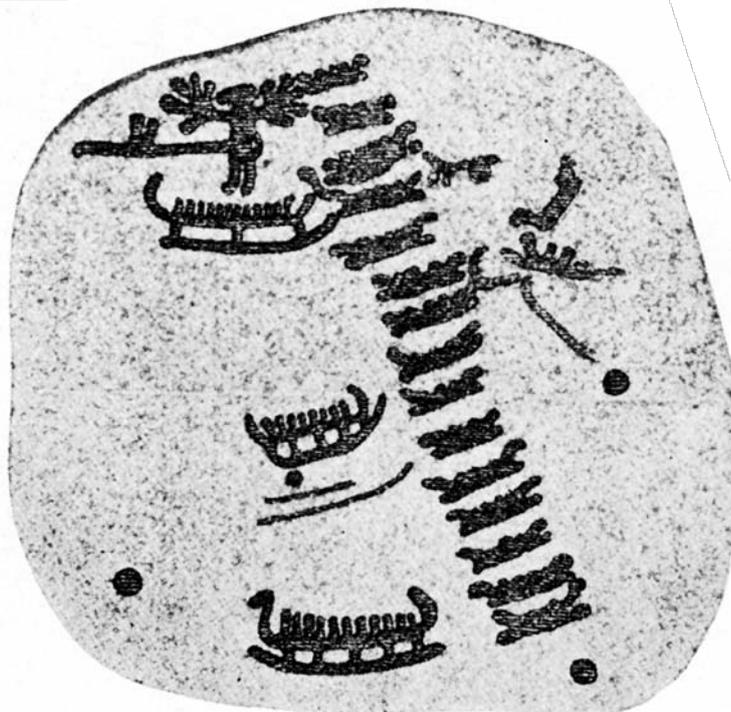
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242



244



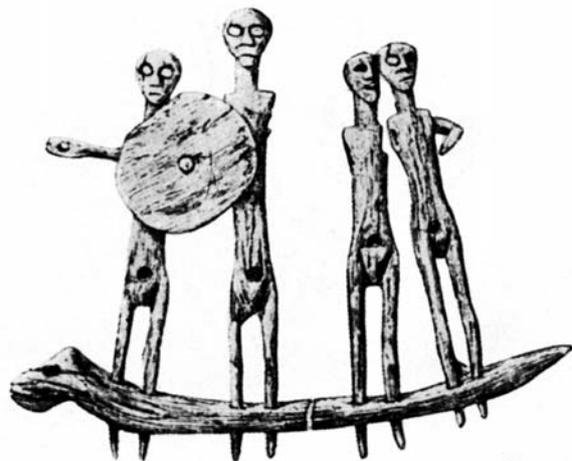
245



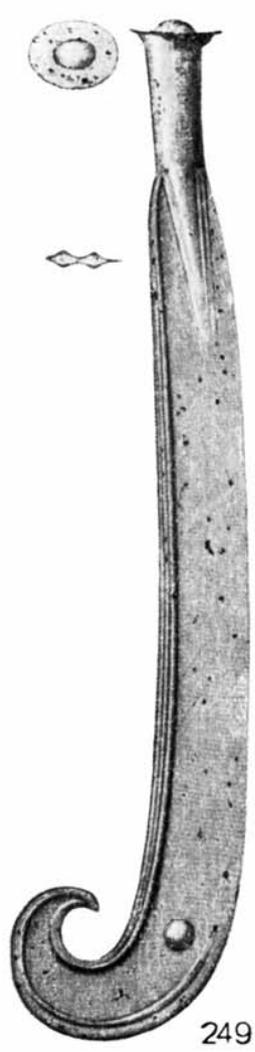
246



247



248



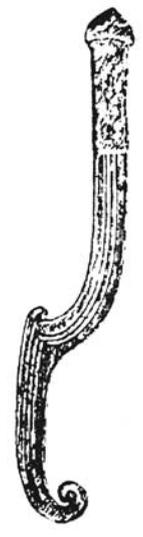
249



250



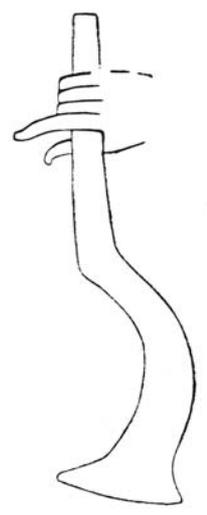
251 a



b



c



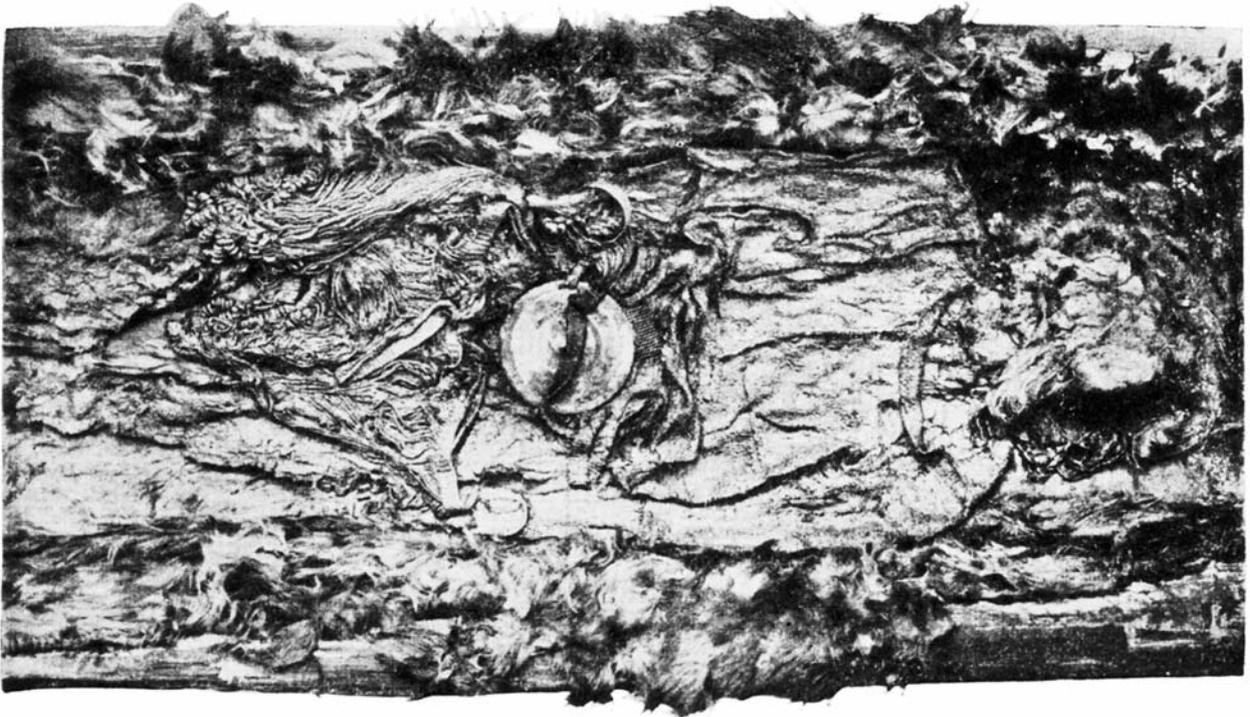
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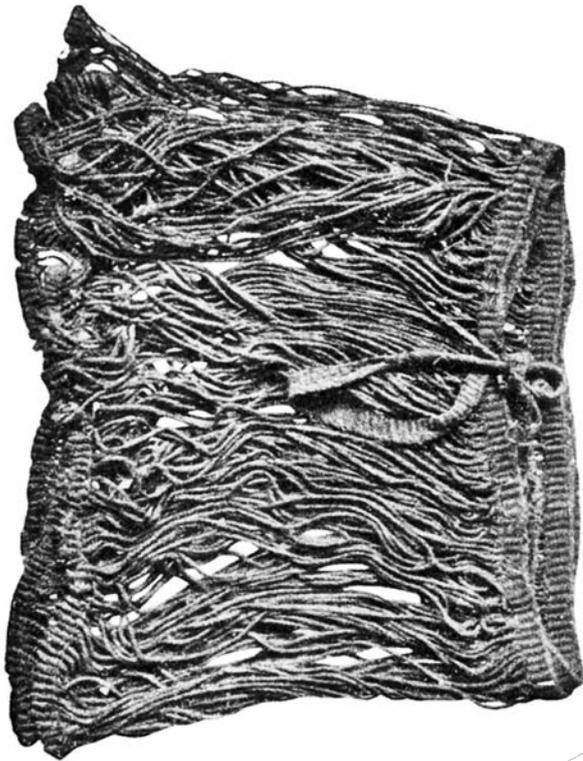
252 a



252 b



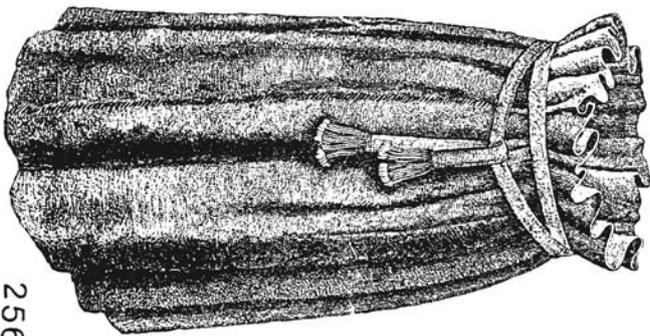
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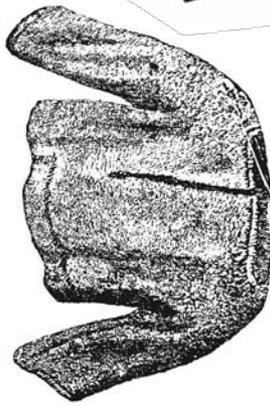
255



254

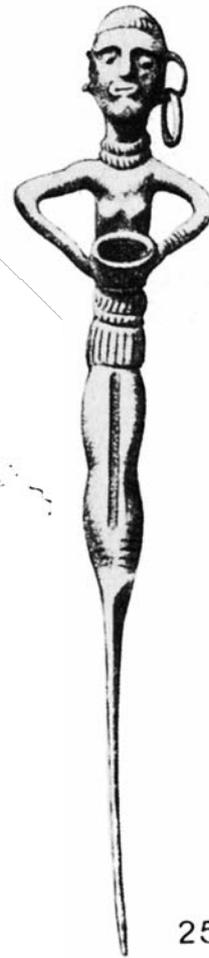


256





257



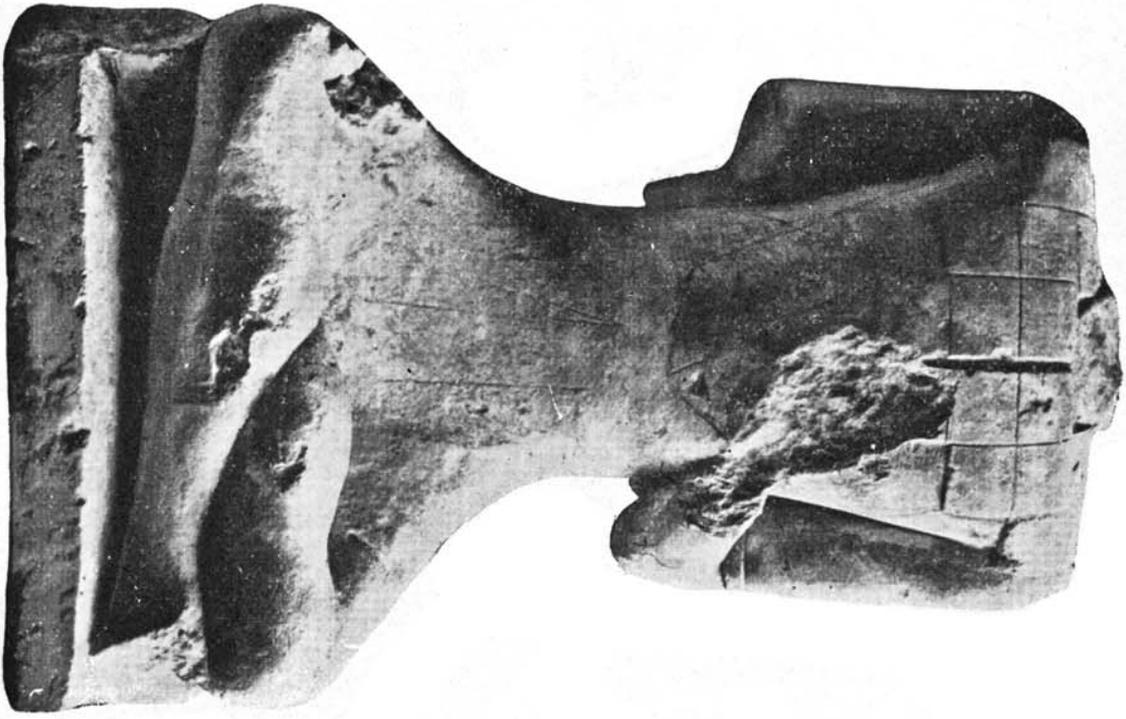
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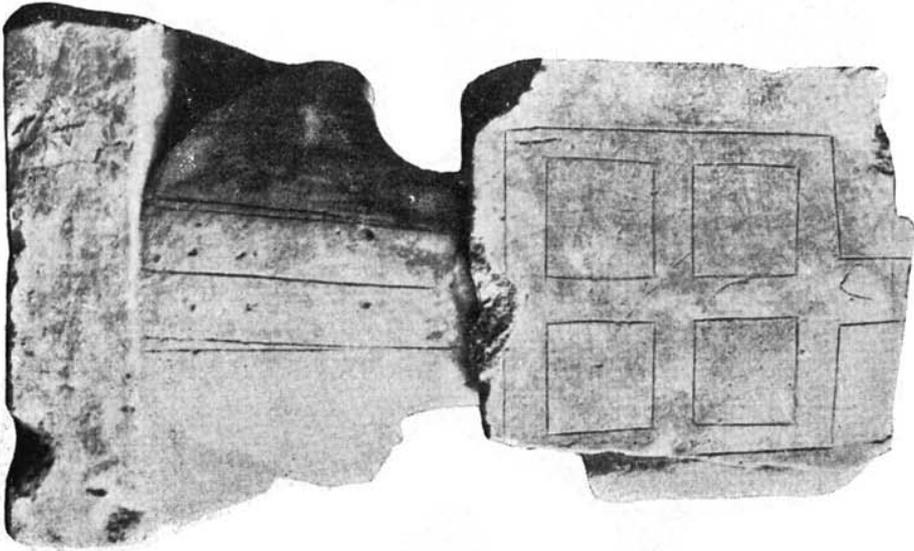
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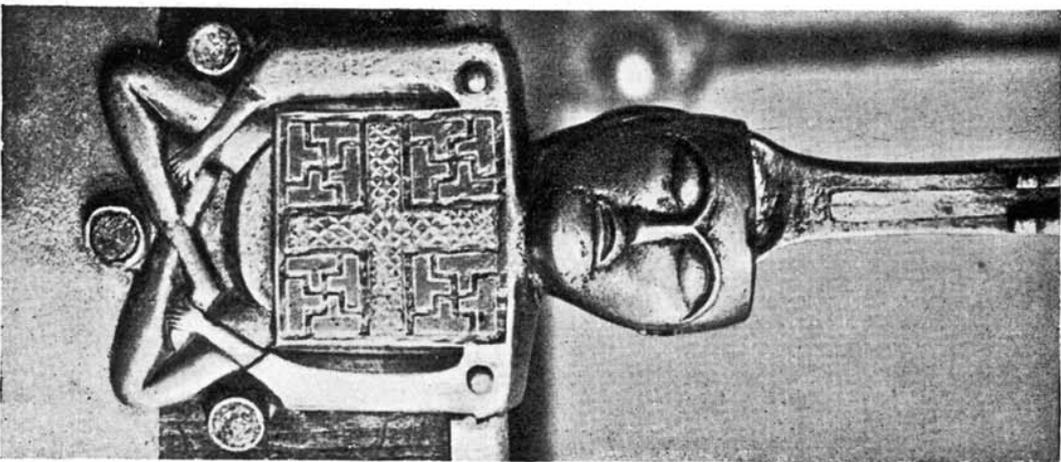
260



261 a



261 b



263



262



264



265



266



267



268

Indien
Mohenjo-Daro
(4. Jahrtaus. v. Chr.)

Vorderasien
Uruk
(4. Jahrtaus. v. Chr.)



1



2



3

Vorderasien
Altsumerisch
(Ward Nr. 106)

Vorderasien
Altsumerisch
(Ward Nr. 107)



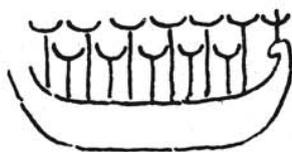
4



5

Vorderasien
Tello
(Sagach)

Oberägypten
Abydos
Abadiyeh
(5. - 4. Jahrtaus. v. Chr.)



6



7



8

Skandinavien (jüngere Steinzeit)
Bohuslän, Tanum
Runohällen Bro bei Tegneby

Nordamerika
Californien, Owens Valley



9

269



10



11



12

