

FROM GODDESS TO KING, 97,000 WORDS.

FROM GODDESS TO KING

A History of Ancient Europe from the

OERA LINDA BOOK

By

Anthony Radford

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AUTHOR'S INTRODUCTION

One hundred and twenty-five years ago, an ancient manuscript was translated into modern languages. It became known as the Oera Linda Book and the stories it told revealed the secrets of the Matriarchal Age of Western Europe. It recorded the history of the Children of Frya, the mother goddess of their race and of her Sacred `Tex' that gave them the social and moral values they needed to build a great nation, perhaps the greatest civilization of the ancient world. It told of the struggle that the earth mothers had to maintain the freedom against the invasions and influence of the princes and priests of the foe from the East. Their struggle gave us our own Western values, and many of the heroes and heroines of our classical mythology. This book tells that inspiring and interesting story in present day language with messages for today as we go through our change of ages.

The story begins in the timeless Age of Taurus when mythical goddesses mothered their children but that age ended in the "bad times" that heralded the coming of the Age of Aries. Devastating land disruptions, volcanic activity, floods and forest fires changed the map of Europe. It is so recorded in this oldest of writings to survive in Western Europe. The new age began with the earth mothers, citadel maidens and the long voyages of the sea-kings, ending two thousand years later with the patriarchs, the royal kings that demanded recognition and fealty for favors, and a distrust of women's contributions to society.

This story is about a racially protective society that would inevitably fail to maintain its integrity, even though the people tried to educate foreign traders and rowers into their ways. The center of growth, for Europe, had to shift to the east, where it was more rewarding to serve the family than the community. It had to bottom out and then work up from there. Has this happened yet? Our civilization has now become a global one where both western and eastern values are being tested on all fronts.

I believe it took a long time to reach bottom in a global sense. A world cooperation based on humanity, not race, is building from that base; it is progressing now even though in many of today's hot spots there are attempts at ethnic genocide. There are diverse peoples, all over the world, inspiring the building of a more advanced society from personal example, but it is a minority; too many still feel they have to defend their own separateness and at all costs indulge and collect in the material world. With higher populations and limited resources, this leads to desperate competition for fear of missing out; to greed in the face of potential plenty.

Thousands of years ago in Western Europe, a society attempted to maintain a high state of consciousness and individual freedom that was based on a moral and civil code, where men and women were respected for their intrinsic abilities. This is the heritage of Europe. Borrowing a history from the Middle East has not satisfied this desire that myths like Atlantis continue to kindle.

This is not the presentation of a paper or a dissertation with the source of every thought referenced. Neither is it fiction. It is the offering, once again, of an old work, for the reflection and divertissement of the reader. The author was stimulated to explore these

implications and add his comments. Such comments come from a variety of sources, many are listed in the bibliography, and many simply derive from a lifetime of living, with the only direct quotes coming from the *Oera Linda Book*.

This edition contains a modern language rendition of the *Oera Linda Book* taken from the first English translation by William R. Sandbach in 1876 of the 1871 Frisian translation by Dr. J. O. Ottema. Dr. Ottema commissioned the original modern translation of the thirteenth century manuscript that was copied in ancient Frisian from a ninth century version. The English book is available on microfilm from the British Library, which reserves the right to permit any reproduction.

This book is the story of groups of peoples who tried to keep a community together that originally extended across all of Europe, but eventually disappeared in the polders of the Netherlands. But did it disappear? We owe so much of our present Western civilization to them and take for granted our concepts of freedom, of democracy, our sense of honor and the very basics of our language that has structured the way we think. Too often we are guilty of depicting our own ancestors as primitive or ignorant rustics, incapable of understanding a civilized modern culture; but read on, and discover the origins of so many noble concepts that are now far less commendable. It is time this story was told. It has lessons for us at this critical time in the history of the world and the changing relationship between East and West.

People traditionally think that ancient man was more primitive mentally and socially than ourselves. Images of troglodytes and ape-men are confused with historical man. If we have been physically evolving for a million years then four thousand of them represent less than half a percent. In tests, our intelligence quotient ranges from 25 to 200, for functioning man, so what is half a percent? Granted we have had a technical and information explosion in the last few generations but that has little to do with our values, a truer measure of civilization.

Traditional ways are no longer working for our world; life-styles themselves have become experimental, manifesting at faster and faster rates. Much of the inspiration for these styles is being taken from concepts of history rather than from history itself, with these notions being purveyed by the popular media which can express only those ones that its often young audience wants to see. Modern life styles as well as vicarious historical adventures and fantasies from the future are both molding and separating societies while the more conservative older members fight to preserve their own concepts of how things should be. They criticize the adventurous young who feel the need for change, to do things their way, regardless of experience or knowledge.

The *Oera Linda Book* describes this dynamic of young/old, new/traditional over a very much longer time scale. At first reading, these old writings can be seen as a struggle by ancient heroes and heroines to preserve their civilization, winning some battles, but eventually losing the war because of the individual desires of the young. This cannot be considered a backward step for mankind, because humankind is a much larger concept than one nation or even one continent. The world may have needed a couple of thousand years of male dominance so that a new order respecting all the strengths that have played their part may be formulated. These are the male and female strengths, the

respect for young as well as old, the incorporation of the most remote society, the coexistence of many alternative life-styles and, unique to our time, the enormous influence of telecommunications and other modern technical achievements. The story describes its own cycles of earth changes and catastrophes; it is valuable now as we are moving out of the Patriarchal Age into a new cooperation between men and women.

I am optimistic about the world working things out and achieving a higher level of civilization than we have ever known before. But that new age, even if it lasts a thousand years will in turn give way to more challenges to address restrictions we cannot even conceive of at this time.

The ancient book tells of a remote era of peace when time was not even counted because one year was like the next. Do we really want to maintain that indefinitely? The present changes are both positive and negative. The media shows us daily that the negative appears to be winning again, and yet at the same time, an ever growing segment in all parts of the world is showing concern for fellow man beyond their own personal desires for material objects, sensual gratification and powers.

History is political, it is propaganda, and it serves a social and national competitive need, which leaves the truth without importance. I am optimistic about the world working things out and achieving a higher level of civilization than we have ever known before. But that new age, even if it lasts a thousand years will in turn give way to more challenges to address restrictions we cannot even conceive of at this time.

R. 1997 Ojai, California

CHAPTER 1 - MODERN DISCOVERY

In April of 1820, at the small town of Enkhuizen opposite the West Frisian Island of Texel in the Netherlands, Den Heer Andries Over de Linden died. Among his effects was found a very old manuscript that no one could read. He was sixty-one years old and his daughter, then Mrs. Aafjie Meylhoff, knew how a long and sacred tradition had always existed in their family concerning this book. For countless generations since before anyone could remember, it had been kept in the Over de Linden family, being handed down from father to son, with very strict instructions to preserve and protect it from the authorities, and that meant the Church. The next heir at that time was her nephew, Cornelius Over de Linden, who was only ten years of age, his father having died several years before the grandfather. His aunt, Aafjie, kept the book in safekeeping awaiting the time when the next custodian would be of age.

Cornelius grew up in the same area where his ancestors had always lived, and became a master shipwright of the Royal Netherlands Dockyards at the Helder, but it was not until 1848, that Mrs. Meylhoff handed over the manuscript with all the traditional instructions to her nephew. Always he had been curious about the story the book told, the story he could not read, but still he waited an additional nineteen years before taking the initiative, in 1867, to find someone who could translate the manuscript. He approached the Provincial Library at Leeuwarden in Friesland where the librarian, Dr. Verwijs, on hearing about the manuscript asked to see it. He immediately recognized it as very ancient Frisian, perhaps the oldest example of it he had yet encountered. His first impression was that the book was some kind of hoax, but on examination, he was convinced of its extreme age. Consequently, with much excitement, he persuaded Cornelius Over de Linden to let him make a careful copy of the whole book for the benefit of the Friesland Society.

Dr. Verwijs then sought financial backing from the Society that was devoted to research of the Frisian language and history but was met with immediate skepticism. Perhaps he was too revealing of some opening fragments he had already translated. The Society thought it was a forgery from the beginning, even before being able to consult it, setting a tone that has haunted the *Oera Linda Book* ever since. Dr. Verwijs was, however, successful in receiving a commission from a deputy states alderman of Friesland to edit a copy. This meant his library facilities could sanction the work while funding was being sought.

The work continued for another three years revealing startling and fantastic information that initially confirmed Dr. Verwijs' first suspicions of forgery, but as he continued to translate, more and more stories supported known historical and mythological data and won the complete confidence of the translator. That is to say, so far as the history it contained was related, for the book contained its own mythology which could be recognized as such just as the well known Greek and *Old Testament* stories were not always taken literally. Eventually, financial assistance did come in the person of Dr. J. G. Ottema, who enthusiastically supported the expenses of the translation, printing and publishing the first copy in modern Frisian under the title of "Thet Oera Linda Bok".

In February, 1871, a paper was presented to the Friesland Society that summarized these origins and mentioned a few of the startling statements found in its contents, causing instant controversy. Why that was so is perhaps not surprising if we look at these statements but first the reader must magnify the attachments of the present time to the long cherished beliefs of a church or temple dominated heritage, to understand the attitudes of the time. Science was replacing theology in history and anthropology. The discovery and subsequent translation of the Rosetta Stone had occurred only fifty years earlier, giving birth to the modern concepts of ancient history based on the Egyptian calendar, right or wrong.

We have since discovered the much older civilization of Sumer and yet most text books still give this honor to Egypt. Heinrich Schlieman had not yet published his discoveries concerning the actual historical site of Troy, a town mentioned and even datable in the Book. Legends were still considered fairy tales without any factual content as indeed many consider them today. More importantly, we have a long standing tradition of the classical scholars surviving in Europe, through the translations of the Church and verified with several hundred years of second sourcing through Arabic in Spain of the same Greek originals. First come ideas are very hard to challenge.

The Frisian language version was immediately followed by a Dutch language translation of the same name and it was the Dutch version that was translated into English in 1876. This edition shows the original Frisian text printed on the left page in Roman characters with the English translation on the right. It created quite a stir when published but was soon forgotten in academic circles; too controversial or perhaps it meant too much effort to rethink our traditional ideas.

The original manuscript uses what are now called phonetic characters with arabic numerals but with its own form of construction. These phonetic characters are selected from a circle, the sun sign, with a vertical "I" and an "X" crossing it giving surprisingly, a character set or context in which most letters of the alphabet and numbers are easily recognized by modern Europeans and Americans. They were recorded by Hiddo, surnamed Over de Linda in the year 1256 AD. He copied his originals onto the new arabic paper, very desirable in Europe at the time, which was made from basic Egyptian cotton without watermark. He called it foreign paper and used a carbon ink without iron. This was fortunate because the more popular iron based inks were used at a later date and are easily recognizable by their discoloration, giving us one more piece of evidence to support the Book's authenticity. The opening page by Hiddo, is a letter to his son Okke with instructions to "Preserve these books with body and soul."

How many of the works of the original eight or more authors were copied or else translated into Hiddo's language of the time is not known. Did he use the characters current in his land or did he painstakingly transcribe his damaged source material? We know that some terms modern to him were used and we also know that the style and variant spelling of the original writers were preserved. No evidence of anything more modern than the thirteenth century has been found, but even some place names created by the Roman occupation in the time of Julius Caesar were not used in the text.

Challenges there were, revealed by the *Oera Linda Book*. Did European civilization

come out of Asia in the East or was there a western source as well and what was that? No claim is being made about the origins of civilized communities in the world but the Book claims a western source for its own system of government, community and moral code for Europe. There are even descriptions of a much more ancient community across the north Atlantic, the Old Land, their ancient home, that are given in nostalgic terms as the good times before the bad.

Did our concepts of common law and democracy come from Asia through classical Greece and Rome? We will read about a democratic system of government using the endowments of both men and women for their respective advantages. The world would have to wait until late in the nineteenth century for a similar equality, both domestic and also at the highest government level, to be found again in Europe. The Matriarchal Age as described in the Book was one of cooperation, not dominance by any sex or monarch but this however, was a heritage lost to the corruption that power always engenders. Our Eastern heritage has always been dominated by male autocrats but this book describes a time before the democracies or oligarchies of the Greek city states whose own fervor fall very short of the ideals expressed. There are many sections recorded for the explicit purpose of protecting these democratic rights and freedoms.

Is the generally understood concept of the evolution of European languages correct? Both Latin and Greek are younger languages than the precursors of the West German group and have received many root words from the latter, and even the Persian language has more Germanic root words than any other source. If you open your dictionary to the familiar page of the family tree of European languages you see that the invented Indo-European gives rise to Indian, Iranian, Armenian, Albanian, Balto-Slavic, Germanic, Hellenic, Italic and Keltic, a convenient way of showing that the scholars do not know this story. A distinction has to be made between the form of the alphabet characters used, the names of the alphabet letters, their sequence and the number system in use. Each of these characteristics can evolve separately and be taken from very different sources.

The Book describes the settlement of familiar peoples like the Finns, Phoenicians, Tunisians, Gauls, Britons, Celts, Cretans, Greeks, Ionians, Danes, Franks and Scots. Many more are named in India and the countries to the west of the Punjab. It tells of extensive trade between nations, which is more important for the adoption of languages than the actual settlement of peoples. It even describes how different peoples were corrupting the "mother tongue".

On the language tree commonly found in dictionaries, Old Frisian is a "generation" or two younger than the classical languages but this book is written in and laments its own language deterioration of a time before Latin, before Greek. Was this Indo-European? They write of trade and settlement in India in 1550 BC by the sea-kings of the Rhine. They even tell the story of the settlement of Phoenicia five hundred years before that and how their written language which is clearly related to what we use today, was adopted by the Phoenician traders. This was probably the origin of the Greek alphabet, the symbols that is, and not necessarily their names which is of a much more modern construction.

In the beginnings of recorded history, a number system, a means of recording the quantities of trades or taxes began in the East with clay representations of the items, pressed or represented as many times as the quantity transacted. Then variant symbols were used to represent larger packages or groupings of these items. It can be understood how impossible this would soon become to a maritime nation dealing with the diverse products of foreign nations and so a new system was worked out in the West.

In the East the order of the particular alphabets was used at that time to represent a weighted number system but clearly it has its limitations with international trade where different alphabets or sequence of letters were in use. These arguments imply that records would have to be shared in order to trade or barter and particularly if any contracts for future delivery were to be made and this is one reason why languages follow trade rather than the migrations of peoples.

The story of the sea-kings is the commercial history of Europe for we are told how important these huge organized expeditions were to the life-styles of the Europeans even to those as remote as Switzerland who traded in items destined to fill the bottoms of the ships. The sea-king or "Witkoning" was elected to command these well-armed trading expeditions. The Book tells us of one old sea-king of about four thousand years ago, who devised a weighted-number system of symbols that were deliberately constructed not long after the invention of the phonetic alphabet and in the same style. This is essentially what we are using today and calling it arabic but if it were also called phonetic it would not be a contradiction of this cherished belief. This is because the Phoenicians began their history at this time as a direct result of the actions of a sea-king from the Rhine. They were a racially mixed group from Western Europe that founded Tyre or Thyrhisburgt, a city south of older Sidon. Their maritime skills and tribal groups did not directly come from the East the priests of Sidon were soon to influence their religious and political systems.

Some of the heroes of Homer and gods and goddesses of ancient Greece are described as real historical personages such as Hestia, Neptune, Minerva, Calypso and Ulysses. Then we read of the European gods, Wodin and Frya, (Odin and Freya) of mythological names such as the Magi, Celtics, and dozens of place names and how they came to be so named. This book is an etymologist's delight. Word origins of the Druids, Gaul, the Vestal Virgins, even Calypso and magic are mentioned.

With these challenges to established ideas, there is no question the new translations were very sensational to the academic community who on the whole assured everyone that it was a hoax. European newspapers were quick to print defamatory letters and articles from persons who had not studied the contents of the translations and obviously not the original.

Following the English language translation from the Dutch, London newspapers gave the book a brief notoriety but there was little serious study and even less of its ideas and information entering the history books. It was basically forgotten. In the nineteen-twenties a few articles and some books were published but most of them defamatory. It is now time to take a new look at what this remarkable history of a nearly forgotten

people actually says because it is our story too.

These challenges to established beliefs were hard enough to take but when their own mythology, recorded by them in the same style as their history was revealed, it was too much for the new scientific scholars to stand. They forgot our own myths and how some have been shown to tell of real personages. We have the stories of the Flood and Atlantis. They had stories of geological catastrophes and of Atland, the "Old Land". They are not to be confused with those stories which are believed to be describing a time of possibly eleven thousand years ago such as Plato's Atlantis but it is most likely that some of these stories have been incorporated into the writings of Plato. Their events were quite precisely dated and recorded by them as fact and cover a time span of from 2193 BC to 70 BC.

We have inherited traditional zodiacal terminology from Sumer and they are still used by modern astronomers. Using these names we put the Age of Aries at from 2220 BC to 60 BC so that this book is really a European story of the Age of Aries. There were other books referred to in the text, books that came about as a deliberate attempt to record their history before it was lost. These were written on instructions by one of the last of the earth mothers; one who herself was never elected to that office, but unfortunately they have not survived.

This is really the story of the decline and fall of the Matriarchal Age of Europe and the relentless pressure of the invasion of the original white peoples of Europe by the yellow peoples of Asia. Only some of the more isolated populations of Holland and Scandinavia show surviving examples of this blood line today.

Apparently much of Europe had once enjoyed a citadel system for their society and government. Each diverse community had their councils of Aldermen to make their economic laws that filled their defensive and land-use requirements but these decisions had to meet the strict guidelines of the sacred 'Tex' or constitution to ensure justice and freedom for all. The citadels housed the maidens, with a copy of the "Tex" inscribed on the walls together with proud moments from their histories. The priestesses by their scholarship determined appeals much as our own Supreme Court does now. The head maiden or virgin was called a mother and was in correspondence with the mothers of other cities.

The Earth Mother was elected from candidates that were often recommended from the various citadels by the previous Earth Mother in her will. She resided at the most important and largest citadel that was located at Fryasburgt in Texland near the northern mouth of the Rhine that they called Flymeer or the mouth of the Fly River. Her duties were exemplary for the protection of the ethical welfare of the continent but she was also able to call a national levy for the defense of the whole confederation.

There is no European race or color characteristic corresponding to that which can be identified in most other places of the globe. The straight black hair and brown eyes of the yellow skinned Asiatic invaders have interbred with the fine straight yellow hair, blue eyes of the tall white indigenous race to create the mixed hair and eye coloring found in individual families today of so-called Europeans. Varying degrees of crinkly-haired black

people from Africa were also bred into the mix depending on location and on the journeys of the sea-kings that often used foreign rowers. When the black blood mixed directly with the original white blood the result could be red, that new human coloring with wavy hair, white skin and freckles, not really one that could have survived a million years of natural selection without the protections that civilized communities afford. Even today when some Melanesians form blood families with a genetic survivor of the white race the result can be piebald, and take generations to blend into normal freckles.

These European peoples whose only common name was "friends" or the "Children of Frya" wanted to protect their culture and freedom from the priests and princes of the invaders. Their laws show a strong educational and even propaganda aspect designed to save their democratic system based on their constitution that protected the rights of individuals. It also cared for the less fortunate members of society instilling a moral code of self-reliance and cooperation. Our present country in North America was founded with these concepts and in its young days of settlement and expansion, families did more than just barn-raising for their communities. Many of these basic feelings of community are now buried too deep as individual profit is placed above community service.

Who were the contributors to the Book? The Book and apparently others that have not survived were written at the direct request of Adela, described herein as the un-elected Earth Mother about 560 BC. She was afraid their long history and customs would be lost with the invasions of the Magyars and Finns that were causing such devastation at the time. They had already invaded and killed the Earth Mother at their federal capital of Fryasburgt in Texland and were within striking distance of Adela's own family compound. They were soon to kill both Adela and her husband Apol but this was not to be the end of the Frisians as a resurgence occurred that took another four hundred years to be lost again. This time it was lost to cultural changes, not conquest as the ways of freedom gave way to the ways of the royal tyrants that even in modern times have inspired an undeserved loyalty or dependence.

The writers of the Book (see plate 8), were for the most part descendants of Adela in the Oera Linda family. At first they copied down the inscriptions from the walls of the citadels and great trading ports that were originally inscribed fifteen hundred years earlier. This has given us a precious insight into history before the age of the classical myths, an insight showing real historical personages that in some cases were deified for political advantage and in other cases because the social conditions had deteriorated to the level of superstition and witchcraft.

After recording their own history, the various writers wrote of their own times. Those sections have information that came more closely to direct observation and they are rich in personal stories of this family and their countrymen in times of triumph and the struggles of defeat, defeat of their principles. We are given an observation into the final process of the deposition of the cooperative matriarchal age by the dominating patriarchal one, an age that we have only now begun to question in this century.

There are stories told that are as exciting as any romantic novel or panoramic screen, telling us how little changed we are after thousands of years. How our desires and

ambitions are forever wrestling with our social conscience and how the virtuous get little reward beyond their own virtue in the real world. But in spite of the over all, very long term demise of this way of life, it has left its mark upon us in many ways. It has marked the conscience of the whole world, not just a racially protective group in Western Europe. Seen with cosmic eyes over millennia who is to say the world took a backward step? Who is to say that the final outcome will not be at a higher level of consciousness for all concerned? We are still playing this drama and the last characters have not yet come onto stage.

In this publication a modern language rendition of the *Oera Linda Book* is given in serif typeface, with new place name spellings whenever it is more readable and wherever they are known. The author summarizes and comments on the story recorded in the Book after relating the generally believed version if known. Following this is the actual translation and how it may change our own concepts of history except where the information is totally new. If a reader has an interest in continuing the controversy or validating any feature, he or she is invited to study the original.

CHAPTER 2 - THE GEOLOGICAL DISASTERS

Mankind has traditionally divided his ancient past into ages such as those that the eighth century BC poet Hesiod from Greece described. They were, according to him, four in number and symbolized by gold, silver, bronze, and iron during which man's consciousness declined. If this were so then our early ancestors were not bestial primitives but noble heroes. That thought might be aroused in reading the source of this material but it would be more advantageous to find the similarities we still possess, to be more watchful of our communities and the true motivation and capabilities of our officers.

Today there is a lot of interest in the coming Age of Aquarius, one of the ways that we divide our history on a long time basis. Still in use today are the twelve names of the zodiac, which are related to a Great Year of 25,920 Earth years, first recorded in ancient Sumer. Astronomers say this is not the rotation of our Milky Way galaxy which has a period of 250,000 years but a wobble in the axis of the Earth plus a spin or precession of a local arm of our galaxy where our own Solar system is located. It represents an apparent rotation of the stars as seen from Earth, an apparent direction relative to our own galaxy but not to any larger order of the universe. Still that is a very big concept for this tiny portion of the universe wherein all directions are relative anyway. Dividing this Great Year by twelve, we get 2,160 or one Zodiacal Year. This is a period related to the constellations that are seen and named in the sky. This list of zodiacal ages shows the time period of the Book.

A table of these ages can be shown thus:

- Age of Aquarius 23,820 BC to 21,660 BC
- Age of Capricorn 21,660 BC to 19,500 BC
- Age of Sagittarius 19,500 BC to 17,340 BC
- Age of Scorpion 17,340 BC to 15,180 BC
- Age of Virgo 13,020 BC to 10,860 BC
- Age of Leo 10,860 BC to 8,700 BC
- Age of Cancer 8,700 BC to 6,540 BC
- Age of Gemini 6,540 BC to 4,380 BC
- Age of Taurus 4,380 BC to 2,220 BC
- Age of Aries 2,220 BC to 60 BC
- Age of Pisces 60 BC to 2,100 AD
- Age of Aquarius 2,100 AD to 4,260 AD

These ages also represent a change in consciousness, not just astronomical directions and are therefore not limited to an exact period. Many people now feel the speed of today's events and are already celebrating the new age of the Water Carrier without having to wait another hundred years. There is also a sense that the change of an age should be accompanied by something dramatic like the birth of a savior or perhaps a natural disaster of continental proportions. Maybe this is why stories are current about the loss of California into the Pacific Ocean.

This sense may be reinforced by our own history as the first geological disaster described and dated in the *Oera Linda Book* occurred in 2,193 BC. This was just twenty-seven years after the astronomical date for the end of the Age of the Bull and the beginning of the Age of the Ram. The description tells of three years of prior rumbling or heaviness in the air followed by one to two hundred years of "bad times" when total reconstruction of society was obligatory. At this time invaders swept in from the east and occupied the devastated lands, the barrier forests of which the Black Forest is a tiny remnant, were penetrated by the Finns and the Magyars, and at night the foe rested in the foe-rest.

The Cimbrian Flood has been dated from the same time period but is more likely to be much later because it gets its name from the Cimbri, a Germanic tribe that is remembered for their incursion into Roman Italy in 101 BC. and for other victories over the Romans. In alliance with the Teutons they fought in 113, 109, and 107 BC. The tradition is that they were forced out of Denmark by the encroaching sea and migrated southwards until they felt the expansion of Rome They numbered half a million by then. The *Oera Linda Book* mentions another flood in the region of Denmark in 305 BC which could be that disturbance remembered in their tribal story. It is interesting to note that the Cimbri are also referred to in very ancient Welsh ballads. They were the name of the people who sought to return to Wales (in Westland) from Crimea after their ancestors were forced out by a flood. The Briti (hence Britain) were another of their tribes. At this time it is appropriate to explain the use of the word "German". Its first mention is in the time of Caesar when the Germani were described as those tribesmen who crossed over the Rhine into Roman territory. Those already under occupation were called the Galli, a distinction that has divided Germans from Celts ever since. The ancient name for Germany was Twiskland with the people east of the Rhine being called Twiskars but these people did not have a common name for themselves. The *Oera Linda Book* has much to say on the origins of many various peoples, more mixed than previously supposed. The author uses the term Germanic to represent all West European language groups particularly those that predate Latin and as a more generic word than in the modern sense.

The prodigious events of the twenty-second century BC must have been felt around the world but few societies have records, which go back that far. The geologists will have to explore this further but the event should have been recorded in ancient Egypt and indeed it was. The events were stupendous enough to have been not recorded as no pharaoh survived to erect a monument for two hundred years. About 2,200 BC Egypt's First Intermediary Period began after the first ten contiguous dynasties abruptly ended. The religious center at Heliopolis and the capital of Memphis (Greek names for Egyptian

cities) were destroyed. The country was overrun, repeatedly ravaged and pillaged by barbarian horsemen from what is now believed to be the east or the land of Arabia. Eventually order was restored in Upper Egypt with a new capital at Thebes under the Eleventh Dynasty. After two hundred years, the Twelfth Dynasty reunited the country with much rebuilding of the temples and Ra, the premier god of old Egypt was renamed Amon; a new age began with very little reference to why this all occurred. Who survived to record the events?

The *Old Testament* tells the story of Sodom and Gomorra, two Cities of the Plain which are thought to have been the result of a geological disturbance about 2000 BC. However there are no young volcanic rocks in the area of the Dead Sea if that area is an accurate assessment of the site. The numerous asphalt deposits in the fault plagued region do suggest a different type of disturbance could have caused the events reported in Genesis; even the occurrence of natural gas fires. That there is a connection with the disturbance in northwest Europe at the time would be pure speculation.

The next great disaster of mythology is that one which has been dated presumably at the end of the Minoan civilization and the beginning of the classical Greek one, but is now known to have occurred a hundred years earlier. It is one of the last stories of the Greek myths, the story of Theseus and the Minotaur, of Daedalus and Icarus. About 1650 BC, the destruction of Knossos on Crete and the city of Aquatilia on Thera, an island north of Crete, have strengthened the contention that Crete was the site of Atlantis of a much older time. That there was earthquake and fire has been determined but the date remains approximate. When was this event? New research shows it to be as early as 1650 BC but others give a date as late as 1050 BC. Nobody knows for sure as the disasters mentioned in any one area could have been very devastating but actually local to that area.

This disturbance is not mentioned directly in the *Oera Linda Book* but an earthquake is recorded in Egypt and land disturbances in Persia that can be dated to the beginning of the sixteenth century BC. Also there are many centuries of history that have been lost to us in this one surviving record. Eastern Mediterranean quakes may not have been known in the north and west of Europe just as there is little datable evidence for the European quakes of 305 BC that are detailed in the Book in the history of the Mediterranean and the Near East. This disaster is more extensively described than the first one, even though it could not have been as devastating as the 2193 BC events, because it occurred at a time when they were deliberately writing down their history. The warning signs should be of vital interest now that there is much current speculation on the possibility of a major quake in our time. The signs at that time included three years of volcanic fires with little sun and an ominous feeling perhaps from subsonic rumblings. Exceptional weather and seismic events can be easily measured today but we are still surprised when something happens.

In order to relate geological events to historical and mythical ones, a brief chronological table of significant events mentioned in the *Oera Linda Book* is here included. Dates are approximated when not specifically known. So many stories are told over such a long period in history that it is difficult to write an overview until the story itself is read but there are messages for us as well as adventures to excite and capture our imagination.

Why do we find a fascination with stories from the past and why do only some of us want to vicariously share particular adventures? Perhaps we have lived them ourselves; been a pirate or a lonely farm wife waiting for her man to come home and wondering what tales he would bring.

- Here is the list:
 - BC
 - 2193 Sinking of Atland.
 - 2163 Alternative calculation for the sinking.
 - 2150 The end of the Early Minoan period.
 - 2140 Fasta opens a citadel at Medesblik.
 - 2092 Finns settle in Finland.
 - 2012 Minna, Earth Mother. Finns overran Schoonland.
 - 2011 Wodin leads campaign to free Schoonland.
 - 2000 Teunis founds Tyre, south of Sidon.
 - 1750 The end of the Middle Minoan period.
 - 1650 The eruption of Mt. Thera.
 - 1650 The end of Late Minoan-A.
 - 1620 Jon goes to the Mediterranean.
 - 1615 Possible time Minerva founded Athens.
 - 1600 Kalta founds the Celtic Empire.
 - 1600 Minno and the beginnings of classical Crete.
 - 1590 Burgtmaid Geert of Athens.
 - 1555 Destruction of Knossos, end of Minoan civilization.
 - 1550 Geertmen settle in the Punjab.
 - 1500 Aryan invasion of India.
 - 1400 Date of the Vedas.
 - 1200 - 1190 The Trojan war.
 - 1188 Story of Ulysses.

- 591 Earth Mother Frana at Texland.
- 586 Invasion of Texland and murder of Frana.
- 560 Adela acting as un-elected Earth Mother.
- 558 The first book of the Book of Adela written.
- 557 Further invasions and murder of Adela.
- 540 Apollonia writes of previous generation.
- 325 Geertmen leave Punjab with Nearchus.
- 323 Death of Alexander.
- 305 Second geological disaster
- 305 Demetrius sieges Rhodes.
- 304 Gosa Makonta elected Earth Mother.
- 303 Return of the Geertmen.
- 290 Time of Frethorik and Wiljo, contributors to the Book.
- 265 The death of Friso.
- 250 Adel becomes chief count with his bride Ifkja.
- 250 Rebuilding projects described by Konered.
- 70 Approximate time of King Askar
- 50 Caesar annexes Gaul to Rome.
- 10 Beeden contributes to the Book.
- AD
- 803 Liko Over de Linda saves the Book from a flood.
- 1256 Hiddo Over de Linda recopies the Book on new paper.
- 1848 Cornelius Over de Linden receives the Book from his aunt.
- 1867 Dr. Verwijs translates the Book.
- 1871 Dutch translation of the Book.
- 1876 English language publication of the Oera Linda Book.

Today's archaeologist uses many modern techniques to make archaeology closer to an exact science. Carbon dating, microspore analysis, metallurgical analysis and clay or stone identification has moved the speculative side to unexamined sites. The problem of finding evidence to support or disprove the Book is that few discoveries have been made or examined in the northern oceans. Many harbors and cities have been found all around the Mediterranean that have been submerged, but the North has colder waters of shifting sands and kelp beds, where it is not as rewarding or convenient for the undersea explorer to work in sunless weeds. In Helgoland, a North Frisian island that is now part of Germany again, underwater walls and foundations using six-foot stones have been found. They measure five hundred feet long and surround a hill containing the remains of more structures. This was once a citadel or castle fortified by several concentric walls, now under water.

We know that the oceans are rising at about three or four inches every century because of the melting of the ice caps but the studies done in the Mediterranean do not give any regular dating of flooded cities in proportion to how deep they are submerged. The Greek City of Helike abruptly sank in the fourth century BC that relates to the second disaster in the Book but shows that no smooth theory can be applied. Some areas go up as others go down. This is particularly true in Scandinavia where the removal of the ice has permitted the peninsula to rise 1500 feet in the last 10,000 years with a present rate of three feet each century. This elevation of one area would permit the submergence of another and it is so told in the Book, not as a slow change every century but as an abrupt disaster in 2193 BC.

It is also known that for more than a thousand years the sea did not rise in the Mediterranean so that averages over long periods have little meaning for any century; sudden changes or earthquakes being more likely to occur. The archaeologist is being forced to join with the geologist, the oceanographer and the new scientists studying gravimetric data from space satellites to discover the ancient coastlines of countries and archaeological sites.

Disasters will always happen but the world continues to spin. It is quite encouraging to read of the social recovery of the various peoples described as life goes on with a combination of the old and the new writing another chapter of history. The Book describes how new harbors or mooring were made, citadels rebuilt and of various peoples settling and reclaiming lost land. With our reliance on highways, pipelines and power-lines it makes one wonder if modern man can survive such an ordeal as easily as can a simple rural society. We are told how the black rowers, all men, took to the ships and survived. They found willing white women whose menfolk did not survive at sea and the races blended again. Social distrust of the new mixed settlers occurred just as it still does today but then, the last Earth Mother, Gosa counseled acceptance of this new social order from the only citadel that was not destroyed.

If ones tries to find similarities in facts and beliefs in pre-Christian mythology to support the authenticity of the *Oera Linda Book* then it is not an exact science; it merely shows various similarities of references that prove nothing but they do kindle the imagination. For example, what can be found in the earliest Irish and Welsh stories which have survived Christian influence? There are many such stories relating to fire, flood and

conquest and parallels can be drawn to the disasters mentioned but as there is no way to verify the dates referred to, then only a feeling of familiarity can be ascertained from them. The traditional date for the first people of Ireland is 145 years after that of the disaster they recorded as 2193 BC.

Celtic mythology for Ireland is considered the least influenced or distorted but it was recorded during Christian times, as early as the eighth century AD and as late as the fourteenth. Their earliest story tells of the origin of the first known peoples, the first race having perished in the biblical flood. The next race to invade Ireland about 2048 BC was a group of twenty-four males and twenty-four females led by Partholon, a male father figure. They found only a treeless landscape of lakes and rivers but for five hundred years they multiplied and had to fight against the Fomorians, a race of demons who used supernatural powers and were reputed to have come from Africa. African settlers in Europe are mentioned several times in the Book and contributed their genes to the European mixture almost as prolifically as the migrations from Asia but to return to the Irish story... The Partholon were decimated by a pestilence which was followed a generation later by natural disasters that cleared newly grown forests and formed new lakes. At that time (1718 BC) the country was invaded by the Nemed who also had to fight the Fomorians and were eventually defeated and driven from Ireland.

The only references that can be taken from this is the prestidigitatious number of twenty-four males and females, which is similar to the story of Lyda, Finda and Frya, the three mother goddesses of the human race according to the most ancient mythology of the Book. They each bore twelve couples per year for twelve years. But twelve and twenty-four are magic numbers in ancient myths. Perhaps the Fomorians could be linked to a branch of the Finns whose Magi or priest king used magic in battle. The two disasters hinted at were approximately five or six hundred years apart and they do not relate to the twenty-third, sixteenth and fourth century BC natural disasters. Even the dates taken from other sources make it very difficult to even speculate on a correspondence between myths. Geological disasters were most likely to be local and if global or continental in magnitude, then not recorded by the struggling survivors.

CHAPTER 3 - THE GODDESS MYTHS

At this time in the Nineties, there is much new literature on the goddess concept. Many books list all the traditional stories of powerful female figures from mythology and many now incorporate newly discovered (to the Western press that is), stories from the more remote cultures of the world. The world is full of stories and selecting a segment of them shows a need to reveal an underlying message, one that has not been fairly told, either traditionally or even with modern embellishment rewriting new traditions.

It may be discouraging to the feminists who are seeking the empowerment of modern women to learn that the Matriarchal Age, if it existed at all and then only in Western Europe, was not one of female domination or control but more enlightened. There existed an equality that is just beginning to be enjoyed again and only in a few nations of today's world; an age that called upon men and women in sometimes separate ways that were appropriate to the strengths of each. There was mutual respect as feminine wisdom was used to temper the more adventuresome or rash aspects of men. Sometimes women fought alongside men in defense of their home and on long commercial expeditions the voyages of the sea-kings included wives and families. Women had the responsibility of education, scientific research and were the conscience of communities, especially in foreign affairs.

Read Homer who describes a so-called pastoral age in which the status of women is not the same as men but neither is it inferior like in the Victorian Age from which we are still emerging.

What is aggravating to the reader of these modern publications is the lack of substantiating written material from long ago. The *Oera Linda Book* is one of the very few sources of written information surviving and gives us a more wholesome picture of those times than the subsequent mythology has portrayed. In a world dominated by the patriarchal government, family and the market place for thousands of years, the time has come for change. That world has engendered survival traits associated with feminine behavior as it is known. Compliance, even submissiveness, feminine intuition or wily ways, and subtle, less direct forms of communication have been associated with the feminine. Is this natural biological behavior or has it been learned of necessity?

Men and women are not the same thankfully even though the basic differences of being are very slight. It would be a mistake to try to make all members of society the same just as it would be foolish to attempt to reverse the situations of inequity. Fortunately evolution is working things out and more quickly than before. The rapidity of today's changes is no accident; it is of course related to the speed of communications in this electronic world, but more importantly, our consciousness is built upon all that has happened. We can remember and know what we really want and what to avoid. There will be resistance to change, even some backward steps but out of the diversity will come quality.

The *Oera Linda Book* shows us at least three distinct periods in which woman assumed major roles in the choices that have affected the planet before the dominance of the male. They stated that four and a half thousand years ago, when "the years were not

counted" there were goddesses on Earth, females who lived beyond time and were able to ascend to the stars and were wise beyond learning. This was the mythology of these ancient peoples which is not unlike that still told today in much of the world and referred to in modern publications with increasing frequency as fourth-dimensional. The author does not wish to pursue this subject in this work except to point out that such beliefs were presented by the Book as facts like the histories and that several occult practices which were referred to as citadel practices are mentioned but not described.

This brings us to the second period of female overt contribution; the two thousand year age of the earth mothers and citadel maidens. Their contributions are detailed in the Book, which included many scientific practices concerning foreign plant specimens and anthropological exhibits that were collected by the voyages of the sea-kings. We owe many of our European tree and food sources to this research. They are depicted as practical, caring mothers of the towns, not goddesses but with knowledge from study that was the awe of the common man.

The third stage is more complicated as it was a reaction to the pragmatism of the earth mothers by both, a basic need to believe in the first age and a desire for power by the succeeding patriarchs. These men initially needed the mothers to give legitimacy to their ambitions, often deifying them so that proclamations could be made in the name of the deceased. Vile rituals were introduced to add to the fear and mystery and in many cases these high priestesses exercised an independent power that became a new tradition, the goddess age that eventually became referred to in Europe as the old religion.

The goddesses are taking their rightful place besides the gods of our aspirations. These concepts are as important to men as to women and cannot be denied by our powerful social conditioning. Men are discovering a feminine side that is not a sexual issue although too often it is confused as such. Both women and men who project a socially accepted role of conduct have ridiculed men for showing an understanding, a softer side or an emotional vulnerability. They have learned to guard their expression of these aspects and play the role. Women have taken their masculine presentation in the business world home to everyday life and likewise have lost a valuable part of themselves, sometimes even their marriages.

The *Oera Linda Book* is essentially the story of Frya's children. Frya was the mother of their race and her story was told with the same breath as the factual histories of sea-kings and the generals of military campaigns. She lived with them in the "Old Land" but after the disaster at the beginning of the Age of Aries, left the "Earth plain" but not before giving them laws for their own society on the mainland. In this book, the author is using the term "Matriarchal Age" to represent the Age of Aries from the point of view of the Western free people who were losing their lands over a two thousand year period to the invaders from the East. The yellow people imposed the "Patriarchal Age" onto Europe and did not consider Aries as a feminine age at all and so we have this attitude in our histories with only a mythical or even a mystical understanding of the feminine aspects.

Practically no myths have arisen out of Frya's people since the loss of Atland, that "Old

Land" the former oceanic home. That is not to deny the rich folklore of Baltic and Germanic traditions but they evolved afterwards when the land was no longer Frya's, and by the mixed races of a later date. In this category we would have to add the diverse traditions of the original White Goddess which because of more popular classical literature has become a Greek legend. This is true but it is also always been a European legend. All our European and near Asian myths with which we are so familiar, come from that mixture of cultures, black, yellow and white which replaced the homogeneous continent described as "all Frya's children" before the "bad times came". The process began with the enslavement of the Slavonic race, the most remote members and continued with the steady advance of the Magyar-Finn people. This admission of that loss shows us how expansively these people believed the original free continent extended. Even Crete (or they could have been referring to Cyprus) is written about as being lost to the Mother in a time long before the story of Minos.

Whatever the heroes did in real life, the stories do better. The actions of the gods, ancestors and heroes do not have any autonomous intrinsic value, but they stir something that is both within and beyond us; they become sacred folklore. The mythicization of historical personages occurs in sagas and poems soon after their physical death, even in historically recent times such as in the cases of Rip Van Winkle or that of George Washington. The true facts of heroes are ignored for the archetype of the mythical hero. It was the Finns that deified Wodin, not the Frisians who stayed at home. His military exploits were as entertaining as his family adventures thus giving the people to come, a vicarious sense of participation in these activities.

It is interesting to note that most of our known myths come from subjugated peoples, those so often mentioned in the *Oera Linda Book* as subject to priests and princes. In modern democracies and according to the Book, in the ancient lands of Frya, few myths arose from contemporary personages perhaps because a free expression of our own autonomy does not need the entertainment of a myth to do that for one. We still have that tendency however in our adulation of sport and movie heroes who nearly always turn out in personal life to be just as frail and vulnerable as anyone else. And it is the young who are not yet free in our competitive society that give the greatest acclaim to the present day super heroes of the moment.

Typically, the new gods have their lineage rewritten here. Wodin or Odin was acclaimed to be of parentage by the Magy the leader of the Finns. Of course his grandson by Wodin and his daughter would be all the more legitimate for the succession, a principle not part of the traditions of the occupying army. Here is an example of the beginning of claiming divine rights for kings in Europe, nothing divine, just politics as usual, duping the populace. Spouses of the new divinities also became divine just as the more ancient belief in the families of the gods is a repeating pattern.

When we eulogize the deceased at a service or wake, it pleases us to see the good in them even if it is larger than the actual life of the departed. It pleases us to remember the best in our own lives and forget the mediocre. And so we have myths of Odin, Minerva, Neptune, Minos and Ulysses, all real people who have been placed on the stage of fantasy for our enjoyment.

The concept of the Earth Mother is usually equated with a preliterate religion where Mother Earth is the eternal source of the everyday needs of life. Although considered female, as she gives birth to all things and all things die and return to her, she is not presumed a sexual being needing intercourse to gestate. That her breasts feed everything is symbolic. It is a symbolic concept reflecting the comfort of personification and an example of 'as in the microcosm, so in the macrocosm'. The Book refers to Irtha as a female deity and after Wr-Alda (their term for God) as the most ancient one in importance. Then it shows the mythical beliefs of three goddesses, Lyda, Finda and Frya as being the actual mothers of the races of mankind.

Finally, the word Eeremoeder or Earth Mother is used as the title of the chief of state elected from the various Mothers or the leading maiden in the many district citadels. All this is from a period before most of classical mythology was formulated so naturally these myths and our personal abstractions are a combination of old beliefs and historical figures. This is a universal concept that in various forms is recounted throughout the world. In Hinduism there is Gaya who corresponds with Irtha and Gaea in classical mythology, but in the southern forested regions, Mother Earth is a great goddess whose marriage with the Earth or the Sun is celebrated annually. The Maoris of the South Pacific represented Papatuanuku as earth mother who with Rangī (the Sky Father) were their primal parents. In one version of the Chinese Earth myth, Ti Mu (earth mother) and T'ien Lung (Celestial Dragon) are credited with reproducing all of creation, including man. In another delightful version, a god, Plua Ku fashioned man from clay, some of which became wet with rain and so gave deformed people.

Baltic mythology is typical of much of Europe in that it has male sky gods and female earth gods except in Lithuanian tradition where they also have an Earth Master. Deities have always been given mates and in many instances have changed their sex such as in China where Buddha became Kwan Yin, an exception to the usual rule of female to male transformations. It was a slow transformation because in the Sixth Dynasty in the sixth century AD there was Guanyin, a male Bodhisattva, whose statues could easily be mistaken for female. That Buddhist mythology, which is usually limited to male stories making an intellectual point, should transform Buddha himself to a mother figure is understandable. A female Buddha had to be created and the virgin mother of Sakyamuni, Mahamaya (Great Consort) became the mother of all Buddhas, showing how Buddhist discipline could not escape its Hindu origins. She was known as Tara and is identified with supreme wisdom just as Sophia was once a feminine aspect of God, in early Christian theology, suppressed by male decree while female figures became male in the telling of a myth.

In classical Greek myth, the Hesperides were the daughters of Hesperus or the Daughters of the Evening Land. Their names were Aegle, Erytheis, Hespera and Hestia (Fasta). They were said to dwell beyond the ocean at the extreme western limit of the world. They lived in a wondrous garden and guarded its golden apples or some say its celestial flock of sheep. This myth speaks of western origins and identifies wonders out there.

There was once an old satyr named Silenus who was sleeping after drinking too much wine in a rose garden that was owned by King Midas. The guards bound him and

brought him before the king whom he assuaged with wondrous tales of a huge continent lying beyond the ocean and separate from either Europe or Africa (legendary Atlantis?). Those people had splendid cities, enjoyed an equitable legal system, and were tall and lived long. They launched a mighty expedition on ships to the land of Hyperboria (the land beyond the north winds) but determined it to be no more desirable than their own country. Silenus told Midas many fantastic tales, which may have saved him from the King's displeasure or may have been from the known stories of that time. There are other stories of Hyperboria mentioned by Herodotus. People lived a thousand years in that paradisaical place but soon died when they left it. It was like a western version of Shangri-La.

That many significant Greek gods had an eastern origin or counterpart is not in question. The point is, a civilization that must have seemed wondrous to the early Greeks existed in the west or northwest.

Of enormous importance to the whole national concept of unity to Frya's peoples were the sacred lamps. The first mention of them comes in the goddess Frya's 'Tex' that she gave to the first Earth Mother, Fasta. Before Frya left the earth plane, she said:

"Then shall the lamp which I have lighted for you never be extinguished. Its brightness shall always illuminate your intellect, and you shall always remain as free from foreign domination as your fresh river-water is distinct from the sea."

And so the whole concept of nationalism and freedom began. The sacred lamp is mentioned twenty-two times in the Book but there is no mention of sacred fire. It is easy to combine the two but not really appropriate as nowhere in the Book is there mention of sacrifices or sacrificial fire made except in disgust when referring to the rituals of the Magy. There are cruel entries of the use of fire as a legal punishment just as it has been used in more recent historical times but it can be assumed that the lamp symbolized light or enlightenment of consciousness and freedom.

A new citadel could not be consecrated except with a lamp lit from the original one at in Fryasburgt in Texland. The Tex states:

When a citadel is built, the lamp belonging to it must be lighted at the original lamp in Texland, and that can only be done by the mother.

The mother of Texland may have twenty-one maidens and seven assistants, so that there may always be seven to attend the lamp day and night.

It does not take such a large number of maidens to keep a light burning at all times so Frya must have had other benefits in mind for her chosen ones. These were the benefits of meditating on the light, a practice gaining popularity in the West at this time but long rendered in the East and apparently in the ancient West as well. This practice was considered essential to maintain a wholly state of mind for the maidens whose duties were similar to the magistrates of today but also combined elements of the academic world of biology, astronomy, education and the serious side of international peacekeeping.

When many women learn of the history of the deliberate suppression of the feminine aspects of God by the Church there is anger against men in general but actually the present goddess movement is related to the re-empowerment of women. She may not be staying home raising his children so much now but is still subject to the "patronizing" social definitions she did not help establish. There exists today besides, just formal religion and our language inequities, injustices in such services as health. Traditionally women have been healers, using plants and tender loving care to cure but our medical institutions, staffed with masculine doctors of both sexes, enforce a male power-stand for prescription drugs and appears to be against herbs and nutrition. Has this not led us into the present health crises of expensive medicine? It has been proven that "feminine" remedies of touching, caring and problem attention rather than symptom fixing can greatly reduce health costs, which ought to be of interest to insurance companies, as well as state budget mongers, even if not to the medical associations. Were not the witch hunts male attacks on female healers?

CHAPTER 4 - FRYA AND THE LAND THAT WAS HOME

The opening lines of the *Oera Linda Book* are by Hiddo Over de Linda. He was the last to copy it in the year 1256 AD. His only additional contribution is this opening letter in which he entreats his descendants to keep the book safe so that it may never be lost. Very significantly, he dates all the older times by referring them to the number of years since the submergence of Atland, the Old Land or the original home of these pre-Christian Europeans. The date is given as 3449 less 1256 or 2193 BC and marks the beginning of the continental post submergence calendar that is referred to several times in the *Oera Linda Book*. Here we have the tone of the Book set in the first letter; protection from power sources that cannot tolerate free expression and the gift of exciting historical facts. That original date is even confirmed again from a different source as we read on.

The actual writings from the Book are listed in type with serifs after the author's commentary. The translation is modern but retains much of the original style that these ancient narrators, members of a Frisian family, used when compiling a collection of history and sociology near the end of a very long and proud age.

The book begins:

Okke My Son

You must preserve these books with body and soul. They contain the history of all our people, as well as of our forefathers. Last year I saved them from the flood, as well as you and your mother; but they got wet and therefore began to perish. In order not to lose them, I copied them on foreign paper.

In case you inherit them, you must copy them likewise, and your children must do so too, so that they never may be lost.

Written at Liudwert, in the three thousand four hundred and forty-ninth year after Atland was submerged - that is according to the Christian reckoning, the year 1256.

Hiddo, surnamed Over de Linda - Watch.

The second letter is by Liko Over de Linda who added it to the Book that he probably copied from an older unknown edition in the year 803 AD. Hiddo Over De Linda in his edition reproduced it, the work that is most likely to be the actual *Oera Linda Book* which was introduced to the modern world in 1871.

Liko makes his earlier entreaty to keep the book out of the hands of the Christian monks who "Conspire with foreign kings to destroy all that we derive from our forefathers."

Beloved successors, for the sake of our dear forefathers, and of our dear liberty, I entreat you a thousand times never let the eye of a monk look on these writings. They are very insinuating, but they destroy in an underhand manner all that relates to us Frisians. In order to gain rich benefices, they conspire with foreign kings, who know that we are their greatest enemies, because we dare to speak to their people of liberty, rights and

duties of princes. Therefore they seek to destroy all that we derive from our forefathers, and all that is left of our customs.

Ah, my beloved ones! I have visited their courts! If Wr-Alda permits it, and we do not show ourselves strong to resist, they will altogether exterminate us.

Liko, Surnamed Over de Linda.

Written at Liudwert,

Anno Domini 803.

The next passage reproduced here does not occur in this sequence in the *Oera Linda Book* as it was apparently added about 530 BC by Apollonia, the daughter of Adela. Adela was an important defender of the Free Land but refused to become the new Earth Mother because she wanted to marry and have a family. Apollonia became a Burgtmaid of Liudgaard and added the passage because it was missing from the collection at that time. It was taken from a much older inscription on the outside wall of the tower of the Citadel of Liudgaard. An important town of the time near the Rhine, or where that river may have been in ancient times as the rivers and islands of modern Holland are very different from the geography of thousands of years ago.

Creation is ascribed to Wr-Alda who is essentially their name for God. Neither male nor female, Wr-Alda is the formless concept of a monotheistic belief older than the biblical references to the originally plural translation of the word "Elohim". However recent research shows that even the ancient Sumerians had a concept of a singular creative force or entity behind their many references to different gods. Like the monotheistic teachings of the Pharaoh Akhenaton of Egypt in the fourteenth century BC, the symbolism of the sun to represent one god was also used by these people. This could be the oldest written record of the concept of monotheism.

They show a good working definition of "wickedness", not the popular dualistic interpretation that implies something morally bad or evil but one that is related to "heaviness, carelessness and stupidity" or the Hindu term "Tamas" and ignorance. Such dichotomies for example, wicked-saintly, or good-evil, et cetera may contribute to a culture's inability to respond to change. If transgressors are branded by society, then what is the point in teaching them new values? All this hundreds of years before the Vedas were written was lost because Europe did not develop or was unable to maintain a mystic tradition like India. Even the word mystic attests to a need for protection from censure in the East as well as the West.

In the oldest passages, Wr-Alda is referred to in the feminine. Later sections refer to the Oldest One in the masculine. Apparently they had the same lack of general pronouns as we do today. It is disrespectful to refer to God as "It" and "They" is very confusing. This gender change is an example how the Matriarchal Age changed to the patriarchal. The early Christian editors of the Bible completed it in the first three centuries AD.

The old legend which is written on the outside wall of the city tower is not written in The Book of Adela's Followers. Why this has been neglected I do not know; but this

book is my own, so I will put it out of regard to my relations.

The Oldest Doctrine:

Hail to all the well-intentioned children of Frya! Through them the earth shall become holy. Learn and announce to the people Wr-Alda is the ancient of ancients, for he created all things. Wr-Alda is all in all, for he is eternal and everlasting. Wr-Alda is omnipresent but invisible, and therefore is called a spirit. All that we can see of him are the created beings who come to life through him and go again, because from Wr-Alda all things proceed and return to him. Wr-Alda is the beginning and the end. Wr-Alda is the only almighty being, because from him all other strength comes, and returns to him. Therefore he alone is the creator, and nothing exists without him. Wr-Alda established eternal principles, upon which the laws of creation were founded and no good laws could stand on any other foundation. But although everything is derived from Wr-Alda, the wickedness of men does not come from him. Wickedness comes from heaviness, carelessness, and stupidity; therefore they may well be injurious to men, but never to Wr-Alda. Wr-Alda is wisdom, and the laws that he has made are the books from which we learn, nor is any wisdom to be found or gathered but in them. Men may see a great deal, but Wr-Alda sees everything. Men can learn a great deal, but Wr-Alda knows everything. Men can discover much, but to Wr-Alda everything is open. Mankind are male and female, but Wr-Alda created both. Mankind love and hate, but Wr-Alda alone is just. Therefore Wr-Alda is good, and there is no good without him. In the progress of time all creation alters and changes, but goodness alone is unalterable; and since Wr-Alda is good, he cannot change. As he endures, he alone exists; everything else is show.

All peoples have their myth of the original creation of mankind. In most of Europe today, the Biblical book of Genesis that has been borrowed from the Hebrew, Akkadian and Sumerian myths serves this purpose. Every child knows about Adam and Eve. Much of Asia shares a common but different story and in more remote islands and tribes, these stories can be very individual and specific for that culture. Here is recorded the early European version of creation in which Irtha or Mother Earth created the mothers of mankind twelve years after the earth was created by God. It is also very specific and written from the point of view of the "Children of Frya" or the Friends of Europe. It is recorded as fact just as is the story of Genesis.

Most importantly this "Oldest Doctrine" shows the basis of the entire attitude of these people. They were taught as children to never trust the yellow invaders of the country, Finda's people. They were taught to respect the 'Tex' that was engraved in stone on the first citadel at Texland. From this word we have our modern words "text and textbook." They were introduced to a moral code and a political one for the preservation of their independence. They were reminded of the earliest beginnings that were drastically interrupted by a natural disaster but they were not left alone by their Mother Goddess when at that time she "ascended to heaven," from Texland.

This is our earliest history:

Wr-Alda, who alone is eternal and good, made the beginning. Then commenced time. Time wrought all things, even the earth. The earth bore grass, herbs, and trees, all useful

and all noxious animals. All that is good and useful she brought forth by day, and all that is bad and injurious by night.

After the twelfth Julefest she brought forth three maidens:

Lyda out of fierce heat.

Finda out of strong heat.

Frya out of moderate heat.

When the last came into existence, Wr-Alda breathed his spirit upon her in order that men might be bound to him. As soon as they were full grown they took pleasure and delight in the visions of Wr-Alda.

Hatred found its way among them. They each bore twelve sons and twelve daughters - at every Jule-time a couple. Thence come all mankind.

Lyda was black, with hair curled like a lamb's; her eyes shone like stars, and shot out glances like those of a bird of prey.

Lyda was acute. She could hear a snake glide, and could smell a fish in the water.

Lyda was strong and nimble. She could bend a large tree, yet when she walked she did not bruise a flower's stalk.

Lyda was violent. Her voice was loud, and when she screamed in anger every creature quailed.

Wonderful Lyda! She had no regard for laws; her actions were governed by her passions. To help the weak she would kill the strong, and when she had done it she would weep by their bodies.

Poor Lyda! She turned gray by her mad behavior, and at last she died heartbroken by the wickedness of her children. Foolish children! They accused each other of their mother's death. They howled and fought like wolves, and while they did this the birds devoured the corpse. Who can refrain from tears at such a recital?

Finda was yellow, and her hair was like the mane of a horse. She could not bend a tree, but where Lyda killed one lion she killed ten.

Finda was seductive. Her voice was sweeter than any bird's. Her eyes were alluring and enticing, but whoever looked upon them became her slave.

Finda was unreasonable. She wrote thousands of laws, but she never obeyed one. She despised the frankness of the good, and gave herself up to flatters.

That was her misfortune. Her head was too full, but her heart was too vain. She loved nobody but herself, and she wished that all should love her.

False Finda! Honey-sweet were her words, but those who trusted them found sorrow at

hand.

Selfish Finda! She wished to rule everybody, and her sons were like her. They made their sisters serve them, and they slew each other for the mastery.

Treacherous Finda! She died in the bloom of her age, and the mode of her death is unknown.

Hypocritical children! Her corpse was buried under a costly stone, pompous inscriptions were written on it, and loud lamentations were heard at it, but in private not a tear was shed.

Despicable people! The laws that Finda established were written on golden tablets, but the object for which they were made was never attained. The good laws were abolished, and selfishness instituted bad ones in their place. O Finda! Then the earth overflowed with blood, and your children were mown down like grass. Yes Finda! Those were the fruits of your vanity. Look down from your watch-star and weep.

Frya was white like the snow at sunrise, and the blue of her eyes vied with the rainbow.

Beautiful Frya! Like the rays of the sun shone the locks of her hair, which were as fine as spiders' webs.

Clever Frya! At the glance of her eye the lion lay down at her feet and the adder withheld his poison.

Pure Frya! Her food was honey, and her beverage was dew gathered from the cups of the flowers.

Sensible Frya! The first lesson that she taught her children was self-control, and the second was the lover of virtue; and when they were grown she taught them the value of liberty; for she said, "Without liberty all other virtues serve to make you slaves, and to disgrace your origin."

Generous Frya! She never allowed metal to be dug from the earth for her own benefit, but when she did it, it was for the general use.

Most happy Frya! Like the starry host in the firmament, her children clustered around her.

Wise Frya! When she had seen her children reach the seventh generation, she summoned them all to Flyland, and there gave them her Tex, saying, "Let this be your guide, and it can never go ill with you."

Exalted Frya! When she had thus spoken the earth shook like the sea of Wr-Alda. The ground of Flyland sunk beneath her feet, the air was dimmed by tears, and when they looked for their mother she was already risen to her watching star; then at length thunder burst from the clouds, and the lightning wrote upon the firmament: "Watch!"

Farseeing Frya! The land from which she had risen was now a stream, and except her

Tex all that was in it was overwhelmed.

Obedient children! When they came to themselves again, they made this high mound and built this citadel upon it, and on the walls they wrote the Tex, and that every one should be able to find it they called the land about it Texland. Therefore it shall remain as long as the earth shall be the earth.'

We continue with Apollonia's additions to the "Book of Adela" from the "Oldest Doctrine" to show what was recorded about their homeland or Atland (Aldland or Old Land) as the sailors referred to it. They remembered it fondly, but it was more than a Garden of Eden because it was the cultural center for a very diverse and ancient people who were spread from the Atlantic to the Ural Mountains where the Slavonic and Scythian races were once remembered as Frya's people.

In reading the description of the geography of Atland, it is difficult to place it with any certainty upon a modern map. It does not necessarily show it to be a separate island or subcontinent that descriptions of Atlantis usually conjure up in the mind. It could have been no more than a western extension of present day Europe in the North sea like a huge Helgoland, a North Sea bank or the lost alluvial lands built up at the mouths of the major rivers. If the account is true, then there is no question that the catastrophe referred to was of major, global proportions. The directions of the compass, or more correctly, the directions of the rising and setting of the sun so described, are difficult to correlate to today's geography. It is possible that an imbalance in the masses of the earth's crust could suddenly shift whole continents so that the earth looks like it has flipped or shifted its poles. It is impossible that such a huge momentum inherent in the spin of the earth itself could have changed in any recorded time.

Temples have been dated in Egypt and South America to an age probably older than 2193 BC. These edifices show a north-south or even a specific star alignment that is very accurate according to today's positions. The star alignments have to take into account the precession of the earth, a fact that has been used to date them but it makes it all very unlikely that any global shift has occurred in recorded times. A shift of exactly ninety degrees is possible but highly improbable, but it is intriguing as the following description does locate Aldland at ninety degrees to common understanding.

Nevertheless, all cultures have stories of floods and disasters. It would be very interesting if some of these different stories could be specifically dated to 2193 BC. We have to bear in mind that this was not the popular understanding of the Atlantis of Plato or the Flood of Genesis. These events, should they have occurred, would have predated Atland by seven to nine thousand years.

This Stands Inscribed Upon All Citadels:

Before the bad time came our country was the most beautiful in the world. The sun rose higher, and there was seldom frost. The trees and shrubs produced various fruits, which are now lost. In the fields we had not only barley, oats and rye, but wheat which shone like gold, and which could be baked in the sun's rays. The years were not counted, for one was as happy as another.

On one side we were bounded by Wr-Alda's Sea, on which no one but us might or could sail; on the other side we were hedged in by the broad German land through which the Finda people dared not come on account of the thick forests and the wild beasts.

Eastward our boundary went to the extremity of the East Sea (Black Sea), and westward to the Mediterranean Sea; so that besides the small rivers we had twelve large rivers given us by Wr-Alda to keep our land moist, and to show our seafaring men the way to His sea.

The banks of these rivers were at one time entirely inhabited by our people as well as the banks of the Rhine from one end to the other. Opposite Denmark and Jutland we had colonies and a burgtmaid. Thence we obtained copper and iron, as well as tar and pitch, and some other necessaries. Opposite to us we had Britain, formerly Westland, with her tin mines. Britain was the land of the exiles, who with the help of their burgtmaid had gone away to save their lives; but in order that they might not come back they were tattooed with a "B" on the forehead, the banished with a red dye, the other criminals with blue.

Moreover, our sailors and merchants had many factories among the distant Cretans and in Lydia (Libya). In Lydia the people are black. As our country was so great and extensive, we had many different names. Those who were settled to the east of Denmark were called Jutten, because often they did nothing else than look for jutten (amber) on the shore. Those who lived in the islands were called Letten, because they lived an isolated life. All those who lived between Denmark and the Sandval, now the Scheldt, were called Stuurlieden, Zeecampers and Angelaren (boatmen, shore-dwellers and fishermen). The Angelaren were men who fished in the sea, and were so named because they used lines and hooks instead of nets. From there to the nearest part of Crete the inhabitants were called Kadhemers, because they never went to sea but remained ashore.

Those who were settled in the higher marches bounded by Germany - were called Saxons, because they were always armed against the wild beasts and the savage Britons. Besides these we had Marsaten, and Woud or Hout Zaten (marsh-dwellers and woodsmen).

From the section called *The Book of Adela's Followers*, there is the only description of the disaster. It is entitled *How the Bad Time Came*. It tells of a psychological warning of how people felt before the event that apparently extended over three years. If there were warnings of a physical nature it could have been in the form of subsonic rumblings. It is widely believed that animals can detect some earthquake warning phenomena then so must humans if we could tune into it.

The description of some lands rising while others sank would be consistent with a balanced geological disturbance. The forest fires could have been caused by either lightning strikes or by volcanic eruptions or even both. The purpose of this book is not to speculate with a series of "What if"s or to try to verify the material of the *Oera Linda Book*. The purpose is simply to present this information in a readable form. We are all curious about these phenomena, especially today when there is much talk of earthquakes, new ages et cetera. Be that as it may, the material is very entertaining, but

a serious advocate must consult the original material and relate it to what modern open-minded research can find.

In the remoter regions of the continental nation, the thinning of the forest barriers permitted Finda's people to move westwards and settle onto some of the devastated or deserted regions while the Slavonic communities were lost to freedom and gave the word "slave" to our vocabulary. A new era began as the Age of Taurus gave way to the Age of Aries.

How The Bad Time Came:

During the whole summer the sun had been hid behind the clouds, as if unwilling to look upon the earth. There was perpetual calm, and the damp mist hung like a wet sail over the houses and the marshes. The air was heavy and oppressive, and in hearts of men was neither joy nor cheerfulness. In the midst of this stillness the earth began to tremble as if she was dying. The mountains opened to vomit forth fire and flames. Some sank into the bosom of the earth, and in other places mountains rose out of the plain. Aldland, called by the seafaring people Atland, disappeared, and the wild waves rose so high over hill and dale that everything was buried in the sea. Many people were swallowed up by the earth, and others who had escaped the fire perished in the water.

It was not only in Finda's land that the earth vomited fire, but also in Germany. Whole forests were burned one after the other, and when the wind blew from that quarter, our land was covered with ashes. Rivers changed their course, and at their mouths new islands were formed of sand and drift.

During three years this continued, but at length it ceased, and forests became visible. Many countries were submerged, and in other places land rose above the sea, and the wood was destroyed throughout half of Germany. Troops of Finda's people came and settled in the empty places. Our dispersed people were exterminated or made slaves. Then watchfulness was doubly impressed upon us, and time taught us that union is force.

After the disaster, Frya, the Mother Goddess of Europe leaves her abode at the mouth of the Fly river, and "ascends to heaven," but before disappearing she leaves her Tex with her children and recognizes her Maiden Fasta as her earthly successor. Her Tex was her counsel. It is not so much the basis of the temporal laws that followed but a social and spiritual code. She hints of an afterlife, she acknowledges that Wr-Alda is also the protector of the peoples of Lyda and Finda but strongly cautions her children to protect their freedoms from the other two races with which relations are strictly regulated. Even the law of karma is expressed as being beyond any secular justification. Her Tex has given us the word "Textbook" and after her time Fryasburgt became the capital of Texland where the greatest citadel in all Europe was built. The Tex is given in the Appendix.

A comment is needed at this point on the language and alphabet used to record these laws and events. The *Oera Linda Book* may have been copied in 1256 AD by Hiddo Over de Linda, but it specifically refers to the wall inscriptions that were themselves

copied in the six century BC onto paper or *skrivfilt*. They in turn refer to wall inscriptions that were recorded as early as 2000 BC. It makes reference to their written language being with little change until the influences at the end of the fourth century BC.

It is generally recognized that writing began in the land of Sumer in hieroglyphic form about six thousand years ago. It may have been much earlier as references to pre-Deluvian texts are made in Sumer and that could make writing at least thirteen thousand years old. Hieroglyphics gave way to cuneiform or wedge marks in soft clay as a more convenient and faster way of recording events and contracts. The cuneiform symbols were like scripted styles of the original hieroglyphics. They were not a new or phonetic code, the symbols represented whole root words, the meaning of which was very dependent on the context. This in turn became Akkadian cuneiform, which represented consonants only, vowels were missing, and then it evolved into other Semitic alphabets used in Egypt and the Fertile Crescent.

The sea-trading nation of Phoenicia is credited with the first phonetic alphabet coming out of the North Semitic one about the eleventh century BC. It has given its name to our alphabet and in turn was supposed to have influenced the Greek alphabet, which through Rome gave our current West European versions. It was an alphabet of twenty-two characters, writing consonants only, from right-to-left and continued to evolve for another thousand years. Does this appear to be the forerunner of what you are now reading? The Greek alphabet has Phoenicians characters but Semitic names and writes from left-to-right. The *Oera Linda Book* tells a different story. Frya deliberately constructed a phonetic alphabet out of segments of a six-spoked wheel or jule, symbolic for the sun sign, a day or a year. The alphabet consisted of thirty-three characters. (See Plate I). This was taught to Fasta and the tradition of literacy was institutionalized in the citadels with very little changes from twenty-three hundred BC to twelve hundred AD when the book was last copied into Old Frisian.

Isidore of Seville wrote in the early seventh century that the alphabet was invented by the Goddess herself but locates her in Greece. He attributes the ordinary Greek alphabet to the Phoenicians. Soon after the "standing" invention, a freehand alphabet was developed called "running" which has given us the runic characters although within the next two thousand years that form became straightened out again because of its use in carvings where curves are harder to accomplish. Very early on, decimal numbers were added by a sea-king named Godfried; they were no doubt a commercial necessity. There are many references to Phoenician traders, both their coming to the Atlantic nations and the Rhine fleets going to the Mediterranean so they did interact, trade and compete. The Book relates how the Phoenician people came from a mixture of Rhinelanders and Finns with no doubt a portion of Lyda's people from Tunisia, mixing with the inhabitants of Sidon.

It is known that languages and alphabets travel via trade, not migrations of people. The American version of English is an example of that, being used by the majority of citizens whose ancestors never spoke English.

Commerce cannot be accomplished without a number system and here again we miss-give the credit to the Arabs. They write from right to left like in the East but record

numbers from left to right like in the West. Just look at arabic numbers. The important invention of the zero that was not part of the cumbersome Roman system is dated to the Middle Ages in Europe. Our symbol for zero in Arabic represents their number five and besides we have here, recorded in this book, numerical dates and quantities millennia before any Arab civilization. Most Semitic based languages solved the number problem by assigning a numerical value to each letter in their particular alphabetical sequence. The hieroglyphic languages on both the Old and the New world used a weighted building block system to count in numerical quantities such as six, ten, twenty, sixty and higher.

Because of the connections between Minno, a sixteenth century BC sea-king from the Rhine, and Crete the alphabets found on Crete should be mentioned. Dating from 1700 BC, clay tablets using a cipher referred to as Linear A have been found throughout Crete. It replaced an earlier hieroglyphic form, is written from left to right and was apparently used mainly for inventories, not literature. The language inscribed with the characters of Linear A is unknown but is presumed to be Minoan. These syllabic glyphs are believed to be forerunners of Linear B which was deciphered in 1952 and found to be early or Mycenaean Greek used from 1400 to 1150 BC only in Knossos. Throughout the long period of heroic history and into classical times, the alphabets made many changes, particularly to meet the needs of different languages that had "borrowed" their alphabets. This process does not appear to have happened until much later in the countries of origin or west Europe until the fourth century BC when many nations splintered off the motherland. The names of Classical Greek characters come from Hebrew or perhaps the related Hittite but the language and the symbols do not.

Again it is not the intention to prove or disprove this information but only to present it for what can be very interesting discussions. Here follows a section concerning the alphabet that comes from the "Writings of Minno" an ancient sea-king and was taken from the walls of an important sea-trading center. The date of the original inscriptions was probably the sixteenth century BC.

What Is Written Hereunder Is Inscribed On The Walls of Waraburgt:

What appears at the top is the signs of the Jule - that is, the first symbol of Wr-Alda, also of the origin or beginning from which Time is derived; this is the Kroder, which must always go round with the Jule. According to this model Frya formed the set hand which she used to write her Tex. When Fasta was Earth Mother she made a running hand out of it. The Witkoning - that is, the Sea-king Godfried the Old - made separate numbers for the set hand and for the runic hand. It is therefore not too much that we celebrate it once a year. We may be eternally thankful to Wr-Alda that he allowed his spirit to exercise such an influence over our forefathers.

In her time Finda also invented a mode of writing, but that was so high-flown and full of flourishes that her descendants have soon lost the meaning of it.

Afterwards they learned our writing - that is, the Finns, the Thyriers, (seamen of Tyre) and the Cretans - but they did not know that it was taken from the Jule, and must therefore always be written round like the sun. Furthermore, they wished that their

writing should be illegible by other people, because they always had matters to conceal. In doing this they acted very unwisely, because their children could only with great difficulty read the writings of their predecessors, whereas our most ancient writings are as easy to read as those that were written yesterday.

When Christianity was struggling to replace the pagan religions of Western Europe, it is known that some propaganda devices were used to dissuade adherence to the old ways. One of these was the invention of the unlucky number, "thirteen," and in particular, "Friday the thirteenth." Friday was Frya's day and thirteen represented the number of twenty-eight day months in a year. ($13 \times 28 = 364$).

Apparently a thirteen-month calendar was in use before the old Roman calendar that dated from the founding of Rome. The early Vedic calendar did use a twenty-eight day month with a leap-month every sixty months but most Hindu reckonings since then have used lunar calendars. The Egyptians had standardized on a thirty day month and the Greeks had adopted this system which probably influenced that early calendar, reformed by Tarquinius Priscus (616-579 BC), the fifth king of Rome. Prior to his time, the calendar had six months of thirty days and four of thirty-one days giving a total of only 304 days that were counted. After each winter break, it was restarted in March. One ancient vestige of the Teutons does survive and that is, the custom of counting nights instead of days. We have the fortnight or fourteen-night system, which is half of a twenty-eight day month.

Because the priests and senators of Rome had manipulated the calendar for political purposes, Julius Caesar felt the need to reform it, leaving us essentially the system used by the early Christians for 550 years. In the sixth century AD, it was proposed that the calendar be dated from the birth of Christ. They knew He had been born in the 28th year of the reign of the emperor Augustus but forgot that he had already ruled for four years as Octavius before the senate conferred that august title on him, thus our modern calendar should have been dated from 4 BC.

The Julian Calendar had a total of $365\frac{1}{4}$ days and did contain one twenty-eight day month (with no weeks) that was relegated to the minor gods. In recent times, the International Fixed Calendar has been proposed in which the year is divided into thirteen months of twenty-eight days with an extra day at the end. Perhaps men are no longer feeling intimidated by the magic of the twenty-eight day menstrual cycle, a cycle close to but more easily facilitated than multiples of the lunar month of approximately $29\frac{1}{2}$ days. The concept however is not very original for such a calendar was in common use until the eighteenth century in spite of church influence. A twenty-eight day period was known as the ancient common month. Have we not all heard of the phrase, "a year and a day" and are there not many different references to the number thirteen?

CHAPTER 5 - FASTA, THE FIRST EARTH MOTHER

Fasta became the first of a very long line of earth mothers in the twenty-second century BC. She established the rules for the Matriarchal Age, how society would be organized and defended in the post-deluvial organization of Europe. Each district was to build a citadel in its principal town, housing the maidens that would protect the "constitution" of the nation by preserving and expanding the art of writing. They were home to the 'seven virgins of the week' who would also maintain the sacred lamp, lit from the one at Texland. This lamp became a symbol of legitimacy and power that featured prominently in the struggles with the Magy, the leader of the people of Finda, the mother of the yellow race, or that group of them that was forever moving westward. This tells us that they counted the week as seven days.

Fasta established the observance of a weekly day of worship to celebrate Frya and cautioned against working on that day. "Frya" or the Norse spelling "Frigg" has given us "Friday" and it is supposed that this became the day of rest although rest was not necessarily intended. There is reference to the seventh day being Sunday because the sun was symbolic of Wr-Alda, their term for God. In any case Sunday has become the "Lord's Day"; probably because the early Christians found it easier to adopt existing customs than trying to change them. Throughout the Book there is constant reference to the number seven from the 'Seven Islands of Frya' to the 'Seven Virgins of...' making it a special number for them and even today *seven* has a charm about it.

Fasta also instigated the custom of inscribing the new laws on the walls of the citadels, thus making them permanent laws. The following passage was taken from the walls at a much later date in the sixth century BC and represents the words of Fasta. Note how a system of electing officials and choosing or voting for, not so much representatives, but task performers is instituted. These people did not have slaves and public tasks still had to be done. Trade by sea was considered more important and a more honorable profession than working the land even though what they traded in, originated as a direct result of working the local land. Remember that these laws date from the twenty-second century BC.

This Has Fasta Spoken:

All the regulations which have existed a century, that is, a hundred years, may by the advice of the Earth Mother, with the consent of the community, be inscribed upon the walls of the citadel, and when inscribed on the walls they become laws, and it is our duty to respect them all. If by force or necessity any regulations should be imposed upon us at variance with our laws and customs, we must always return to our own again. That is Frya's will, and must be that of all her children.

Fasta said, "Anything that any man commences, whatever it may be, on the day appointed for Frya's worship shall eternally fail," for time has proved that she was right; and it is become a law that no man shall, except from absolute necessity, keep that day otherwise than as a joyful feast.

Following that description of the mechanics of the Executive, Supreme Court and

Constitutional Law for local and national government we have a section entitled "Universal Law" in which social rights concerning marriage, property, and the market are spelled out. These sections have been reproduced in full in the Appendix. The land was to be held in common with private use for each family during their lifetime only. Normally these rights could not be made hereditary. There was common ground for grazing and wood-cutting but any ostentatious show of private property usage was frowned upon. The community was encouraged to help one another in providing a house for a newly married couple for example, just as such cooperation was part of our own pioneering days.

The market provided tax revenue but the moneylenders and vendors with poor quality merchandise were to be expelled on discovery. The system is effectively the same today but we do it with inheritance taxes, zoning regulations, building permits and disability disbursements. Nobody owns their land today anymore than they did then. Only the intervening two thousand years of privatization based on might as right can be called free-held, a meaning that is now very different from that meant by the application of Fasta's laws. She meant to develop a sense of obligation to one's community instead of the booty of individualism that followed.

Fasta's laws over the next few earth mothers grew to be the code of Europe and were inscribed on every citadel. The final grouping of this section follows but has a curious introduction because the homeland of the Finda people is also called Aldland. We are told that the seafarers shortened the word "ald" to "at" meaning of course "old", so that it is not unreasonable for each mobile group to have a homeland. Among the Pacific Islanders, the name Hawaiki refers to the old land for many different islands. It has made the work of historical anthropologists more difficult.

This section was instituted as a war manual for the defense of the country. There are strict rules to prevent a king from succeeding himself or his children from doing so. A king could not bear arms although he was the general of a campaign. His contribution was to be his wisdom in council, not his personal skill at arms. This meaning of the word "king" is so different from what it subsequently became at the end of the Age of Aries when hereditary offices became the norm that it shows the fears they had even at that time. The fact that they were able to hang on to a remnant of these precautions for nearly two thousand years is remarkable. Even today subjects like nepotism and venality have a strong negative connotation for the free world but, in ancient times, that did not stop them from practicing propaganda even though they feared its influence on their own community. It is not explicitly stated here but these sentiments became identified with racial discrimination based on hair color although they were not above teaching representatives of their enemies the advantages of their own society as they perceived them.

In early times almost all the Finns lived together in their native land, which was called Aldland, and is now submerged. They were thus far away, and we had no wars. When they were driven here, and appeared as robbers, then arose the necessity of defending ourselves, and we had armies, kings and wars.

For all this there were established regulations, and out of the regulations came fixed

laws.

Here Follow The Laws Which Were Thus Established:

Every Frisian must resist the assailants with such weapons as he can procure, invent, and use.

When a boy is twelve years old he must devote one day in seven to learning how to use his weapons.

As soon as he is perfect in the use of them they are to be given to him, and he is to be admitted as a warrior.

After serving as a warrior three years, he may become a citizen, and may have a vote in the election of the headman.

When he has been seven years as a voter then he may have a vote for the chief or king, and may be himself elected.

Every year he must be re-elected.

Except the king, all other officials are re-eligible who act according to Frya's laws.

No king may be in office more than three years, in order that the office may not be permanent.

After an interval of seven years he may be elected again.

If the king is killed by the enemy, his nearest relative may be a candidate to succeed him.

If he dies a natural death, or if his period of service has expired, he shall not be succeeded by any blood relation nearer than the fourth degree.

Those who fight with arms are not men of counsel, therefore no king must bear arms. His wisdom must be his weapon, and the love of his warriors his shield.

These Are The Rights of the Mothers and the Kings:

If war breaks out, the Mother sends her messengers to the king, who sends messengers to the Grevetmen to call the citizens to arms.

The Grevetmen call all the citizens together and decide how many men shall be sent.

All the resolutions must immediately be sent to the Mother by messengers and witnesses.

The Mother considers all the resolutions and decides upon them, and with this the king as well as the people must be satisfied.

When in the field, the king consults only his superior officers, but three citizens of the mother must be present, without any voice. These citizens must send daily reports to the Mother, that they may be sure nothing is done contrary to the counsels of Frya.

If the king wishes to do anything which his council opposed, he may not persist in it.

If an enemy appears unexpectedly, then the king's orders must be obeyed.

If the king is not present, the next to him takes command, and so on in succession according to rank.

If there is no leader present, one must be chosen.

If there is no time to choose, any one may come forward who feels himself capable of leading.

If a king has conquered a dangerous enemy, his successors may take his name after their own. The king may, if he wishes, choose an open piece of ground for a house and ground; the ground shall be seven hundred steps to the boundary in all directions from the house.

His youngest son may inherit this, and that son's youngest son after him; then it shall return to the community.

Here Are The Rules Established For The Security of all Frisians:

Whenever new laws are made or new regulations established, they must be for the common good, and not for individual advantage.

Whenever in time of war either ship or houses are destroyed, either by the enemy or as a matter of precautions, a general levy shall be assessed on the people to make it good again, so that no one may neglect the general welfare to preserve his own interest.

At the conclusion of a war, if any men are so severely wounded as to be unable to work, they shall be maintained at the public expense, and shall have the best seats at festivals, in order that the young may learn to honor them.

If there are widows and orphans, they shall likewise be maintained at the public expense; and the sons may inscribe the names of their fathers on their shields for the honor of their families.

If any who have been taken prisoners should return, they must be kept separate from the camp, because they may have obtained their liberty by making treacherous promises, and thus they may avoid keeping their promises without forfeiting their honor.

If any enemies be taken prisoners, they must be sent to the interior of the country, that they may learn our free customs.

If they are afterwards set free, it must be done with kindness by the maidens, in order that we may make them comrades and friends, instead of haters and enemies.

The following section was copied from the walls in the sixth century BC. It tells of Fasta about 2140 BC on the occasion of opening a new citadel at Medesblik by lighting the lamp, during which Frya spoke to Fasta and the tradition of recording their history was

begun.

The Earth Mother lived in Texland at Fryasburgt where Fasta, the first of her line, originally built her citadel of stone; subsequent citadels were mostly built of wood. Only the tiny island namesake of Texel remains today, the southern most of the Frisian Islands and the Fly river; was it the northern mouth of the Rhine in those times as they do mention 'the southern mouth of the Rhine'? The modern Vlie River is not a major river but it does have namesakes in the towns of Flyessen and Vlieland. Modern Holland has changed its coastline much even without the events of cataclysmic earthquakes. It is unlikely any stone works built on mud would have survived but if they did then they would have been used for subsequent constructions.

We are given a description of these works around a citadel when the book gets to Apollonia, a burgtmaid after the last Earth Mother but for now here is told a story that was 1500 years old at the time it was put into the book.

This was inscribed upon the walls of Fryasburgt in Texland as well as at Stavia and Medesblik:

It was Frya's day, and seven times seven years had elapsed since Fasta was appointed Earth Mother by the desire of Frya. The citadel of Medesblik was ready, and a Burgtmaid was chosen. Fasta was about to light her new lamp, and when she had done so in the presence of all the people, Frya called from her watch-star, so that every one could hear it: "Fasta, take your style and write the things, that I may not speak." Fasta did as she was bid and thus we became Frya's children, and our earliest history began.

The following tale is an example of the attitude instilled in their communities to cooperate and share. It was not compulsory to be a communal citizen as at that time of low population, open lands and forest anyone could set himself up away from the rest. Some must have done so because we have children's stories of individuals living in the forest, often scary ones but the teaching was that Wr-Alda would not help you if you turn your back on your neighbor.

The burgtmaidens acted as social and religious councilors as well as legal arbitrators. They recognized that a trained woman could use her special aptitudes, that may be more valuable than those of a man, to serve the various communities even as they recognized a man's special abilities for such callings such as defense and commerce.

This is Written on Parchment - (Skrivfilt), Speech and Answer to Other Maidens as an Example:

An unsociable, avaricious man came to complain to Troost, who was the Maiden of Stavia. He said that a thunderstorm had destroyed his house. He had prayed to Wr-Alda, but Wr-Alda had given him no help.

"Are you a true Frisian?" Troost asked.

"From father to forefather." replied the man.

Then she said, "I will sow something in your conscience, in confidence that it will take root, grow, and bear fruit."

She continued, "When Frya was born, our mother stood naked and bare, unprotected from the rays of the sun. She could ask no one, and there was no one who could give her any help. Then Wr-Alda wrought in her conscience inclination and love, anxiety and fright. She looked around her, and her inclination chose the best. She sought a hiding place under the sheltering lime trees, but the rain came, and the difficulty was that she got wet. She had seen how the water ran down the pendant leaves; so she made a roof of leaves fastened with sticks, but the wind blew the rain under it. She observed that the stem would afford protection. She then built a wall of sods, first on one side, and then all round. The wind grew stronger and blew away the roof, but she made no complaint upon it. Having found how hard it is to toil alone, she showed her children how and why she had done it. They acted and thought as she did. This is the way in which we became possessed of houses and porches, a street, and lime trees to protect us from the rays of the sun. At last we have built a citadel, and all the rest. If your house is not strong enough, then you must try and make another."

"My house was strong enough," he said, "but the flood and the wind destroyed it."

"Where did your house stand?" Troost asked.

"On the bank of the Rhine." he answered.

"Did it not stand on a knoll?" Troost asked.

"No," said the man, "my house stood alone on the bank. I built it alone, but I could not alone make a hillock."

"I knew it," Troost answered, "the maidens told me. All your life you have avoided your neighbors, fearing that you might have to give or do something for them; but one cannot get on in the world in that way, for Wr-Alda, who is kind, turns away from the niggardly. Fasta has advised us, and it is engraved in stone all over the doors. If you are selfish, distrustful towards your neighbors, teach your neighbors, help your neighbors, and they will return the same to you. If this advice is not good enough for you, I can give you no better." The man blushed for shame, and slunk away.

CHAPTER 6 - MINNA AND THE NORTHERN CAMPAIGN

The catastrophe that beset Europe and possibly the world at the beginning of the twenty-second century BC was immediately accompanied by nomadic invasions in the north and also in the south following the thinning of the Great Forest. What civilization had established could not survive the following generations without resorting to organized military campaigns. The modern countries of Finland and Hungary were then sparsely populated and soon became settled by the yellow race. The Black Forest still divided them in the middle but they shared a language and a political system with the Magy as their priest-king. This system is here described and according to the tone of the writer who is unknown, it was not liked at all; it was feared; freedom had to be protected by strict adherence to Frya's laws or else the consequences were annihilation.

Lack of vigilance had cost them their northern territories, and the Earth Mother Minna called a national levy to gain back their Schoonland, the present day Scandinavia not including Denmark. The long campaign that was the outcome of this was destined to let down its vigilance and another saga began the saga of Wodin and eventually the historical story of Neptune and the origins of the Phoenicians. We do not know when the following inscription was first made at Aldgamude, but that port apparently was a trading center dating from the beginning of the age or even earlier.

This is Inscribed on the Waraburgt by the Aldgamude:

The Waraburgt is not a maiden's city, but the place where all the foreign articles brought by sailors were stored. It lies three hours south from Medesblik.

This is the Preface:

Hill, bow your heads; weep, ye streams and clouds. Yes, Scandinavia blushes, an enslaved people tramples on your garment, O Frya.

This is the History:

One hundred and one years after the submersion of Aldland, a people came out of the East. That people was driven by another. Behind us, in Germany, they fell into disputes, divided into two parties, and each went its own way. Of the one no account has come to us, but the other came in the back of our Scandinavia, which was thinly inhabited, particularly the upper part. Therefore they were able to take possession of it without contest, and as they did no other harm, we would not make war about it. Now that we have learned to know them, we will describe their customs, and after that how matters went between us. They were not wild people, like most of Finda's race; but, like the Egyptians, they have priests and also statues in their churches.

The priests are the only rulers; they call themselves Magyars, and their headman the Magy. He is high priest and king in one. The rest of the people are of no account, and in subjection to them. This people have not even a name; but we call them Finns, because although all the festivals are melancholy and bloody, they are so formal that we are

inferior to them in that respect. But still they are not to be envied, because they are slaves to their priests, and still more to their creeds. They believe that evil spirits abound everywhere, and enter into men and beasts, but of W_r-Alda's spirit they know nothing. They have weapons of stone, the Magyars, of copper. The Magyars affirm that they can exorcise and recall the evil spirits, and this frightens the people, so that you never see a cheerful face.

When they were well established, the Magyars sought our friendship, they praised our language and customs, our cattle and iron weapons, which they would willingly have exchanged for their gold and silver ornaments, and they always kept their people within their own boundaries, and that outwitted our watchfulness.

Eighty years afterwards, (101+80-2193 = 2012 BC) just at the time of the Julefest, they overran our country like a snowstorm driven by the wind. All who could not flee away were killed. Frya was appealed to, but the Scandinavians had neglected her advice. Then all the forces were assembled, and three hours from Godasburgt they were withstood, but war continued. Kat or Katerine was the name of the priestess who was Burgtmaid of Godasburgt. Kat was proud and haughty, and would neither seek counsel nor aid from the Mother; but when the Burgers knew this, they themselves sent messengers to Texland to the Earth Mother. Minna - this was the name of the Mother - summoned all the sailors and the young men from Ostflyland and Denmark. From this expedition the history of Wodin sprang, which is inscribed on the citadels and is here copied.

The great Norse god Wotan or Odin was the God of War and because his day was identified with Wednesday or Mercredi which is from the Roman Mercury, he was believed to be connected to the classical pantheon. Here we have a more personal story of a great warrior who freed the North from the power of the Magi but he was not wise enough to keep hold of the peace. Norse tradition says that Odin swapped one of his eyes for wisdom; perhaps he needed to do that.

A description of military command is given wherein the elected king was the leader of the campaign, the "witkoning" or sea-king led the marines and the admiral commanded the ships or navy. The navy whether military or merchant, often employed foreign rowers. The Viking fleets three thousand years later were smaller and rowed by the fighting force when sails were not employable, but here it is presumed that the military men would also lend a hand as necessary. This custom was not part of either Greek or Roman tradition but was mentioned by Homer. Both types of ships were built of wood but no evidence as to the style of a vessel that ancient has been found, only some outlines of artifacts or cargo located near Rhodes a few years ago, a simple vessel carrying amphorae. Ancient Egyptians pictured their own boats with oars while northern ships were shown without them but with high, decorated prows and sterns. This style is also reproduced in very old rock carvings found in Sweden. Unfortunately, timber does not last that long in the ocean but if it does survive the worms then it disintegrates immediately on contact with the air. Julius Caesar describes the Celtic ships of Gaul with much admiration for their size and strength and recently such a ship has been found in the English Channel that validates Caesar's writing which as usual were subject to disbelief. It was heavily built of oak and strictly a freighter carrying pitch that

had caught on fire. The time of Caesar is at the end of the Age of Aries. A ship that is two thousand years older is yet to be found.

Wood was getting less common in the Eastern Mediterranean and very scarce in the Fertile Crescent. True there were giant cedars and reed craft of considerable size but to maintain a maritime tradition like that of the sea-kings required European timber and a riverside building legacy. This fact does not favor a Phoenician navy yet they were a maritime nation and sold much cedar timber including finished ships to ancient Egypt.

The three nephews of the old sea-king Sterik were Wodin, the eldest, and the brothers Teunis and Inka. The campaign of approximately 2100 BC lasted long enough for many Finns to appreciate what freedom from the Magy was like and also for Wodin and some supporters to be corrupted by privilege. The clever Magy regained his power using his daughter in marriage, flattery and "magic herbs" to stupefy the old king. After his death, the Magy deified Wodin and proclaimed his young grandson by Wodin the new king with himself as regent. This disgusted the remaining seamen who took to the ships with many Finnish rowers who had tasted the free life-style of the campaigners. Led by Teunis and Inka, they intended to return to Flyland.

At Aldgamude there lived an old sea-king whose name was Sterik, and whose deeds were famous. This old fellow had three nephews. Wodin, the eldest, lived at Lumkamakia, near the Eremude, in Ostflyland, with his parents. He had once commanded troops. Teunis and Inka were naval warriors, and were just then staying with their father at Aldgamude. When the young warriors had assembled together, they chose Wodin to be their leader or king, and the naval force chose Teunis for their sea-king and Inka for their admiral. The navy then sailed to Denmark, where they took on board Wodin and his valiant host.

The wind was fair, so they arrived immediately in Scandinavia. When the northern brothers met together, Wodin divided his powerful army into three bodies. Frya was their way-cry, and they drove back the Finns and Magyars like children. When the Magy heard how his forces had been utterly defeated, he sent messengers with truncheon and crown, who said to Wodin:

"Oh almighty king, we are guilty but all that we have done was from necessity. You think that we attacked your brothers out of ill will, but we were driven out by our enemies, who are still at our heels. We have often asked your burgtmaid for help, but she took no notice of us. The Magy says that if we kill half our numbers in fighting with each other, then the wild shepherds will come and kill all the rest. The Magy possesses great riches, but he has seen that Frya is much more powerful than all our spirits together. He will lay down his head in her lap. You are the most warlike king on the earth, and your people are of iron. Become our king, and we will all be your slaves. What glory it would be for you if you could drive back the savages! Our trumpets would resound with your praises, and the fame of your deeds would precede you everywhere."

Wodin was strong, fierce, and warlike, but he was not clear-sighted, therefore he was taken in their toils, and crowned by the Magy. Very many of the sailors and soldiers to whom this proceeding was displeasing went away secretly, taking Kat with them. But

Kat, who did not wish to appear before either the Mother or the general assembly, jumped overboard. Then a storm arose and drove the ships upon the banks of Denmark, with the total destruction of their crews. This strait was afterwards called the Kattegat.

When Wodin was crowned, he attacked the savages, who were all horsemen. They fell upon Wodin's troops like a hailstorm; but like a whirlwind they were turned back and did not dare to appear again. When Wodin returned Magy gave him his daughter to wife, whereupon he was incensed with herbs; but they were magic herbs, and by degrees he became so audacious that he dared to disavow and ridicule the spirits of Frya and Wr-Alda, while he bent his free head before the false and deceitful images. His reign lasted seven years, and then he disappeared. The Magy said that he was taken up by their gods and still reigned over us, but our people laughed at what they said.

When Wodin had disappeared some time, disputes arose. We wished to choose another king, but the Magy would not permit it. He asserted that it was his right given him by his idols. But besides this dispute there was one between the Magyars and Finns, who would honor neither Frya nor Wodin; but the Magy did just as he pleased, because his daughter had a son by Wodin, and he would have it that this son was of high descent. While all were disputing and quarreling, he crowned the boy as king, and set up himself as guardian and counselor. Those who cared more for themselves than for justice let him work his own way, but the good men took their departure. Many Magyars fled back with their troops, and the sea-people took ship, accompanied by a body of stalwart Finns as rowers.

The saga continued with the fleet trying to return home to Flyland in Texland, approximately twelve years after the northern campaign began. This is a very interesting story of the real life hero Neef Teunis who became deified as Neptune like his older cousin Wodin. The northern campaign had stayed away too long and had been contaminated according to the Earth Mother. They could not come home and bring the ways of the Magi with them, nor could they bring their Finn wives or rowers into Frya's land. They had won the war but lost the peace and apparently the Mother was willing to sacrifice Scandinavia.

Whether Minna was still the Mother at this time is not made clear but sacrifice for principles was a commanding force. The Burgtmaid Kat had killed herself rather than accept defeat or matronage from an ally and the Earth Mother was willing to sacrifice their northern territories to prevent a "contaminated" fleet from returning. They still had Denmark and were strong enough to turn back this formidable fleet of their own kind of fighting men and their families.

Fasta had advised a policy of waiting and education of the foreigners that apparently had worked very well but perhaps not in the way they would have liked. The fleet, being denied the opportunity to return to the Rhine, continued south towards the Mediterranean landing near present day Cadiz in Spain. There, Inka and Teunis divided the fleet with, surprisingly, more foreign rowers than Friends (one of the names for the Children of Frya) being willing to follow Neef Inka into the unknown Atlantic rather than face the prospects of serving another Finda king. The disreputable fleet that was led by Teunis had best find a new and free home and not subject to an Eastern king.

Teunis, who had no desire to lose his command by returning to Texland, went on to found Tyre near older Sidon, a city of Phoenicia, or palm land, a place with which they had previously traded. Tyre was named after a god of the Finnish rowers that we now know of as Thor (as in Thursday) and of course Phoenicia became Phoenicia. Modern Lebanon in 2000 BC became his new home but not for long as his further exploits became legend. The book tells more than once how descendants of Frisian traders, Finns and black men from Libya became the Phoenician traders of antiquity and that they became influenced by the Golan or priests of Sidon into Finda's idolatrous ways.

They had the language and writing; they were familiar with the countries of the west and they knew seafaring more than any Mediterranean nation. In addition Teunis had been to the East before the northern campaign. Such a sea-king would not have been satisfied to stay home and that Tunisia is named for him is testimony to that. Tunisia became simply "Africa" in many references, a place where the Thyriens would one day (814 BC) found Carthage which meant "new town" in Phoenician.

The activity of these traders of Teunis became too dominating or actually too influential for the Mother who limited the number of ships that they would allow to visit Texland each year to trade. Their ways were no longer those of Frya since they now included many Finnish customs such as Magyar idolatry and the ways of the Golan. With two generations of foreign wives and new families it would have been impossible for them to maintain the original customs of the men in other than vocational ways, the skills of the sea and trade. For the first time the sea-kings of Texland had competition worthy of them.

Apparently nearly two hundred years after the loss of Atland, the Mediterranean area was still suffering hardships. Crete had been part of the European Mother system but had been lost because of this disaster. We are getting a picture of a pre-submergence united Europe under a protective matriarchal political and social regime that survived in a resemblance of its former self as a western federation which was still perhaps the most formidable nation of the time. The sea-kings with their iron weapons and oak ships dominated the foreign commerce and were not necessarily united Frisians but rather independent city states such as Thera, the east Mediterranean island nation, Tyre in modern Lebanon, Malta and Pharos at the mouth of the Nile. There are many more sites that are candidates for these independent trading city states in the Mediterranean. At this time Egypt had recovered and was considered wealthy but not free.

All This is Inscribed Not Only on the Waraburgt, But Also on the Burgt Stavia, Which Lies Behind the Port of Starve:

When Teunis wished to return home, he went first towards Denmark; but he might not land there, for so the Mother had ordered, nor was he to land at Flyland, nor anywhere about there. In this way he would have lost all his people by want and hardship, so he landed at night to steal and sailed on by day. Thus coasting along, he at length arrived at the colony of Kadik, (present day Cadiz in Spain) so called because it was built with a stone quay. Here they bought all kinds of stores, but Tuntia, the burgtmaid, would not allow them to settle there. When they were ready they began to disagree.

Teunis wished to sail through the straits to the Mediterranean Sea, and enter the service of the rich Egyptian king, as he had done before, but Inka said he had had enough of all those Finda's people. Inka thought that perchance some high-lying part of Atland might remain as an island, where he and his people might live in peace. As the two cousins could not agree, Teunis planted a red flag on the shore, and Inka a blue flag. Every man should choose which he pleased, and to their astonishment, the greater part of the Finns and Magyars followed Inka, who had objected to serve the kings of Finda's people. When they had counted the people and divided the ships accordingly, the fleet separated. We shall hear of Teunis afterwards, but nothing more of Inka.

Neef Teunis coasted through the straits to the Mediterranean Sea. When Atland was submerged there was much suffering also on the shores of the Mediterranean, on which account many of Finda's people, Cretans, and people from Lyda's land, came to us. On the other hand, many of our people went to Lyda's land. The result of all this was that the Cretans far and wide were lost to the superintendence of the Mother. Teunis had reckoned on this, and had therefore wished to find there a good haven from which he might go and serve under the rich princes; but as his fleet and his people had such a shattered appearance, the inhabitants on the coasts thought that they were pirates, and drove them away. At last they arrived at the Phoenician coast, one hundred and ninety-three years after Atland was submerged (2000 BC). Near the coast they found an island with two deep bays, so that there appeared to be three islands. In the middle one they established themselves, and afterwards built a city wall round the place. Then they wanted to give it a name, but disagreed about it. Some wanted to call it Fryasburgt, others Neeftunia; but the Magyars and Finns begged that it might be called Thyrhisburgt.

Thyr was the name of one of their idols, and it was upon his feast-day that they had landed there; and in return they offered to recognize Teunis as their perpetual king. Teunis let himself be persuaded and the others would not make much quarrel about it. When they were well established, they sent some old seamen and Magyars on an expedition as far as the town of Sidon; but at first the inhabitants of the coast would have nothing to do with them, saying, "You are only foreign adventurers whom we do not respect." But when we sold them some of our iron weapons, everything went well. They also wished to buy our amber, and their inquiries about it were incessant. But Teunis, who was farseeing, pretended that he had no more iron weapons or amber. Then merchants came and begged him to let them have twenty vessels, which they would freight with the finest goods, and they would provide as many people to row as he would require. Twelve ships were then laden with wine, honey, tanned leather, and saddles and bridles mounted in gold, such as had never been seen before.

Teunis sailed to the Flymeer (the mouth of the Fly river in Texland) with all this treasure, which so enchanted the Grevetman of Westflyland that he induced Teunis to build a warehouse at the Flymeer. Afterwards this place was called Almanland, and the market where they traded at Wyringen was called Toelaatmarkt. The mother advised that they should sell everything except iron weapons, but no attention was paid to what she said. As the Thyriers had thus free play, they came from far and near to take away our goods, to the loss of our seafaring people. Therefore it was resolved in a general

assembly to allow only seven Thyrian ships and no more in a year.

Tunisia in northern Africa and named after Neef Teunis, became an important intermediate country to the Phoenicians on their trades with the Rhine areas and with the tin producing region of Cornwall in Westland, the old name for Britain. These enterprising traders soon needed additional bases. They had ports in Tunisia and in Spain but needed to open up France, sparsely settled at the time, to their growing influence.

Sidon and Tyre had become a united Phoenicia with the priests of Sidon assuming a dominant role. Little of Frya's teachings or her bloodline had survived. Remember that only men went on the campaign of the Mother and they returned to the Mediterranean with many Finish wives and rowers. Trading through Tunisia in Africa must have added the blood of Lyda's children to this nation. In other words, they became typical of the eventual racial blend that became the present day European with darker and lighter areas of skin colors mostly dependent on geography.

In this section we see the origins of Gaul, or modern France, beginning as a trading island in the south at Marseilles and spreading northwards. We also see how the priests from the Golen Heights in Phoenicia, the Golen or Druids gave their name to the country. The old Welsh word *derwydd* or oak-seer is credited with giving us the word *druid* but these people tell a different story or perhaps the Welsh got their word from the older ancient Frisian. In another part of the book the origin of the German name Frank is explained, a name that was to replace Gaul after the time of Caesar. The Druids were brought to Britain by the same ships, a place ripe for foreign influence because these exiles wanted more women and freedom to run their own affairs. The Mother's influence was naturally being lost in the sparsely populated Westland.

Recent research on Crete and some Greek islands such as Thera show an early commercial city civilization. Tyre, Sidon and Carthage were not monarchies but merchant and priestly oligarchies with their wealth based on maritime trade, not agriculture. These communities apparently descended from the early sea-kings adopting and developing the distant voyaging skills and record-keeping requirements of that profession. Fasta's early principles of fair trade and sharing did not survive man's natural competitive and selfish nature. Mercenary he became but many of the stories of their adventures have given us a rich mythology from that time.

What The Consequence of This Was:

In the northernmost part of the Mediterranean there lies an island close to the coast. They (the Golen led Phoenicians) now came and asked to buy that, on which a general council was held.

The mother's advice was asked, and she wished to see them at some distance, so she saw no harm in it; but as we afterwards saw what a mistake we had made, we called the island Missellia (Marseilles, miss-sell). Hereafter will be seen what reason we had. The Golen, as the missionary priests of Sidon were called, had observed that the land there was thinly peopled, and was far from the mother. In order to make a favorable

impression, they had themselves called in our language followers of the truth; but they had better have been called abstainers from the truth, or, in short, "Triuwenden," (Druids) as our seafaring people afterwards called them. When they were well established, their merchants exchanged their beautiful copper weapons and all sorts of jewels for our iron weapons and hides of wild beasts, which were abundant in our southern countries; but the Golen celebrated all sorts of vile and monstrous festivals, which the inhabitants of the coast promoted with their wanton women and sweet poisonous wine. If any of our people had so conducted himself that his life was in danger, the Golen afforded him a refuge, and sent him to Phoenicia, that is, Palmland. When he was settled there, they made him write to his family, friends and connections that the country was so good and the people so happy that no one could form any idea of it. In Britain there were plenty of men, but few women. When the Golen knew this, they carried off girls everywhere and gave them to the Britons for nothing. So all these girls served their purpose to steal children from Wr-Alda in order to give them false gods.

CHAPTER 7 - KALTA AND THE ORIGINS OF THE CELTS

This chapter is the story of Rosamond, Kalta and the early years of Minerva however standard history has very little to say about these historical personages. Their influence on the course of Europe and the Mediterranean was enormous, affecting everything that has followed for thousands of years. Of Rosamond nothing is known except for a namesake, Fair Rosamond, the mistress of King Henry II who has been endowed with many legends and dubious stories beyond her station. Kalta is not remembered but the Celts who were named after her have various "historical" descriptions. The Celtic language is divided into the Gaulish or continental version, that was largely supplanted and Latinized by the Roman occupation, and the various branches that are still spoken in parts of the British Isles; Irish, Gaelic, Welsh, Cornish and Breton. The Celtic religion was presided over by the Druids and reflects an ancient Indian culture, strengthening the belief in the Indo-European connection. Their origins have been variously placed somewhere in the east, through ancient German invasions as though a politically important people who rose to common language and power against the Romans, who are our only historical source, have to have a migratory, tribal beginning rather than an indigenous one.

One could then question that indigenous land in the east, but the truth is as in most cases, a blend of the various theories. The theories are not wrong but neither can they be applied to all peoples. The examiners of the archaeological evidence assume that ancient peoples did not know of, or trade with each other, shared little development and were more tribal than regional. There are many descriptions of these various peoples toward the end of the Book but now comes very early information about some beginnings lost in time.

In this account we have the second correlation between the way Frya's people recorded dates and the Christian chronology. Given an accurate rather than an approximate date, the sinking of Atland would then be set as 2163 BC ($1600 + 563 = 2163$). This transcribing was obviously done in Christian times. To be able to date the foundation of Greek independence from their overlords in either Asia Minor or Crete to 1600 BC is momentous. It is a time before Homer and Minos of the latter Greek myths. There were no Greeks at this time but what we now know of as Greece, was inhabited by "cliffhangers" (Hellingers) and agriculturists. It was a time before the geological disturbances in the Mediterranean that permitted Aegean independence from Crete and the destruction of Thera, another maritime trading city. When a major geological event occurred in man's early-civilized history, it was not recorded like even a minor military campaign because the destruction removed the potentates who built the monuments. Mythology has many references to catastrophes but proud monuments have few.

When the old Earth Mother died she named Rosamond as her successor but she also named Minerva, a well liked priestess of Walhallagara on the Rhine, as next in line and Sijred, the Burgtmaid of Flyburgt as next or third choice. Minerva was also called Nyhellenia, a first name of respect that has become Helen, a Greek name. We shall see how Hellas, the Greek name for Greece, and Minerva, the Roman name for Pallas Athena, the goddess of wisdom, handicrafts and arts, later war, are from the same

Rhine maiden. There is an account of the seamen naming the Greeks, Hellingers because they clung to the cliffs like goats and there is also the Germanic derivation of the word "Greek" as being related to the same root as our word "agriculture."

The other maiden Sijred was given the name Kalta by the seamen because of her devious ways. Land dwellers took it as a title and eventually she gave us the Celtic name and heritage. She wanted to be Earth Mother and was such a poor loser that by her treachery, Gaul and Britain were lost to the Mother. She was driven out of the Rhine but founded a new citadel in Britain and even managed to win Cadiz in Spain to her influence with the help of the Golen.

When the principles of Frya were being violated Rosamond had both the compassion of a true earth mother and the strength to act decisively. She would not tolerate a popular sea-king taking independent action even if he thought it was justified at the time. Apparently the sea-king Jon had a hotter blood and was too quick to act for the fair Rosamond and the consequences were enormous; the Celts, the Ionians and much of history was seeded at this time including the eventual fall of the unifying force of the Earth Mother.

Commerce is again stressed as important enough to cause wars, this time the agricultural production of flax and the subsequent manufacture of paper or writing linen. This was the primary foreign trade item of the Scheldt region but ships were required to carry it and bring back the products of distant countries. In the Rhine mouth region a way had been found to process pumpkin leaves into paper that apparently satisfied the shipping needs at that time. Conflict resulted with far reaching consequences that has now turned up side down our present representation of the history of this region. We are discovering remnants of a primitive Celtic civilization in Western Europe little realizing that they were the renegade offshoots of a longer established mature civilization.

Now We Will Write About the War Between the Burgtmaid Kalta and Minerva And
how we thereby lost all our southern lands and Britain to the Gauls:

Near the southern mouth of the Rhine and the Scheldt there are seven islands, named after Frya's seven virgins of the week. In the middle of one island is the city of Walhallagara and on the walls of this city the following history is inscribed. Above it are the words, "Read, learn, and watch."

Five hundred and sixty-three years after the submersion of Atland - that is, 1,600 years before Christ - a wise town priestess presided here, whose name was Minerva - called by the sailors Nyhellenia. This name was well chosen, for her counsels were new and clear above all others.

On the other side of the Scheldt, at Flyburgt, Sijred presided. This maiden was full of tricks. Her face was beautiful, and her tongue was nimble; but the advice that she gave was always conveyed in mysterious terms. Therefore the mariners called her Kalta, and the landsmen thought it was a title. In the last will of the dead Mother, Rosamond was named first, Minerva second, and Sijred third in succession. Minerva did not mind that, but Sijred was very much offended. Like a foreign princess, she wished to be honored,

feared, and worshipped; but Minerva only desired to be loved. At last all the sailors, even from Denmark and Flymeer, did homage to her.

This hurt Sijred, because she wanted to excel Minerva. In order to give an impression of her great watchfulness, she had a cock put on her banner. So then Minerva went and put a sheep dog and an owl on her banner. "The dog," she said, "guards his master and his flock, and the owl watches that the mice shall not devastate the fields; but the cock in his lewdness and his pride is only fit to murder his nearest relations."

When Kalta found that her scheme had failed she was still more vexed, so she secretly sent for the Magyars to teach her conjuring. When she had had enough of this she threw herself into the hands of the Gauls; but all her bad practices did not improve her position.

When she saw that the sailors kept more and more aloof from her, she tried to win them back by fear. At the full moon, when the sea was stormy, she ran over the wild waves, calling to the sailors that they would all be lost if they did not worship her. Then she blinded their eyes, so that they mistook land for water and water for land, and in this way many a good ship was totally lost. At the first war-feast, when all her countrymen were armed, she brought casks of beer, which she had drugged. When they were all drunk, she mounted her war-horse, leaning her head upon her spear. Sunrise could not be more beautiful. When she saw that the eyes of all were fixed upon her, she opened her lips and said:

"Sons and daughters of Frya, you know that in these last times we have suffered much loss and misery because the sailors no longer come to buy our paper, but you do not know what the reason of it is. I have long kept silence about it, but can do so no longer. Listen, then, my friends, that you may know on which side to show your teeth. On the other side of the Scheldt, where from time to time there come ships from all parts, they make now paper from pumpkin leaves, by which they save flax and outdo us. Now, as the making of paper was always our principal industry, the Mother willed that people should learn it from us; but Minerva has bewitched all the people - yes, bewitched, my friends - as well as all our cattle that died lately. I must come out with it. If I were not Burgtmaid, I should know what to do. I should burn the witch in her nest."

As soon as she had uttered these words she sped away to her citadel; but the drunken people were so excited that they did not stop to weigh what they had heard. In mad haste they hurried over the Sandval, and as night came on they burst into the citadel. However, Kalta again missed her aim; for Minerva, her maidens, and her lamp were all saved by the alertness of the seamen.

Here included in the Book is an anecdote the ancient writer felt like including. It is a measure of the character of these people.

War had come to an end, but famine came in its place. There were three men who each stole a sack of corn from different owners, but they were all caught. The first owner brought his thief to the judge, and the maidens said everywhere that he done right. The second owner took the corn away from his thief and let him go in peace. The maidens

said he has done well. The third owner went to the house of the thief, and when he saw what misery was there, he went and brought a wagon load of necessities to relieve their distress. Frya's maidens came around him and wrote his deed in the eternal book, and wiped out all his sins. This was reported to the Earth Mother, and she had it made known over the whole country.

Welsh history-mythology records the invasion of the southern plains of Britain by the iron age Belgi whose god Odin had emancipated himself from the White Goddess Freya for a more warlike patronage of kings and priests with the old priesthood being driven north; an alternative version of these ancient histories.

CHAPTER 8 - THE ORIGINS OF IONIA

It has been the intention of the author to first present the historically believed information and then show how this new source changes those beliefs but in this case it is impossible because who else has written about Jon, our most common name? They say it means "Given" and so it was given to an adventurous sea-king from the Rhine 3640 years ago.

The sea-king Jon had fitted out a fleet of 127 ships when Kalta's followers destroyed the citadel at Walhallagara. He was to have taken on paper there but instead took his men to avenge their anger by attacking Kalta at her own citadel of Flyburgt. They set fire to it but saved the maidens and the sacred lamp while Kalta, herself escaping, openly declared war on the whole community.

The Earth Mother Rosamond had responded and defeated the rebels, exiling them to Britain but that did not stop Kalta who eventually rallied the exiles with the help of the Druids into virtually another independent nation or the new Celtic Motherdom. In the meantime, Rosamond sought justice for Jon and his seamen who had taken the law into their own hands but they were not to hang around and be exiled to the tin mines. They chose their own exile together with women and children, most of the maidens from two citadels, two sacred lamps and the priestess Minerva. This mighty fleet, like the fleet of Teunis sailed south to the Mediterranean for another historical drama.

Kalta must have been quite a force for in one year she became mistress of all the Thyriers or Phoenician-Frisian settlers. Many names of existing places have some connection to the Thyriers and to Kalta or her new citadel Kaltasburgh. There is a mountainous region north of Paris called Thierache and at a guess Kaltasburgh or Kerenak may now be known as Dunkerque, a part of the lands of the Britons or possible Carnac in Brittany. At this coastal site there are 2934 menhirs or giant stones arranged in rows. They have been carbon-dated to the same age as Stonehenge, or 4500 years old, long before Kalta. Amber ornaments have been found there which connects the site with that ancient trading commodity mentioned in the Book. Later writings place Kerenak, an alternative name for the same citadel, in Scotland but it does not survive there under a similar name. We are however told that Kalta ruled as a queen, not a true earth mother, an exploit that eventually led to the priests and princes taking over those lands.

We Now Come to the History of Jon:

Jon, John, Jhon, Jan, are all the same name, though the pronunciation varies, as the seamen like to shorten everything to be able to make it easier to call. Jon - that is, "Given" - was a sea-king, born at Alberga, who sailed from the Flymeer with a fleet of 127 ships fitted out for a long voyage, and laden with amber, tin, copper, cloth, linen, felt, otter-skins, beaver and rabbit skins.

He would also have taken paper from here, but when he saw how Kalta had destroyed the citadel he became so angry that he went off with his people to Flyburgt, and out of revenge set fire to it. His admiral and some of his people saved the lamp and the

maidens, but they could not catch Sijred (or Kalta). She climbed up on the furthest battlement, and they thought she must be killed in the flames; but what happened? While all her people stood transfixed with horror, she appeared on her steed more beautiful than ever, calling to them, "To Kalta!" Then the other Schelda people poured out towards her. When the seamen saw that, they shouted, "We are for Minerva!" from which arose a war in which thousands were killed.

At this time Rosamond the Mother, who had done all in her power by gentle means to preserve peace, when she saw how bad it was, made short work of it. Immediately she sent messengers throughout all the districts to call a general levy, which brought together all the defenders of the country. The landsmen who were fighting were all caught, but Jon with his seamen took refuge on board his fleet, taking with him the two lamps, as well as Minerva and the maidens of both the citadels. Helprik, the chief summoned him to appear; but while all the soldiers were on the other side of the Scheldt, Jon sailed back to the Flymeer, and then straight to our islands. His fighting men and many of our people took women and children on board, and when Jon saw that he and his people would be punished for their misdeeds, he secretly took his departure. He did well, for all our islanders and the other Scheldt people who had been fighting were transported to Britain. This step was a mistake, for now came the beginning of the end. Kalta, who people said, could go as easily on the water as on the land, went to the mainland and on to Missellia. Then came the Gauls out of the Mediterranean Sea with their ships to Cadiz, and along all our coasts, and fell upon Britain; but they could not make any good footing there, because the government was powerful and the exiles were still Frisians.

But now came Kalta and said: "You were born free, and for small offenses have been sent away, not for your own improvement, but to get tin by your labor. If you wish to be free again, and take my advice, and live under my care, come away. I will provide you with arms, and will watch over you."

The news flew through the land like lightning, and before the Carrier's wheel had made one revolution she was mistress of all the Thyriers, in all our southern states as far as the Seine. She built herself a citadel on the high land to the north, and called it Kaltasburgh. It still exists under the name of Kerenak. From this castle she ruled as a true mother, against their will, not for her followers, but over them, who were thenceforth called Kelts. The Gauls gradually obtained dominion over the whole of Britain, partly because they no longer had any citadel; secondly, because they had there no burgtmaid; and thirdly, because they had no real lamps. From all these causes the people could not learn anything. They were stupid and foolish, and having allowed the Gauls to rob them of their arms, they were led about like a bull with a ring in his nose.

About 1620 BC another mighty fleet of Frisians went permanently to the Mediterranean led by the then outlawed sea-king Jon. He found the Mother's influence in western Italy too strong for his own formidable military force or perhaps he was still too much of a true Frisian to impose his own way on that faithful community. They must have had a good communication system, possibly by means of overland couriers as they were already informed that his forces were wanted renegades. That area of Italy was the pre-Roman countryside probably even pre-Etruscan. Those settlers are now considered to

have come from Troy and our story has not yet shown that region to be a maritime power although Troy is very old. The Germanic languages may have been greatly influenced by Latin in the last two thousand years but for the preceding pastoral age, Latin was the child of the Germanic or Old Frisian root tongue. This is not in keeping with conventional theory but it fits in well with the story of the migrations that the Book relates. It must have been a time of low population where a city may not have been much more than a manor house with its domestic support. There were still plenty of open lands and safe harbors about.

Minerva was the Mother of Walhallagara at Flymeer the citadel that was burnt by the incensed followers of Kalta who had been jealous of her relationship with the Mother Rosamond. Jon and his seamen rescued her, her maidens and their lamp, but when he heard how it fared with the land forces that had taken revenge on Kalta's actions, he escaped with the fleet and also Kalta's maidens with her lamp. He eventually took Minerva and all these maidens to the Mediterranean but when there they separated with Jon taking Kalta's lamp and virgins to his own islands, leaving Minerva at Crete.

The story continues with Jon and Minerva splitting up, each keeping a maiden system and a sacred lamp in traditional Frisian style. Minerva settled in Crete, a poor land while Jon settled in the islands of the Aegean Sea where his exploits gave them the name of the "Islands of Pirates" or what is now known as the Ionian Islands. No encyclopedia explains the origin of the word "Ionian" but here we are told it meant "Jon's Islands" from where he made pirate raids with his young adventurers against the Phoenicians. Robert Graves in *The White Goddess* states that the name comes from the Cow goddess, IO, on the mainland (Asia Minor) from which the islanders would have come. Incidentally, the name "Aegean" which came from Aegeus, king of Athens and father of the legendary Theseus is from the goat-tribe of Attica. The Aegis or breastplate of Zeus was a goatskin.

The narrator of the next extract either confuses Italy with Greece and Anatolia or the word "Italians" had a different meaning then, reflecting a future migration to Italy of Trojans. The Joniers or Ionians figure again in the story twelve hundred years later at the time of Alexander the Great. Here is the beginning of a nation that has given us many stories.

Now We Shall Write How it Fared with Jon. It is Inscribed at Texland:

Ten years after Jon went away, there arrived three ships in the Flymeer; the people cried "Huzza!" (what a blessing!) and from their accounts the Mother had this written.

When Jon reached the Mediterranean Sea, the reports of the Gauls had preceded him, so that on the nearest Italian coast he was nowhere safe. Therefore he went with his fleet straight over to Libya. There the black men wanted to catch them and eat them. At last they came to Tyre, but Minerva said, "Keep clear, for here the air has long been poisoned by the priests."

The king was a descendant of Teunis, as we were afterwards informed; but as the priests wished to have a king, who, according to their ideas, was of long descent, they deified

Teunis, to the vexation of his followers. After they had passed Tyre, the Thyriens seized one of the rearmost ships, and as the ship was too far behind us, we could not take it back again; but Jon swore to be revenged for it. When night came, Jon bent his course towards distant Crete. At last they arrived at a country that looked very barren, but they found a harbor there. Here, said Minerva, we need not perhaps have any fear of princes or priests, as they always look out for rich fat lands. When they entered the harbor, there was not room for all the ships, and yet most of the people were too cowardly to go any further. Then Jon, who wished to get away, went with his spear and banner, calling to the young people, to know who would volunteer to share his adventures. Minerva did the same thing, but she wished to remain there. The greater part stopped with Minerva, but the young sailors went with Jon. Jon took the lamp of Kalta and her maidens with him. Minerva retained her lamp and her own maidens.

Between the near and the distant coasts of Italy, Jon found some islands, which he thought desirable. Upon the largest he built a city in the wood between the mountains. From the smaller islands he made expeditions for vengeance on the Thyriens, and plundered their ships and their lands. Therefore these islands were called *Insulae Piratarum*, as well as *Johannis Insulae*.

CHAPTER 9 - MINERVA AND THE STORY OF GREECE

Minerva was the Roman goddess of handicrafts, arts, professionals and later, that of war. She is commonly identified with the Greek goddess, Athene, the city protectress, goddess of war and handicrafts, an urbanized pre-Hellenic goddess taken over by the Greeks. She dwelled on the Acropolis of Athens, a virgin with no consort hence the term "Pallas Athena" which originally simply meant a maiden but came to mean a lusty youth. Tradition, and also in the writing of Plato, has it that Athena was foreign born, that she was from the sea, coming fully grown out of the head of Zeus and born on a seashell. Other myths put her birth in Libya near Lake Triton, which in ancient times was very large. The book says that Nyhellenia Minerva did stop at Libya when the ships of the sea-kings Jon and Inka were divided.

An inspiration to the heroes of Homer's Iliad, she also epitomized wisdom for the early city occupants. Born fully armed out of the head of Zeus and that is how it must have appeared to the inhabitants of Attica when she moved there with all her Frisian soldiers. No derivation of the name "Athens" is satisfactorily given but if we read on we will see what the *Oera Linda Book* has to say.

The traditional beginnings of Athens recall the "unification" of the city in the reign of Theseus attesting to existing settlements at that time. This date, according to legend that is, is at the end of the high profile, Minoan period, the time of the destruction of the palace at Knossos, the end of the third tribute of youths shipped to Crete and independence for the mainland Greeks.

The story of Minerva is next found in the writings of Minno, a sea-king who spent many years in the Mediterranean and returned to record his exploits. Jon and Minerva had separated, she staying in Crete where her following had built a citadel for her and her maidens.

Minno's writings tell of Minerva established as a Mother in Crete. It reads as though Crete and Attica was one country with Attica much less developed and paying tribute to a superior power but not necessarily to Crete. The priests and princes sought her advice that encouraged the commoners to accept the spirit of freedom she so eloquently elucidates. They did not oppose her doctrines but corrupted them into a vehicle for their own use. No wonder Minno as we will later read believed it impossible to teach the spirit of Frya to Finda's people or to the original Greeks.

Here is explained the process by which the function and duties of the priestesses (virgins) were corrupted into political tools of the priests. The priestesses were originally set up to nurse the needy, teach the young to read, and advise according to Frya's doctrine or Tex. They were celibate while in office but went about the people as needed. The priests turned them into institutional prisoners to give themselves legitimacy, asked for the advise to be given in an ambiguous and mysterious way like the various oracular prophecies so that they could interpret them to their own advantage. The process is recorded here for Greece, which has given us so many stories from this period concerning the machinations of the priestesses. In Roman times the Vestal Virgins became a state regulated institution of highly ritualistic authority with only a remnant of

the original services such as keeping the will of the emperor or other secret state documents.

When Nyhellenia, whose real name was Minerva, was well established, and the Cretans loved her as well as our own people did, there came some princes and priests to her citadel and asked Minerva where her possessions lay.

Hellenia answered, "I carry my possessions in my own bosom. What I have inherited is the love of wisdom, justice and freedom. If I lose these I shall become as the least of your slaves; now I give advice for nothing, but then I should sell it."

The gentlemen went away laughing and saying, "Your humble servants, wise Hellenia". But they missed their object, for the people took up this name as a name of honor. When they saw that their shot had been missed they began to defame her, and to say that she had bewitched the people; but our people and the good Cretans understood at once that it was defamation.

She was once asked, "If you are not a witch, what is the use of the eggs that you always carry with you?"

Minerva answered, "These eggs are the symbols of Frya's counsels, in which our future and that of the whole human race lies concealed. Time will hatch them, and we must watch that no harm happens to them.

The priests said, "Well answered; but what is the use of the dog on your right hand?"

Hellenia replied, "Does not the shepherd have a sheep dog to keep his flock together? What the dog is to the shepherd I am in Frya's service. I must watch over Frya's flocks.

"We understand that very well," said the priests; "but tell us what means the owl that always sits upon your head, is that light-shunning animal a sign of your clear vision?"

"No", answered Hellenia; "he reminds me that there are people on earth who, like him, have their homes in churches and holes, who go about in the twilight, not, like him, to deliver us from mice and other plagues, but to invent tricks to steal away the knowledge of other people, in order to take advantage of them, to make slaves of them, and to suck their blood like leeches."

Another time they came with a whole troop of people, when the plague was in the country and said: "We are all making offerings to the gods that they may take away the plague. Will you not help to turn away their anger, or have you yourself brought the plague into the land with all your arts?"

"No", said Minerva; "I know no gods that do evil, therefore I cannot ask them to do better. I only know one good spirit, that is Wr-Alda's; and as he is good he never does evil."

"Where, then, does evil come from?" asked the priests.

"All the evil comes from you and from the stupidity of the people who let themselves be

deceived by you."

"If, then, your god is so exceedingly good, why does he not turn away from the bad?" asked the priests.

Hellenia answered: "Frya has placed us here, and the Carrier, that is, Time, must do the rest. For all calamities there is counsel and remedy to be found, but Wr-Alda wills that we should search it out ourselves, in order that we may become strong and wise. If we will not do that, he leaves us to our own devices, in order that we may experience the results of wise or foolish conduct."

Then a prince said, "I should think it best to submit."

"Very possibly," answered Hellenia; "for then men would be like sheep, and you and the priests would take care of them, shearing and leading them to the shambles. This is what our god does not desire, he desires that we should help one another, but that all should be free and wise. That is also our desire, and therefore our people choose their princes, counts, councilors, chiefs, and masters among the wisest of the good men, in order that every man shall do his best to be wise and good. Thus doing, we learn ourselves and teach the people that being wise and acting wisely can alone lead to holiness."

"That seems very good judgment," said the priests; "but if you mean that the plague is caused by our stupidity, then Nyhellenia will perhaps be so good as to bestow upon us a little of that new light of which she is so proud."

"Yes", said Hellenia, "but ravens and other birds of prey feed only on dead carrion, whereas the plague feeds not only on carrion but on bad laws and customs and wicked passions. If you wish the plague to depart from you and not return, you must put away your bad passions and become pure within and without."

"We admit that the advice is good," said the priests, "but how shall we induce all the people under our rule to agree to it?"

Then Hellenia stood up and said: "The sparrows follow the sower, and the people their good princes, therefore it becomes you to begin by rendering yourselves pure, so that you may look within and without, and not be ashamed of your own conduct. Now, instead of purifying the people, you have invented foul festivals, in which they have so long reveled that they wallow like swine in the mire to atone for your evil passions."

The people began to mock and to jeer, so that she did not dare to pursue the subject; and one would have thought that they would have called all the people together to drive us out of the land; but no, in place of abusing her they went all about from the heathen Crete to the Alps, proclaiming that it had pleased the Almighty God to send his clever daughter, Minerva, surnamed Nyhellenia, over the sea in a cloud to give people good counsel, and that all who listened to her should become rich and happy, and in the end governors of all the kingdoms of the earth. They erected statues to her on all their altars, they announced and sold to the simple people advice that she had never given, and related miracles that she had never performed.

They cunningly made themselves masters of our laws and customs, and by craft and subtlety were able to explain and spread them around. They appointed priestesses under their own care, who were apparently under the protection of Fasta, our first Earth Mother, to watch over the holy lamp; but that lamp they lit themselves, and instead of imbuing the priestesses with wisdom, and then sending them to watch the sick and educate the young, they made them stupid and ignorant, and never allowed them to come out. They were employed as advisers, but the advice which seemed to come from them was but the repetition of the bidding of the priests.

Minerva received a delegation of common people from Greece who were subject to foreign domination, paying tribute to a power that some historians suggest were the Iolians in Asia Minor, from where their overlords most likely originated. The local masters were not against independence as that would leave more for themselves.

The people wanted her to come to Greece and help them with her wisdom but more practically, to have the help of the fighting skills of her Frisian seamen. Minerva did not stay in Crete but moved to Greece apparently at the invitation of the people from Attica with whom the settlers were trading. When there she was not convinced that they were ready for her teachings but predicted it would take another 5000 years.

When they had finished their story they asked respectfully for iron weapons; for, said they, "Our foes are powerful, but if we have good arms we can withstand them." When this had been agreed to, the people asked if Frya's customs would flourish in Athens and in other parts of Greece.

The Mother answered, "If the distant Greeks belong to the direct descent of Frya, then they will flourish; but if they do not descend from Frya, then there will be a long contention about it, because the Carrier must make five thousand revolutions of his Jule before Finda's people will be ripe for liberty."

In Attica, Minerva built a new citadel at Athens, naming it the City of Friends where in classical Greek times, the principal temple of the goddess Pallas Athena was the Parthenon on the Acropolis at Athens. She failed to get the local gentry to free their slaves, as Classical Greece was a collection of slave states with citizenship reserved for the free estate-owning male minority. That this system should have become a model for democracy and is generally credited with inventing democratic methods falls so far short of the more noble principles that they failed to embrace.

When Minerva had examined the country which is called by the inhabitants Attica, she saw that the people were all goatherds, and that they lived on meat, wild roots, herbs and honey. They were clothed in skins, and had their dwellings on the slopes of the hills, wherefore they were called Hellingers. At first they ran away, but when they found out that we did not attack them, they came back and showed great friendship.

Minerva asked if we might settle there peaceably. This was agreed to on the condition that we should help them to fight against their neighbors, who came continually to carry away their children and to rob their dwellings. Then we built a citadel at an hour's distance from the harbor. By the advice of Minerva, it was called Athens, because, she

said, "Those who come after us ought to know that we are not here by cunning or violence, but were received as friends."

While we were building the citadel the principal personages came to see us, and when they saw that we had no slaves it did not please them, and they gave her to understand it, as they thought that she was a princess.

But Minerva said, "How did you get your slaves?"

They answered, "We bought some and took others in war."

Minerva replied, "If nobody would buy slaves they would not steal your children, and you would have no wars about it. If you wish to remain our allies, you will free your slaves."

The chiefs did not like this, and wanted to drive us away; but the most enlightened of the people came and helped us to build our citadel, which was built of stone.

In a later extract, their city is described as having been fortified with a wall having "two stone horns down to the sea". This is how Piraeus, the port of Athens, is now known to have been protected and therefore could date its construction to the sixteenth century BC.

CHAPTER 10 - MINNO AND THE STORY OF CRETE

The Bronze Age of the Aegean civilization has been divided into three periods on Crete; Early Minoan (c. 3300-2150 BC), Middle Minoan (c. 2150-1750 BC), and Late Minoan (c. 1750-1200 BC). The Late Minoan is itself divided into LM.A and LM.B to distinguish between two distinct styles of pottery that have been found with a layer of volcanic ash in between. This dates a natural catastrophe that does not denote the end of the Minoan civilization as it continued for another hundred years and fell by war, not eruption. The dates for these periods are themselves open to question as that ash has been dated by two distinct processes to be about 1650 BC. The first process is that of ice-core drillings in which volcanic ash alters the acidity of the frozen water. The second is by carbon-14 dating of wood from the period. The values given here reflect the latest date estimates and are different from standard texts that may use values up to two hundred years more recent. Even so, it is difficult to pinpoint these times with the dates quoted in the *Oera Linda Book* unless the name Minos became a dynastic title like Pharaoh in Egypt with at least two Minos's, one being the grandson of the other known in the time of Theseus. That was the mythical time of the Minotaur, the bull of Minos, and a critical period in history at the end of the Middle Minoan and the beginning of the Classical Greek eras. It was the end of the mythical age, a time before the legendary age of Homer.

The excavation of Knossos, the site of the capital city of Crete and of other sites on the Cyclades has given us most of what we know about this period. According to Thucydides in his "Peloponnesian Wars" he states that Minos was the first person known to them to establish a navy. He made himself master of the Hellenic sea. From the mythical tradition we are told that Minos was the son of Zeus, the king of the gods and Europa representing all Europe. Europa married King Asterios of Crete who adopted her children. Poseidon, the god of the sea and earthquakes helped Minos to succeed Asterios as king and distinguished himself as both a lawgiver to Crete and the overlord of most of the Aegean including Athens. When his son was killed in Greece, he extracted the awesome tribute of seven youths and seven maidens to feed the Minotaur.

To reconcile this tradition needs careful analyses because Minno, a sea-king in the Book, mentions Athens as an existing city and contributes to the story of Minerva. He therefore must have been after the sea-king Jon, but perhaps before the Theseus era. In the Appendix, Dr. Ottema relates Minno to an earlier mythological personage who also had a law giving tradition and it does fit with the rather simple government that Minno discovered at Crete, which was not the great seafaring tradition of King Minos.

Minno was a sea-king who after a very adventurous life trading in the Mediterranean lands, retired back to his homeland in the town of Lindahelm on the Rhine and recorded not just his exploits and adventures in Crete but the history of Frya's people in Greece. His exploits and the laws he gave to Crete were also recorded on the walls of Lindahelm, which included copies of the laws that were engraved at Texland. Minno was a king but from his laws it is obvious that no concept of the divine right of kings existed in their culture. There was never to be an overall king or a hereditary office.

From the writings of Minno, recorded in the Book over a thousand years later and edited in Christian times, we get an idea of a community based indoctrination rather than one with laws conceding to free enterprise. These laws show the nature of crime and punishment where justice consisted of either compensation for violence, actually retribution or payment in kind, or exile to the iron or tin mines. The tin mines were in Westland in the area that eventually became known as Cornwall. The population of Westland or Britain must have been quite small at the time with a populace of exiles, mostly men. This imbalance eventually was exploited by the founder of the Celtic regime in cooperation with the Golen or Druids to make Britain independent of Texland but not of the continent.

The laws pertained to international relations and trade and are listed in the Appendix so we can get on with the adventure. It is hard to interpret the word "neighbor" as being more than the family next door from the nature of these writings but Minno makes it clear that he is writing about foreign markets as well. It appears that the elders of the town, the aldermen, promoted these merchant fleets for community profit. Seamen and merchants were working for "The Company" much like today and not as individuals. They shared in one third of the profits and both the disabled and the families of the deceased were cared for. The best provisions had to be provided for the fleet as apparently women and children could accompany the navigators on the long voyages to the Mediterranean and beyond. The Book continues.

Minno was an ancient sea-king. He was a seer and a philosopher, and he gave laws to the Cretans. He was born at Lindaoord, and after all his wanderings he had the happiness to die at Lindahelm.

From the Writings of Minno:

If our neighbors have a piece of land or water which it would be advantageous for us to possess, it is proper that we should offer to buy it. If they refuse to sell it, we must let them keep it. This is Frya's Tex, and it would be unjust to act contrary to it.

If any of our neighbors quarrel and fight about any matter except land, and they request us to arbitrate, our best course will be to decline; but if they insist upon it, it must be done honorably and justly.

If any one comes and says, I am at war, you must help me; or another comes and says, My son is an infant and incompetent, and I am old, so I wish you to be his guardian, and to take charge of my property until he is of age, it is proper to refuse in order that we may not come into disputes about matters foreign to our free customs.

Whenever a foreign trader comes to the open markets at Wyringen and Almanland, if he cheats, he must immediately be fined, and it must be published by the maidens throughout the country. If he should come back, no one must deal with him. He must return as he came.

Whenever traders are chosen to go to trading stations, or to sail with the fleets, they must be well known and of good reputation with the maidens.

If, however, a bad man should by chance be chosen and should try to cheat, the others are bound to remove him. If he should have committed a cheat, it must be made good, and the culprit must be banished from the land in order that our name may be everywhere held in honor.

If we should be ill-treated in a foreign market, whether distant or near, we must immediately attack them; for though we desire to be at peace, we must not let our neighbors underrate us or think that we are afraid.

Before we tell of the exploits of these people it is important to understand how their laws were so binding on them. The laws were designed for fairness and safety in the community, but as time went on there were many complaints about their strictness; a fact exploited by some unscrupulous burgtmaidens themselves. Minno's writings continue.

If any one should be so wicked as to commit robbery, murder, arson, rape, or any other crime, upon a neighboring state, and our people wish to inflict punishment, the culprit shall be put to death in the presence of the offended, in order that no war may arise, and the innocent suffer for the guilty. If the offended will spare his life and forgo their revenge, it may be permitted. If the Culprit should be a king, Grevetman, or other person in authority, we must make good his fault, but he must be punished.

If he bears on his shield the honorable name of his forefathers, his kinsmen shall no longer wear it, in order that every man may look after the conduct of his relatives.

These laws are from the Minno writings and are of a civil nature. Let us not forget that no statute became law until it was approved by the burgtmaid and inscribed on the walls of the citadel. The Mother approved national laws according to the principles of Frya.

The laws appear harsh, even cruel by modern standards, but they date from the seventeenth century BC—before the *Old Testament* was codified—and reflect some of the same sort of thinking. Apparently the pillory was used to shame some offenders. That such thinking is slow to change is evidenced in the use of stocks and pillory up to and including our own colonial times.

These Rules Are Made For Angry People:

If a man in a passion or out of ill-will breaks the limb of another or puts out an eye or a tooth, he must pay whatever the injured man demands. If he cannot pay, he must suffer the same injury as he has done to the other. If he refuses this, he must appeal to the burgtmaid in order to be sent to work in the iron or tin mines until he has expiated his crime under the general law.

If a man is so wicked as to kill a Frisian, he must forfeit his own life; but if the burgtmaid can send him to the tin mines for his life before he is taken, she may do so.

If the prisoner can prove by proper witnesses that the death was accidental, he may go free; but if it happens a second time, he must go to the tin mines, in order to avoid any unseemly hatred or vengeance.

These Are The Rules Concerning Bastards:

If any man sets fire to the house of another, he is no Frisian, he is a bastard. If he is caught in the act, he must be thrown into the fire; and wherever he may flee he shall never be secure from the avenging justice.

No true Frisian shall speak ill of the faults of his neighbors. If any man injures himself, but does no harm to others, he must be his own judge; but if he becomes so bad that he is dangerous to others, they must bring it before the count. But if instead of going to the count a man accuses another behind his back, he must be put on the pillory in the marketplace, and then sent out of the country, but not to the tin mines, because even there a backbiter is to be feared.

If any man should prove a traitor and show to our enemies the paths leading to our places of refuge, or creep into them by night, he must be the offspring of Finda; he must be burnt. The sailors must take his mother and all his relations to a desolate island, and there scatter his ashes, in order that no poisonous herbs may spring from them. The maidens must curse his name in all the states, in order that no child may be called by his name, and that his ancestors may repudiate him.

Minno continues, obviously back home in old age, about the rightness of Frya's laws, in spite of their strictness. The word "Alvader" does sound very much like the present age "Our Father". He uses it to mean God and then complains about Finda's people as "being too stupid to obey their own laws." His descriptions of the laws made by Finda's people bear a striking resemblance to the work of our present day lawmakers. Here it appears there is little new. A strong case can be made for the fact that this attitude that he complained about appears to be prevalent today; but now and then it is also true that our conscience or "Eva" within us still tells us what is right and honorable.

The origin of the word "Eva" is explained and he gives a beautiful piece straight from the wisdom of his years and cautions for both justice for all and vigilance at home. One may wonder about the roots of the newer words "evil" and "devil" because of the connotations given them.

In my youth I often grumbled at the strictness of the laws, but afterwards I learned to thank Frya for her Tex and our forefathers for the laws which they established upon it. Wr-Alda or Alvader has given me many years, and I have traveled over many lands and seas, and after all that I have seen, I am convinced that we alone are chosen by Alvader to have laws. Lydia's people can neither make laws nor obey them, they are too stupid and uncivilized. Many are like Finda. They are clever enough, but they are too rapacious, haughty, false, immoral, and bloodthirsty.

The toad blows himself out, but he can only crawl. The frog cries "Work, work"; but he can do nothing but hop and make himself ridiculous. The raven cries "Spare, spare"; but he steals and wastes everything that he gets into his beak.

Finda's people are just like these. They say a great deal about making good laws, and every one wishes to make regulations against misconduct, but does not wish to submit to them himself. Whoever is the most crafty crows over others, and tries to make them

submit to him, till another comes who drives him off his perch.

The word `Eva' is too sacred for common use, therefore men have learned to say `Evin.'

`Eva' means that sentiment which is implanted in the breast of every man in order that he may know what is right and what is wrong, and by which he is able to judge his own deeds and those of others; that is, if he has been well and properly brought up. `Eva' has also another meaning; that is, tranquil, smooth, like water that is not stirred by a breath of wind. If the water is disturbed it becomes troubled, uneven, but it always has a tendency to return to its tranquil condition. That is its nature, just as the inclination towards justice and freedom exists in Frya's children. We derive this disposition from the spirit of our father, Wr-Alda, which speaks strongly in Frya's children, and will eternally remain so. Eternity is another symbol of Wr-Alda, who remains always just and unchangeable.

Eternal and unalterable are the signs of wisdom and rectitude, which must be sought after by all pious people, and must be possessed by all judges. If, therefore, it is desired to make laws and regulations which shall be permanent, they must be equal for all men. The judges must pronounce their decisions according to these laws. If any crime is committed respecting which no law has been made, a general assembly of the people shall be called, where judgment shall be pronounced in accordance with the inspiration of Wr-Alda's spirit. If we act thus, our judgment will never fail to be right.

If instead of doing right, men will commit wrong, there will arise quarrels and differences among people and states. Thence arise civil wars, and everything is thrown into confusion and destroyed; and, O foolish people! while you are injuring each other the spiteful Finda's people with their false priests come and attack your ports, ravish your daughters, corrupt your morals and at last throw the bonds of slavery over every Freeman's neck.

The word "navigator" meant a seaman who made foreign voyages. People who lived by means of the small boats were called *stuurlieden*, a word that meant a navigator in the modern sense. It must have been the dream of every boy to make a foreign voyage. Those who were not fit enough to make the voyages had to stay home and herd the cows, hence our name *coward*; not the best for a prideful youth. Minno himself was a splendid example of a navigator and sea-king who returned home to an honorable old age after much adventure. It is easy to understand how his tales and those of other navigators would inspire Frya's sons and enable the continuity of their seagoing way of life.

Minno took a fleet from Athens, to Crete, the Land of Criers and purchased a harbor and some land there. Apparently he intended to settle there permanently and eventually he became known as the lawgiver to Crete. However, his efforts to free the inhabitants were frustrated by the devious princes and priests again so Minno quietly returned to the Rhine, leaving his comrades in their settlement. He may have been a king but that was never a permanent position among the free people at that time.

When I came away from Athenia with my followers, we arrived at an island named by

my crew Kreta, because of the cries that the inhabitants raised on our arrival. When they really saw that we did not come to make war, they were quiet, so that at last I was able to buy a harbor and a piece of land in exchange for a boat and some iron implements. When we had been settled there a short time, and they discovered that we had no slaves, they were very much astonished; and when I explained to them that we had laws which made everybody equal, they wished to have the same; but they had hardly established them before the whole land was in confusion.

The priests and the princes declared that we had excited their subjects to rebellion, and the people appealed to us for aid and protection. When the princes saw that they were about to lose their kingdom, they gave freedom to their people, and came to me to establish a code of laws. The people, however, got no freedom, and the princes remained masters, acting according to their own pleasure.

When this storm had passed, they began to sow divisions among us. They told my people that I had invoked their assistance to make myself permanent king. Once I found poison in my food. So when a ship from Flyland sailed past, I quietly took my departure. Leaving alone, then, my own adventures, I will conclude this history by saying that we must not have anything to do with Finda's people, wherever it may be, because they are full of false tricks, fully as much to be feared as their sweet wine with deadly poison.

Next come the laws that Minno wrote for the settlements in Crete. He was to settle there a long time and influence the inhabitants to such an extent that the local princes used his name and prestige after his departure for home to augment their own power, but not in the spirit of Minno. Perhaps he gave his name to the title of King Minos but no connection between the names can be derived from the Book. The term "Minoan Civilization" of a later date, and the names of Minos and the Minotaur are not found any earlier than 1000 BC in Greek mythology. That however does not stop the use of the word "Minoan" to describe pottery, relics and rituals in Crete from as early as 1900 BC.

In those days they had the same type of crimes we have today. Minno's solution was to exile the bad seeds of society, and in order to reduce the transgression of rape, he would have every young man married. He assumed that the normal high-minded person would be too proud to accept charity but declared it was their duty to help the poor anyway. This value was true here less than a century ago. Minno stated that these laws are for Crete but they read more like laws for Frisians.

Here are recorded the words of Minno. They were eventually inscribed on the walls of Lindahelm and reflect a later life back in Flyland after he had time to contemplate his life. Additional recordings by Minno are given in the Appendix.

Minno's laws for Crete:

These Are The Three Principles On Which These Laws Are Founded

Everybody knows that he requires the necessities of life, and if he cannot obtain them he does not know how to preserve his life.

All men have a natural desire to have children, and if it is not satisfied they are not aware what evil may spring from it.

Every man knows that he wishes to live free and undisturbed, and that others wish the same thing.

To secure this, these laws and regulations are made. The people of Finda have also their rules and regulations, but these are not made according to what is just - only for the advantage of priests and princes - therefore their states are full of disputes and murder.

If any man falls into a state of destitution, his case must be brought before the count by the maidens, because a high-minded Frisian cannot bear to do that himself.

If any man becomes poor because he will not work, he must be sent out of the country, because the cowardly and lazy are troublesome and ill-disposed, therefore they ought to be got rid of.

Every young man ought to seek a bride and to be married at five-and twenty.

If a young man is not married at five and twenty, he must be driven from his home, and the younger men must avoid him. If he will not marry, he must be declared dead, and leave the country, so that he may not give offense.

If a man is impotent, he must openly declare that no one has anything to fear from him, then he may come or go where he likes.

If after that he commits any act of incontinence, then he must flee away; if he does not, he may be given over to the vengeance of those whom he has offended, and no one may aid him.

Any one who commits a theft shall restore it threefold. For a second offense he shall be sent to the tin mines. The person robbed may forgive him if he pleases, but for a third offense no one shall protect him.

CHAPTER 11 - THE SETTLEMENT OF THE PUNJAB

The next section contains some startling information about Europe's awareness of India. It has long been suspected that each country had some knowledge of the other but not in the detail here related. It has been the theme of this book to show how the *Oera Linda Book* can revise our present understanding of ancient history but in this chapter it is, in the main, new information. The most significant revision is one of giving us a greater appreciation for the capabilities of our Western ancestors.

It was the sea-king Jon who brought Minerva to the Mediterranean after her encounter with Kalta (Sijred). If Jon settled the islands and was using them for pirating about 1615 BC, then we have to surmise that Minerva had died and was succeeded by Geert as the new Mother in the region of Attica. A date of between 1600 and 1580 BC can therefore be assigned to a new earthquake here recorded. This quake closed the ancient predecessor of the Suez Canal or possibly a tributary of the Nile that ran into the Red Sea and permitted navigation beyond the Mediterranean. Both a canal and a tributary were known in ancient times but it is difficult to date them. It is not likely this quake was the Mt. Thera explosion but it could have been related to the disturbances that are known to have happened in that age. In Greece, Crete and Egypt there were many large quakes over several hundred years remembered in history. The Thera quake, for all its notoriety was probably very local with its effect felt mostly through fallout and possibly a tsunami. It is now assumed to have been before the date of the fire and destruction of Crete's city of Knossos, the end of the Late Minoan-A period. But the latest dating methods are themselves subject to changes of interpretation not to mention the very suspect Egyptian calendar used to relate all local events. This question is explored in Chapter 23, entitled, "The Atlantis Question".

This story, assumed to be from Minno's writings, mentions Egypt for the first time in 400 years since Teunis considered hiring his services to the Pharaoh about 2000 BC. This more recent age was about the era when Egyptian influence had reached and maintained for a dynasty its most northerly boundary in conjunction with the Hittite Empire. A land army behind Tyre and Sidon would have had much influence as it is recorded that the Egyptian priest Cecrops could sway the Thyriens to invade Athens, which was under siege from Attica. The Thyriens who were descendants of the settlers of Teunis, were obviously no allies of the Joniers but nevertheless still respected Frisian beliefs and did not want their wild mountain soldiers to pillage and rape their distant cousins.

Greece was not ready at that time for freedom or democracy. It would take another thousand years and then only the slave owning minority of citizens would be briefly free, but it can be surmised that Minerva had sown the seeds for democracy. After the death of Minerva the priests did not want another mother, but the settlers chose Geert anyway, a daughter of a respectable Frisian. A rebellion was incited resulting in the evacuation of Athens.

In reading on, we learn that the Frisians of Attica and Tyre joined once again to sail 115 ships through the Red Sea and settle in far off India with their women and children.

They took with them the Mother Geert and her maidens. That they reached India and made a successful settlement there probably shows they had knowledge of that geography, the legacy of the sea-kings who had traded that far in the past. Over a thousand years later in the fourth century BC, this group enters standard recorded history with the coming of Alexander to India (327 BC). Europe had forgotten them but they had not forgotten Europe and had maintained their Frisian ways.

When Nyhellenia died, we wished to choose another mother, and some of us wished to go to Texland to look for her; but the priests, who were all powerful among their own people, would not permit it, and accused us before the people of being unholy.

This is About the Geertmen:

When Hellenia or Minerva died, the priests pretended to be with us, and in order to make it appear so, they deified Hellenia. They refused to have any other mother chosen, saying that they feared there was no one among her maidens whom they could trust as they had trusted Minerva, surnamed Nyhellenia.

But we would not recognize Minerva as a goddess, because she herself had told us that no one could be perfectly good except the spirit of Wr-Alda. Therefore we chose Geert Pyre's daughter for our mother. When the priests saw that they could not fry their herrings on our fire (have everything their own way), they left Athens, and said that we refused to acknowledge Minerva as a goddess out of envy, because she had shown so much affection to the natives. Thereupon they gave the people statues of her, declaring that they might ask of them whatever they liked, as long as they were obedient to her. By these kinds of tales the stupid people were estranged from us, and at last they attacked us; but as we had built our stone city wall with two horns down to the sea, they could not get at us. Then, lo and behold! an Egyptian high priest, bright of eye, clear of brain, and enlightened of mind, whose name was Cecrops, came to give them advice.

When he saw that with his people he could not storm our wall, he sent messengers to Tyre. Thereupon there arrived three hundred ships full of wild mountain soldiers, which sailed unexpectedly into our haven while we were defending the walls. When they had taken our harbor, the wild soldiers wanted to plunder the village and our ships - one had already ravished a girl - but Cecrops would not permit it; and the Thyrian sailors, who still had Frisian blood in their veins, said, "If you do that we will burn our ships, and you shall never see your mountains again."

Cecrops, who had no inclination towards murder or devastation, sent messengers to Geert, requiring her to give up the citadel, offering her free exit with all her live and dead property, and her followers the same. The wisest of the citizens, seeing that they could not hold the citadel, advised Geert to accept at once, before Cecrops became furious and changed his mind. Three months afterwards Geert departed with the best of Frya's sons, and seven times twelve ships. Soon after they had left the harbor they fell in with at least thirty ships coming from Tyre with women and children. They were on their way to Athens, but when they heard how things stood there they went with Geert.

The sea-king of the Thyriers brought them altogether through the strait which at that

time ran into the Red Sea. At last they landed at the Punjab, called in our language the Five Rivers, because five rivers flow together to the sea. Here they settled, and called it Geertmania.

The King of Tyre afterwards, seeing that all his best sailors were gone, sent all his ships with his wild soldiers to catch them, dead or alive. When they arrived at the strait, both the sea and the earth trembled. The land was up-heaved so that all the water ran out of the strait, and the muddy shores were raised up like a rampart. This happened on account of the virtues of the Geertmen, as every one can plainly understand.

That they reached India is well recorded in the Book. We now include the following description of the land at the mouth of the Indus River where they settled and also of the neighboring regions. It is not in the correct historical sequence because the description comes from a time twelve hundred years later when ships from that region returned to Friesland bringing Liudgert, the king of the descendants of those settlers. Liudgert the Geertman settled in Western Europe and wrote the following account of the Punjab.

He asserts how the mythic origins of the Indian people correspond to Frisian beliefs about inception, but that in the same stories from time immemorial in all cultures, priests corrupted these early beliefs into power tools by using fear. They defended their power by denunciation and indoctrination until they totally controlled the populace.

These priests "who came from another country" could be a reference to the Aryan invasion of India that is generally credited to about 1500 BC, the same time as the arrival of the Geertmen. They were not the same people, but tradition links them to the Iranians and their fire culture. This became a culture of sacrifice and elaborate rituals that were codified in the early Vedic texts defining the ever more complicated sacrifices, temple and home procedures; obviously a priestly device.

We are told that back in Iran, the sacred fire tradition now associated with Zoroaster of a thousand years more recent had been very pure and personal whereas the version that had taken root in India was corrupted by priests. These priests exiled groups of opponents, to the west, while other people simply fled to avoid the rituals and monstrous graven images. Those who fled gave the name Hindu to those that stayed behind because they were as submissive before their princes as "hinds before wolves". This Germanic word further links the Persians with the Europeans.

The flat lands, between the Indus and the Ganges, were all forest and fields, very fertile, but that did not prevent famines from occurring as a result of oppressive taxation. Wild animals are then described in detail, mostly recognizable with today's names and many fruits and nuts are also described. Some of these would appear like tall tales back in Texland but we now know what was being described.

Among my father's papers I found a letter from Liudgert the Geertman. Omitting some passages which only concern my father, I proceed to relate the rest:

Punjab, that is five rivers, and by which we travel, is a river of extraordinary beauty, and is called Five Rivers, because four other streams flow into the sea by its mouth. Far away to the eastward is another large river, the Holy or Sacred Ganges. Between these

two rivers is the land of the Hindus. Both rivers run from the high mountains to the plains. The mountains in which their sources lie are so high that they reach the heavens and therefore these mountains are called Himalayas.

Among the Hindus and others of these countries there are people who meet together secretly. They believe that they are pure children of Finda, and that Finda was born in the Himalayan mountains, whence she went with her children to the lowlands. Some of them believe that she, with her children, floated down upon the foam of the Ganges, and that is the reason why the river is called the Sacred Ganges. But the priests, who came from another country, traced out these people, and had them burnt, so that they do not dare to declare openly their creed.

In this country all the priests are fat and rich. In their churches there are all kinds of monstrous images, many of them of gold. To the west of the Punjab are the Yren, or morose, the Gedrosten, or runaways, and the Urgetten, or forgotten. These names are given by the priests out of spite, because they fled from their customs and religion.

On their arrival our forefathers likewise established themselves to the east of the Punjab, but on account of the priests they likewise went to the west. In that way we learned to know the Yren and other people. The Yren are not savages, but good people, who neither pray to nor tolerate images; neither will they suffer priests or churches; but as we adhere to the light of Fasta, so they everywhere maintain fire in their houses.

Coming still further westward, we arrive at the Gedrosten. Regarding the Gedrosten: They have been mixed with other people, and speak a variety of languages. These people are really savage murderers, who always wander about the country on horseback hunting and robbing, and hire themselves as soldiers to the surrounding princes, at whose command they destroy whatever they can reach.

The country between the Punjab and the Ganges is as flat as Friesland near the sea, and consists of forests and fields, fertile in every part, but this does not prevent the people from dying by thousands of hunger. The famines, however, must not be attributed to Wr-Alda or Irtha, but to the princes and priests. The Hindus are timid and submissive before their princes, like hinds before wolves. Therefore the Yren and others have called them Hindus, which means hinds. But their timidity is frightfully abused.

If strangers come to purchase corn, everything is turned into money, and this is not prevented by the priests, because they, being more crafty and rapacious than all the princes put together, know very well that all the money will come into their pockets. Besides what the people suffer from their princes, they suffer a great deal from poisonous and wild beasts. There are great elephants that sometimes go about in whole herds and trample down corn-fields and whole villages. There are great black and white cats which are called tigers. They are as large as calves, and they devour both men and beasts.

Besides other creeping animals there are snakes from the size of a worm to the size of a tree. The largest can swallow a cow, but the smallest are the most deadly. They conceal themselves among the fruits and flowers, and surprise the people who come to gather them. Any one who is bitten by them is sure to die, as Irtha has given no antidote to

their poison, because the people have so given themselves up to idolatry. There are, besides, all sorts of lizards, tortoises and crocodiles.

All these reptiles, like the snakes, vary from the size of a worm to the trunk of a tree. According to their size and fierceness, they have names which I cannot recollect, but the largest are called alligators, because they eat as greedily the putrid cattle that float down the stream as they do the living animals that they seize.

On the west of the Punjab where we come from, and where I was born, the same fruits and crops grow as on the east side. Formerly there existed also the same crawling animals, but our forefathers burnt all the underwood, and so diligently hunted all the wild animals, that there are scarcely any left. To the extreme west of the Punjab there is found rich clay land as well as barren heaths, which seem endless, occasionally varied lovely spots on which the eye rests enchanted.

Among the fruits there are many that I have not found here. Among the various kinds of corn some is as yellow as gold. There are also golden apples, of which some are as sweet as honey, and others as sour as vinegar. In our country there are nuts as large as a child's head. They contain cheese and milk. When they are old oil is made from them. Of the husks ropes are made, and of the shells cups and other household utensils are made. I have found in the woods here bramble and holly berries. In my country we have trees bearing berries, as large as your limetrees, the berries of which are much sweeter and three times as large as your gooseberries.

When the days are at the longest, and the sun is in the zenith, a man's body has no shadow. If you sail very far to the south and look to the east at midday, the sun shines on your left side as it does in other countries on the right side. With this I will finish. It will be easy for you, by means of what I have written, to distinguish between false accounts and true descriptions.

Your Liudgert.

The above section was written in the fourth century BC. It attests to a southern expedition to Ceylon by the Geertmen that was done at the bidding of Alexander the Great. The reader will recognize the description of oranges, lemons, coconuts and mango trees.

CHAPTER 12 - TALES OF HOMER

The two best known epic poems of ancient Greece are the Iliad and the Odyssey. It is presumed that they were written or at least recorded by Homer, an eighth century BC blind Ionian poet. There is a difference in the writing styles but that could be because of the long oral tradition that preceded the recording of these tales. Their chief value has been the poetic inspiration to Western literature having being translated and quoted innumerable times. Since Heinrich Schlieman discovered the site of Troy and Arthur Evans excavated Knossos on Crete, legends, which are recorded myths, have been taken more seriously.

The Iliad is regarded as the first example of Hellenic unity. The story concerns the wrath of Achilles who had been slighted by Agamemnon, the commander in chief of the Greek army that invaded Troy in Asia Minor. Ulysses is the King of the contingent from Ithaca during the ten year Trojan War.

The Odyssey is the story of the difficulties that Ulysses encounters on his return voyage to his home in Ithaca, a series of adventures that took an additional ten years. The beginning of the return voyage has been traced on maps and duplicated by several modern sailing craft through islands of north Africa, possibly Malta and back to Ithaca or actually a neighboring island, more likely to have been his ancient home. There is still the unknown nine years of the tale in which Ulysses is supposed to have been on the island of Ogygia and under the enchantment of the priestess Calypso. According to Homer he escaped from her charms but was shipwrecked being the sole, naked survivor. Ogygia was known as a name for Egypt in Byzantium times but in more ancient times could have been the name for Pharos Island. This island near Alexandria was a large and important port of the "Peoples of the Sea" according to ancient Egyptian recordings but that tiny, largely man-made island hardly fits the story of Homer.

In our ancient account Odysseus, or Ulysses as they knew him, is mentioned but a different view of this famous hero of old is given. Some light is shed on that missing nine years and even the Trojan War can be dated. Elsewhere, the Book makes mention of survivors from Troy (Etruscans) settling in Italy and founding the city of Rome, that fact being a known but not proven tradition.

Trade between the Rhine and the Mediterranean must have been an annual event with Frisian and Phoenician ships accounting for most of the traffic. Here we read how Greek ships, which probably included Italian, Cretan and Ionian vessels as well, had not arrived in the port where "all men" could trade for twelve years. Could this have been because of the Trojan War? We also notice some spelling changes in the proper names. Old Frisian was becoming Germanized.

Again we have a reference to Italians where they plainly meant Greeks. The year is 1188 BC (1005 - 2193 = -1188) and we are introduced to their version of the story of Ulysses. This odyssey shows the adventurer trying to get a sacred lamp from the Earth Mother in order to fulfill a prophecy that he would become king of Greece. Failing that he moved to the Frisian Island of Walhallagara (modern Walcheren) and was indeed

enchanted by Kalip, the maiden there, even if her lip did jut out like a ship's prow. After years he gets a lamp but loses it in a shipwreck, being the sole naked survivor. The real life story is not as glamorous as Homer's tale but a good story always improves in the telling.

In the Year One Thousand and Five After Atland was Submerged this was Inscribed on the Eastern Wall of Fryasburgt:

After twelve years had elapsed without our seeing any Italians in Almanland, there came three ships, finer than any that we possessed or had ever seen.

On the largest of them was a king of the Jonischen Islands, whose name was Ulysses, the fame of whose wisdom was great. To him a priestess had prophesied that he should become the king of all Italy provided he could obtain a lamp that had been lighted at the lamp in Texland. For this purpose he had brought great treasures with him, above all jewels for women more beautiful than had ever been seen before. They were from Troy, a town that the Greeks had taken. All these treasures he offered to the mother, but the mother would have nothing to do with him.

At last, when he found that there was nothing to be obtained from her, he went to Walhallagara. There was established a burgtmaid whose name was Kaat, but who was commonly called Kalip, because her lower lip stuck out like a masthead. Here he tarried for years, to the scandal of all that knew it. According to the report of the maidens, he obtained a lamp from her; but it did him no good, because when he got to sea his ship was lost, and he was taken up naked and destitute by another ship.

Ulysses had a shipmate who related the following account of what happened to Athens after the Geertmen left. The Egyptian Cecrops continued to rule with high respect for Frisian customs but that attitude did not outlast him.

This tale is typical of the theme of the *Oera Linda Book*; the loss of Frya's ways and their replacement with what they termed was Finda's selfish extravagance. We have had Puritanism and in our own time, even Communism, both trying to limit extravagance and promote the sharing of resources for the common good but unfortunately we witness them succumbing to the natural greed or selfish survival instincts of human nature. It was no different then. It is simply a persistent fact that inhabitants of colder climates have had to cooperate to survive while those of more temperate climes have had the leisure to be able to express themselves in colorful arts and activities that were regarded as sinful by the northerners such as clothes that could become a decoration, not just a necessity for keeping warm.

There was left behind this king (Ulysses) a writer of pure Frya's blood, born in the new harbor of Athens, who wrote for us what follows about Athens, from which may be seen how truly the Mother Hellicht spoke when she said that the customs of Frya could never take firm hold in Athens.

From the other Greeks you will have heard a great deal of bad about Cecrops, because he was not in good repute; but I dare affirm that he was an enlightened man, very renowned both among the inhabitants and among us, for he was against oppression,

unlike the other priests, and was virtuous, and knew how to value the wisdom of distant nations. Knowing that, he permitted us to live according to our own Asegaboek. There was story current that he was favorable to us because he was the son of a Frisian girl and an Egyptian priest: the reason of this was that he had blue eyes, and that many of our girls had been stolen and sold to Egypt, but he never confirmed this. However it may have been, certain it is that he showed us more friendship than all the other priests together.

When he died, his successors soon began to tear up our charters, and gradually to enact so many unsuitable statues that at long last nothing remained of liberty but the shadow and the name. Besides, they would not allow the laws to be written so that the knowledge of them was hidden from us. Formerly all the cases in Athens were pleaded in our language, but afterwards in both languages, and at last in the native tongue only. At first the men of Athens only married women of our own race, but the young men as they grew up with the girls of the country took them to wife. The bastard children of this connection were the most handsome and cleverest in the world; but they were likewise the wickedest, wavering between the two parties, paying no regard to laws or customs except where they suited their own interests.

As long as a ray of Frya's spirit existed, all the building materials were for common use, and no one might build a house larger or better than his neighbors; but when some degenerate townspeople got rich by sea-voyages and by the silver that their slaves got in the silver countries, they went to live out on the hills or in the valleys. There, behind high enclosures of trees or walls, they built palaces with costly furniture, and in order to remain in good order with the nasty priests, they placed there likenesses of false gods and unchaste statues.

Sometimes the dirty priests and princes wished for the boys rather than the girls, and often led them astray from the paths of virtue by rich presents or by force. Because riches were more valued by this lost and degenerate race than virtue or honor, one sometimes saw boys dressed in splendid flowing robes, to the disgrace of their parents and maidens, and to the shame of their own sex. If our simple parents came to a general assembly at Athens and made complaints, a cry was raised, Hear, hear! there is a sea-monster going to speak. Such is Athens become, like a morass in a tropical country full of leeches, toads, and poisonous snakes, in which no man of decent habits can set his foot.

CHAPTER 13 - FRANA AND THE LOSS OF DENMARK

The Book continues after nearly six hundred years of unrecorded history with the story of Frana. Frana was the Earth Mother at Texland in 591 BC (1602 - 2193 = -591). At the time of this recording, she was considered the last Mother but as we read on, we find the story of another one, two and a half centuries later. The Magy (a title not a name), leader of the Finns, apparently conquered Denmark after failing in his efforts at the time of Wodin. In the interim of fourteen hundred years of unrecorded history, Denmark was probably invaded several times so we can only guess the details.

Again, the loss is blamed on disregarding Frya's council as the Frisians over time had traded away their iron weapons for gold; and thereby, according to their history, so undermined their morals that defeat would be inevitable. This process took a hundred years. With today's rapid tempo in all aspects of our culture it is hard for us to understand a society that assessed its temperament over thousands of years. Prior to the loss of Atland they didn't even count the years "because one was like another," however the sinking was such a profound event that it dated the calendar for the next two thousand years. There has been so little of that age coming down to us in writing and yet it has been the major source of our Western mythology.

First we are given a sermon about why they lost Denmark, then we are told the details of how the Magy took that peninsula. He next attacked Texland, captured and killed Frana, the Earth Mother. He tried to bribe her into recognizing himself as the lawful king over all the country but was denied an opportunity to coerce her into any concessions. He had captured the sacred lamp of the capital city and all its surviving maidens, but this did not permit him to become the overlord in succession to Frana. The passage ends as many others do with "Watch, watch, watch"; be vigilant, be vigilant.

This is Inscribed in all of our Citadels, How our Denmark was lost to us 1,602 years
after the submersion of Atland:

Through the mad wantonness of Wodin, Magy had become master of the east part of Scandinavia. They dare not come over the hills and over the sea. The Mother would not prevent it. She said, "I see no danger in their weapons, but much in taking the Scandinavians back again, because they are so degenerate and spoiled".

The general assembly were of the same opinion. Therefore it was left to them. A good hundred years ago Denmark began to trade; they gave their iron weapons in exchange for gold ornaments, as well as for copper and iron-ore. The Mother sent messengers to advise them to have nothing to do with this trade. There was danger to their morals in it, and if they lost their morals they would soon lose their liberty. But the Denmarkers paid no attention to her. They did not believe that they could lose their morals, therefore they would not listen to her. At last they were at a loss themselves for weapons and necessaries, and this difficulty was their punishment. Their bodies were brilliantly adorned, but their cupboards and their sheds were empty.

Just one hundred years after the first ship with provisions sailed from the coast, poverty and want made their appearance, hunger spread her wings all over the country,

dissension marched proudly about the streets and into the houses, charity found no place, and unity departed. The child asked its mother for food; she had no food to give, only jewels. The women applied to the counts; the counts had nothing to give, or if they had, they hid it away. Now the jewels must be sold, but while the sailors were away for that purpose, the frost came and laid a plank upon the sea and the strait. When the frost had made the bridge, vigilance ceased in the land, and treachery took its place. Instead of watching on the shores, they put their horses in their sledges and drove off to Scandinavia. Then the Scandinavians, who hungered after the land of their forefathers, came to Denmark. One bright night they all came. "Now", they said, "we have a right to the land of our fathers; and while they were fighting about it, the Finns came to the defenseless villages and ran away with the children. As they had no weapons, they lost the battle, and with it their freedom, and Magy became master."

All this was the consequence of their not reading Frya's Tex, and neglecting her counsels. There are some who think that they were betrayed by the counts, and that the maidens had long suspected it; but if any one attempted to speak about it, his mouth was shut up by golden chains.

We can express no opinion about it, we can only say to you, "Do not trust too much to the wisdom of your princes or of your maidens but if you wish to keep things straight, everybody must watch over his own passions, as well as the general welfare."

Two years afterwards Magy himself came with a fleet of light boats to steal the lamp from the Mother of Texland. This wicked deed he accomplished one stormy night, while the wind roared and the hail rattled against the windows. The watchman on the tower hearing the noise, lighted his torch. As soon as the light from the tower fell upon the bastion, he saw that already armed men had gotten over the wall.

He immediately gave the alarm, but it was too late. Before the guard was ready, there were two thousand people battering the gate. The struggle did not last long. As the guard had not kept a good watch, they were overwhelmed. While the fight was going on, a rascally Finn stole into the chamber of the Mother, and would have done her violence. She resisted him, and threw him down against the wall. When he got up, he ran his sword through her: "If you will not have me, you shall have my sword."

A Danish soldier came behind him and cleaved his head in two. There came from it a stream of black blood and a wreath of blue flame.

The Magy had the Mother nursed on his own ship. As soon as she was well enough to speak clearly, the Magy told her that she must sail with him, but that she should keep her lamp and her maidens, and should hold a station higher than she had ever done before. Moreover, he said that he should ask her, in presence of all his chief men, if he would become the ruler of all the country and people of Frya; that she must declare and affirm this, or he would let her die a painful death.

Then, when he had gathered all his chiefs around her bed, he asked, in a loud voice, "Frana, since you are a prophet, shall I become ruler over all the lands and people of Frya?"

Frana did as if she took no notice of him; but at last she opened her lips, and said: "My eyes are dim, but the other light dawns upon my soul. Yes, I see it. Hear Irtha, and rejoice with me. At the time of the submersion of Atland, the first spoke of the Jule stood at the top. After that it went down, and our freedom with it. When two spokes, or two thousand years, shall have rolled down, the sons shall arise who have been bred of the fornication of the princes and priests with the people, and shall witness against their fathers. They shall all fall by murder, but what they have proclaimed shall endure, and shall bear fruit in the bosoms of able men, like good seed which is laid in thy lap. Yet a thousand years shall the spoke descend, and sink deeper in darkness, and in the blood shed over you by the wickedness of the princes and priests. After that, the dawn shall begin to glow. When they perceive this, the false princes and priests will strive and wrestle against freedom; but freedom, love, and unity will take the people under their protection, and rise out of the vile pool. The light which at first only glimmered shall gradually become a flame. The blood of the bad shall flow over your surface, but you must not absorb it. At last the poisoned animals shall eat it, and die of it. All the stories that have been written in praise of the princes and priests shall be committed to the flames. Thenceforth your children shall live in peace."

When she had finished speaking she sank down. The Magy, who had not understood her, shrieked out, "I have asked you if I should become master of all the lands and people of Frya, and now you have been speaking to another."

Frana raised herself up, stared at him, and said, "Before seven days have passed your soul shall haunt the tombs with the night birds, and your body shall be at the bottom of the sea."

"Very good," said the Magy, swelling with rage; "say that I am coming." Then he said to his executioners, "Throw this woman overboard."

This was the end of the last of the mothers. We do not ask for revenge. Time will provide that; but a thousand, thousand times we will call with Frya, Watch! watch! watch!

The Magy then sought to install another maiden in the position of Earth Mother. Politics in those days was little different from today where a symbol of legitimacy is needed to get one's way over others. He still needed the Mother but was defeated by the flaming arrows of the defending seamen. He was killed together with most of the Finns when his Danish sailors remembered their own heritage.

A reference is made to the great fleet being away at the time and to Jon, the sea-king at that time, obviously a namesake for the Jon of a thousand years earlier. The Joniers are still known to them and become very important at the time of the last Earth Mother.

How It Fared Afterwards With the Magy:

After the murder of the Mother, he brought the lamp and the maidens into his own ship, together with all the booty that he chose. Afterwards he went up the Flymeer because he wished to take the Maiden of Medesblik or Stavern and install her as Mother; but there they were on their guard. The seafaring men of Stavern and Alderga would gladly have

gone to Jon, but the great fleet was out on a distant voyage; so they proceeded in their small fleet to Medesblik, and kept themselves concealed in a sheltered place behind trees.

The Magy approached Medesblik in broad daylight; nevertheless, his men boldly stormed the citadel. But as they landed from the boats, our people sallied forth from the creek, and shot their arrows with balls of burning turpentine upon the fleet. They were so well aimed that many of the ships were instantly set on fire. Those left to guard the ships shot at us, but they could not reach us. When at last a burning ship drifted towards the ship of the Magy, he ordered the man at the helm to sheer off, but this man was the Dane who had cleft the head of the Finn.

He said, "You sent our Earth Mother to the bottom of the sea to say that you were coming; In the bustle of the fight you might forget it; now I will take care that you keep your word."

The Magy tried to push him off, but the sailor, a real Frisian and strong as an ox, clutched his head with both hands, and pitched him into the surging billows. Then he hoisted up his brown shield and sailed straight to our fleet. Thus the maidens came unhurt to us; but the lamp was extinguished, and no one knew how that had happened.

When those on the uninjured ships heard that the Magy was drowned, they sailed away, because their crews were Danes. When the fleet was far enough off, our sailors turned and shot their burning arrows at the Finns. When the Finns saw that, and found that they were betrayed, they fell into confusion and lost all discipline and order. At this moment the garrison sallied forth from the citadel. Those who resisted were killed, and those who fled found their death in the marshes of the Krylinger wood.

CHAPTER 14 - ADELA, THE UN-ELECTED MOTHER

The next sections of this book cannot begin with the traditional understanding of recorded history because it is all new stuff. Our only familiarity is in the origins of many proper names, several of which are described quite differently in this text from standard works on word origins.

After the murder of Frana in 586 BC, the people wanted the burgtmaid Adela to be their new Earth Mother but she refused because she wished to resign from her citadel and marry, which she did. For the next thirty years no Mother could be elected because each state supported the its own Maiden. More land was lost to the Magy of the Finns and Magyars but not by conquest of arms. He used propaganda on children and bribes on the nobles, promising them permanent hereditary offices with special privileges. These were long term plans that undermined the very foundation of Friesland society.

Adela had studied this and advised the education of the young, particularly the girls who would grow up to instill values into their children. She wanted all their history recorded so that the next generation would grow up to be proud of their heritage. Adela was the real author of the *Oera Linda Book* and other lost volumes.

During Adela's unofficial reign, nobles were then being mentioned but the meaning of such offices was changing. A count took the public inventory; he counted, initially the market sales which were taxed and the profits of the ships which were shared and later on, the military levy of armed men. It eventually became a position of privilege, even an hereditary one. A duke was a hearer of disputes like a local judge and it has already been mentioned that a king was an elected short-term commander.

Adela's Advice:

Thirty years after the day on which the Earth Mother was murdered by the commander Magy, was a time of great distress. All the states that lie on the other side of the Weser had been wrested from us, and had fallen under the power of Magy, and it looked as if his power was to become supreme over the whole land. To avert this misfortune a general assembly of the people was summoned, which was attended by all the men who stood in good repute with the Maidens. Then at the end of three days the whole council was in confusion, and in the same position as when they came together.

Thereupon Adela demanded to be heard, and said: "You all know that I was three years Burgtmaid. You know also that I was chosen for Earth Mother, and that I refused to be Earth Mother because I wished to marry Apol; but what you do not know is, that I have watched everything that has happened, as if I had really been your Earth Mother. I have constantly traveled about, observing what was going on. By that means I have become acquainted with many things that others do not know. You said yesterday that our relatives on the other side of the Weser were dull and cowardly; but I may tell you that the Magy has not won a single village from them by force of arms; but only by detestable deceit, and still more by the rapacity of their dukes and nobles.

"Frya has said we must not admit among us any but free people; but what have they

done? They have imitated our enemies, and instead of killing their prisoners, or letting them go free, they have despised the counsel of Frya, and have made slaves of them.

"Because they have acted thus, Frya cared no longer to watch over them. They robbed others of their freedom, and therefore lost their own.

"This is well known to you, but I will tell you how they came to sink so low. The Finn women had children. These grew up with our free children. They played and gamboled together in the fields, and were also together by the hearth.

"There they learned with pleasure the loose ways of the Finns, because they were bad and new; and thus they became denationalized in spite of the efforts of their parents. When the children grew up, and saw that the children of the Finns handled no weapons, and scarcely worked, they took a distaste for work, and became proud.

"The principal men and their cleverest sons made up to the wanton daughters of the Finns; and their own daughters led astray by a bad example, allowed themselves to be beguiled by the handsome young Finns in derision of their depraved fathers. When the Magy found this out, he took the most handsome of his Finns and Magyars, and promised them 'red cows with golden horns' to let themselves be taken prisoners by our people in order to spread his doctrines. His people did even more. Children disappeared, were taken away to the uplands, and after they had been brought up in his pernicious doctrines, were sent back.

"When these pretended prisoners had learned our language, they persuaded the dukes and nobles that they should become subject to the Magy - that then their sons would succeed to them without having to be elected. Those who by their good deeds had gained a piece of land in front of their house, they promised on their side should receive in addition a piece behind; those who had got a piece before and behind, should have a rounder, and those who had a rounder should have a whole freehold. If the seniors were true to Frya, then they changed their course, and turned to the degenerate sons. Yesterday there were among you those who would have called the whole people together, to compel the eastern states to return to their duty. According to my humble opinion, they would have made a great mistake. Suppose that there was a very serious epidemic among the cattle, would you run the risk of sending your own healthy cattle among the sick ones? Certainly not. Every one must see that doing that would turn out very badly for the whole of the cattle. Who, then, would be so imprudent as to send their children among a people wholly depraved?

"If I were to give you any advice, it would be to choose a new Earth Mother. I know that you are in a difficulty about it, because out of the thirteen Burgtmaid that we still have remaining, eight are candidates for the dignity; but I should pay no attention to that.

"Teuntia, the Burgtmaid of Medesblik, who is not a candidate, is a person of knowledge and sound sense, and quite as attached to our people and our customs as all the rest together. I should further recommend that you should visit all the citadels, and write down all the laws of Frya's Tex, as well as the histories, and all that is written on the walls, in order that it may not be destroyed with the citadels.

"It stands written that every Earth Mother and every Burgtmaid shall have assistants and messengers - twenty-one maidens and seven apprentices.

"If I might add more, I would recommend that all the respectable girls in the towns should be taught; for I say positively, and time will show it, that if you wish to remain true children of Frya, never to be vanquished by fraud or arms, you must take care to bring up your daughters as true Frya's daughters.

"You must teach the children how great our country has been, what great men our forefathers were, how great we still are, if we compare ourselves to others.

"You must tell them of the sea-heroes, of their mighty deeds and distant voyages. All these stories must be told by the fireside and in the field, wherever it may be, in times of joy or sorrow; and if you wish to impress it on the brains and the hearts of your sons, you must let it flow through the lips of your wives and your daughters." Adela's advice was followed.

With the ever-encroaching tide of Finda's descendants changing what Frya's children considered their pure racial, ethnic, political and moral homeland, the inevitable loss of all their heritage to the Magi can be understood. Once they had held sway over all of Europe from as far as Atland to the Caucasus, but now only a remnant nation centered roundabout the mouth of the Rhine survived. This was still a formidable force in the sixth century BC consisting of thirteen citadels, each with a burgtmaid. Adela, seeing the trend of events, felt the need to record their story before it was totally lost or corrupted by the records of the new peoples who were both encroaching and supplanting the traditional makeup of Friesland society.

The story was initially written or begun by a number of maidens of whom we know nothing but their names. Adela's fears were well justified as their history and the principles for which it stood would be lost in large part through the deliberate acts of the early Christian hierarchy in Europe. The tales of Frya and her maidens would be labeled as pagan beliefs of the land. They would be denigrated and fear would be instilled in every child about the evils of these "witches".

The differences between the Roman or Greek pantheon and that of the present day Hindu pantheon are not great. These are all spiritual people, that is, believing in something greater than themselves, but the word "pagan" has been given a connotation it does not deserve. Originally it simply meant a countryman or "of the land", then it would come to mean one who was not Christian but the Church learned to use pagan methods and became very adept in the use of propaganda. Most of their cunning was learned from the tactics of the Magi.

Adela advised that the inscriptions on the walls of the citadels and the great trading warehouses should be recorded. That there were several such books is referred to but only one has survived. Remember these are recordings on paper from a humid country. It has been hard enough for clay tablets to survive in dryer climates, but paper had to be recopied by descendants from time to time who had to be still dedicated to the project. It is remarkable that even one has been preserved for twenty-six hundred years especially

through ages where simply possessing heathen works was punishable by fire. The following extract gives some indication to the later authors of the Book. See Plate 8 for the Oera Linda family tree, which shows some light on the authorship and date of the work.

These are the Grevetmen under whose direction this book is composed:

Apol, Adela's husband; three times a sea-king; Grevetman of Ostflyland and Lindoord. The towns Liudgaard, Lindahelm, and Stavia are under his care.

The Saxon Storo, Sytia's husband; Grevetman over the Hoogefennen and Wouden. Nine times he was chosen as duke or heerman. The towns Buda and Mannagardaforde are under his care.

Abelo, Jaltia's husband; Grevetman over the Zuiderflylanden. He was three times heerman. The towns Aken, Liudburg, and Katsburg are under his care.

Enoch, Dywcke's husband; Grevetman over Westflyland and Texel. He was chosen nine times for sea-king. Waraburgt, Medesblik, Forana, and Fryasburgt are under his care.

Here in the writings of Adela is a postscript to this historical account, an anecdote to the circumstances of which we are not privy. The burgtmaid Medea is mentioned. The only other mention of Medea in the book is in regard to statues or idols of pagan gods. It could simply be a common name or it could be another story that we will never be told.

Following that postscript, the will of Frana was included in the Book from the writings of Della Hellenia by Wiljo, a contributor some two hundred years later about 290 BC. It was not found at the time Frana was killed.

When the sailors were in the creek, there was a wag from Stavern among them, who said, "Medea may well laugh if we rescue her from her citadel."

Upon this, the maidens gave to the creek the name Medea Meilakkia. The occurrences that happened after this everybody can remember. The maidens ought to relate it in their own way, and have it well inscribed. We consider that our task is fulfilled. Hail!

Thus runs Frana's last will:

"All noble Frisians, Hail! In the name of Wr-Alda, of Frya, and of Freedom, I greet you; and pray you if I die before I have named a successor, then I recommend to you Teuntia, who is Burgtmaid in the citadel of Medesblik; till now she is the best."

The children of Adela and Apol continued the record. Here their daughter Apollonia writes her version of what transpired at the assembly called to elect a new Earth Mother after the death of Frana. Adela was chosen but refused to be the Mother because she chose marriage. A general misgiving of the whole national tradition had befallen the separate states as each of them forsook cooperation for individual short-term advantage.

Many lands were lost as a consequence of this attitude and Apollonia herself had given up hope that anything could restore them.

After the Magy was killed and Fryasburgt was restored, a Mother had to be chosen. The Mother had not named her successor, and her will was nowhere to be found. Seven months later a general assembly was called at Grenega, because it was on the boundary of Saxony. My mother was chosen, but she would not be the Mother. She had saved my father's life, in consequence of which they had fallen in love with each other, and she wished to marry. Many people wished my mother to alter her decision, but she said an Earth Mother ought to be as pure in her conscience as she appears outwardly, and to have the same love for all her children.

"Now, as I love Apol better than anything else in the world, I cannot be such a Mother." Thus spoke and reasoned Adela, but all the other maidens wish to be the Mother. Each state was in favor of its own maiden, and would not yield. Therefore none was chosen, and the kingdom was without any restraint.

From what follows you will understand Liudgert, the king who had lately died, had been chosen in the lifetime of the Mother, and seemingly with the love and confidence of all the states. It was his turn to live at the great court of Dokhem, and in the lifetime of the Mother great honor was done to him there, as there were more messengers and knights there than had ever been seen there before. But now he was lonely and forsaken, because everyone was afraid that he would set himself above the law, and rule them like the slave kings.

Every headman imagined that he did enough if he looked after his own state, and did not care for the others. With the burgtmaidens it was still worse. Each of them depended upon her own judgment, and whenever a Grevetman did anything without her, she raised distrust between him and his people. If any case happened which concerned several states, and one maiden had been consulted, the rest all exclaimed that she had spoken only in the interest of her own state. By such proceedings they brought disputes among the states, and so severed the bond of union that the people of one state were jealous of those of the rest, or at least considered them as strangers; the consequences of which was that the Gauls or Triuwenden took possession of our lands as far as the Scheldt, and the Magy as far as the Wesara.

How this happened my mother has explained, otherwise this book would not have been written, although I have lost all hope that it would be of any use. I do not write in the hope that I shall win back the land or preserve it: in my opinion that is impossible. I write only for the future generations, that they may all know in what way we were lost, and that each may learn that every crime brings its punishment.

Adela's advice to copy the records inscribed on the walls throughout the land was made before the congress that was called to elect a new Earth Mother. These people made paper from flax and even pumpkin leaves, parchments called skrivfilt so naturally there has been no lasting records of any originals. Adela advised the choice of the Burgtmaid Teuntia as the successor, actually the recommendation made in the will of the previous Earth Mother Frana that had been lost, but politics then was not unlike politics today. A

jealous burgtmaid spoke eloquently enough to confound the elections. Her name is not known but she was the Mother of Texland, a place from where earth mothers were often chosen and she had expected to be next. This burgtmaid even fled to the Magy, who made her a mother in Scandinavia, and tried to combine her influence with his own in order to return her to Texland as the new Earth Mother.

The consequences of this aborted election were a self-imposed exile and rebellion by the jealous Maiden with the ever-willing help of the Magy followed by an invasion of Texland itself.

These are the writings left by Bruno, who was the recorder of this burgt. After the followers of Adela had made copies, each in his kingdom, of what was inscribed upon the walls of the burgt, they resolved to choose a Mother. For this purpose a general assembly was called at this farm.

By the first advice of Adela, Teuntia was recommended. That would have been arranged, only that my Burgtmaid asked to speak: she has always supposed that she would be chosen Mother, because she was at the burgt from which mothers had generally been chosen.

When she was allowed to speak, she opened her false lips and said: "You all seem to place great value on Adela's advice, but that shall not shut my mouth. Who is Adela, and whence comes it that you respect her so highly? She was what I am now, a Burgtmaid of this place; is she, then, wiser and better than I and all the others? Or is she more conversant with our laws and customs? If that had been the case, she would have become Mother when she was chosen; but instead of that she preferred matrimony to a single life, watching over herself and her people. She is certainly very clear-sighted, but my eyes are far from being dim. I have observed that she is very much attached to her husband, which is very praiseworthy; but I see, likewise, that Teuntia is Apol's niece. Further I say nothing."

The principal people understood very well which way the wind blew with her; but among the people there arose disputes, and as most of the people came from here, they would not give the honor to Teuntia. The conferences were ended, knives were drawn, and no Mother was chosen.

Shortly afterwards one of our messengers killed his comrade. As he had been a man of good character hitherto, my Burgtmaid had permission to help him over the frontier; but instead of helping him over to Germany, she fled with him herself to Wesara, and then to the Magy.

The Magy, who wished to please his sons of Frya, appointed her Mother of Godaburgt, in Scandinavia; but she wished for more, and she told him that if he could get Adela out of the way he might become master of the whole of Frya's land. She said she hated Adela for having prevented her from being chosen Mother. If he would promise her Texland, her messenger should serve as guide to his warriors. All this was confessed by her messenger.

In spite of the loss of huge territories in the east, south and north, Frya's land was still a

formidable nation, one that the Magyars and the Finns could not openly attack. Apollonia later gives us a description of the country when she becomes a burgtmaid herself, but first the story of Adela continues. She was no longer a burgtmaid but yielded considerable influence from her farm. A description of this powerful influence, and its loss, has just been given concerning the old king Liudger at Dokhem where it was shown that popular appeal was essential regardless of merit.

At the time of the harvest festival when everyone was merrymaking, the Magy sent an assassin into Adela's house and killed her with a poisoned arrow. No assailant survived the attack but this political opposition, this rallying focus was removed. Adela was a seven-foot giant skilled in the use of arms. Her seven-foot sword dispatched several of the assassins before the poison did its work.

Even with the help of the treacherous burgtmaid that he appointed to the foreign post of Mother of Godaburgt in Sweden, the Magy failed to prevail at that time. Frya's land did not fall from invasion but eventually they did fall by sedition from within. The external influences and weakness of character described earlier took its inevitable toll but not for several hundred years; a story yet to be told. This was still the sixth century BC; the golden age of Greece was not yet underway, Rome was about to throw out its kings and was considered part of the Celtic empire and the sea-kings had many voyages to make.

But the seeds of a new age had been planted. Even so the Matriarchal Age would have one more glorious era before falling to the age of male dominance and Christian suppression.

Fifteen months after the last general assembly, at the festival of the harvest month, everybody gave himself up to pleasure and merrymaking, and no one thought of anything but diversion; but Wr-Alda wished to teach us that watchfulness should never be relaxed. In the midst of the festivities the fog came and enveloped every place in darkness. Cheerfulness melted away, but watchfulness did not take its place. The coast-guard deserted their beacons, and no one was to be seen on any of the paths.

When the fog rose, the sun scarcely appeared among the clouds; but the people all came out shouting with joy, and the young folks went about singing to their bagpipes, filling the air with their melody. But while every one was intoxicated with pleasure, treachery had landed with its horses and riders. As usual, darkness had favored the wicked, and they had slipped in through the paths of Linda's wood.

Before Adela's door twelve girls led twelve lambs and twelve boys led twelve calves. A young Saxon bestrode a wild bull which he had caught and tamed. They were decked with all kinds of flowers, and the girls' dresses were fringed with gold from the Rhine.

When Adela came out of her house, a shower of flowers fell on her head; they all cheered loudly, and the fifes of the boys were heard over everything. Poor Adela! poor people! how short will be your joy!

When the procession was out of sight, a troop of Magyar soldiers rushed up to Adela's house. Her father and her husband were sitting on the steps. The door was open, and within stood Adelbrost, her son. When he saw the danger of his parents, he took his bow

from the wall and shot the leader of the pirates, who staggered and fell on the grass. The second and third met a similar fate.

In the meantime his parents had seized their weapons, and went slowly to Jon's house. They would soon have been taken, but Adela came. She had learned in the burg to use all kinds of weapons. She was seven feet high, and her sword was the same length. She waved it three times over her head, and each time a knight bit the earth. Reinforcements came, and the pirates were made prisoners; but too late - an arrow had penetrated her bosom. The treacherous Magy had poisoned it, and she died of it.

At the funeral of Adela, this elegy was spoken. It was the final tribute to the Mother that was never elected. It gives us an insight into the life of this highly regarded heroine of a forgotten culture.

Yes, departed friend, thousands are arrived, and more are coming. They wish to hear the wisdom of Adela. Truly, she was a princess, for she had always been the leader. O Sorrow, what good can you do!

Her garments of linen and wool she spun and wove herself. How could she add to her beauty? Not with pearls, for her teeth were more white; not with gold, for her dresses were more brilliant; not with precious stones, for her eyes, though soft as those of a lamb, were so lustrous that you could scarcely look into them. But why do I talk of beauty? Frya was certainly not more beautiful; yes, my friends, Frya, who possessed seven perfections, of which each of her daughters inherited one, or at most three.

But even if she had been ugly, she would still have been dear to us. Is she warlike? Listen, my friend. Adela was the only daughter of our Grevetman. She stood seven feet high. Her wisdom exceeded her stature, and her courage was equal to both together. Here is an instance.

There was once a turf-ground on fire. Three children got upon yonder gravestone. There was a furious wind. The people were all shouting, and the mother was helpless. Then came Adela.

"What are you standing still here for?" she cried. "Try to help them, and Wr-Alda will give you strength." Then she ran to the Krylwood and got some elder branches, of which she made a bridge. The others then came to assist her, and the children were saved. The children bring flowers to the place every year.

There came once three Phoenician sailors, who began to ill-treat the children, when Adela, having heard their screams, beat the scoundrels till they were insensible, and then, to prove to them what miserable wretches they were, she tied them all three to a spindle.

The foreign lords came to look after their people, and when they saw how ridiculously they had been treated they were very angry, till they were told what had happened. Upon that they bowed themselves before Adela, and kissed the hem of her garment.

But come, distant living friend. The birds of the forest fled before the numerous visitors.

Come, friend, and you shall hear her wisdom. By the gravestone of which mention has already been made her body is buried. Upon the stone the following words are inscribed:

"Tread Softly, for Here Lies Adela"

Following the death of Adela, the story is briefly taken up by Adelbrost, son of Apol and Adela, but he was not to live much longer in those troubled times. After a short passage his sister, Apollonia, continues the book. Apol and Adela had founded the Oera Linda family, a new surname that meant "over the lime trees", initially a reference to the location of their farm but soon to become a name of distinction for their descendants.

The tragic circumstances of Adela's family generated a reaction against the Magy that caused him much trouble for many years particularly after a citadel named Lindasburgt was built in present day Norway, the heart of the Finn's territory. It was built by Apol, another brother, and was used in raids against the Magy.

Adelhirt, the youngest son of Adela, was fifty years of age when he was elected a Grevetman, an elder or a leader of a city. It shows how the Friesland society used men or women, old or young for positions that they could best serve in contrast to the hereditary systems of privilege which nobles would impose in the coming ages. Apollonia went to the maidens and by age thirty was chosen as burgtmaid of Liudgaard. She found many portions of what was to become *The Oera Linda Book* including the *Book of Adela's Followers* as well as adding valuable descriptions of her times. She was a major contributor to the Book.

My name is Adelbrost, the son of Apol and Adela. I was elected by my people as Grevetman over the Lindaoord. Therefore I will continue this book in the same way as my mother has spoken it.

My name is Apollonia. Two-and-thirty-days after my mother's death, my brother Adelbrost was found murdered on the wharf, his skull fractured and his limbs torn asunder. My father, who lay ill, died of fright.

Then my younger brother, Apol, sailed from here to the west side of Scandinavia. There he built a citadel named Lindasburgt, in order there to avenge our wrong. Wr-Alda accorded him many years for that. He had five sons, who all caused fear to Magy, and brought fame to my brother.

After the death of my mother and my brother, all the bravest of the land joined together and made a covenant, called the Adelbond. In order to preserve us from injury, they brought me and my youngest brother, Adelhirt, to the burgt, myself to the maidens, and he to the warriors.

When I was thirty years old I was chosen as burgtmaid, and my brother at fifty was chosen Grevetman. From mother's side my brother was the sixth, but from father's side the third. By right, therefore, his descendants could put "Oera Linda" after their names, but they all wished to do it in honor of their mother.

In addition to this, there was given to us also a copy of "The Book of Adela's

Followers." That gave me the most pleasure, because it came into the world by my mother's wisdom. In the burgt I have found other writings also in praise of my mother. All this I will write afterwards.

CHAPTER 15 - DESCRIPTIONS FROM HAPPIER TIMES

This section recorded in the troubled times of the sixth century BC comes from the early inscriptions of the Frisians. It has been entitled "Oldest Doctrine" and is the second part of it. Again, we are reminded how wicked Finda's people were, but particular exception is taken to their priests who made false idols and procured offerings and sacrifices for their own benefit in the name of God. It sounds familiar. Tactics that are popularly associated with the infamous Spanish Inquisition (true or false) are described in detail and all this is long before the era of the Church structure which had plenty of precedents for its use of power.

Following this vehemently exhorted piece is a surprisingly modern treatise combining religious philosophy, humanistic psychology and education in values. It is from the Oldest Doctrine and the original author is unknown. It is modern because there are many present day efforts to arouse our circumspection along these lines while the popularly extolled consciousness continues to sink. Maybe we will succeed on a global basis to bring all our peoples into a higher level of cooperation and trust. The Free people succeeded for nearly two thousand years in limiting the erosion of their society but eventually they could do little more than watch that fabric disintegrate into obscurity.

Remember that the passage was translated in the 1860's and modern words were chosen to describe the original concepts. Even the original was a translation of earlier works done in 1256 AD and 803 AD which copies in turn used words that could only have come from the Christian era.

Among Finda's people there are false teachers, who, by their over-inventiveness, have become so wicked that they make themselves and their adherents believe that they are the best part of Wr-Alda, that their spirit is the best part of Wr-Alda's spirit, and that Wr-Alda can only think by the help of their brains.

'That every creature is a part of Wr-Alda's eternal being,' that, they have stolen from us; but their false reasoning and ungovernable pride have brought them on the road to ruin. If their spirit was Wr-Alda's spirit, then Wr-Alda would be very stupid, instead of being sensible and wise; for their spirit labors to create beautiful statues, which they afterwards worship.

Finda's people are a wicked people, for although they presumptuously pretend among themselves that they are gods, they proclaim the unconsecrated false gods, and declare everywhere that these idols created the world and all that therein is - greedy idols, full of envy and anger, who desire to be served and honored by the people, and who extract bloody sacrifices and rich offerings; but these presumptuous and false men, who call themselves God's servants and priests, receive and collect everything in the name of the idols that have no real existence, for their own benefit.

They do all this with an easy conscience, as they think themselves gods not answerable to any one. If there are some who discover their tricks and expose them, they hand them over to the executioners to be burnt for their calumnies, with solemn ceremonies in honor of the false gods; but really in order to save themselves. In order that our children

may be protected against their idolatrous doctrine, the duty of the maidens is to make them learn by heart the following:

"Wr-Alda existed before all things and will endure after all things. Wr-Alda is also eternal and everlasting, therefore nothing exists without him. From Wr-Alda's life sprang time and all living things, and his life takes away time and every other thing."

These things must be made clear and manifest in every way, so that they can be made clear and comprehensible to all. When we have learned thus much, then we say further: "In what regards our existence, we are a part of Wr-Alda's everlasting being, like the existence of all created beings"; but as regards our form, our qualities, our spirit, and all our thoughts, these do not belong to the being. All these are passing things which appear through Wr-Alda's life, and which appear through his wisdom, and not otherwise; but whereas his life is continually progressing, nothing can remain stationary, therefore all created things change their locality, their form, and their thoughts.

So neither the earth nor any other created object can say, "I am"; but rather, "I was." So no man can say, "I think"; but rather, "I thought." The boy is greater and different from the child; he has different desires, inclinations and thoughts. The man and father feels and thinks differently from the boy, the old man just the same. Everybody knows that. Besides, everybody knows and must acknowledge that he is now changing, that he changes every minute even while he says, "I am", and that his thoughts change even while he says, "I think."

Instead, then, of imitating Finda's wicked people, and saying, "I am the best part of Wr-Alda", and through us alone he can think, we proclaim everywhere it is necessary.

"We, Frya's children, exist through Wr-Alda's life - in the beginning mean and base, but always advancing towards perfection without ever attaining the excellence of Wr-Alda himself. Our spirit is not Wr-Alda's spirit, it is merely a shadow of it. When Wr-Alda created us, he lent us his wisdom, brains, organs, memory, and many other good qualities."

By this means we are able to contemplate his creatures and his laws; by this means we can learn and can speak of them always, and only for our own benefit. If Wr-Alda had given us no organs, we should have known nothing, and been more irrational than a piece of seaweed driven up and down by the ebb and flood.

Apollonia continues her contribution with a description of her citadel at Liudgaard. A ninety foot hard-brick tower was supported by two three hundred foot houses and many other buildings portrayed in detail. Most of these citadels had previously been made of wood with the exception of Texland but none have survived. The tower contained the sacred lamp and the watch of the maidens tending the lamp is described. It must have been a meditation ritual.

The defenses included armories, barracks and moats together with the moorings of the fleet. These ships had brought many foreign herbs and woods back, which were tended in a garden, the discovery of their values being part of the maidens' research duties. Apollonia has given the first account of a working community of that age. She describes

her own citadel, the buildings and land usage and their particular dependence on the sea is depicted with enthusiasm. She encourages young girls to value an experienced seaman as opposed to an unfortunate "cow-herd". Much of the writings were indoctrinal that warn about the iniquitous Finda people but here we do get an insight into the everyday life of the community.

A final interesting section describes the initiation journey of a burgtmaid, in this case Apollonia herself. A new burgtmaid traditionally traveled throughout her country and other regions of Frya for one year. This was a formal initiation into the practical world of being an adviser to a district. Apollonia describes her own journey up one side of the Rhine to Switzerland and back down the right bank through Saxony to Fryasburgt on the North Sea. There were wolves, bears and "horrible lions" in Europe at that time as well as neighboring tribes all willing to attack and rob the unwary traveler.

The various peoples encountered on the journey are described including the Lake Dwellers of the Swiss. Modern Europe did not know these people until after the *Oera Linda Book* surfaced. The principal industries and resources are depicted and, as always, with emphases on products that the ships could take on their foreign expeditions.

Two segregated camps for foreign rowers, "black and brown men" are described as if the Frisians feared a contamination of their children. These men were, however, afforded the benefit of Frya's teachings while waiting for the ships to leave again. In Apollonia's writings you can feel her pride as she describes the great fleet with its colored banners and shields.

In this description of everyday life, we learn that marriage was typically for love and with the girl's consent. This is similar to today's western attitude but for the millennia in between these ages, even Western Europe had arranged marriages, a measure of the intervening patriarchal values.

Now I will Write About Myself, First About My Citadel, and then, About What I Have
Been Able To See:

My city lies near the north end of the Liudgaard. The tower has six sides, and is ninety feet high, flat-roofed, with a small house upon it out of which they look at the stars. On either side of the tower is a house three hundred feet long, and twenty-one feet broad, and twenty-one feet high, besides the roof, which is round. All this is built of hard-baked bricks, and outside there is nothing else.

The citadel is surrounded by a dike, with a moat thirty-six feet broad and twenty-one feet deep. If one looks down from the tower, he sees the form of the Jule. In the ground among the houses on the south side all kinds of native and foreign herbs grow, of which the maidens must study the qualities. Among the houses on the north side there are only fields. The three houses on the north are full of corn and other necessities; the two houses on the south are for the maidens to live in and keep school. The most southern house is the dwelling of the Burgtmaid.

In the tower hangs the lamp. The walls of the tower are decorated with precious stones.

On the south wall the Tex is inscribed. On the right side of this are the formulae, and on the other side the laws; the other things are found upon the three other sides.

Against the dike, near the house of the Burgtmaid, stand the oven and the mill, worked by four oxen. Outside the citadel wall is the place where the Burgers and the soldiers live. The fortification outside is an hour long - not a seaman's hour, but an hour of the sun, of which twenty-four go to a day. Inside it is a plain five feet below the top. On it are three hundred crossbows covered with wood and leather.

Besides the houses of the inhabitants, there are along the inside of the dike thirty-six refuge-houses for the people who live in the neighborhood. The field serves for a camp and for a meadow. On the south side of the outer fortification is the Liudgaard, enclosed by the great wood of lime-trees. Its shape is three - cornered, with the widest part outside, so that the sun may shine in it, for there are a great number of foreign trees and flowers brought by the seafarers.

All the other citadels are the same shape as ours, only not so large; but the largest of all is that of Texland. The tower of the Fryasburgt is so high that it rends the sky, and all the rest is in proportion to the tower.

In our citadel this is the arrangement: Seven young maidens attend to the lamp; each watch is three hours. In the rest of their time they do housework, learn, and sleep. When they have watched for seven years, they are free; then they may go among the people, to look after their morals and to give advice. When they have been three years maidens, they may sometimes accompany the older ones.

The writer must teach the girls to read, to write, and to reckon. The elders, or "Greva" must teach them justice and duty, morals, botany, and medicine, history, traditions and singing, besides all that may be necessary for them to give advice. The Burgtmaid must teach them how to set work when they go among the people.

Before a Burgtmaid can take office, she must travel through the country a whole year. Three gray-haired Burgers and three old maidens must go with her.

This was the way that I did. My journey was along the Rhine - on this side up, and on the other side down. The higher I went, the poorer the people seemed to be. Everywhere about the Rhine the people dug holes, and the sand that was got out was poured with water over fleeces to get the gold, but the girls did not wear golden crowns of it.

Formerly they were more numerous, but since we lost Scandinavia they have gone up to the mountains. There they dig ore and make iron. Above the Rhine among the mountains I have seen Marsaten. The Marsaten are people who live on the lakes. Their houses are built upon piles, for protection from the wild beasts and wicked people. There are wolves, bears and horrible lions. Then come the Swiss, the nearest to the frontiers of the distant Italians, the followers of Kalta and the savage Twiskar, (Germans) all greedy for robbery and booty.

The Marsaten gain their livelihood by fishing and hunting. The skins are sewn together by the women and prepared with birch bark. The small skins are as soft as a woman's

skin. The Burgtmaid at Fryasburgt, told us that they were good, simple people; but if I had not heard her speak of them first, I should have thought that they were not Frya's people, they looked so impudent. Their wool and herbs are bought by the Rhine people, and taken to foreign countries by the ship captains.

Along the other side of the Rhine it was just the same as at Lydasburgt. There was a great river or lake, and upon this lake also there were people living upon piles. But they were not Frya's people; they were black and brown men who had been employed as rowers to bring home the men who had been making foreign voyages, and they had to stay there till the fleet went back.

At last we came to Alderga. At the head of the south harbor lies the Waraburgt, built of stone, in which all kinds of clothes, weapons, shells and horns are kept, which were brought by the sea-people from distant lands. A quarter of an hour's distance from there is Alderga, a great river surrounded by houses, sheds, and gardens, all richly decorated. In the river lay a great fleet ready, with banners of all sorts of colors. On Frya's day the shields were hung on board likewise. Some shone like the sun. The shields of the sea-king and the admiral were bordered with gold.

From the river a canal was dug going past the citadel Forana, with a narrow outlet to the sea. This was the egress of the fleet; the Fly was the ingress. On both sides of the river are fine houses built, painted in bright colors. The gardens are all surrounded by green hedges. I saw there women wearing felt tunics, as if it were writing felt. Just as at Stavern, the girls wore golden crowns on their heads, and rings on their ankles.

To the south of Forana lies Alkmarum. Alkmarum is a lake or river in which there is an island. On this island the black and brown people must remain, the same as at Lydasburgt. The Burgtmaid of Forana told me that the Burgers go every day to teach them what real freedom is, and how it behooves men to live in order to obtain the blessing of Wr-Alda's spirit. If there was any one who was willing to listen and could comprehend, he was kept there till he was fully taught. That was done in order to instruct the distant people, and to make friends everywhere.

"I had been before in Saxony at the Mannagardaforde castle. There I saw more poverty than I could discover wealth here." she answered.

So whenever in Saxony a young man courts a young girl, the girls ask: "Can you keep your house free from the banished German landers? Have you ever killed any of them? How many cattle have you already caught, and how many bear and wolf-skins have you brought to market?"

And from this it comes that the Saxons have left the cultivation of the soil to the women, that not one in a hundred can read or write; from this it comes, too, that no one has a motto on his shield, but only a misshapen form of some animal that he has killed; and lastly, from this comes also that they are very warlike, but sometimes as stupid as the beasts that they catch, and as poor as the German landers with whom they go to war.

The earth and sea were made for Frya's people. All our rivers run into the sea. The Lyda's people and the Finda's people will exterminate each other, and we must people

the empty countries. In movement and sailing is our prosperity. If you wish the highlanders to share our riches and wisdom, I will give you a piece of advice. Let the girls, when they are asked to marry, before they say yes, ask their lovers: "What parts of the world have you traveled in? What can you tell your children about distant lands and distant people?"

If they do this, then the young warriors will come to us; they will become wiser and richer, and we shall have no occasion to deal with those nasty people.

The youngest of the maidens who were with me came from Saxony. When we came back she asked leave to go home. Afterwards she became Burgtmaid there, and that is the reason why in these days so many of our sailors are Saxons.

And so ends Apollonia's contribution to the Book.

CHAPTER 16 - WHEN THE SECOND BAD TIMES CAME

It had been nearly nineteen centuries since a major upheaval of the earth had occurred in Western Europe. It is possible that the Mediterranean disturbances would have been recorded if they had been felt in the north because several histories from that era were remembered. But the Santorini disturbance of the sixteenth century BC was most likely to have been local to that region, no matter how devastating it was.

The writings now continue after over two centuries with Frethorik Oera Linda in approximately 290 BC. He explains the meaning of his name and hence the book as "Over the Lime Trees" and is probably a descendant of Apol, even an ancestor of Cornelius Over de Linden who first revealed the *Oera Linda Book*.

Frethorik was Askar of Ludwardia, an office which probably originated like a "count" as inventory-taker or "asker" in Adela's day, but which over the centuries eventually became a royal title in the days of King Askar. He begins by describing the further loss of territory to the Magy as a result of dishonoring Frya's teachings. These losses were not by combat but by the long-term intrigue of the Finns or Magyars such as corrupting the young or at least utilizing their enthusiasm for personal gratifications and defiance of authority.

The consequences of this perversity were, he claimed, the massive geological disasters that occurred at the time, 305 BC. Earthquakes and volcanic activity destroyed much of northwest Europe in a similar manner to how it was recorded about the sinking of Atland. Texland is today no more than the tiny island of Texel but there was a lot of land to the north of it, all lost to the ocean. The Frisian Islands now carry the names of citadels and districts that are described in the *Oera Linda Book* as supporting large, highly organized urban, farming, manufacturing and trading centers. Much of the geography of today's Holland must have been formed then with subsequent changes occurring by the slower forces of erosion, silting and man's reclamation projects.

The description of the disaster is quite graphic and covers a period of over a year. Later descriptions talk of three years of bad times with ominous weather preceding volcanic eruptions, but there is no doubt that the occurrences were of paramount proportions. Society was totally rearranged, as was the geography. The one exception was Fryasburgt. All the citadels had been destroyed even in Sweden, but the one at Texland had survived. Although these changes were of enormous magnitude, it could not have been as large or as far reaching as the sinking of Atland. A government system did survive, and many individual communities such as those of Denmark and the Frisian island area sought and found refuge on the ships despite the prodigious storms and weather described. Tsunamis or waves occurring at the time of earthquakes cause most of their destruction along coasts that have an accelerating shape to them, not to ships at sea but then losses of ships in the storms are also described.

My name is Frethorik, surnamed Oera Linda, which means over the Linden. In Ludwardia I was chosen as Askar. Ludwardia is a new village within the fortification of the Ludgarda, of which the name has fallen into disrepute. In my time much has happened. I had written a good deal about it, but afterwards much more was related to

me. I will write an account of both one and the other after this book, to the honor of the good people and to the disgrace of the bad.

In my youth I heard complaints on all sides. The bad time was coming; the bad time did come - Frya had forsaken us. She withheld from us all her watch-maidens, because monstrous idolatrous images had been found within our landmarks. I burnt with curiosity to see those images. In our neighborhood a little old woman tottered in and out of the houses, always calling out about the bad times. I came to her; she stroked my chin; then I became bold, and asked her if she would show me the bad times and the images.

She laughed good-naturedly, and took me to the citadel. An old man asked me if I could read and write. "No", I said.

"Then you must first go and learn", he replied, "otherwise it may not be shown to you."

I went daily to the writer and learned. Eight years afterwards I heard that our Burgtmaid had been unchaste, and that some of the Burgers had committed treason with the Magy, and many people took their part. Everywhere, disputes arose. There were children rebelling against their parents; good people were secretly murdered. The little old woman who had brought everything to light was found dead in a ditch. My father, who was a judge, would have her avenged. He was murdered in the night in his own house.

Three years after that the Magy was master without any resistance. The Saxons had remained religious and upright. All the good people fled to them. My mother died of it. Now I did like the others. The Magy prided himself upon his cunning, but Irtha made him know that she would not tolerate any Magy or idol on the holy bosom that had borne Frya.

As a wild horse tosses his mane after he has thrown his rider, so Irtha shook her forests and her mountains. Rivers flowed over the land; the sea raged; mountains spouted fire to the clouds, and what they vomited forth the clouds flung upon the earth.

At the beginning of the harvest month the earth bowed towards the north, and sank down lower and lower. In the winter month the low lands of Friesland were buried under the sea. The woods in which the images were, were torn up and scattered by the wind.

The following year the frost came in the autumn and laid Friesland concealed under a sheet of ice. In February there were storms of wind from the north, driving mountains of ice and stones. When the spring-tides came the earth raised herself up, the ice melted; with the ebb, the forests with the images drifted out to sea.

In May everyone who dared went home. I came with a maiden to the citadel Liudgaard. How sad it looked there. The forests of the Lindoord were almost all gone. Where Liudgaard used to be was sea. The waves swept over the fortifications. Ice had destroyed the tower, and the houses lay heaped over each other. On the slope of the dike I found a stone on which the writer had inscribed his name. That was a sign to me. The same thing had happened to other citadels as to ours. In the upper lands they had been

destroyed by the earth, in the lower lands, by the water.

Fryasburgt, at Texland, was the only one found uninjured, but all the land to the north was sunk under the sea, and has never been recovered. At the mouth of the Flymeer, as we were told, thirty salt swamps were found, consisting of the forest and the ground that had been swept away. At Westflyland there were fifty. The canal which had run across the land from Alderga was filled up with sand and destroyed.

The seafaring people and other travelers who were at home saved themselves, their goods, and their relations upon their ships. But the black people at Lydasburgt and Alkmarum had done the same; and as they went south they saved many girls, and as no one came to claim them, they took them for their wives.

The people who came back all lived within the lines of the citadel, as outside there was nothing but mud and marsh. The old houses were all smashed together. People bought cattle and sheep from the upper lands, and in the great houses where formerly the maidens were established cloth and felt were made for a livelihood. This happened 1,888 years after the submersion of Atland.

This second disaster occurred in 305 BC (1888 - 2193 = -305). We have no maps from the time so it is hard to picture the previous coastlines. It is assumed that Northland is Norway and Westland is Britain but where was the lost land of the north? The fishing banks of the North Sea must have been above ground before then because dredgings have brought up identifiable trees. These species have been scientifically dated showing that the dry earth time was several thousand years earlier with the submergence date unknown; not an impossible correlation. When William the Conqueror came to England in the eleventh century, he rewarded one of his officers with the Dukedom of Dogger. This new noble neglected the repair of the dikes so that the sea claimed the Dogger Banks in his own lifetime. Also we know that Helgoland in the North Sea (a North Frisian Island and traditionally part of Germany) was very much larger from surviving ninth century maps, as large as a thousand square miles. It is now less than 400 sandy acres. If we go back nineteen hundred years earlier the problem of locating Atland gets even more difficult as the whole area isn't that large. Britain still had to be to the west and the compensating uplift of land would be in Scandinavia and also in the British fens.

In Sweden high mountains fell and became swamps, rivers of lava flowed over the land and whole forests were consumed by fire. The political advantage was taken as disunited villages rallied under newly elected kings to drive the Finns out of the north, to Finland it is presumed. Some mixed blood Finns were allowed to stay and a new settlement of the surviving lands took place. Overall, the events revitalized Frya's society for a new final surge of greatness. Here Frethorik, a descendent of Adela and Apol, continues the account of how the earth changed affected Scandinavia.

This Writing has Been Given to Me About Northland and Scandinavia:

When our land was submerged I was in Scandinavia. It was very bad there. There were great lakes which rose from the earth like bubbles, then burst asunder, and from the rents

flowed a stuff like red-hot iron. The tops of high mountains fell and destroyed whole forests and villages. I myself saw one mountain torn from another and fall straight down. When I afterwards went to see the place there was a lake there.

When the earth was composed there came a duke of Lindasburgt with his people, and one maiden who cried everywhere, "Magy is the cause of all the misery that we have suffered."

They continued their progress and their hosts increased. The Magy fled, and his corpse was found where he had killed himself. Then the Finns were driven to one place where they might live. There were some of mixed blood who were allowed to stay, but most of them went with the Finns. The duke was chosen as king. The temples which had remained whole were destroyed. Since that time the good Northmen come often to Texland for the advice of the Mother; still we cannot consider them real Frisians. In Denmark it has certainly happened as with us. The sea-people, who call themselves famous sea-warriors, went on board their ships, and afterwards went back again.

From about 300 BC until 500 AD the world enjoyed a warmer and more moist climate. The northern lands of Africa which are now very dry became the corn belt of the Mediterranean. The Middle East supported higher and more prosperous populations that have not had the same agricultural prosperity since. Rome expanded in population and incorporated the whole world that was known to them. This inevitably brought them into armed conflict with the West Europeans who were themselves rapidly increasing their population after the disaster of 305 BC.

CHAPTER 17 - GOSA, THE LAST EARTH MOTHER

Shortly after the disasters of 305 BC, the various recovering peoples of Frya's land wanted to elect a new Earth Mother and chose Gosa Makonta, the Burgtmaid of Fryasburgt. Her citadel at Texland was the only one not destroyed and it was the traditional seat of the Mother. Prosperity was slowly returning and the great fleet had made several voyages when the new problem of that time came into her consideration. The black rowers and their Frisian wives and children after ten struggling years were being taken exception to by the seamen. Gosa counseled tolerance and acceptance. The time for a racially distinct nation had long passed as we shall soon see how black haired and mixed blood kings eventually took over in the beginning of the coming Patriarchal Age as hereditary autocrats.

Let us not forget that the story is from the point of view of Western Europe, as the Matriarchal Age had long ago been driven out of the rest of Europe and never did exist in the other regions of Africa and Asia with which these people made contact. That there were matriarchal societies, and even still are, in some parts of the world, is not denied. We contend that matriarchal tyranny of the type typified by the heroic Greek state of Eleusis in "The King Must Die" was not typical of Europe in the period a thousand years before Gosa but limited to some Mediterranean states. It was actually, a corruption of the original concept of the mothers of a citadel in which kings believed they would obtain immortality at death and become an oracular hero or even a god. Kings have been killed at the end of their term even into the twentieth century in central Asia, but this is not related to a matriarchal system. That excellent novel by Mary Renault does give a very good description of the late Minoan period as shown by excavations at Knossos.

The early life of Theseus is recognizable as an archetypal journey and is a valuable story, but this example cannot be extrapolated to represent an entire continent. Some anthropological theorists have postulated that the matriarchal consciousness derived from early man's awe over the feminine power of procreation. To assume that even primitive man, who bred livestock, did not know where children came from, and that priestess-queens could use this as a power base over men is absurd. Many citadels fell into the hands of the priests, who appointed the mothers so that they could control them, and these inevitably degenerated into a queenly power structure based on fear and mysticism, a trick learned from the priests. The devise kept the power with the priestesses and prevented the kings from succeeding.

For 282 years we had not had an Earth Mother, and now, when everything seemed lost, they set about choosing one. The lot fell upon Gosa, surnamed Makonta. She was Burgtmaid at Fryasburgt, in Texland. She had a clear head and strong sense, and was very good; and as her citadel was the only one that had been spared, every one saw in that her call.

Ten years after that the seafarers came from Forana and Lydasburgt. They wished to drive the black men, with their wives and children, out of the country. They wished to obtain the opinion of the Mother upon the subject. She asked them: "Can you send them

all back to their country? If so, then lose no time, or they will find no relatives alive."

"No", they said.

Gosa replied: "They have eaten your bread and salt; they have placed themselves entirely under your protection. You must consult your own hearts. But I will give you one piece of advice. Keep them till you are able to send them back, but keep them outside your citadels. Watch over their morals, and educate them as if they were Frya's sons. Their women are the strongest here. Their blood will disappear like smoke, till at last nothing but Frya's blood will remain in their descendants."

So they remained here. Now, I should wish that my descendants should observe in how far Gosa spoke the truth. When our country began to recover, there came troops of poor Saxon men and women to the neighborhoods of Stavern and Alderga, to search for gold and other treasures in the swampy lands. But the sea-people would not permit it, so they went and settled in the empty village of the West Flyland in order to preserve their lives.

Next we have the final inclusion about the last Earth Mother from Gosa herself. She did not name a successor not knowing a burgtmaid that was good enough or one who could be trusted. She acknowledges that they are in a "good time" but predicts the coming of more "bad times" with the deceit of the priests. All freedom will be lost but eventually the free spirit within man will prevail and it will include the efforts of Finda's people as well to bring universal law, freedom and justice to the whole earth. There will then be no more oppression. We are still waiting.

This Gosa has left behind her:

"Hail to all men! I have named no Earth Mother, because I know none, and because it is better for you to have no Mother than to have one you cannot trust. One bad time is passed by, but there is still another coming. Irtha has not given it birth, and Wr-Alda has not decreed it. It comes from the East, out of the bosom of the priests. It will spread darkness over the minds of men like storm-clouds over the sunlight. Everywhere craft and deception shall contend with freedom and justice. Freedom and justice shall be overcome, and we with them.

"But this success will work out its own loss. Our descendants shall teach their people and their slaves the meaning of three words; they are universal law, freedom, and justice. At first they shall shine, then struggle with darkness, until every man's head and heart has become bright and clear. Then shall oppression be driven from the earth, like the thunderclouds by the storm-wind, and all deceit will cease to have any more power."

Gosa.

Fruthorik next relates the coming of a large fleet of Frisian-like seamen with their families into the area just two years after the election of Gosa. This would be 303 BC at the earliest, and for the first time these records can be compared to other written records of the stories, not counting Homer, that is, who still remains in the vale of mythology according to many of our standard references. These mercenaries—for in order to survive that is what they had become—had fought for and against Alexander

the Great and his generals, figures from generally recorded history.

Their king was Friso, who had come from the Rhine area more than twenty years previously. Their old sea-king was Wichhirt, a leader of the descendants of the Geertmen, the seamen who fled Greece and the Phoenicians, more than a thousand years earlier and previously related in the writings of Minno.

They were descendants of Jon of the Ionians and of the people of Minerva who was originally the Burgtmaid of Walhallagara. They wanted to return to their imagined roots, to leave forever the battles of the Mediterranean generals and kings who were ceaselessly vying for personal power.

Now I Will Relate How the Geertmen and Many Followers of Hellenia Came Back:

Two years after Gosa had become the Mother there arrived a fleet at Flymeer. The people shouted "Ho-n-seen" (What a blessing). They sailed to Stavern, where they shouted again. Their flags were hoisted, and at night they shot lighted arrows into the air. At daylight some of them rowed into the harbor in a boat, shouting again, "Ho-n-seen."

When they landed a young fellow jumped upon the rampart. In his hand he held a shield on which bread and salt were laid. After him came a gray-haired man, who said "We come from the distant Greek land to preserve our customs. Now we wish you to be kind enough to give us as much land as will enable us to live."

He told a long story, which I will hereafter relate more fully. The old man did not know what to do. They sent messengers all round, also to me. I went, and said that now that we have a Mother it behooves us to ask her advice. I went with them myself. The Mother who already knew it all, said, "Let them come, they will help us to keep our lands, but do not let them remain in one place, that they may not become too powerful over us."

We did as she said, which was quite to their liking. Friso remained with his people at Stavern, which they made again into a port as well as they could. Wichhirt went with his people eastwards to the Emude. Some of the descendants of Jon who imagined that they sprang from the Alderga people went there. A small number, who fancied that their forefathers had come from the seven islands, went there and set themselves down within the enclosure of the citadel of Walhallagara. Liudgert, the admiral of Wichhirt, was my comrade, and afterwards my friend. Out of his diary I have taken the following history.

King Alexander III of Macedonia died in 323 BC. He crossed the Indus river in the spring of 326 BC. We are told in the writings of Minno, how the Geertmen settled in India in 1550 BC, (-326 - 1224 = -1550) the date of an earthquake that closed access to the Red Sea from the Mediterranean. Whether that was the major quake of Cretan and Greek legend is not known, but it does date the time of Pallas Athena or Minerva to the first half of the sixteenth century before the Common Era.

The Geertmen had settled at the mouth of the Indus River in modern Pakistan, where five rivers entered the ocean, the Punjab region. Alexander came down the river with his

formidable army only to find these people, who still called themselves Frisians and spoke a compatible language, taking refuge out on their large fleet. This infuriated Alexander because he wanted ships to sail around the south of India and up the Ganges. Armies that could raise thousands of elephants had too heavily defended the overland way, but with an expeditionary naval force he hoped to achieve his "holy pilgrimage." What Alexander wanted to do he did or got very angry if thwarted.

Wichhirt, the leader of the Geertmen, being ill had stayed ashore and now Alexander persuaded him to release his Frisians so that he could hire them for their seagoing skills. Alexander had brought Phoenicians and Joniers to India under the command of Nearchus, his admiral, and another historically recorded figure. With these forces the expedition sailed south. It is not known whether it went any further than Ceylon as it returned with reports of sickness, but actually we are told that there was so much dissent among the different groups that no order could be maintained.

Alexander did not go himself; perhaps he had hoped to attack overland from the rear. Meanwhile he had ordered his own soldiers to cut planks for the construction of another large fleet of fighting ships that the shipwrights of the Geertmen helped him build. He would be a sea-king himself and sail up the Ganges, and, to that end he ordered his own Macedonian soldiers to prepare for sea duty. This so frightened the land-accustomed soldiers that they burnt down the shipyards and in the flames the villages were also consumed. Furious at this mutinous act, Alexander would have executed all his own countrymen but was dissuaded by Nearchus. He then decided to bring his ships and all the men he could hire from the Geertmen back home.

In October 325 BC Nearchus left the Punjab with the Frisians, their wives and children too. Their homes had been destroyed, and they thought they were going no further than the mouth of the Euphrates in Mesopotamia, a place with which their ships had often traded.

History tells us that Alexander founded another town at the head of the Persian Gulf also named after himself. Before reaching there, he had met the fleet at the mouth of the Mana River where they were filling their water skins and they had named this place "New Geertmania." No significant town is shown there today and since the Frisians also claimed that this land was only three and a half thousand years old, as it had been uplifted at the time they settled in the Punjab, it should be possible to make geological tests that could confirm this.

When they reached the Euphrates, Alexander offered them much gold to take the entire fleet up the Red Sea to where a canal had once been. There the famous story of how elephants and camels dragged each boat over to the Mediterranean in three months is confirmed in this account. Nearchus wanted to settle them in Phoenicia but the Frisians did not like what these peoples had become and sought to try to reach their ancient motherland, the Rhine.

All this was taken from the diary of Liudgert, the admiral of Wichhirt.

After we had been settled 12 times 100 and twice 12 years in the Five Waters, while our

naval warriors were navigating all the seas they could find, came Alexander the King, with a powerful army descending the river towards our villages. No one could withstand him; but we sea-people, who lived by the sea, put all our possessions on board ships and took our departure.

When Alexander heard that such a large fleet had escaped him, he became furious, and swore that he would burn all the villages if we did not come back. Wichhirt was ill in bed. When Alexander heard that, he waited till he was better. After that he came to him, speaking very kindly - but he deceived, as he had done before.

Wichhirt answered: "Oh greatest of kings, we sailors go everywhere; we have heard of your great deeds, therefore we are full of respect for your arms, and still more for your wisdom; but we who are freeborn Frya's children, we may not become your slaves; and even if I would, the others would sooner die, for so it is commanded in our laws."

Alexander said, "I do not desire to take your land or make slaves of your people, I only wish to hire your services. That I will swear by both our Gods, so that no one may be dissatisfied."

When Alexander shared bread and salt with him, Wichhirt had chosen the wisest part. He let his son fetch the ships. When they were all come back Alexander hired them all. By means of them he wished to transport his people to the holy Ganges, which he had not been able to reach.

Then he chose among all his people and soldiers those who were accustomed to the sea. Wichhirt had fallen sick again, therefore I went alone with Nearchus, sent by the king. The voyage came to an end without any advantage, because the Joniers and the Phoenicians were always quarreling, so that Nearchus himself could not keep them in order.

In the meantime, the king had not sat still. He had let his soldiers cut down trees and make planks, with which, with the help of our carpenters, he had built ships. Now he would himself become a sea-king, and sail with his whole army up the Ganges; but the soldiers who came from the mountainous countries were afraid of the sea. When they heard that they must sail, they set fire to the timber yards, and so our whole village was laid in ashes.

At first we thought that this had been done by Alexander's orders, and we were all ready to cast ourselves into the sea; but Alexander was furious, and wished his own people to kill the soldiers. However, Nearchus, who was not only his chief officer, but also his friend, advised him not to do so. So he pretended to believe that it had happened by accident, and said no more about it.

He wished now to return, but before going he made an inquiry as to who really were the guilty ones. As soon as he ascertained it, he had them all disarmed, and made them build a new village. His own people he kept under arms to overawe the others and to build a citadel.

We were to take the women and children with us. When we arrived at the mouth of the

Euphrates, we might either choose a place to settle there or come back. Our pay would be guaranteed to us the same in either case. Upon the new ships which had been saved from the fire he embarked the Joniers and the Greeks. He himself went with the rest of his people along the coast, through the barren wilderness; that is, through the land that Irtha had heaved up out of the sea when she had raised up the strait as soon as our forefathers had passed into the Red Sea.

When we arrived at New Geertmania (New Geertmania is the port that we had made in order to take in water), we met Alexander with his army. Nearchus went ashore, and stayed three days. Then we proceeded further on. When we came to the Euphrates, Nearchus went ashore with the soldiers and a large body of people; but he soon returned, and said, "The King requests you, for his sake, to go a voyage up the Red Sea; after that each shall receive as much gold as he can carry."

When we arrived there, he showed us where the strait had formerly been. There he spent thirty-one days, always looking steadily towards the desert. At last there arrived a great troop of people, bringing with them 200 elephants, 1,000 camels, a quantity of timber, ropes, and all kinds of implements necessary to drag our fleet to the Mediterranean Sea. This astounded us, and seemed most extraordinary; but Nearchus told us that his king wished to show to the other kings that he was more powerful than any kings of Tyre had ever been. We were only to assist, and that surely could do us no harm. We were obliged to yield, and Nearchus knew so well how to regulate everything, that before three months had elapsed our ships lay in the Mediterranean Sea. When Alexander ascertained how his project had succeeded, he became so audacious that he wished to dig out the dried-up strait in defiance of Irtha; but Wr-Alda deserted his soul, so that he destroyed himself by wine and rashness before he could begin it.

After his death his kingdom was divided among his princes. They were each to have preserved a share for his sons, but that was not their intention. Each wished to keep his own share, and to get more. Then war arose, and we could not return. Nearchus wished us to settle on the coast of Phoenicia, but that no one would do. We said we would rather risk the attempt to return to Friesland.

Liudgert continues the story as recorded by Frethorik about 290 BC. In the next twenty years, the fleet operated in the Mediterranean and had acquired the services of Friso, an experienced Frisian who had brought his wife to the Inland Sea and were blessed with two very beautiful children, a boy and a girl. Friso becomes the sea-king of this new Mediterranean fleet, with the Geertmen working as mercenaries but in particular, as freighters and engineers, first for Alexander's general Antigonus who had taken over Alexander's homeland of Macedon including Greece, and then for Demetrius, the son of Antigonus. They were at the battle of Salamis; they fought Ptolemy, the other general, who had taken over Egypt and helped in the capture of Rhodes, all recorded events of accepted history.

Demetrius heard about the beauty of Friso's children and arranged to have them brought to his quarters where he violated them. This act was so unthinkable to the Frisians that Friso, using his wife as a messenger, secretly ordered his children to take their own lives for the honor of their souls, which they did. The atrocity so affected the

fleet that the Frisians and the Geertmen decided to return home to Friesland, in the hope of finding a life there free from princes and tyrants. The sailors corrupted the name of Demetrius to mean "mindless", giving us our word "demented".

The return was not accomplished easily as Demetrius and the Greek ships with the help of the Phoenician fleet followed in determined pursuit. Although the Frisian ships were heavily loaded with their families, Friso took advantage of the wind, Greek fire (flaming tarred arrows) and the huge crossbows they had mounted on the sterns of their ships to defeat the crowded pursuers in a sea battle which is described in detail. Following this clash the Frisian fleet was joined by new pursuers, some thirty ships of Joniers, who had also had enough of tyrants and wanted to return with them to the imagined home of their ancestors.

Then he brought us to the new port of Athens, where all the true children of Frya had formerly gone. We went, soldiers with our goods and weapons. Among the many princes Nearchus had a friend named Antigonus. These two had only one object in view, as they told us~~to help the royal race, and to restore freedom to all the Greek lands.

Antigonus had, among many others, one son named Demetrius, afterwards called "the City Winner". He went once to the town of Salamis, and after he had been some time fighting there, he had an engagement with the fleet of Ptolemy. Ptolemy was the name of the prince who ruled over Egypt. Demetrius won the battle, not by his own soldiers, but because we helped him. We had done this out of friendship for Nearchus, because we knew that he was of bastard birth by his white skin, blue eyes, and fair hair.

Afterwards, Demetrius attacked Rhodes, and we transported to there his soldiers and provisions. When we made our last voyage to Rhodes, the war was finished. Demetrius had sailed to Athens. When we came into the harbor the whole village was in deep mourning.

Friso, who was king over the fleet, had a son and a daughter so remarkably fair, as if they had just come out of Friesland, and more beautiful than any one could picture to himself. The fame of this went all over Greece, and came to the ears of Demetrius. Demetrius was vile and immoral, and thought he could do as he pleased. He carried off the daughter. The Mother did not dare await the return of her joy (the sailor's wives call their husbands joy or zoethart. The men call their wives comfort and fro or frolic).

As she dared not wait for her husband's return, she went with her son to Demetrius, and implored him to send back her daughter; but when Demetrius saw the son he had him taken to his palace and did to him as he had done to his sister. He sent a bag of gold to the Mother, which she flung into the sea.

When she came home she was out of her mind, and ran about the streets calling out: "Have you seen my children? Woe is me! Let me find a place to hide in, for my husband will kill me because I have lost his children."

When Demetrius heard that Friso had come home, he sent messengers to him to say that he had taken his children to raise them to high rank, and to reward him for his

services. But Friso was proud and passionate, and sent a messenger with a letter to his children, in which he recommended them to accept the will of Demetrius, as he wished to promote their happiness; but the messenger had another letter with poison, which he ordered them to take:

"But", said he, "your bodies have been defiled against your will. That you are not to blame for; but if your souls are not pure, you will never come into Walhalla. Your spirits will haunt the earth in darkness. Like the bats and owls, you will hide yourselves in the daytime in holes, and in the night will come and shriek and cry about our graves, while Frya must turn her head away from you."

The children did as their father had commanded. The messenger had their bodies thrown into the sea, and it was reported that they had fled. Now Friso wished to go with all his people to Frya's land, where he had been formerly, but most of them would not go. So Friso set fire to the village and all the royal storehouses; then no one could remain there, and all were glad to be out of it. We left everything behind us except wives and children, but we had an ample stock of provisions and warlike implements.

Friso was not yet satisfied. When we came to the old harbor, he went off with his stout soldiers and threw fire into all the ships that he could reach with his arrows. Six days later we saw the war-fleet of Demetrius coming down upon us. Friso ordered us to keep back the small ships in a broad line, and to put the large ships with the women and children in front.

Further, he ordered us to take the crossbows that were in the fore part and fix them on the sterns of the ships, because, said he, "We must fight a retreating battle. No man must presume to pursue a single enemy - that is my order."

While we were busy about this, all at once the wind came ahead, to the great alarm of the cowards and the women, because we had no slaves except those who had voluntarily followed us. Therefore we could not escape the enemy by rowing. But Wr-Alda knew well why he did this; and Friso, who understood it, immediately had the fire-arrows placed on the crossbows. At the same time he gave the order that no one should shoot before he did, and that we should all aim at the center ship. If we succeeded in this, he said, the others would all go to its assistance, and then everybody might shoot as he best was able.

When we were at a cable and a half distance from them the Phoenicians began to shoot, but Friso did not reply till the first arrow fell six fathoms from his ship. Then he fired, and the rest followed. It was like a shower of fire; and as our arrows went with the wind they all remained alight and reached the third line.

Everybody shouted and cheered, but the screams of our opponents were so loud that our hearts shrank. When Friso thought that it was sufficient he called us off, and we sped away; but after two day's slow sailing another fleet of thirty ships came in sight and gained upon us. Friso cleared for action again, but the others sent forward a small rowing-boat with messengers, who asked permission to sail with us, as they were Joniers.

They had been compelled by Demetrius to go to the old haven; there they had heard of the battle, and girding on their stout swords, had followed us. Friso, who had sailed a good deal with the Joniers, said "Yes," but Wichhirt, our king, said "No. The Joniers", said he, "are worshippers of heathen gods; I myself have heard them call upon them."

"That comes from their intercourse with the real Greeks," Friso said. "I have often done it myself, and yet I am as pious a Frisian as any of you."

Friso was the man to take us to Friesland, therefore the Joniers went with us. It seems that this was pleasing to Wr-Alda, for before three months were past we coasted along Britain, and three days later we could shout "Huzza."

In this final piece by Frethorik he gives us an insight into the language and customs of the different returning peoples, and is not very complimentary about the variations. He cites the purity of the Geertmen as an attribute to their isolated life in India for twelve hundred years but casts a critical eye on the Greeks and Joniers who had been corrupted by interaction with their neighbors over the centuries. He did not approve of their various customs especially the religious superstitions adopted from the idolaters.

Hail!

Whenever the Carrier has completed a period, then posterity shall understand that the faults and misdeeds that the Brokmen have brought with them belonged to their forefathers; therefore I will watch, and will describe as much of their manners as I have seen. The Geertmen I can readily pass by. I have not had much to do with them, but as far as I have seen they have mostly retained their language and customs. I cannot say that of the others. Those who descend from the Greeks speak a bad language, and have not much to boast of in their manners. Many have brown eyes and hair. They are envious and impudent, and cowardly from superstition.

When they speak, they put the words first that ought to come last. For old they say at; for salt, sat; and for man, ma - too many to mention. They also use abbreviations of names, which have no meaning. The Joniers speak better, but they drop the "H", and put it where it ought not to be. When they make a statue of a dead person they believe that the spirit of the departed enters into it; therefore they have hidden their statues of Frya, Fasta, Medea, Thiania, Hellenia, and many others.

When a child is born, all the relatives come together and pray to Frya to send her servants to bless the child. When they have prayed, they must neither move nor speak. If the child begins to cry, and continues some time, it is a bad sign, and they suspect that the mother has committed adultery. I have seen very bad things come from that. If the child sleeps, that is a good sign - Frya's servants are come. If it laughs in its sleep, the servants have promised it happiness. Moreover, they believe in bad spirits, witches, sorcerers, dwarfs, and elves, as if they descended from the Finns. Herewith, I will finish, and I think I have written more than any of my forefathers.

Frethorik.

Frethorik had married Wiljo, a maiden of his own family lineage who continued the

writing tradition after him, about 280 BC. She added much including ancient sources copied from Texland after the last Earth Mother died. Some political stability must have been enjoyed at the time because she starts by saying that Frethorik was the first to die a natural death in 108 years. She also mentions some of the other books that have been lost to us including the "Book of Songs". The other two mentioned, "The Book of Narratives" and "The Hellenia Book" may have been included in the *Oera Linda Book* by Wiljo.

Frethorik, my husband, lived to the age of 63. Since 108 years he is the first of his race who died a peaceable death; all the others died by violence, because they all fought with their own people, and with foreigners for right and duty.

My name is Wiljo. I am the maiden who came home with him from Saxony. In the course of conversation it came out that we were both of Adela's race - thus our affection commenced, and we became man and wife. He left me with five children, two sons and three daughters. Konrad was my eldest son, Hachgana my second. My eldest daughter is called Adela, my second Frulik, and the youngest Nocht.

When I went to Saxony I preserved three books - "The Book of Songs", "The Book of Narratives", and "The Hellenia Book". I write this in order that people may not think they were by Apollonia. I have had a good deal of annoyance about this, and therefore now wish to have the honor of it.

I also did more. When Gosa Makonta died, whose goodness and clear-sightedness have become a proverb, I went alone to Texland to copy the writings that she had left; and when the last will of Frana was found, and the writings left by Adela or Hellenia, I did that again. These are the writings of Hellenia. I have put them first because they are the oldest.

Here are the writings of Della Hellenia as recorded by Wiljo. It is about very old times, of two thousand BC when the Slavonic race was enslaved to work in the mines and build houses for the priests and princes. Even under those conditions some of the free ideas of the Frisians had filtered into the mines and quarries, enough to inspire rebellion and worry the Finda overlords. The injustices must have produced some insurrections but that region never did return to Frya's fold.

Hail to All True Frisians:

In the olden times, the Slavonic race knew nothing of liberty. They were brought under the yoke like oxen. They were driven into the bowels of the earth to dig metals, and had to build houses of stone as dwelling places for princes and priests. Of all that they did nothing came to themselves, everything must serve to enrich and make more powerful the priests and the princes, and to satisfy them.

Under this treatment they grew gray and old before their time, and died without any enjoyment; although the earth produces abundantly for the good of all her children. But our runaways and exiles came through Germany to their boundaries, and our sailors came to their harbors. From them they heard of liberty, of justice, and laws, without which men cannot exist.

This was all absorbed by the unhappy people like dew into an arid soil. When they fully understood this, the most courageous among them began to clank their chains, which grieved the princes. The princes are proud and warlike; there is therefore some virtue in their hearts. They consulted together and bestowed some of their superfluity; but the cowardly hypocritical priests could not suffer this. Among their false gods they had invented also wicked cruel monsters.

Pestilence broke out in the country; and they said that the gods were angry with the domineering of the wicked. Then the boldest of the people were strangled in their chains. The earth drank their blood, and that blood produced corn and fruits that inspired with wisdom those who ate them.

No one knows who wrote the following inclusion into the book. From its contents it could be the Dark Ages, that is the first millennium, AD in Europe and before Christian teachings reached the remnants of Texland. It claims to date from the end of the sixth century BC but that is very difficult to believe by its contents. Perhaps it was edited or written a thousand years later. It is prophetic and tells of a teacher like Buddha or Jesus but with a different or combined story. Myths are based on true events but can undergo many changes and additions in the telling. This is most likely the story of Krishna dating it to the twenty-second century BC and contains some incontemporary editing from the subsequent translations.

It shows how the tales of the East could filter into the far west of Europe. Because the prophecy is for the present age, nineteenth and twentieth century it will be of interest to those who believe in channeled messages as even the Thousand Years of Revelation is mentioned. If that is so then the story could have dated from any time.

Sixteen hundred years ago, Atland was submerged and at that time something happened which nobody had reckoned upon. In the heart of Finda's land, upon a mountain, lies a plain called Kasamyr that is "extraordinary." There was a child born whose mother was the daughter of a king, and whose father was a high priest. In order to hide the shame they were obliged to renounce their own blood. Therefore it was taken out of the town to poor people.

As the boy grew up, nothing was concealed from him, so he did all in his power to acquire wisdom. His intellect was so great that he understood everything that he saw or heard. The people regarded him with respect, and the priests were afraid of his questions. When he was of full age he went to his parents. They had to listen to some hard language; and to get rid of him they gave him a quantity of jewels, but they dared not openly acknowledge him.

Overcome with sorrow at the false shame of his parents, he wandered about. While traveling he fell in with a Frisian sailor who was serving as a slave, and who taught him our manners and customs. He bought the freedom of the slave, and they remained friends till death. Wherever he went he taught the people not to tolerate rich men or priests, and that they must guard themselves against false shame, which everywhere did harm to love and charity. The earth, he said, bestowed her treasures on those who scratch her skin; so all are obliged to dig, and plow, and sow if they wish to reap, but no

one is obliged to do anything for another unless it be out of goodwill.

He taught that men should not seek in her bowels for gold, or silver, or precious stones, which occasion envy and destroy love. To embellish your wives and daughters, he said, the river offers her pure stream. No man is able to make everybody equally rich and happy, but it is the duty of all men to make each other as equally rich and as happy as possible. Men should not despise any knowledge; but justice is the greatest knowledge that time can teach, because she wards off offenses and promotes love.

His first name was Jessos, but the priests, who hated him, called him Fo, that is, false; the people called him Krishna, that is, shepherd; and his Frisian friend called him Buddha (purse), because he had in his head a treasure of wisdom, and in his heart a treasure of love.

At last he was obliged to flee from the wrath of the priests; but wherever he went his teaching had preceded him, while his enemies followed him like his shadow. When Jessos had thus traveled for twelve years he died; but his friends preserved his teaching, and spread it wherever they found listeners.

What do you think the priests did then? That I must tell you, and you must give your best attention to it. Moreover, you must keep guard against their acts and their tricks with all the strength that Wr-Alda has given you. While the doctrine of Jessos was thus spreading over the earth, the false priests went to the land of his birth to make his death known. They said they were his friends, and they pretended to show great sorrow by tearing their clothes and shaving their heads.

They went to live in caves in the mountains, but in them they had hid all their treasures, and they made in them images of Jessos. They gave these statues to simple people, and at last they said that Jessos was a god, that he had declared this himself to them, and that all those who followed his doctrine should enter his kingdom hereafter, where all was joy and happiness.

Because they knew that he was opposed to the rich, they announced everywhere that poverty, suffering and humility were the door by which to enter into his kingdom, and that those who had suffered the most on earth should enjoy the greatest happiness there. Although they knew that Jessos had taught that men should regulate and control their passions, they taught that men should stifle their passions, and that the perfection of humanity consisted in being as unfeeling as the cold stones.

In order to make the people believe they did as they preached, they pretended to outward poverty; and that they had overcome all sensual feelings, they took no wives. But if any young girl had made a false step, it was quickly forgiven; the weak, they said, were to be assisted, and to save their souls men must give largely to the Church. Acting in this way, they had wives and children without households, and were rich without working; but the people grew poorer and more miserable than they had ever been before. This doctrine, which requires the priests to possess no further knowledge than to speak deceitfully, and to pretend to be pious while acting unjustly, spreads from east to west, and will come to our land also.

But when the priests fancy that they have entirely extinguished the light of Frya and Jessos, then shall all classes of men rise up who have quietly preserved the truth among themselves, and have hidden it from the priests. They shall be of princely blood of priests, Slavonic, and Frya's blood. They will make their light visible, so that all men shall see the truth; they shall cry woe to the acts of the princes and the priests.

The princes who love the truth and justice shall separate themselves from the priests; blood shall flow, but from it the people will gather new strength. Finda's folk shall contribute their industry to the common good, Lyda's folk their strength, and we our wisdom. Then the false priests shall be swept away from the earth. Wr-Alda's spirit shall be invoked everywhere and always; the laws that Wr-Alda in the beginning instilled into our consciences shall alone be listened to. There shall be neither princes, nor masters, nor rulers, except those chosen by the general voice. Then Frya shall rejoice, and the earth will only bestow her gifts on those who work. All this shall begin 4,000 years after the submersion of Atland, and 1,000 years later there shall exist no longer either priest or oppression.

Dela, surnamed Hellenia, watch!

CHAPTER 18 - FRISO, THE MAN WHO WOULD BE KING

The story of Friso is by no means told to completion. For another forty years he would continue in the homeland area, always using the skills that he had learned from the Mediterranean generals to further his own ambition.

Konered continues the Book after Frethorik and Wiljo his father and mother. He gives us an account of the rebuilding after the disasters of 305 BC. His citadel at Lindoord was lost, as he claimed all of them had been, but this cannot however include the mighty one at Texland. That account would contradict the other writings.

The period is more than fifty years after the quakes or about 250 BC. Some lands had been recovered from the sea in the immediate vicinity of the castle and more works were proceeding. He ends with the usual moral observation equivalent to our "God helps those who help themselves", and such advice as exists on community cooperation may be of value for our own time.

Here Konered tells of the exploits of Friso who had returned to the Rhine after serving for a generation in the Mediterranean. A lot of place names have been mentioned, some of which can be found still existing with modern but similar names in Holland. The nation was now more compact, even a remnant of its former self, but this looser confederation of independent states was still the most dominant force in that part of Europe and a match for Rome. The Fly River is not obviously identifiable with the small stream of that name that exists today but most likely it was the modern Rhine and flowing to the sea a little farther north than its present course.

My forefathers have written this book in succession. I will do this, the more because there exists no longer in my state any citadel on which events are inscribed as used to be the case. My name is Konered. My father's name was Frethorik, my mother's name was Wiljo. After my father's death I was chosen as his successor. When I was fifty years old I was chosen for chief Grevetman.

My father has written how the Lindoord and Liudgaard was destroyed. Lindahelm is still lost, the Lindoord partially, and the north Lindgaard are still concealed by the salt sea. The foaming sea washes the ramparts of the castle. As my father has mentioned, the people, being deprived of their harbor, went away and built houses inside the ramparts of the citadel; therefore the bastion is called Lindwerd. The sea-people say Linwerd, but that is nonsense.

In my youth there was a portion of land lying outside the rampart all mud and marsh; but Frya's people were neither tired nor exhausted when they had a good object in view. By digging ditches, and making dams of the earth that came out of the ditches, we recovered a good space of land outside the rampart, which had the form of a hoof three poles eastwards, three southwards, and three westwards. At present we are engaged in ramming piles into the ground to make a harbor to protect our rampart. When the work is finished, we shall attract mariners.

In my youth it looked very queer, but now there stands a row of houses. Leaks and

deficiencies produced by poverty have been remedied by industry. From this men may learn that Wt-Alda, our universal father, protects all his creatures, if they preserve their courage and help each other.

Friso was a man of much experience. As a young Frisian seaman, he had gone to the Mediterranean and learned the languages of the Gauls and Greeks; and a generation later, as a family man, fighting for and against Alexander's generals, he had returned to Texland. There he wasted no time in assuming important posts, starting a new family and preparing local youths in the ways of modern warfare for home defense. For the next forty years he tried to consolidate himself as permanent king but always faced strong moral opposition in the form of the "old maids", the remaining maidens that had survived the destruction of their temples in the earthquake. Eventually his descendants would become royal kings.

Konered, the writer of the time, and others, feared his ambition but must have secretly admired this man of action. He allied his family with important connections, clearly expecting the new hereditary, "might is right" attitude to take a more persuasive course in his homeland. Konered continues.

Now I will Write About Friso:

Friso, who was already powerful by his troops, was chosen chief Grevetman of the districts round Stavern. He laughed at our mode of defending our land and our sea-fights; therefore he established a school where the boys might learn to fight in the Greek manner, but I believe that he did it to attach the young people to himself. I sent my brother there ten years ago, because I thought, now that we have not got any Mother, it behooves me to be doubly watchful, in order that he may not become our master.

Gosa has given us no successors. I will not give any opinion about that; but there are still old suspicious people who think that she and Friso had an understanding about it. When Gosa died, the people from all parts wished to choose another Mother; but Friso, who was busy establishing a kingdom for himself, did not desire to have any advice or messenger from Texland.

When the messengers of the Landsaten came to him, he said that Gosa had been farseeing and wiser than all the counts together, and yet she had been unable to see any light or way out of this affair; therefore she had not had the courage to choose a successor, and to choose a doubtful one she thought would be very bad; therefore she wrote in her last will, "It is better to have no Mother than to have one on whom you cannot rely."

Friso had seen a great deal. He had been brought up in the wars, and he had just learned and gathered as much of the tricks and cunning ways of the Gauls and the princes as he required, to lead the other counts wherever he wished. See here how he went to work about that.

Friso had taken here another wife, a daughter of Wilfrethe, who in his lifetime had been chief count of Stavern. By her he had two sons and two daughters. By his wish Kornelia, his youngest daughter, was married to my brother. Kornelia is not good Frisian; her

name ought to be written Korn-helia. Weemoed, his eldest daughter, he married to Kauch. Kauch, who went to school with him, is the son of Wichhirt, the king of the Geertmen. But Kauch is likewise not good Frisian, and ought to be Kaap. So they have learned more bad language than good manners.

We have been told how the Jutlanders were so named because they collected amber or jatten, as a valuable material in demand for foreign trade but they did not come from the peninsula of Jutland as we know it today. They were Baltic people from Schoonland or Scandinavia across the sea from Denmark. After the flooding they settled in the north of Denmark giving it the name of Jutland while the Denmarkers who had escaped to the higher lands returned to Zealand in the south which is now part of Holland.

The Zealanders, so named because they made their living from the sea, returned from their ships to find only barren swamps left. In view of this they resorted to piracy against Phoenician ships (probably Carthaginian), Kalta's people or the Gauls whom they particularly disliked. Their swamp afforded no building materials and these fishermen did not have the skills to build a citadel to defend themselves against the Gauls. The Gauls or Celts, to use a modern term, were stealing the Zealander's sons for rowers and their daughters for wives. This is another instance of how the great flood of 305 BC disrupted the entire fabric of Western Europe, setting culture against culture and tribe against tribe.

By this date, little Frisian racial purity and culture had survived but we read on to find how the races were mixed to an even greater extent. It shows how the destruction was widespread, affecting many nations beyond the Baltic.

They complained to the Grevetman Friso, whose duty it was to hear their grievances, which he did, offering good advice and following it up with supplies to build forts at the entrance to their harbor. His son from his Mediterranean family supervised the construction, married the chief Alderman's daughter and was eventually elected to succeed him as Grevetman. All this history that is recorded in the last half of the *Oera Linda Book* is about the home land of the authors, the lowlands of Western Europe and neighboring "German" lands. They would eventually diminish to no more than a few Frisian Islands with the island of Texel becoming the final remnant of Texland. It was still an extensive loose confederation of a score or more nations.

Now I must return to my story:

After the great flood of which my father wrote an account, there came many Jutlanders and Letlanders out of the Baltic, or bad sea. They were driven down the Kattegat in their boats by the ice as far as the coast of Denmark, and there they remained. There was not a creature to be seen; so they took possession of the land, and named it after themselves, Jutland.

Afterwards, many of the Denmarkers returned from the higher lands, but they settled more to the south; and when the mariners returned who had not been lost, they all went together to Zealand. By this arrangement the Jutlanders retained the land to which Wr-Alda had conducted them. The Zealand skippers, who were not satisfied to live upon

fish, and who hated the Gauls, took to robbing the Phoenician ships.

In the southwest point of Scandinavia there lies Lindasburgt, called Lindasnose, built by one Apol, as it is written in the book. All the people who live on the coasts, and in the neighboring districts, had remained true Frisians; but by their desire for vengeance upon the Gauls, and the followers of Kalta, they joined the Zealanders. But that connection did not hold together, because the Zealanders had adopted many evil manners and customs of the wicked Magyars, in opposition to Frya's people.

Afterwards, everybody went stealing on his own account; but when it suited them they held all together. At last the Zealanders began to be in want of good ships. Their shipbuilders had died, and their forests as well as their land had been washed out to sea. Now there arrived unexpectedly three ships, which anchored off the ringdike of our citadel. By the disruption of our land they had lost themselves, and had missed Flymond. The merchant who was with them wished to buy new ships from us, and for that purpose had brought all kinds of valuables, which they had stolen from the Celtic country and Phoenician ships.

As we had no ships, I gave them active horses and four armed couriers to Friso; because at Stavern, along the Alberga, the best ships of war were built of hard oak which never rots. While these sea rovers remained with us, some of the Jutmen had gone to Texland, and thence to Friso. The Zealanders had stolen many of their strongest boys to row their ships, and many of their finest daughters to have children by. The great Jutlanders could not prevent it, as they were not properly armed.

When they had related all their misfortunes, and a good deal of conversation had taken place, Friso asked them at last if they had no good harbors in their country. "Oh, yes", they answered; "a beautiful one, created by Wr-Alda. It is like a bottle, the neck narrow, but in the belly a thousand boats may lie; but we have no citadel and no defenses to keep out the pirate ships."

"Then you shall make them." said Friso.

"That is very good advice", said the Jutlanders; "but we have no workmen and no building materials; we are all fishermen and trawlers. The others are drowned or fled to higher lands."

While they were talking in this way, my messengers arrived at the court with the Zealand gentlemen. Here you must observe how Friso understood deceiving everybody, to the satisfaction of both parties, and to the accomplishment of his own ends. To the Zealanders he promised that they should have yearly fifty ships of a fixed size for a fixed price, fitted with iron chains and crossbows, and full rigging as is necessary and useful for men-of-war, but they should leave in peace the Jutlanders and all the people of Frya's race.

But he wished to do more; he wanted to engage all our sea rovers to go with him upon his fighting expedition. When the Zealanders had gone, he loaded 40 old ships with weapons for wall defenses, wood, bricks, carpenters, masons, and smiths, in order to build citadels. Whitto or Whitte his son he sent to superintend. I have never been well

informed of what happened; but this much is clear to me, that on each side of the harbor a strong citadel has been built, and garrisoned by people brought by Friso out of Saksenmarken. Whitto courted Siuchthirte and married her. Wilhelm, her father, was chief Alderman of the Jutmen - that is, chief Grevetman or count. Wilhelm died shortly afterwards, and Whitto was chosen in his place.

According to Konered, Friso was using the same tactics that the Magy had been accused of employing, gaining a standing army of loyal followers and greatly increasing his influence in the process. These tactics included using his family for alliances, bribing the established prominent citizens and pandering to the greedy instincts of the young. Friso knew human nature and politics, but he also realized that no matter how much wealth or force he controlled, there could be no real power without popular support.

While Friso had opposition in the form of the old maidens who wanted the citadels to be rebuilt and a new Mother elected, he did have the support of the young. They were impressed by the return of the ships and new prosperity, including an abundance of work while new ships were being built. The young wanted a strong king to take back their lost lands, lost because of poor judgment shown by the Mothers. They were bound to win, or so it seemed, but the few old maidens who were left were still strong, for after forty years, Friso died and not as king.

What Friso Did Further:

Of his first wife he still had two brothers-in-law, who were very daring. Hetto - that is, heat - the youngest, he sent as messenger to Kattaburgt, which lies far in Saxony. Friso gave him to take seven horses, besides his own, laden with precious things stolen by the sea-rovers. With each horse there were two young sea-rovers and two young horsemen, clad in rich garments, and with money in their purses.

In the same way as he sent Hetto to Kattaburgt, he sent Bruno - that is, brown - the other brother-in-law, to Mannagarda oord. Mannagarda-oord was written Mannagarda ford in the earlier part of this book, but that is wrong. All the riches that they took with them were given away, according to circumstances, to princes, princesses, and chosen young girls. When his young men went to the tavern to dance with the young people there, they ordered baskets of spice, gingerbread, and turns of the best beer.

After these messengers he let his young people constantly go over to Saxony, always with money in their purses and presents to give away, and they spent money carelessly in the taverns. When the Saxon youths looked with envy at this they smiled, and said, "If you dare go and fight the common enemy you would be able to give much richer presents to your brides, and live much more princely". Both the brothers-in-law of Friso had married daughters of the chief princes, and afterwards the Saxon youths and girls came in whole troops to the Flymeer.

The burgtmaidens and old maidens who still remembered their greatness did not hold with Friso's object, and therefore they said no good of him; but Friso, more cunning than they, let them chatter, but the younger maidens he led to his side with golden fingers.

They said everywhere, "For a long time we have had no Mother, but that comes from our being fit to take care of ourselves. At present it suits us best to have a king to win back our lands that we have lost through the imprudence of our Mothers." Further, they said, "Every child of Frya has permission to let his voice be heard before the choice of a prince is decided; but if it comes to that, that you choose a king, then also we will have our say. From all that we can see, Wr-Alda has appointed Friso for it, for he has brought him here in a wonderful way. Friso knows the tricks of the Gauls, whose language he speaks; he can therefore watch against their craftiness. Then there is something else to keep the eye upon. What count could be chosen as king without the others being jealous of him?"

All such nonsense the young maidens talked; but the old maidens, though few in number, tapped their advice out of another cask. They said always and to every one: "Friso does like the spiders. At night he spreads his webs in all directions, and in the day he catches in them all his unsuspecting friends. Friso says he cannot suffer any priests of foreign princes, but we say that he cannot suffer anybody but himself; therefore he will not allow the citadel of Stavia to be rebuilt; therefore he will not have the Mother again. Today Friso is your counselor, tomorrow he will be your king, in order to have full power over you."

Among the people there now exists two parties. The old and the poor wish to have the Mother again, but the young and the warlike wish for a father and a king. The first called themselves mother's sons, the others father's sons, but the mother's sons did not count for much; because there were many ships to build, there was a good time for all kinds of workmen. Moreover, the sea-rovers brought all sorts of treasures, with which the maidens were pleased, the girls were pleased, and their relations and friends.

When Friso had been nearly forty years at Stavern he died. Owing to him many of the states had been joined together again, but that we were the better off for it I am not prepared to certify. Of all the counts that preceded him there was none so renowned as Friso; for, as I said before, the young maidens spoke in his praise, while the old maidens did all in their power to make him hateful to everybody. Although the old women could not prevent his meddling, they made so much fuss that he died without becoming king.

Friso had brought his remaining foreign-born children home, but with his new Frisian wife Swethirte, he had a son that he had named Adel after Adela, that heroine of the last three hundred years who initiated these recordings. He had him educated at the remaining citadel at Texland where he learned true Frisian ways.

There is a love story here, for Adel met a maiden in Texland who was willing to give up her promising future as a citadel virgin for marriage. His father told him to wait and enrolled him at age twenty in his military school. Adel was an amicable man. He made many friends and when Friso died, he not only married the maiden but succeeded his father as chief count.

Ifkja, his bride, tried in the manner of Adela to unite the various Frisian communities. One way was to proceed on a "grand tour" in the manner of a new burgtmaid. From the description of the tour, the nation was almost as extensive as in Apollonia's time but

subject to lawlessness and marauding bands of Germans. These Twisklanders were of mixed blood like so many of the new Frisians, but according to the tale, many felt the need to bleach their hair. This attitude survived into the language where words like "fair" mean both light colored and beautiful while "dark" also has a darker meaning; not a wholesome heritage for a new age. Times were not as safe as before, in part because of the policy of banishing criminals to Germany across the Rhine rather than to Britain as in ancient times before the Celtic cessation. These single men stole Tartar wives, and as their numbers grew, they became a new threat, the Franks. The origin of this European name is given according to their understanding.

Adel called a conference, but the purpose or result is lost as some pages are missing in the subsequent re-recording of the book. This section ends with a story of how some writings of Gosa came about and they follow next.

Now I Will Write About His Son Adel:

Friso, who had learned our history from the book of the Adelingen, had done everything in his power to win their friendship. His eldest son, whom he had by his wife Swethirte, he named Adel; and although he strove with all his might to prevent the building or restoring of any citadels, he sent Adel to the citadel of Texland in order to make himself better acquainted with our laws, language and customs.

When Adel was twenty years old Friso brought him into his own school, and when he had fully educated him he sent him to travel through all the states. Adel was an amiable young man, and in his travels he made many friends, so the people called him Atharik - that is, rich in friends - which was very useful to him afterwards, for when his father died he took his place without a question of any other count being chosen.

While Adel was studying at Texland there was a lovely maiden at the citadel. She came from Saxony, from the state of Suebaland, therefore she was called at Texland, Suobene, although her name was Ifkja. Adel fell in love with her, and she with him, but his father wished him to wait a little. Adel did as he wished, but as soon as he was dead, sent messengers to Berthold, her father, to ask her in marriage. Berthold was a prince of high-principled feelings. He had sent his daughter to Texland in the hope that she might be chosen Burgtmaid in her country, but when he knew of their mutual affection, he bestowed his blessing upon them.

Ifkja was a clever Frisian. As far as I have been able to learn, she always toiled and worked to bring the Frya's people back under the same laws and customs. To bring the people to her side, she traveled with her husband through all Saxony, and also to Geertmania - as the Geertmen had named the country which they had obtained by means of Gosa. Thence they went to Denmark, and from Denmark by sea to Texland. From Texland they went to Westflyland, and so along the coast to Walhallagara; thence they followed the Zuiderryn till, with great apprehension, they arrived beyond the Rhine at the Marsaten of whom our Apollonia has written. When they had stayed there a little time, they returned to the lowlands.

When they had been some time descending towards the lowlands, and had reached

about the old citadel of Aken, four of their servants were suddenly murdered and stripped. They had loitered a little behind. My brother, who was always on the alert, had forbidden them to do so, but they did not listen to him. The murderers that had committed this crime were German landers, who had at that time audaciously crossed the Rhine to murder and to steal. The German landers are banished and fugitive children of Frya, but their wives they have stolen from the Tartars. The Tartars are a brown tribe of Finda's people, who are thus named because they make war on everybody. They are all horsemen and robbers. This is what makes the German landers so bloodthirsty.

The German landers who had done the wicked deed called themselves Frijen or Franken. There were among them, my brother said, red, brown, and white men. The red and brown made their hair white with lime-water - but as their faces remained brown, they were only the more ugly. In the same way as Apollonia, they visited Lydasburgt and the Alderga. Afterwards they made a tour of all the neighborhood of Stavern.

They behaved with so much amiability, that everywhere the people wished to keep them. Three months later, Adel sent messengers to all the friends that he had made, requesting them to send to him their "wise men" in the month of May...

(here there is a missing page)

"...his wife." he said, who had been Maiden of Texland, had received a copy of it. In Texland many writings are still found which are not copied in the book of Adelingen. One of these writings had been placed by Gosa with her last will, which was to be opened by the oldest maiden, Albetha, as soon as Friso was dead.

The Adelingen must have been a history of the descendants of Apol and Adela who were married in 558 BC. This became the Oera Linda family and for the next fifty years, the story has survived with the writings of their children but then not again until Frethorik and Wiljo who were married in 290 BC. This is all missing history although she eventually recorded the will of Gosa together with additional writings.

CHAPTER 19 - LETTERS FROM THE PAST

Konered recorded these writings from the last earth mother who tells an ancient tale that is similar to that of the Bible when all mankind spoke the same language; of course Old Frisian was God's own tongue. But if for instance, the old Magyar language were also the same, then that would also have been the Divine language. She contends that when the original tongue is spoken, one's conscience will always give one away if deceit is practiced because of blushing and stammering. She writes how after the Tower of Babel, so to speak, deceitful priests and princes invented new languages to hide their schemes and by Gosa's time, every state was speaking its own dialect. Perhaps she is implying that if the language had been preserved then the troubles might never have happened and wars might not have been.

Here is the Writing With Gosa's Advice:

When Wr-Alda gave children to the mothers of mankind, he gave one language to every tongue and to all lips. This gift Wr-Alda had bestowed upon men in order that by its means they might make known to each other what must be avoided and what must be followed to find salvation, and to hold salvation to all eternity. Wr-Alda is wise and good, and all-foreseeing. As he knew that happiness and holiness would flee from the earth when wickedness would overcome virtue, he has attached to the language an equitable property.

This property consists in this, that men can neither lie nor use deceitful words without stammering or blushing, by which means the innately bad are easily known.

As thus our language opens the way to happiness and blessedness, and thus helps to guard against evil inclinations, it is rightly named the language of the gods, and all those by whom it is held in honor derive honor from it. But what has happened?

As soon as among our half brothers and sisters deceivers arose, who gave themselves out as servants of the good, it soon became otherwise. The deceitful priests and the malignant princes, who always clung together, wished to live according to their own inclinations, without regard to the laws of right. In their wickedness they went so far as to invent other languages, so that they might speak secretly in anybody's presence of their wicked and unworthy affairs without betraying themselves by stammering, and without showing a blush upon their countenances.

But what has that produced? Just as the seed of good herbs which has been sown by good men in the open day springs up from the ground, so time brings to light the evil seed which has been sown by wicked men in secret and in darkness.

The wanton girls and effeminate youths who consorted with the immoral priests and princes, taught the new language to their companions, and thus spread it among the people till God's language was clean forgotten. Would you know what came of all this? How that stammering and blushing no longer betrayed their evil doings; - virtue passed away, wisdom and liberty followed; unity was lost, and quarreling took its place; love flew away, and unchastity and envy met round their tables; and where justice previously

reigned, now it is the sword.

All are slaves - the subjects of their masters, envy, bad passions and covetousness. If they had only invented one language things might possibly have still gone on well; but they invented as many languages as there are states, so that one people can no more understand another people than a cow, a dog, or a wolf, a sheep. The mariners can bear witness to this. From all this it results that all the slave people look upon each other as strangers; and that as a punishment of their inconsiderateness and presumption, they must quarrel and fight till they are all destroyed.

The language theme of Gosa continues with a plea to establish schools so that the young of the remaining states will keep the pure language of Texland. She says that the reason the citadel at Fryasburgt was not damaged in the bad times was because the original tongue was still spoken in Texland.

Here Is My Counsel:

If you wish that you alone should inherit the earth, you must never allow any language but God's language to pass your lips, and take care that your own language remains free from outlandish sounds. If you wish that some of Lyda's children and some of Finda's children remain, you must do the same. The language of the East Scandinavians has been perverted by the vile Magyars, and the language of the followers of Kalta has been spoiled by the dirty Gauls.

Now, we have been weak enough to admit among us the returned followers of Hellenia, but I anxiously fear that they will reward our weakness by debasing our pure language. Many things have happened to us, but among all the citadels that have been disturbed and destroyed in the bad time, Irtha has preserved Fryasburgt uninjured; and I may remark that Frya's or God's language has always remained here untainted.

Here in Texland, therefore, schools should be established; and from all the states that have kept to the old customs the young people should be sent here, and afterwards those whose education is complete can help those who remain at home. If foreigners come to buy ironware from you, and want to talk and bargain, they must come back to God's language. If they learn God's language, then the words, "to be free," and "to have justice," will come to them, and glimmer and glitter in their brains to a perfect light, and that flame will destroy all bad princes and hypocritical dirty priests.

Adel and Ifkja established schools in the manner counseled by the late Earth Mother because no one else had followed her advice. They solicited friendship between the formerly united states but the surviving or independent maidens suspected that they were simply playing politics. There was little climate left to encourage a new union or even cooperation.

The native and foreign messengers were pleased with that writing, but no schools came from it. Then Adel established schools himself. Every year Adel and Ifkja went to inspect the schools. If they found a friendly feeling existing between the natives and foreigners, they were extremely pleased. If there were any who had sworn friendship together, they assembled the people, and with great ceremony let them inscribe their

names in a book which was called the Book of Friendship, and afterwards a festival was held.

All these customs were kept up in order to bring together the separate branches of Frya's race; but the maidens who were opposed to Adel and Ifkja said that they did it for no other reason than to make a name for themselves, and to bring all the other states under their subjection.

The rest of the book is fragmentary in its presentation. Here, from the beginning of the first century, is a brief inclusion that tells us that the kings had won. Adel III, who has gone down in history as Ubbo I, the oldest known king of the Netherlands, approved of Beeden succeeding his uncle as count provided he acknowledged Adel as his master. Parts of the Book must have been lost here, but Beeden was obviously of the Oera Linda family, a grandson of a Frethorik but not the father of Konered.

The Writing of Beeden:

My name is Beeden, son of Hachgana. My uncle, not having married, left no children. I was elected in his place. Adel, the third king of that name, approved of the choice, provided I should acknowledge him as master. In addition to the entire inheritance of my uncle, he gave me some land which joined my inheritance, on condition that I would settle people there who should never (missing words) his people (lost ending).

There are some more missing pages here in the Book but the narrative continues. The Old Maiden Rika addressed the descendants and supporters of Friso at the New Year feast, the time of the shortest day of the year, the "yule-tide", that day of the yearly wheel when ebb becomes flow. This occasion was celebrated in Rome as the feast of Saturnicus and was eventually taken over by the Christians as the celebration of Christmas.

Rika chastises them for the usurpation of titles from the nobles and from the gods. We still do it today by putting the word "Ladies" on rest rooms but here she explains the origin of the words "father" and "mother" as well as the usage of "maiden". Father meant "feeder", but she says that only God is the feeder or provider. She then describes how princes like to think of themselves as "fathers of the people" in the hope of receiving the credit for the productivity of the land. Perhaps without their taxes it would have been easier for the peasant to work the earth. A mother meant a nourisher and a maiden was always attached to a citadel.

...therefor I will allow it a place here.

Letter of Rika the Oldmaiden, Read at Stavern at the Jule Feast:

My greeting to all of you whose forefathers came here with Friso. According to what you say, you are not guilty of idolatry. I will not speak of that now, but will at once mention a failing which is very little better. You know, or you do not know, how many titles Wr-Alda has; but you all know that he is named universal provider, because that everything comes and proceeds from him for the sustenance of his creatures.

It is true that Irtha is named sometimes the feeder of all, because she brings forth all the fruits and grains on which men and beasts are fed; but she would not bear any fruit or grain unless Wr-Alda gave her the power. Women who nourish their children at their breasts are called nurses, but if Wr-Alda did not give them milk the children would find no advantage; so that, in short, Wr-Alda really is the nourisher.

That Irtha should be called the universal nourisher, and that a mother should be called a feeder, one can understand, figuratively speaking; but that a father should be called a feeder, because he is a father, goes against all reason. Now I know whence all this folly comes. Listen to me. It comes from our enemies; and if this is followed up you will become slaves, to the sorrow of Frya and to the punishment of your pride. I will tell you what happened to the slave people; from that you may take warning.

The foreign kings, who follow their own will, place Wr-Alda below the crown. From envy that Wr-Alda is called the universal father, they wish also to be called fathers of the people. Now, everybody knows that kings do not regulate the productiveness of the earth; and that they have their sustenance by means of the people, but still they will persist in their arrogance.

In order to attain their object they were not satisfied from the beginning with free gifts, but imposed a tax upon the people. With the tax thus raised they hired foreign soldiers, whom they retained about their courts. Afterwards they took as many wives as they pleased, and the smaller princes and gentry did the same.

When, in consequence, quarrels and disputes arose in the households, and complaints were made about it, they said every man is the father (feeder) of his household, therefore he shall be master and judge over it. Thus arose arbitrariness, and as the men rule over their households the kings would do over their people. When the kings had accomplished that, they should be called fathers of the people, they had statues of themselves made, and erected in the churches beside the statues of the idols, and those who would not bow down to them were either killed or put in chains.

Your forefathers and the German landers had intercourse with the kings, and learned these follies from them. But it is not only that some of your men have been guilty of stealing titles, I have also much to complain of against your wives. If there are men among you who wish to put themselves on a level with Wr-Alda, there are also women who wish to consider themselves equals of Frya.

Because they have borne children, they call themselves mothers; but they forget that Frya bore children without having intercourse with a man. Yes, they not only have desired to rob Frya and the earth mothers of their honorable title (with whom they cannot put themselves upon an equality), but they do the same with the honorable titles of their fellow-creatures.

There are women who allow themselves to be called ladies, although they know that only belongs to the wives of princes. They also let their daughters be called maiden, although they know that no young girls are so called unless they belong to a citadel. You all fancy that you are better for this name-stealing, but you forget that jealousy clings to

it, and that every wrong sows the seed of its own rod. If you do not alter your course, in time it will grow so strong that you cannot see what will be the end. Your descendants will be flogged by it, and will not know whence the stripes come.

But although you do not build citadels for the maidens and leave them to their fate, there will still remain some who will come out of woods and caves, and will prove to your descendants that you have by your disorderliness been the cause of it. Then you will be damned. Your ghosts will rise frightened, out of their graves. They will call upon Wra-Alda, Frya, and her maidens, but they shall receive no succor before the Jule shall enter upon a new circuit, and that will only be three thousand years after this century.

(here ends Rika's letter)

It is the character of these peoples that have made western values more so than the translations of Greek literary works by scholars and privileged readers. The pagan values survived in the conscience of the population, in spite of so much jockeying for power at the top. The ideas may have come from imagining ideals of Greek and Roman civilization when the American Constitution was written, for one example, but it was still an imposition from the able founding fathers. The genuine "patriotism of the rebels" came from that ancient conscience although the word "patriot" can only be from the last two thousand years. Here we have tales of something more intrinsic, the values of the conscience that have withstood thousands of years.

CHAPTER 20 - A ROYAL KING AT THE END OF AN AGE

Friesland is now divided between the Netherlands, Denmark and Germany with about 500,000 people in North Holland. The language, recognized as being the closest to English of the Germanic tongues, is giving way to Dutch and German. History recalls them as being settled by a nomadic Germanic tribe with many subsequent occupations including one by the Holy Roman Emperor Charlemagne who converted them to Christianity.

Local tradition recalls some early kings including Friso, Ubbo (Adel) and Askar but except for some anecdotes, little is known. Here the Book begins to enter pages of western history, giving details of how elected leaders, that is, task performers, continued their efforts at making their positions and privileges permanent and hereditary.

The beginning of the next entry has been lost. The author is not known but may have been a family member of Beeden, the previous writer. He tells the story of Black Adel, the fourth king after Friso, who cemented on the royal yoke ever more firmly. He did it in an amicable way by appealing to the poor for support, putting the blame for their hardships on the rich, and also placing the burden of state expenses on those who could most easily afford it. The poor rallied to him, as he grew richer. He was the first king to keep the lucrative position of chief count, or Askar, thus consolidating the government even further.

Black Adel or King Askar as he was called, appealed to nationalistic pride to promote military might at the expense of education. Addressing a general assembly of the burgers in a town he visited, he went out of his way to placate them in the presence of the powerful poor. It is beginning to sound like Rome with its plebeians and patricians but was by no means as stratified as it was in the Roman State where wealth grew wealth and poverty grew poverty.

It does sound familiar, as our own present day politics appears to have nothing new in it. Even the fact that the tall man usually wins a modern election was an advantage in Askar's time; he was seven feet tall and well liked by the community.

That these westerners had a reputation for being tall, even giants in old myths has often been stated but was a foot equal to twelve modern inches or 30.48 centimeters? We know that the Egyptians had a royal cubit that was standardized in stone at 20.62 inches long and divided into 28 digits. For a thousand years of Mediterranean commerce, the Greeks used a foot of 30.88 centimeters was that was divided into 12 fingers, one being about three percent larger than the Egyptian digit or only two percent larger than the same proportion of the Babylonian cubit. The Romans adapted the Greek system but divided the foot into 12 unciae or inches. These measures were more accurate than the attempts made in the Middle Ages to standardize the royal foot or arm with grains of barley made necessary because of commercial cheating. It has also been found that a Roman foot shrank to about eleven inches, no doubt for the same reason, but it can be assumed that the ancient measure of these tall peoples was apparently not a small foot, but very close to the foot of today.

King Asker started the games that became the sport of jousting as training for the youth. His military ambitions were directed to recovering the whole of Gaul, those old southern lands lost to their "degenerate brothers", the Celts. But his plans which would soon founder in the rising tide of Roman power were taken up by the Cimbri, a German nation that was to give much trouble to Rome.

Of interest is the fitting of naval ships with twin prows to support steel crossbows. Iron weapons had already been in use for two thousand years by the Frisians, but spring steel requires very high temperatures and a skill in tempering. Carbon was added directly to wrought iron, which is essentially pure iron, by successive hammering while red hot and folding until it looks like flaky pastry. Charcoal furnaces and bellows-driven air were necessary to achieve the critical temperature. The manuscript continues with copying errors and water damage from previous versions.

...therefore, I will first write about Black Adel. Black Adel was the fourth king after Friso. In his youth he studied first at Texland, and then at Stavern, and afterwards traveled through all the states. When he was twenty-four years old his father had him elected Askar. As soon as he became Askar he always took the part of the poor.

"The rich", he said, "do enough of wrong by means of their wealth, therefore we ought to take care that the poor look up to us." By arguments of this kind he became the friend of the poor and the terror of the rich. It was carried so far that his father looked up to him.

When his father died he succeeded, and then he wished to retain his office as well, as the kings of the East used to do. The rich would not suffer this, so all the people rose up, and the rich were glad to get out of the assembly with whole skins. From that time there was no more talk of equality. He oppressed the rich and flattered the poor, by whose assistance he succeeded in all his wishes.

King Askar, as he was always called, was seven feet high, and his strength was as remarkable as his height. He had a clear intellect, so that he understood all that was talked about, but in his actions he did not display much wisdom. He had a handsome countenance and a smooth tongue, but his soul was blacker than his hair.

When he had been king for a year, he obliged all the young men in the state to come once a year to the camp to have a sham fight. At first he had some trouble with it, but at last it became such a habit that old and young came from all sides to ask if they might take part in it. When he had brought it to this point, he established military schools. The rich complained that their children no longer learned to read and write.

Askar paid no attention to it; but shortly afterwards when a sham fight was held, he mounted a throne and spoke aloud:

"The rich have come to complain to me that their boys do not learn to read and write. I answered nothing; but I will now declare my opinion, and let the general assembly decide."

While they all regarded him with curiosity, he said further: "According to my idea, we

ought to leave reading and writing at present to the maidens and wise people. I do not wish to speak ill of our forefathers; I will only say that in the times so vaunted by some, the burgtmaidens introduced disputes into our country, which the Mothers were unable, either first or last, to put an end to.

"Worse still, while they talked and chattered about useless customs the Gauls came and seized all our beautiful southern country. Even at this very time our degenerate brothers and their soldiers have already come over the Scheldt. It therefore remains for us to choose whether we will carry a yoke or a sword. If we wish to be and to remain free, it behooves our young men to leave reading and writing alone for a time; and instead of playing games of swinging and wrestling, they must learn to play with sword and spear.

"When we are completely prepared, and the boys are big enough to carry helmet and shield and to use their weapons, then, with your help, I will attack the enemy. The Gauls may then record the defeat of their helpers and soldiers upon our fields with the blood that flows from their wounds. When we have once expelled the enemy, then we must follow it up till there are no more Gauls, Slaves or Tartars to be driven out of Frya's inheritance."

"That is right," the majority shouted, and the rich did not dare to open their mouths. He must certainly have thought over this address and had it written out, for on the evening of the same day there were copies in at least twenty different hands, and they all sounded the same. Afterwards he ordered the ship people to make double prows, upon which steel crossbows could be fixed. Those who were backward in doing this were fined, and if they swore that they had no means, the rich men of the village were obliged to pay.

The ancient and unknown author next tells about the peoples of Scotland who were under the dominion of the Gauls. They were poorly armed but did have some surviving iron pieces, and the importance of iron weapons in ancient times has been repeatedly stated. The Frisians had the secret of iron smelting from charcoal. Iron was produced in the forested mountains where the ore was found but weapon forging and steel making was a classified citadel industry and is perhaps the hitherto unknown source of such stories in our own mythology as the tale of Vulcan's forge. Remember his wife was the beautiful Venus.

The storyteller uses the terms "Far Cretans" for Greeks and "Near Cretans" for Italians. The story of the Greek sacking of Troy is related and also of the Trojan settlement of Rome. He then delineates the expansion of Rome over the Phoenicians and Carthage as well as over the Gauls as far north as Southern Britain. This lets us date these writings to the time of the Julian Emperors (first century AD) but an estimate of the time of king Askar would be before the turn of the millennium when "barbarians" were causing Italy problems. The Romans campaigned in Gaul and eventually Caesar annexed Gaul as a province between 59 and 52 BC. He stopped at the Rhine and neither he nor Augustus was able to occupy the Frisian held lands north of the river.

The Roman occupation drove the head priest of the Gauls into Scotland where Kerenak is clearly defined on a cape near some islands. Kerenak meaning "chosen corner" was

known as Kaltasburgh, or the citadel of the renegade mother, Kalta, who gave her name to the Celts some 1500 years earlier. King Askar who had traveled there before with trading ships took the castle with Saxon mercenaries and plundered the Gauls' horde of gold. That this was a place from where raids on Phoenician ships and towns could be made is confusing. It does show however that the Phoenician or perhaps more accurately, the Carthaginian navy was very active on the side of the Celts and in opposition to Rome until its destruction in 146 BC. After the fall of Carthage surviving ships found an ally with the remaining Gauls in the north. Some hundreds of years later in Britain the Romans were to build two long walls to help defend the north of Britain from what must have been an intractable enemy.

Now we shall see what resulted from all this bustle. In the north part of Britain there exists a Scotch people - the most of them spring from Frya's blood - some of them are descended from the followers of Kalta, and for the rest, from Britons and fugitives who gradually, in the course of time, took refuge there from the tin mines. Those who come from the tin mines have wives, either altogether foreign or of foreign descent.

They are all under the dominion of the Gauls. Their arms are wooden bows and arrows pointed with stag's horn or flint. Their houses are of turf and straw, and some of them live in caves in the mountains. Sheep that they have stolen form their only wealth. Some of the descendants of Kalta's followers still have iron weapons, which they have inherited from their forefathers.

In order to make myself well understood, I must let alone for a while my account of the Scotch people, and write something about the near Cretans. The Cretans formerly belonged to us only, but from time immemorial descendants of Lyda and Finda have established themselves there. Of these last there came in the end a whole troop from Troy. Troy is the name of a town that the far Cretans had taken and destroyed.

When the Trojans had nestled themselves among the near Cretans, with time and industry they built a strong town with walls and citadels named Rome, that is, Spacious. When this was done, the people by craft and force made themselves masters of the whole land.

The people who live on the south side of the Mediterranean Sea, come for the most part from Phoenicia. The Phoenicians (Puniers or Carthaginians) are a bastard race of the Blood of Frya, Finda, and Lyda. The Lyda people were there as slaves, but by the unchastity of the women these black people have degenerated the other people and dyed them brown.

These people and the Romans are constantly struggling for the supremacy over the Mediterranean Sea. The Romans, moreover, live at enmity with the Phoenicians; and their priests, who wish to assume the sole government of the world, cannot bear the sight of the Gauls. First they took from the Phoenicians Marseilles - then all the countries lying to the south, the west, and the north, as well as the southern part of Britain - and they have always driven away the Phoenician priests, that is the Gauls, of whom thousands have sought refuge in North Britain.

A short time ago the chief of the Gauls was established in the citadel, which is called Kerenak, that is the corner, whence he issued his commands to the Gauls. All their gold was likewise collected there. Keeren Herne (chosen corner), or Kerenak, is a stone citadel which did belong to Kalta. Therefore the maidens of the descendants of Kalta's followers wished to have the citadel again. Thus through the enmity of the maidens and the Gauls, hatred and quarreling spread over the mountain country with fire and sword.

Our sea people often came there to get wool, which they paid for with prepared hides and linen. Askar had often gone with them, and had secretly made friendship with the maidens and some princes, and bound himself to drive the Gauls out of Kerenak. When he came back there again he gave to the princes and the fighting men iron helmets and steel bows.

War had come with him, and soon blood was streaming down the slopes of the mountains. When Askar thought a favorable opportunity occurred, he went with forty ships and took Kerenak and the chief of the Gauls, with all his gold. The people with whom he fought against the soldiers of the Gauls, he had enticed out of Saxony by promises of much booty and plunder. Thus nothing was left to the Gauls. After that he took two islands for stations for his ships, from which he used later to sally forth and plunder all the Phoenician ships and towns that he could reach.

When he returned he brought nearly six hundred of the finest youths of the Scotch mountaineers with him. He said that they had been given him as hostages, that he might be sure that the parents would remain faithful to him; but this was untrue. He kept them as a bodyguard at his court, where they had daily lessons in riding and in the use of all kinds of arms. The Denmarkers, who proudly considered themselves sea-warriors above all the other sea-people, no sooner heard of the glorious deeds of Askar, than they became jealous of him to such a degree, that they would bring war over the sea and over his lands. See here, then, how he was able to avoid a war.

Maidens still aspired to be Mothers and one such was the Burgtmaid of Stavia. She wanted Askar to rebuild her citadel and offered him her assistance in uniting the peoples on both sides of the Rhine. To this end she devoted two years on a grand tour, campaigning at every stop. Her propaganda was not much different from that previously employed by the Magy in taking the land and previously related in the Book.

Some of the Germans are described here, where after a few hundred years of priestly rule and much intermarriage, matriarchal customs still were observed. There were maidens who taught the young and advised the old. It shows us that the customs of the people can be stronger and more tenacious than those imposed by conquest. While subjugation by ideology or race may upset the temporal power, it may not prevail against many long-standing practices.

This account describes some of the diverse peoples and customs that were then becoming the European mix as we now know it from recorded history, particularly from the Roman campaigns.

Among the ruins of the destroyed citadel of Stavia there was still established a clever

Burgtmaid, with a few maidens. Her name was Reintja, and she was famed for her wisdom. This Maiden offered her assistance to Askar, on condition that he should afterwards rebuild the citadel of Stavia. When he had bound himself to do this, Reintja went with three maidens to Hals.

She traveled by night, and by day she made speeches in all the markets and in all the assemblies. Wr-Alda, she said, had told her by his thunder that all the Frya's people must become friends, and united as brothers and sisters, otherwise Finda's people would come and sweep them off the face of the earth.

After the thunder Frya's seven watch-maidens appeared to her in a dream seven nights in succession. They had said, that-

"Disaster hovers over Frya's land with yoke and chains; therefore all the people who have sprung from Frya's blood must do away with their surnames, and only call themselves Frya's children, or Frya's people. They must all rise up and drive Finda's people out of Frya's inheritance. If you will not do that, you will bring the slave-chains around your necks, and the foreign chiefs will ill-treat your children and flog them till the blood streams into your graves. Then shall the spirits of your forefathers appear to you, and reproach your cowardice and thoughtlessness."

The stupid people who, by the acts of the Magyars, were already so much accustomed to folly, believed all that she said, and the mothers clasped their children to their bosoms. When Reintja had brought the king of Hals and the others to an agreement, she sent messengers to Askar, and went herself along the Baltic Sea. From there she went to the Lithauers, so-called because they always strike at their enemy's face.

The Lithauers are fugitives and banished people of our own race who wander about in Germany. Their wives have been mostly stolen from the Tartars. The Tartars are a branch of Finda's race, and are thus named by the German landers because they will never be at peace, but provoke people to fight.

She proceeded on beyond Saxony, crossing through the other German lands in order always to repeat the same thing. After two years had passed, she came along the Rhine home. Among the German landers she gave herself out for a Mother, and said that they might return as free and true people; but then they must go over the Rhine and drive the Gauls out of Frya's south lands. If they did that, then her King Askar would go over the Scheldt and win back the land.

Among the German landers many bad customs of the Tartars and Magyars have crept in, but likewise many of our laws have remained. Therefore they still have maidens, who teach the children and advise the old. In the beginning they were opposed to Reintja, but at last she was followed, obeyed, and praised by them where it was useful or necessary.

The narrative about King Askar continues and is probably the work of a descendent of Beeden who, it appears, was the count of Lindwerd and possibly Grenega, a neighboring state.

Askar allies himself with the King of Hals by marrying his daughter who was following

pagan ways. The good husband was subsequently accused of idolatry, by Prontlik, the Mother at Texland. Now Gosa had been named as the last elected Earth Mother so it is likely that the Burgtmaid at Texland, the last surviving citadel, would assume this title in a disunited Friesland. Anyway, Askar did not keep his promise to Reintja, his Burgtmaid, to rebuild the citadel. No doubt he wanted his own castle to be the only authority in his state of Stavia.

Here we have an attitude about the "pagans" that was to be one day used against themselves by Christian monks who in turn used the very methods they condemned. Even the word "propaganda" here used in a translation and implying the tactics of the Magi contains the word "pagan" while the word "barbarian" was a Roman way of distinguishing themselves from foreigners because it was the Roman custom to shave. As so much of our understanding of history has come through the Roman tradition, it has given many adverse connotations to words that simply describe differences.

Reintja complained of Askar's non-Frisian habits to Prontlik who sent a message throughout the lands in the manner of the Earth Mother. The result was contrary to what was expected, as hereditary kings were now quick to support their own kind. The King of Hals attacked Texland and burnt the last citadel to the ground.

Prontlik and Reintja with their maidens sought refuge with the narrator. Worried that Askar might attack his state, he devised a ploy whereby they would be safe in a wooded area protected by the rumors of ghosts and magic in the style of the magi.

As soon as Askar heard from Reintja's messengers how the Jutlanders were disposed, he immediately, on his side, sent messengers to the King of Hals. The ship in which the messengers went was laden with women's ornaments, and took also a golden shield on which Askar's portrait was artistically represented.

These messengers were to ask the King's daughter, Frethogunsta, in marriage for Askar. Frethogunsta came a year after that to Stavarn. Among her followers was a Magy, for the Jutlanders had been long ago corrupted. Soon after Askar had married Frethogunsta, a church was built at Stavarn. In the church were placed monstrous images bedecked with gold-woven dresses. It is also said that Askar, by night, and at unseasonable times, kneeled to them with Frethogunsta; but one thing is certain, the citadel of Stavia was never rebuilt.

Reintja was already come back, and went angrily to Prontlik the Mother, at Texland, to complain. Prontlik sent out messengers in all directions, who proclaimed that Askar is gone over to Idolatry. Askar took no notice of this, but unexpectedly a fleet arrived from Hals. In the night the maidens were driven out of the citadel, and in the mourning there was nothing to be seen of the citadel but a glowing heap of rubbish. Prontlik and Reintja came to me for shelter.

When I reflected upon it, I thought that it might prove bad for my state. Therefore, we hit upon a plan which might serve us all. This is the way we went to work. In the middle of the Krijlwood, to the east of Liudwert, lies our place of refuge, which can only be reached by a concealed path. A long time ago I had established a garrison of men who

all hated Askar, and kept away all other people.

Now it was come to such a pitch among us, that many women, and even men, talked about ghosts, white women and gnomes, just like the Denmarkers. Askar had made use of all of these follies for his own advantage, and we wished to do the same. One dark night I brought the Maiden to the citadel, and afterwards they went with their serving-maids dressed in white along the path, so that nobody dare go there any more.

During this final part of the *Oera Linda Book*, we are told how King Askar dealt with many foreigners and used their ways whenever it suited him. Also how the fleet was used more for piracy on the Phoenician trading ships of the Gauls than in legitimate trade as before, and what the consequence of this was.

According to the Book, there is always a consequence when the laws of Frya are violated for too long and this particular complaint is about Askar's non-Frisian habits. The writer of this piece shows his prejudices against foreigners and it is not so different from attitudes still prevalent in today's society. In the time of Askar, the consequences were a plague. The easy booty of their pirate activities had weakened their own productivity and they were compelled to use slaves, forbidden by Wr-Alda, and continue the spoliation.

Disaster came when they plundered a whole fleet complete with many foreign rowers and infected crewmen. Even the goods carried the infection, probably an early version of the bubonic plague. The last narrator kept foreigners and the pillaged goods out of his country thereby avoiding the plague, which killed a thousand times as many people as the number of slaves, that Askar had brought into his territories.

The plague must have had far reaching effects, for many Germans were freed by it but were not welcomed into Askar's land. He then describes the origin of the "All-men" tribe and the Franks. In his scheming ways, Askar had the warring Germans elect his nephew as duke or overlord to prevent local conflicts and then invaded them himself, thinking that they would welcome him as their overlord. Instead, the Franks, who did not accept the new duke, captured Askar but not recognizing him, he was traded by the Franks for an important Celtic captive.

Here ends the book with neither Askar nor the remaining burgtmaidens succeeding in any attempt to reunite Frya's people and taking back their lost lands.

When Askar thought he had his hands free, he let the Magyars travel through his states under all kinds of names, and except in my state, they were not turned away anywhere. After that Askar had become so connected with the Jutlanders and the Denmarkers, they all went roving together; but it produced no real good to them. They brought all sorts of foreign treasures home, and just for that reason the young men would learn no trades, nor work in the fields; so at last he was obliged to take slaves; but that was altogether contrary to Wr-Alda's wish and to Frya's counsel.

Therefore the punishment was sure to follow it. This is the way in which the punishment came. They had all together taken a whole fleet that came out of the Mediterranean Sea. This fleet was laden with purple cloths and other valuables that came from Phoenicia.

The weak people of the fleet were put ashore south of the Seine, but the strong people were kept to serve as slaves. The most handsome were retained ashore, and the ugly and black were kept on board ship as rowers.

In the Fly the plunder was divided, but, without their knowing it, they divided the punishment too. Of those who were placed in the foreign ships six died of colic. It was thought that the food and drink were poisoned, so it was all thrown overboard, but the colic remained all the same. Wherever the slaves or the goods came, there it came too. The Saxmen took it over to their marshes. The Jutlanders brought it to Scandinavia and along the coasts of the Baltic Sea, and with Askar's mariners it was taken to Britain.

We and the people of Grenega did not allow either the people or the goods to come over our boundaries, and therefore we remained free from it. How many people were carried off by this disease I cannot tell; but Prontlik, who heard it afterwards from the maidens, told me that Askar had helped out of his states a thousand times more free-men than he had brought dirty slaves in.

When the pest had ceased, the German landers who had become free came to the Rhine, but Askar would not put himself on an equality with the princes of that vile degenerate race. He would not suffer them to call themselves Frya's children, as Reintja had offered them, but he forgot then that he himself had black hair. Among the German landers there were two tribes who did not call themselves German landers.

One came from the far southeast, and called themselves Allemannen. They had given themselves this name when they had no women among them, and were wandering as exiles in the forests. Later on they stole women from the slave people like the Lithauers, but they kept their name.

The other tribe, that wandered about in the neighborhood, called themselves Franks, not because they were free, but the name of their first king was Frank, who, by the help of the degenerate maidens, had had himself made hereditary king over his people. The people nearest to him called themselves Thioth - his sons, that is, sons of the people. They had remained free, because they never would acknowledge any king, or prince, or master except those chosen by general consent in a general assembly.

Askar had already learned from Reintja that the German princes were almost always at war with each other. He proposed to them that they should choose a duke from his people, because, as he said, he was afraid that they would quarrel among themselves for the supremacy. He said also that his princes could speak with the Gauls. This, he said, was also the opinion of the Mother.

Then the princes of the German landers came together, and after twenty-one days they chose Alrik as duke. Alrik was Askar's nephew. He gave him two hundred Scotch and one hundred of the greatest Saxmen to go with him as a bodyguard. The princes were to send twenty-one of their sons as hostages for their fidelity. Thus far all had gone according to his wishes; but when they were to go over the Rhine, the king of the Franks would not be under Alrik's command. Thereupon all was confusion.

Askar, who thought that all was going on well, landed with his ships on the other side of

the Scheldt; but there they were already aware of his coming, and were on their guard. He had to flee as quickly as he had come, and was himself taken prisoner. The Gauls did not know whom they had taken, so he was afterwards exchanged for a noble Gaul whom Askar's people had taken with them.

While all this was going on, the Magyars went about audaciously over the lands of our neighbors. Near Egmuda, where formerly the citadel Forana had stood, they built a church larger and richer than that which Askar had built at Stavern. They said afterwards that Askar had lost the battle against the Gauls, because the people did not believe that Woden could help them, and therefore they would not pray to him. They went about stealing young children, whom they kept and brought up in the mysteries of their abominable doctrines. Were there people who...

(here abruptly ends the Oera Linda Book)

And so the Oera Linda Book ends in mid-sentence. Are there any pieces of those other books mentioned, anywhere yet to be found? Will we discover a wall of one of the many ancient citadels with inscriptions on it in Ancient Frisian? Will soundings in the North Sea show evidence of man's occupation of those flooded regions? All these are intriguing questions perhaps never to be answered, but the sole surviving copy brought forward by Cornelius Over de Linden has related a fascinating tale that has to be told.

CHAPTER 21 - FRYA, THE FORGOTTEN GODDESS

To the Frisians, Frya was their Great Mother, the mother of the white race. She was teacher and lawgiver, so wise, so beautiful, the perfect creation of the Oldest One, Wr-Alda or God. She gave birth to their ancestors, twenty-four at a time, twelve men and twelve women every year. This was the third experiment in the creation of human life after Lyda, the mother of the black race and Finda, the mother of the yellow race. They claim that on the third try, the Mother was given a conscience which prevented some of the deceit and domination they liked to characterize in the priests and princes of the other two races but in particular, the yellow race. They claim that all the races of mankind are descended from combinations of these three basic root races. There is at least evidence of this so far as Europe is concerned in its racial makeup.

Her laws were given to her children after the great geological disaster that destroyed the old land, Atland, or their ancient home. They were designed to protect a new society, which would no longer have direct access to their mother. They would use an Earth Mother and local maidens to answer their questions of justice, to be the conscience of their many different states that encompassed the entire continent of Europe. Frya was leaving. After giving her sacred Tex to Fasta, her first Earth Mother, she ascended heavenward to her watch-star where she continued to watch over her children. Again, we have a very common aspect of the myths of divinity. The gods do not die, they have celestial homes to where they can retreat.

For the next two thousand years Frya was openly and officially acknowledged as the Great Mother next to Wr-Alda or God and Irtha or Mother Earth herself. Her followers grew less and less numerous, occupying a smaller and smaller Fryasland until the whole system of matriarchal maidens and their virgin helpers tending the sacred lamps first lit by Frya had become no more than a power tool in the hands of ambitious male kings. If it is put in perspective, however, a two-thousand-year-old nation based upon both the principles of individual freedom and community service for male and female citizens is unique.

The peoples of North and Western Europe did not easily forget Frya even after the deliberate suppression of her following by Christian monks. Like all enlightened entities or personages, she never wanted to be worshipped. A follower or disciple is one who has the discipline to follow the teachings, which are for the benefit of those followers themselves not the praise of the goddess. This too, eventually became corrupted into goddess worship and prayer for benefactions, to satisfy desires and alleviate hardships. The teachings in *The Oera Linda Book* tell us of few direct boons from Frya and her earth mothers. Instead they teach how self-reliance and cooperation with others together yield favorable results for whoever is willing to work. There is no distinction here for her children, as the same laws apply to the children of Lyda and Finda, all children of Wr-Alda.

What do the published records tell us about Frya? Starting with the popular encyclopedias, we find that Frya is not mentioned but that she had many names and many spellings, such as Frigg, Friia, Mardoll, Horn, Gefin and Syr, mostly developed

during early Christian times when pagan beliefs were hard to eradicate. Freya is mentioned in the Encyclopaedia Britannica as the sister and female counterpart of Freyr or Frey, a son of the fertility god Njord. She is the most renowned goddess of Norse mythology in charge of love, fertility, battle and death. Pigs were sacred to her and she rode a sow with golden whiskers and drove a chariot drawn by cats.

She chose half of the heroes slain in battle for her great hall of Folkvanger while Odin or Wodin got the rest for Valhalla. One story we recognize while the feminine version is little known. Freya is accused of teaching witchcraft to the Aesir tribe of gods, where she was known as Frigg, the wife of Odin, even the mother of Thor, perhaps part of the campaign to discredit her. Another story has her searching the world for her lost husband, the father of her children Hnoss and Gersemi and weeping tears of gold.

Frigg is remembered in Iceland as the mother of Balder who died despite her efforts to save him. She was depicted as a loving mother and also as a person of loose morals. In Germany there is Frija and Frea the warrior wife of Godan or Wodin. All these stories with their various permutations date from a time two to three thousand years after the actual recorded presence of Frya in Europe, and have projected on them many of the very human frailties and much of the sorcery that the Magi used for political control. Freya is remembered in Sweden and Iceland, but has little presence in her home land of Friesland, although throughout Europe there are many place-names and family names derived from Frya. Perhaps the English words of "free" and "friend" are the best known of these.

Most of us like to hear a good story, and many of these stories were part of an oral tradition that embellished them. Just as today's soap operas do not represent an average family but dramatize elements of anguish and frailty, so too has mythology emphasized the suffering of the heroes. Such embroidering brings heroes down to a human level as well as up to a god level, but the more mundane or nobler truths surrounding their origins in history are put at risk.

A way to discover Frya is to research Fasta, the chosen first Earth Mother who had the divine connection with Frya. In Greece Hestia was the goddess of the hearth and one of the twelve Olympian deities. She presided over all sacrifices, something that Fasta would not have appreciated, and was also celibate. In Rome, six Vestal Virgins were attached to the temple of the goddess Vesta. They served for thirty years beginning at an age between six and nine and were chosen from patrician families by the *pontifex maximus* (head priest). They previously served a shorter time but were subject to many rules and traditions that were already ancient in the time of Rome. Besides annual fertility festivals and cleansing rituals for the city, they tended the sacred fire that was symbolic of the need for fire in the hearth of every home. The fire was probably in the form of a lamp, or else embers of charcoal, but the symbolism had survived.

The earlier kings of Rome bore the title: "King of the Sacred Rites" which may be indicative of Finda origins and the fact that a man was in charge and chose the virgins demonstrates this as well. Politics, not religion, was the dominating force, and all this is 2000 years after Fasta, a remarkable if distorted lineage.

Fasta's laws were a divine prototype from Frya. Man had to grow up and take charge of his own life, a theme reflected in most ancient myths as well as in individual lives, but it was not without help from above. Both Holy Scriptures and new age writings suggest that our transformations and developments are said to be inspired or breathed into us from something greater than ourselves. Frya's sacred Text is more of a social and moral code than a contract of civil law but a practical Fasta produced a code complete for the new society of the time. It may well have established our present elements of contracts, welfare and the parliamentary system as well as the concept of legal precedence. Fasta's code also molded their society for millennia to come, something that cannot be claimed for Hammurabi who lived four hundred years later in Babylon and has been credited with being the first law codifier.

Western civilization traces much of its very earliest culture to Mesopotamia, such as astronomy, geometry and the Biblical stories of Genesis which originate from the very beginning of recorded times, much older than the Hebrew versions with which we are familiar. That influence may even have been of a global nature. If Frya was a goddess or an omniscient, omnipotent being, she would have known of the ancient East, even been a part of it. Proponents of space theories of the gods, will be intrigued by very early statues reputed to be of Frya showing her in flight gear. They are older than the earth mothers, The most famous of these is a seven-inch idol found in Yugoslavia and reputed to be 6000 years old. It portrays an "outfit" which cannot be called ordinary clothing; a helmet with facemask and goggles, pressure bands on the suit and a pendant that looks like an instrument. Then there are numerous statues, both earlier and later, of pregnant women or "Venuses" that have been lumped together as fertility goddesses. These have been found from Russia to Bulgaria to France. According to the Book, the whole of Europe was once Frya's land before the first disaster of the twenty-second century BC. Could these figurines represent Frya, the literal mother figure of their mythology?

Gods and goddesses have changed their sex throughout the ages. Women priestesses have worn false beards, and male priests and kings have worn false breasts. Could it be possible that the Nordic god Frey was once the goddess Frya? In Swedish mythology he has been called the consort of Freya while other traditions say that Frey or Freyr is just a form of address like lord. Could the Indian god Indira once have been the goddess Finda? The storytellers have never missed an opportunity to embellish or change a tale if it improves its acceptance anymore than the businessmen priests could resist the solidification of a power.

By the time of the early Christian Church in Europe, the pagan religion was no longer the original simple belief system that Frya inspired, but one corrupted by thousands of years of superstition and magical rites. Some of our own surviving festivals such as May Day, Halloween, even Easter and Christmas are adaptations of earlier superstitious yearly events but neither Frya's land nor the modern age can give the "religious experience" that the Magy could deliver. Early Christianity was impinged on the populous by some idealistic kings that saw a more pure connection in the new religion than those beliefs that were current at the time, however, the zeal of the enforcers suppressed the very knowledge of the origins of the pagan cultures. Neither the old

ways nor the new viewpoints were serving a feminine side to be experienced by the psychological need of the people. Western man was being forced into a patriarchal age isolated from his soul.

CHAPTER 22 - HISTORICAL EVIDENCE - LEGENDARY SUPPORT

There are very few written accounts about Europe for the period dating before the first recordings of classical Greece. There are many writings from the Near East, the most prolific being Egyptian followed by the Hittite, Arcadian, Hebrew and Assyrian texts of the Fertile Crescent. But this is not our story. Are there any stories relating to old Europe that can support the surviving records of the ancient Frisians? The evidence is going to have to be from geological and archaeological findings with an interpretive approach to surviving historical accounts, which have taken the form of undated legends.

Of the period before our story that is referred to as the "good times before the bad" very little is known. It is referred to as the Age of Taurus the Bull, possibly indicating a religious connecting with bulls as is believed to be the case in Crete two thousand years later and still is a sport today in the Mediterranean. It is also depicted as the Megalith or Pillar Culture with Stonehenge being the best known of many hundred sites. Its construction has been attributed to Romans, Druids and Mycenaean's. Archaeologists and historians could not conceive that such a structure could have been built without Middle-Eastern help so they dated megaliths as being older in the south from where the northern structures learned that skill. Carbon dating has now shown them to date from 2700 to 3500 BC with the stones being older, the farther north one goes, and with those on the Orcades (Orkneys or pig islands) being the oldest.

We are told that the sacred Tex was written on stone at Texland and reproduced in all citadels. Ancient Egyptians referred to the Pillars of Atlas (Hercules) as beyond Gibraltar in the North while later day Greeks put Atlas in North Africa, supporting the world, and moved the pillars to Gibraltar, the end of the known world, to where they are now commonly referred.

The origins of the Near East settlement of Phoenicia are told of a time that predates the *Old Testament*. One significant reference that lends support to the story is the description of the Philistines. We know that they could be tall like the giant of David but they were also a sophisticated, (compared to rural Israel) seacoast city people who did not speak a Hebrew related language. They are traditionally believed to have come out of the Hittite empire in 1100 BC but our book tells of the mixed Frisian, Finnish, and African racial mix of the Phoenicians; perhaps a much earlier origin of the Philistines. The *Old Testament* describes them as being descendants of Japhet or Japhetos of Greek mythology who not only came from the north but from the ends of the Earth. In those days the Earth ended with the great encircling ocean (Oceanos) that girdled the known world centered roundabout the Mediterranean. The Egyptians referred to the northern countries at the end of the world. They have numerous reproductions both wall illustrations and petroglyphs from 3000 to 1200 BC of battles with northern seafaring warriors, always being defeated of course. In these murals, the "peoples of the islands of the north", are depicted as white-skinned, blond-haired and blue-eyed. They are usually distinguished from other enemy soldiers by their round shields (like latter day Vikings) and by reed headdresses. The *Oera Linda Book* has so many missing centuries that little correlation can be made to them.

Herodotus dates the founding of Tyre at 2755 BC by mythical Hercules at a time when Sidon already existed. Our book dates the origin to approximately 2000 BC by Teunis. To Greek historians and also as shown in Caesar's writings, the North Africans or Libyans were largely blond-haired and blue-eyed. They were referred to as Northerners or at least believed allied with those who lived beyond the Mediterranean in the West. The ancient Egyptians made the same references. Today we still have the blue-eyed Berbers in North Africa that have been linked to Ireland by some historians, no doubt unable to appreciate the distribution of blue eyes. They are very common in Sicily and have an ancient known tradition in the Holy Land.

Legends also support the sun cult of the northerners, a symbol of monotheism but most myths of unknown places also ascribe diabolical religious ritual worship to the embellished tales just as today's archaeologists usually label anything unknown as a religious artifact. The origin of the name of the island of Helgoland is "Holy Land" and Frisian myths tell how it finally perished beneath the waves in 1216 AD. Very ancient circular fortifications have been discovered on the island and in the surrounding shallows that lend some credence to the concentric moats that surrounded the capital city of the Atlanteans. According to the writings of Plato we read that most citadels had a circular moat. Helgoland was not Fryasburgt on Texland but a neighboring state and possibly a remnant of the original Frya's land before the first recorded disaster.

Archaeology is continually pushing back the clock on the achievements of mankind just as it is still verifying many of our ancient stories once considered to be only fables. Our history is much older than first assessed by the new historians that followed the rudimentary research of the early nineteenth century. These early modern attitudes have assumed that foreigners and especially native cultures that are closer to the earth were inherently inferior. We now know that this is not true, there is much to be learned from all activities of man but it is still surprising when evidence of ancient activity is unearthed that show how similar we still are.

The Kalevala is a Finnish national epic that dates from pre-Christian times. Its oldest form is on runes and depicts a time when the Magyars and Finns were one people, a fact mentioned in the Book. It describes a time of a great natural disaster when shadows covered the earth and the wise men of the North could not determine the dawn or the noon because the moon and the sun were not in season.

There are Western versions of the story of Noah and the Flood as well as Eastern and worldwide versions. Principal among these for our purpose is a collection of three ancient Welsh ballads that tell of disaster and destruction coming from the sky out of which only one family survived at sea. They sailed to the Crimea and hundreds of years later, having greatly increased their numbers returned home to Westland or the White Island of Britain. Even the word Britain and Brittany are explained as the name of one of the returning tribes. This tale does support the far ranging maritime capabilities of very long ago.

The next Western source for information of three thousand years ago is Homer and particularly the "Odyssey". Minerva, whom the Book describes as a Rhine maiden, is depicted as "blue eyed, white armed, fair haired Minerva". She is tall and strong as

though these were desirable traits of the gods while Ulysses himself is described as being very large of thigh and very strong with a red beard, "much enduring, divine Jove born son of Laertes, much contriving, city sacker Ulysses." The date of the epics is generally construed to be older than the eighth century BC, but the *Oera Linda Book* specifically dates the encounter with Calypso as 1188 BC. This would put the ten year Trojan War at 1200BC with the fall of Troy at 1190 BC if the shipping information can be believed. The Book states that twelve years had elapsed without them seeing any Italians in Almanland, and then there came Ulysses, a king from the Ionian Islands, in the largest of three ships. The ancient Greeks believed the fall of Troy to be equivalent to 1183 BC and conventional archeology puts it as 1230 BC. Which is closer?

From Homer we can get an idea of the nature of the Mediterranean population of the time. This is not the unified political and social system described by the Book for the early period but definitely a later one of independent maritime city-states. They spoke a common tongue, were of mixed blood and had kings that were not necessarily regarded as royal. Some were still elected as, after all, Ulysses' father, Laertes, who was still alive when he returned twenty years later was a simple farm worker, not a king. It is known that the assembly of older men or agora was the court of supreme authority and was able to overrule the king just as the Laws of Frya depict. Ulysses' son, Telemachus did not have royal authority but was more concerned about his own property rights. Many Mediterranean kingdoms at that time used a maternal succession rule in which the son of the old king's youngest daughter or his younger sister would inherit.

Homer does not support even the cherished concepts we have about the polytheistic religion of the time. Homer mentions the monotheistic word *God* on many occasions, which corresponds to the earlier concepts of the Frisians, and he makes reference to an underlying moral code or at least a sense of right and wrong. That the heroes of the time were of mixed heritage, having the superstitions of Finda's people and also Libyan blood, is evident from their mixed coloring as well as from descriptions of Phoenician, Ionian and Cretan settlements in the Book.

Homer's use of the word "Phaecians" (literally, black drivers) could have been referring to the Phocaeans, of an eighth century BC Ionian city in Asia Minor who are traditionally believed to have founded the city of Marseilles in the days of the Ligurians, two centuries later. Egyptians believed them to be a colony of the North people and this could be so if the Ionians can be referred to, as being from the north as originally was the case. More likely it is a reference to the black ships and black sails described by Homer and his own word for them. Jurgen Spanuth (see bibliography) makes a case for the "black drivers" being a reference to the funeral customs of the ancient Northmen that are described in the visit to the souls of the dead companions of Ulysses by Homer. The Vikings in their funeral rituals continued these customs a thousand years ago.

Homer's hero, Odysseus (Ulysses), reached the Phaecians by sailing northeast from his sojourn with Calypso on her island. He was impressed with their country, the land of the linen plant, he liked the fine woven cloak that they gave him and noted their sailing skills so they could have been Frya people from the mainland located at the mouth of a European river. This is particularly important because no Mediterranean rivers have the backwash or reverse tides as described by Homer.

These were independent states sharing a common heritage. They were in the Bronze Age but knew of steel as a precious commodity like gold. Although it was a period after the Golden Age of Frya's peoples, perhaps there is enough evidence to suggest that Frisian principles prepared the way for the classical age to come, with all its frailty and humanness. The Greek concept of Agape, or brotherly love, began as an extension of legal rights to neighboring states, an exchange of convenience, and other abstractions developed in the centuries to come that are still valued in our present age. Some Frisian concepts were there, but self sacrifice for community and rights for all did not yet exist in this collection of slave states. Even in the lands at the mouth of the Rhine, long years of selfish struggle had so eroded memories of their origins that Atland had been reduced to a mythical country beyond the north wind.

In the centuries following Homer up to the recorded era of Greek philosophers and historians, Carthage gained in dominance of the western Mediterranean Sea. They were probably the seafarers referred to as Phoenician in the latter part of the Book and they strategically guarded the route to the Cassiterites, or tin islands, Cornwall in Britain and some of the Channel Islands that made them so wealthy. Anything west of the Pillars of Heracles was shrouded in mystery and deceit so that Ancient Greece knew little about the Atlantic. They did hear about Tartessos or Taphos which was the kingdom of Cadiz in southern Atlantic Spain, a Celtic spin-off where originally the burgtmaid had tried to keep a neutral path between the Mother and the Gauls in Kalta's time. It became a very wealthy exporter of Spanish silver and maintained a regular trade with Ireland according to Irish history. It was a classical link to the Atlantic. Others have put Taphos, as one of the pirate islands of the Ionian Sea but Homer's mention of Kernie is interesting. Could that have been the mysterious city of Kerenak (Keeren Herne)? These two very tenuous names could be construed to show that Ulysses made it to the Atlantic.

Ancient Europe and India were not strangers to each other as the Book interestingly notes but what is the evidence? Buddhists were known in Alexandria in the third century BC, and there is much evidence of Greek presence or at least their artifacts in India. The Ionians have even been credited with being the first to give the sage, Buddha, a human form in art or effigies. From Herodotus we have reference to the Red Sea or Erythæan as the name of the sea that extended all the way to India and included the Persian Gulf while the ancient Arabians referred to the Mediterranean as the White Sea.

Many French cities of the Mediterranean, have traditions, or early stories, of their founding by Greek or Ionian settlers from the sea just as Spanish towns give this credit to the Phoenicians or Carthaginians, the rivals of the Ionians. It is well known that the Romans did not like the sea, preferring land engagements, but hired both Greek and Phoenician seafarers to conquer the Mediterranean.

There are many terms in Latin for seasickness but only one in Greek, an indication of the limited Roman seafaring tradition. Romans invented a plank that plunged a huge spike into an enemy vessel as it was being rammed, locking them together so that Roman foot soldiers could board and fight as on land.

There is a romance to the sea that captures our imagination and has created legends of

lost cities sunk beneath the waves with columns of marble, seaweed lined streets and statues of gold. Such a legend is that of Atlantis and also of the city of Ys. Faith in these enchanting tales has created four different locations or separate cities by the name of Ys on the Atlantic coast of Europe, but this has nothing to do with archaeology. An earthquake destroys the city and then it may submerge it, leaving a site that thousands of years later is nothing like what the imagination might construct.

Still, we are made of dreams and like to be entertained by them so not every conclusion has to be utilitarian and scientific or we would wonder if beauty had a purpose. Is not beauty as necessary as daydreaming and as essential for inspiring our creativity?

Other more reliable evidence can be found in the ancient land route to the north, the great north-south highway that ran up the Rhone and the Saône to the Seine valleys. This road carried yellow amber from the Frisian Islands and the Baltic to the south and Mediterranean (Red Sea) coral to the north. This ties in with the juttan trade mentioned in the Book and also the selling of the island of Marseilles to the Phoenicians for trade. Although the road existed since times ancient in the Roman era, the items of trade were more perishable than the relics which archaeologists can still find in the earth. A list of these commodities is given in the Book with respect to sea trade and includes paper (parchment) as a valuable export from the North long before the Classical age, but it is not something that would still be found. There is no question that amber was a valuable item of trade. It is found only in the north and was probably the "orichalc" mentioned by Homer and once thought to be a special alloy of gold. The original meaning of the word "glass" was amber, a translucent material that can generate an electric charge when rubbed on a dry cloth. Our word *electricity* is derived from the Greek word for amber.

That the ancient world was ignorant of the North is no more true than claiming that they knew nothing of India. When discoveries are made, they usually set back the date when man was first known to have achieved some prowess of civilization such as writing or seamanship and commerce. The North does not have dry deserts and undisturbed sites buried in the sands of time. Vegetation is continually growing there so a pristine discovery, like the city of the Persians, Persepolis that is mentioned by Greek historians does not excite the explorer in the busy North. The East does not have exclusive rights to the beginnings of civilization. Modern dating techniques now show, for example, that copper mines along the great rivers of Europe had been worked out and new ones opened in a west to east direction over time. This shows that very ancient occupants of the continent exploited the minerals long before the classical Bronze Age of southeastern Europe.

Julius Caesar wrote about his campaigns in the North and discovered a formidable enemy who would rather die, then become slaves of Rome. He killed a million of them and remarked how few rituals and sacrifices they observed in their religious life. He just didn't understand them and as is typical of human judgments, he tended to denigrate what he did not understand or that which was simply different.

For those who support the forgery theory for the *Oera Linda Book*, one would have to ask why, and also question the choice of a language older than any known version. What was to be gained by keeping it unpublished for so long? Perhaps, more

significantly, one could ask what ego construct is being challenged in the doubters.

With so much of national character being attributed to the challenges of a seafaring life, it is appropriate to examine the type of ships, which were used in ancient times. There is much historical literature on the Roman ships of a later time but really very little surviving physical evidence that even permits an understanding of their construction or manipulation of multiple banks of oars. Go back two thousand years before Rome and there is no evidence but it does not mean man was incapable of sailing the ocean. It does not mean that all man knew about boats were reed crafts found depicted on seals of the time in Sumer. It simply means that the evidence has not survived.

What were the ships of old like? From recorded history there were reed ships, sometimes coated with tar, in both Egypt and Sumeria before 3000 BC. They have been typically judged as not seaworthy enough for ocean voyages. This has been disproved in the case of Sumer for Sumerians carried on significant trade with Dilmun (Bahrain) from the mouth of the Tigris and even sailed to India, (the Indus River) and around the Arabian peninsular to the Egyptian Red Sea. From about 2900 BC there are some hieroglyphics that tell of forty armed ships that were dispatched from the Nile to Byblos, in Lebanon, to buy cedar-wood for ship building. These ships had both oars and a square sail supported by a double mast in the shape of an inverted "vee". They carried twenty oars per side and had two long steering oars thus there is evidence of ocean going ships in recorded history, hundreds of years before the Book records the early voyages of the sea-kings.

Both Egypt and Sumeria lacked forested areas so it is likely that other ancient civilizations were building wooden ships long before them. Then there is the story of Noah, which must date from an earlier time, and in some versions of the legend, considerable distances are described such as from Wales to Crimea. Noah had to have had a good-sized vessel but we cannot use myth to validate myth.

By 2000 BC Crete had an alliance with Egypt to use its navy to control the Eastern Mediterranean and keep the pirates in check so Jon's followers did not invent piracy. By the sixteenth century BC, Crete had separate merchant and military designs for ships, both large and small. The Mediterranean had evolved beamy ships for trade, one hundred and twenty feet long and thirty-six feet wide long before the tale of Minerva. Later on in classical Greek times, a combination armed merchant craft was in use that was smaller and faster; were times getting more complicated for trade, with Phoenician, Carthaginian, Roman, Ionian and Greek ships competing for profitable territories? The older times that described huge fleets of Frisian armed merchants had ended, as the might of numbers no longer commanded respect on the commercial front. The peace of Rome had not yet developed and whether it was ever a maritime peace is open to debate.

Early vessels usually lowered the whole sail and mast assembly when oars took over. They carried several anchors, sometimes a round stone with a hole in the middle but some of these that have been found could have been used to support the base of the mast. Twin steering oars gave way to a single one on a side and the central tiller was in use by Ionian settlers in Asia Minor in the fourth century BC. The steering mechanism of

the Frisians is not known, but Homer gives us a few clues for the time of the Odyssey. He tells of a single steering oar, the lowering of the mast when beached, and of rowers' benches under which cargo or personal effects were stored. The high prow was colored for identification purposes, a custom that led to carvings and statue-like figureheads depicting gods or the like. While six men could manage his ship, Odysseus probably needed forty to fill the benches.

Later in the eighth century BC the Greeks used biremes, which, according to Herodotus were double the standard complement of twenty-five oars on a side; so a total of 100 rowers would be needed but some larger ships would have used two rowers for each oar. These eighty feet long by ten feet wide ships were built for speed and were equipped with a battering ram to sink the enemy. Triremes, triple size, rowed vessels, were in standard military use by the fifth century BC so that naval warfare mandated at least 150 rowers per vessel and slaves were the motoring forces. The ships all had single masts with square sails, which could be lowered in time of battle or foul weather.

There can be no question that Europeans have come out of a goddess culture. In the religious preoccupation, the Virgin Mary had taken the place of the Mother who for centuries was ranked above the male concept of God with Jesus being identified with a sacrificial young king. To extrapolate these concepts that were believed in countries influenced by the Mediterranean to all of Europe is as incorrect as doing that to all of Asia. This story is older than those beliefs and shows a simple version of from where some of these ideas have come and where the inevitable power struggle of priests, kings and politicians have taken us.

CHAPTER 23 - THE ATLANTIS QUESTION

The story of Atlantis began in the Western mind with the modern translations of Plato, actually just the "Timaeus" and the "Critias". It has captured the imagination particularly since Ignatius Donnelly published his work "Atlantis: The Antediluvian World" in 1882. He was the same author that tried to prove that Francis Bacon was the real poet behind the works of Shakespeare.

Despite the fact that Plato is almost the sole source of this legend and the nearly total lack of hard facts from geology and archaeology to find Atlantis in the Atlantic Ocean, the popular concept persists. Briefly stated, it is that a large highly advanced civilization had once existed, somewhere out in the Atlantic. It had ended in a geological catastrophe by sinking beneath the waters some 11,000 years ago. Survivors of this race influenced embryonic civilizations across the world such as Egypt and in some cases founded new ones.

They were ruled by ten kings who chose an overlord from amongst themselves. They were religious, possibly in the mother goddess tradition and enjoyed all sorts of comforts brought to them by their superior seafaring traditions. Their increasingly wanton and depraved practices such as experimenting with changing men into animals eventually caused their downfall into the depths of the Atlantic much to the delight of the moralistic story tellers. "Where did this story come from." is a question more easily answered than why it has persisted.

Solon was known as the great lawgiver to Greece. About 595 BC, in his youth, he visited Egypt where he was told a tale by Egyptian priests concerning both their earliest history and the founding of his own Attica, the district of Athens, nine thousand years earlier, by descendants of a noble race who lived long before. Those early Greeks had successfully defended the whole Mediterranean area from a warlike power that came from the Atlantic Sea who tried to conquer and enslave them. Subsequently to this war, there were great earthquakes and deluges that shook and buried the island of the Atlanteans in a day and a night. Those disturbances were felt throughout the Mediterranean.

About two hundred years later Plato incorporates this tale in his "Timaeus", a dialogue between Socrates, Timaeus, a scientist, Critias, an historian, and a general named Hermocrates in which the story of Atlantis is told. Some years later, he continues it in his "Critias"

In his description of Atlantis, Plato has developed the story with the popular conceptions of Atlanteans of his time. They were the legends of Hyperboria, the land beyond the north winds, with its moated citadels, earth mothers, and sea-kings. Both Homer and Hesiod refer to lands somewhere far to the west such as the Garden of the Hesperides with its golden apples, a paradise for the souls of departed heroes. Plato also combined the closer legends of the former Minoan civilization of Crete with its royal palaces, maritime wealth and mother goddesses. It is not possible to place Atlantis at any one place because of this fusion of sources which is not an uncommon practice in legends which have undergone many generations of verbal tradition before being written down.

Plato did something more. The size of Atlantis was too large to fit in the Mediterranean Sea, and the population too great, so he chose to believe a version of the story that placed it somewhere beyond the Pillars of Hercules. That was way out in the Atlantic that was by then known to be an ocean rather than just a sea, the traditional home of the sea-kings. There are also myths relating to interactions between Atlantians and Hyperboreans as though they were separate nations but whether they were very old or more recent in the time of Plato is not known.

The importance given to Plato's writings on the subject is not supported by what is known of their origins. He wrote them in 355 BC when he was in his seventies. He wrote of a time when he would have been about six years old so could hardly have kept notes on any conversations with Socrates and the story itself is of a time nearly two hundred years previously about a conversation Solon was supposed to have had. The "Timaeus" was to have been a sequel to his "Republic" and is a fictional vehicle for the expounding of opposing philosophical ideas with Plato's own position not disclosed. He does mention that Athena founded an Athenian empire, which ties in with our book. The only value that can be ascertained from this is a collection of ideas about their neighbors and the history that was believed by the Greeks at the time and not of any relevance to a factual Atlantis. It is interesting to note how a collection of maps is called an atlas. Early volumes showed a picture of the Titan, Atlas, supporting the world on his shoulders but then seafarers like the Atlantean sea-kings must have had their versions of an atlas.

In 1909, K. T. Frost suggested that from an Egyptian point of view, the disappearance of the Minoan sea-power gave a lot of support to the Atlantean legend if Crete had been their home. The more recent discoveries of archaeological evidence of the ancient eruption of Mt. Thera in the Santorini Islands has given cause to speculate that ancient Crete was Atlantis. Santorini now consists of a ring of five islands, the southernmost member of the Cyclades Islands in the Aegean, north of Crete. Mt. Thera is still the highest point but was once part of a larger main island. Excavations have revealed a maritime trading city-state of considerable wealth preserved under several feet of pumice before a much more violent explosion destroyed anything above that covering. It has been found that first came earthquakes followed by a recovery period that was interrupted by four or five feet of light pumice ash permitting the inhabitants to escape, possibly to Crete. No bodies have been found like at Pompeii. Another quake or else the collapsing of the crust to form a caldera, let the sea into the hot center of what is now a ring of islands. The resulting explosion estimated to be twice the magnitude of the well-documented Krakatoa one and many times that of Mt. St. Helens would have been heard throughout the Mediterranean. Finally, a deluge could have occurred even in dry Egypt because ash acts as nuclei for the formation of hail. In that event it has been estimated that ash rose up to eighteen miles into the atmosphere.

Marinatos in 1939 proposed the volcanic destruction of Crete at the time of the Thera eruption to satisfy the catastrophic ending of a Cretan Atlantis but people demanded a more watery demise. A. G. Galanopoulos believed that Plato had to consider an Atlantic home for Atlantis because the exaggerated dimensions were the result of a translation error in the Egyptian symbol for one hundred as opposed to that for one thousand. Large values in Solon's writings should have been reduced by a factor of ten. This

makes sense for a Cretan Atlantis as far as both age and size is concerned. Nine thousand years becomes nine hundred so that Attica would have been founded about 1500 BC then the war and subsequent catastrophes some time later. The destruction of the palace at Knossos on Crete has been determined by carbon-14 dating techniques to be 1559 BC \pm 44 years. This is a more recent estimate than the previously published values of 1456 BC \pm 43 years, which was in agreement with the archaeological dating of 1450 BC, but what if the charcoal samples tested, were from palace timbers that were themselves, hundreds of years old?

It is still necessary to combine the traditions of a wetter, more fertile climate to the story if Crete is to be the location of the legendary Atlantis. This speculation does fit the concepts of a maritime power, a great trading nation ruled by kings and having a matriarchal religious system. It lacks only the submergence contention unless there were myths of land being lost to the sea that were part of the popular understanding in the time of Plato and there is indeed the myth of the Deucalion deluge, possibly from the same phenomenon. In Greek myth, Deucalion, the son of Prometheus, and father of Helen, the ancestor of the Hellenic people, made a boat when Zeus decided to destroy all mankind by means of a flood. The boat landed at Mt. Parnassus where he and his wife, Pyrrha, recreated all men and women by throwing stones from the mountain. Modern geologists attribute that flood to the tsunami wave resulting from the Mt. Thera explosion.

Next we will consider how the stories in the *Oera Linda Book* relate to this tradition. We are told that the sea-king Jon took Minerva to Crete about 1620 BC, that they were in contact with the Greeks who were not independent but paying tribute to some stronger power. The Cretan government reads as though it was loosely governed, not by a powerful despot but by local lords without strong military support, but dependent upon popular belief in their superiority or value which was achieved by a combination of religious fear and a payola system called taxation. This could be an intermediate period between Minoan empires but is most likely the beginning of Late Minoan I-B, a less than splendid era. On some charts this is listed at about 1580 BC but has recently been moved back to possibly 1650 BC with another hundred years to the end of Knossos. It does not take a great natural disaster to end a strong era that is usually recognized by archaeologists as a high taxation, palace or monument building period. All it takes is a revolt followed by smaller autonomous units, perhaps even giving greater freedom to the common population for a period - if that is considered one measure of civilization, but not leaving much evidence.

There was piracy or wars at the time causing Minerva to choose to stay on the very poor country of Crete from where her fame spread to Attica, which they considered less developed. A delegation from Greece wanted her help in throwing off the foreign domination. This is why she moved to Attica to found a citadel she called Athens, the City of Friends and soon afterwards her followers built the two fortified arms to the sea that characterize Piraeus, the port of Athens. After her death, the people chose Geert as a new mother but the princes with the help of an Egyptian priest named Cecrops drove her away. This was a powerful period in Egyptian history, possibly during the reign of Tutmosis III because Egypt had considerable influence over the Phoenicians as well,

whom they solicited to attack Piraeus, by sea. Perhaps this was the war that was told to Solon with nationalistic exaggeration.

The escaping Geertmen went through the Nile to the Red Sea and were immediately cut off from pursuit by an earthquake that closed access to that sea. That earthquake was certainly felt in Egypt but if it was the one at Thera or a precursor of that quake it would put the date to approximately 1555 BC instead of 1650. According to one record in the Book, another statement would put it thirty years later but in either case, it agrees well within the modern carbon-14 dating values. We are also told that the Geertmen witnessed new land being built in Persia on their journey to India, which they, much later, named New Geertmania in the time of Alexander. If that uplifting were related to the quake in Egypt then it must have been a very active period in geological history.

The war, the quake, the founding of old Athens, but not Attica has been recalled in the Book. The maritime prowess and stories of citadels with circular moats housing wise priestesses is also supporting evidence for Plato, and of course the name "Atlantis" is so close to "Atland" that it is undoubtedly a word known to ancient Greece and Egypt. The trading wealth, the sophistication of their society all fit, even the stories of giants in those days can be believed if one calls a seven foot woman with a seven foot sword a giant. Ulysses must have brought back quite a tale when he finally returned to the eastern Mediterranean.

According to classical mythology, the Giants were the fourth race of mankind before the Heroes. The first children of Heaven (Uranus) and Earth (Gaea) were three monsters with fifty heads and a hundred hands representing the violent forces of nature. Their father did not care much for them and imprisoned them in the earth hence the earthquakes and eruptions. This tale has striking similarities to many-headed gods depicted in Indian mythology. The next offspring were one-eyed, man-eating Cyclops followed by the more manlike Titans and then came the Giants. It is interesting to note that a ship with a standard compliment of twenty-five rowers per side has fifty heads and a hundred hands. The ornamental bowsprit would make it appear as a monster.

Some of the dates of the *Oera Linda Book* fit very well with what we know of the ancient Mediterranean, but others, particularly the Egyptian calendar, may need revising. However, as this calendar is used to date most other events in the history of the time, including the Minoan calendar of events, it will be very difficult to accomplish. Some have tried to relate the event of the Biblical Exodus to this time and to the Pharaoh Tutmoses III, suggesting that the explosion on Santorini influenced the strange events recorded in the *Old Testament* but that is another story. Others want an ancient Atlantis and talk about the three or more hundred feet that the last ice age lowered the sea as "evidence" enough but let us try to keep our feet on the ground. Even if, as a modern theory suggests, the Gulf Stream suddenly broke through the land barrier formed by the lower sea level of an ice age and started flowing under the ice cap, melting and flooding would still take thousands of years, not a day and a night.

Though we were born out of an ice age some ten thousand years ago who is to say we are the first? Our own individual memories and feelings do not convince anyone else not sharing them, so we continue to wait for both geological and archaeological

evidence for the existence of an antediluvian Atlantis. It is the author's contention that the old Atlantis may never have existed according to the Plato concept but that both a northern Atland and a Cretan royal power contributed to the myths of Atlantis that Plato recorded as legend.

If this were so then Minno's adventures would have had to occur either centuries before Minerva and Jon or, more likely, just after during a period when Cretan royal power was at a minimum. It is also likely that the subsequent Mycenaean influence on Crete has been exaggerated or limited to part of the island and also that the foreign domination of Attica was not Cretan but from Asia Minor, even Egyptian. There is no dating of the writings of Minno, but he does make reference to Athens as an existing place, dating him to be either contemporary or after their time. It is possible his name was not related to "Minoan" or that he himself picked up his name from Crete.

CHAPTER 24 - MESSAGE FOR OUR TIME

The past may be forgotten, but it never dies in our hearts; it continues to haunt us as though we lived it ourselves. At this time there is need for a true connection with the past, not to reactivate imaginary concepts or even introduce captivating memories but to use that strength, real or imaginary, in living our own age. This is a unique age, which has never happened before. Let us choose the best way to live it by heeding the wisdom and examples of the best of our global heritage rather than the commercial expediency of the moment.

We have learned how the Matriarchal Age was nothing to be feared by men, and we know today that a new matriarchal age is upon us in which both men and women are gaining in freedom and in expression. With cooperation comes a sense of true participation in the age without incurring the guilt of domination and privilege. The task is to implement it with both heart and brain. To react to two thousand years of injustice (much more in the East) with overcompensation will no longer work; we can instead make the choice for synthesis right now. Rage over the injustice, cry over the hurts, claim your power, but show the wisdom of Sophia in your choice of action. The "other cheek" is not the complimentary one but rather a new way of seeing things; a healing perspective, and only through such a choice can all of us move into a new age.

We now talk about the "year of the women" as we watch a thirty-minute sitcom. Are our attention span and expectations so instant? Why do we not have a planned economy? Our government changes tax laws every year, some that were designed to serve lifetime investments and other industrial investments that take many years to plan, permit and build. In our ignorance we credit a new administration for some economic trend reported just weeks into that "age". What attention is given to ethical standards in our schools? These ideas are often proposed but our system does not know how to use our better-qualified individuals. It gives momentary credits instead of consideration to what is really important.

If the Aquarian Age is the beginning of a new matriarchal age, then what are the signs, what are the differences? The first difference from the old Matriarchal Age is that it is a world wide phenomenon with beginnings mostly in California and elsewhere only in isolated places within thirty miles of the ocean; but with the communications of today it is possible to reach the world very quickly. It is not a racial issue but one of the brotherhood-sisterhood; of men-women. The English language may have to change to accommodate this but not all languages have this problem. In some Oriental languages they do not use a pronoun for the word God. To say "He" or "It" would be in bad taste so they simply repeat the noun.

The Oera Linda Book mentions the *Asegaboek*, which apparently meant a code of behavior or a personal belief system. We have our sacred texts and also many works on ethics and morality, few of which have had much universal appeal or have lasted into a second generation. Today, and perhaps always in our conscience, we make individual choices from the sum of our personal experience and social indoctrination. We cannot make better ones until we have lived longer and more wisely so the awesome

importance of how we bring up and educate our children is obvious. We have moved from too much narrow instruction to too little fitting personal example. Narrow instruction has fostered separation among nations and races; and a competitive status called nationalism, a primitive emotion born of fear, or racism and the use of money as a measure of success. All this is learned behavior and while it may have served our grandparents who needed to break away from blind adherence to the bibles of the past, it also created a "lost" generation without standards beyond that of selfish interest. As neither generation satisfies us today, there is much searching throughout the world for a better way.

There is a crisis in our time that is reflected by the life in our inner cities. There is so much work to be done; but the system, the well meaning public agencies, have strangled themselves in distrust and inefficiency. Too often the help comes in the form of a check that costs ten to twenty times the face value to issue and involves months of paperwork. Where is the personal caring, the trust in our own officers? Some of us have the opportunity to be involved with fellow human beings at a personal level, but it will also require more intelligent legislation to make a difference.

Are there lessons from which we can learn in the *Oera Linda Book*? It is neither desirable nor practical to try to go back to a simpler time although many have attempted just that with brief episodes of community living. It doesn't work today. We are much more complicated but this complication must be carefully examined or we could be vulnerable to natural forces beyond our control. One gets the impression of Puritanical attitudes when reading the moral obligations mentioned in the Book and surely that will remind us how futile it is to try to maintain such an attitude or to impose it on our children without incurring their resentment. But there was music and dance, as in the "Book of Songs" (one of the lost books) and it was mentioned that singing was prescribed as part of the education for girls. Perhaps this was the birth of the tradition that would be adopted by the Christian convents to come. It is highly probable that the seamen sang as they rowed through the calms; after all Homer tells us much about the enjoyment of music.

Another lesson concerns the enduring concept of "east is east and west is west." At no other time is this more important to overthrow than today. Our Frisian forefathers initially tried isolation or separation while educating foreign rowers in the ways of freedom, but intermarriage happened often out of necessity, rather than by choice; for disasters and wars uprooted peoples and cast them together. It was not just the races that mixed, it was the ideas they tried so hard to keep out. This kind of "protectionism" is something that cannot work, as only by experiencing the new and alien and then making a free choice, can we value any code and adapt it for ourselves. For example, how well does the average American understand the average Japanese despite fifty years of intense interaction? Do we try harder to have them learn our ways or do we make an effort to truly understand and appreciate their culture?

The teachings of Frya probably set the standard for what is now known as Western values, but for all the strength of its principles—the most valuable being the concepts of democracy and personal freedom—there is a price to pay. All the constructs of the mind limit us in some way, and for both the East and the West, this is strongest in the

concepts of sexual dichotomy, but they manifest in different ways. In the West, small boys may be seen holding hands but rarely does this carry on into adulthood without incurring some social stigma. We can hold hands with the opposite sex as if we were children, but in the East this is limited by their protective attitude toward women. Look around any restaurant where lunch is being served. Women meet their women friends, but men meet their male friends less frequently and feel the need to carry a briefcase or notebook with them, however men meet women all the time. Things are changing; it is now all right for Western man to cry, to show emotions, without being considered weak. It has been acceptable in the past such as in the days of Alexander and also in the Elizabethan Age, which extended to Horatio Nelson. Wellington however, did not approve of this aspect of his contemporary. That passions can be felt and even expressed without becoming destructive is once again considered acceptable, even healthy behavior. At long last we are relinquishing the repressive legacy of our Puritanical forefathers.

These differences between eastern and western thought may have had their beginnings here, where since Francis Bacon's day an ectoscopic view of the world has fostered studies with sensory and practical applications, such as botany, navigation, astronomy, physics etc. A looking-without, involving community service and social responsibility was developed in contrast to the Eastern endoscopic or inward view of discovering the universe within oneself. The East has developed a strong reliance on the family with little expectations from the state; not surprising for countries with little tradition of democratic principles. Eastern discoveries in psychology, health, and the relationship of man to the cosmos are now beginning to find acceptance in the West, even respect, as our understanding grows. We are learning how these humanistic sciences cannot be taken separately, how they must properly inter-relate for holistic well being; a fact long known in the East.

We are shown that there is a third force, a valuable contribution to our passion, art and prowess; the force of Lyda, of Africa. Without Africa, no one would have a curl in her hair or a freckle on his arm. Along with East and West we must integrate the South as well or there cannot be a new age. Ages have been defined by gender only in the West while in India, definitions follow a different time scale and pertain to earthly obstacles, to the progression of man's soul, not to the evolution of worldly civilizations. At the present time, the Kali Yuga, or the most base of the ages, has been enjoyed for twice as long as an age in the West; since 3100 BC. It is due to end with the destruction of the Earth in the year 430,000 AD but another philosophy says it is now changing into the new Shakti Yuga, the female or mother aspect of God. But what ages are defined in the South? The South gave its blood to the Hamitic races, to the Dravidian and to the islands of the Pacific by mixing with the yellow and the white or so it can be speculated in a science so little studied until recently. There is now a program that is mapping man's migrations by correlating the DNA of various regions. A previous study tried listing blood groups but failed to come to any definitive conclusions except for some dietary restrictions based on climate and region. All this in addition to endowments to Europe, and for two hundred or so years their blood has been mixing in free America. Perhaps it is time to recognize blending and celebrate this, not dwell on either origins or encomiums.

Well meaning idealists have founded orders, even controlled nations but inevitably someone gets hurt, or imposed upon, because their ideas are different. In fighting the devil too often they become the devil. It is hard to tell the difference between one's conscience (the voice of a higher consciousness) and the ego constructs however noble we may think they are, and also keep our spontaneity. To do this requires checking the results of our actions before adversely affecting another, but maybe the only way to make a difference is by personal example as opposed to trying to fix others.

The Book describes few occult practices other than the tending of the sacred lamps but does suggest that they held several superstitious beliefs and studied the stars from the citadel towers. On the whole they were community minded, held high principles and believed in a monotheistic deity. Traditional religions currently in sway have some of these elements too; however they also have a lot more magic and ritual, so it can be assumed that they were derived from the practices of the magi and their counterparts in many cultures. Rituals have the power to re-create historic events by generating the corresponding feelings yet, too often, these events control through fear rather than provide inspiration. Many searchers of the present time feel a need to personalize their rituals, giving them a meaning not derived from ancient sources or from organized intermediaries.

The last contributors to the Book decried the loss of their traditional values much like today as we rapidly change, lose our standards and experiment with new possibilities. Crime and illiteracy rates rise, cults seek the security of their own kind and the young see no examples to trust from the establishment. Topping this we have doomsday predictions perhaps because disasters have happened before. A decline and fall of order over a period of hundreds of years followed the last one described in Europe until the feudal age imprisoned everyone. It needn't happen again.

Western history is written with a traditional mind-set that can be seen by opening to the beginning chapters of any comprehensive history. The well known historian, Will Durant, in his exhaustive "The Story of Civilization" begins with a volume on "Our Oriental Heritage" that is followed by "The Life of Greece" which gives little recognition to the ancestors of the Europeans themselves in whose language he wrote. This predilection may be impossible to break.

Our society is derived from, and tries to emulate in imperceptible ways, a bi-level consciousness (master-servant, rich-poor, in-out, have-have not) no doubt derived from personal power struggles of the last two or three millennia. We even encourage it by the adulation of the rich and privileged. Whenever a society is stratified to the extent of cutting off a segment of the population from the privileges and benefits enjoyed by the mainstream then a disregard for the established rules and lawlessness will grow. Eventually, corruption will be exposed at the top of a society that will no longer be shocked. This process has never been rapid but it is now occurring much more quickly than ever before in history. It is theoretically possible to address the discrepancies but that is not what usually happens. Society is itself replaced, and after a dark age, a better society perhaps, but at what a price!

A final message on the gender wars of this time. When one comes in contact with the

enormous power of the Creative Force of the universe it is definitely masculine. This means all of us are the feminine aspect of God, and such an aspect is recognized in Indian tantric-kundalini teachings, where the heat that rises up the spine is referred to as feminine energy for men and women. Perhaps some of the early Christian saints and scholars knew this when they edited the Bible but it is more likely that emphasis on the Father-God reflected the particular power structure of that early institution. Such information, however, is very subjective and cannot be proved by quoting examples; each of us has to have his own experience.

Europe has for too long borrowed its history from the Near East. There is a proud heritage from the West, of law, monotheism, and individual rights with social obligations, with moral codes and of democracy inclusive of women. We have enjoyed writing and number systems, iron, even steel, paper and shipping. In addition there has been an adventurous tradition of exploration and discovery from days long before the *Old Testament* was written. The wonders of Atlantis that we have been unable to dismiss, are parts of that heritage. Twenty thousand books have been written on that subject so let us recognize the truth behind these legends that cannot die.

The message the *Oera Linda Book* brings to us can be derived from the lessons it did not teach. That we are at a new beginning, where to go back to an imagined good time or overreact to the injustices of the past age, would be an error that could take another age to correct. The lesson is one of inclusion and cooperation, not separation; it is of forgiveness and understanding, not revenge. East must meet West, and male must meet female in true equality and sharing, not a false equality where differences are not celebrated. In this way we can elicit the god in woman and the goddess in man in appropriate manifestation and expression, as well as promote a peace, which includes all parts of our globe.

THE END

APPENDIX A - EXTRACTS FROM THE BOOK

Fry's Tex That was Inscribed on the Walls of all Citadels.

Frya's Tex:

- Prosperity awaits the free. At last they shall see me again. Though him only can I recognize as free who is neither a slave to another nor to himself. This is my counsel:
- When in dire distress, and when mental and physical energy avail nothing, then have recourse to the spirit of Wr-Alda; but do not appeal to him before you have tried all other means, for I tell you beforehand, and time will prove its truth, that those who give way to discouragement sink under their burdens.
- To Wr-Alda's spirit only shall you bend the knee in gratitude - threefold - for what you have received, for what you do receive, and for the hope of aid in time of need.
- You have seen how speedily I have come to your assistance. Do likewise to your neighbor, but wait not for his entreaties. The suffering would curse you, my maidens would erase your name from the book, and I would regard you as a stranger.
- Let not your neighbor express his thanks to you on bent knee, which is only due to Wr-Alda's spirit. Envy would assail you, Wisdom would ridicule you, and my maidens would accuse you of irreverence.
- Four things are given for your enjoyment - air, water, land, and fire - but Wr-Alda is the sole possessor of them. Therefore, my counsel to you is, choose upright men who will fairly divide the labor and the fruits; so that no man shall be exempt from work or from the duty of defense.
- If ever it should happen that one of your people should sell his freedom, he is not of you, he is a bastard. I counsel you to expel him and his mother from the land. Repeat this to your children morning, noon, and night, till they think of it in their dreams.
- If any man should deprive another, even his debtor, of his liberty, let him be to you as a vile slave; and I advise you to burn his body and that of his mother in an open place, and bury them fifty feet below the ground, so that no grass shall grow upon them. It would poison your cattle.
- Meddle not with the people of Lyda, nor of Finda, because Wr-Alda would help them, and any injury that you inflicted on them would recoil upon your heads.
- If it should happen that they come to you for advice or assistance, then it behooves you to help them; but if they should rob you, then fall upon them with fire and sword.
- If any of them should seek a daughter of yours to wife, and she is willing, explain to her her folly; but if she will follow her lover, let her go in peace.

- If your son wishes for a daughter of theirs, do the same as to your daughter; but let not either one or the other ever return among you, for they would introduce foreign morals and customs, and if these were accepted by you, I could not longer watch over you.
- Upon my servant Fasta I have placed all my hopes. Therefore you must chose her for Earth Mother. Follow my advice, then she will hereafter remain my servant as well as all the sacred maidens who succeed her. Then shall the lamp which I have lighted for you never be extinguished. Its brightness shall always illuminate your intellect, and you shall always remain as free from foreign domination as your fresh river-water is distinct from the sea.

Fasta's Laws Established before 2100 BC.

These Are The Laws Established For The Government of Citadels:

- When a citadel is built, the lamp belonging to it must be lighted at the original lamp in Texland, and that can only be done by the Mother.
- Every Mother shall appoint her own maidens. She may even choose those who are mothers in other towns.
- The Mother of Texland may appoint her own successor, but should she die without having done so, the election shall take place at a general assembly of the whole nation.
- The Mother of Texland may have twenty-one maidens and seven assistants, so that there may always be seven to attend the lamp day and night. She may have the same number of maidens who are mothers in other towns.
- If a maiden wishes to marry, she must announce it to the Mother, and immediately resign her office, before her passion shall have polluted the light.
- For the service of the Mother and of each of the burgtmaidens there shall be appointed twenty-one townsmen: seven civilians of mature years, seven warriors of mature years, and seven seamen of mature years.
- Out of the seven three shall retire every year, and shall not be replaced by members of their own family nearer than the fourth degree.
- Each may have three hundred young townsmen as defenders.
- For this service they must study Frya's Tex and the laws. From the sages they must learn wisdom, from the warriors the art of war, and from the sea-kings the skill required for distant voyages.
- Every year one hundred of the defenders shall return to their homes, and those that may have been wounded shall remain in the citadels.

- At the election of the defenders no burgher or Grevetman, or other person of distinction, shall vote, but only the people.
- The Mother at Texland shall have three times seven active messengers, and three times twelve speedy horses. In the other citadels each maiden shall have three messengers and seven horses.
- Every citadel shall have fifty farm workers chosen by the people, but only those may be chosen who are not strong enough to go to war or to go to sea.
- Every citadel must provide for its own sustenance, and must maintain its own defense, and look after its share of the general contributions.
- If a man is chosen to fill any office and refuses to serve, he can never become a burgher, nor have any vote. And if he is already a burgher, he shall cease to be so.
- If any man wishes to consult the Mother of a burgtmaid, he must apply to the secretary, who will take him to the burgtmaster. He will then be examined by a surgeon to see if he is in good health. If he is passed, he shall lay aside his arms, and seven warriors shall present him to the Mother.
- If the affair concerns only one district, he must bring forward not less than three witnesses; but if it affects the whole of Friesland, he must have twenty-one additional witnesses, in order to guard against any deceptions.
- Under all circumstances the Mother must take care that her children, that is, Frya's people, shall remain as temperate as possible. This is her most important duty.
- If she is called upon to decide any judicial question between a Grevetman and the community, she must incline towards the side of the community in order to maintain peace, and because it is better that one man should suffer than many.
- If any one comes to the Mother for advice, and she is prepared to give it, she must do it immediately. If she does not know what to advise, he must remain waiting seven days; and if she then is unable to advise, he must go away without complaining, for it is better to have no advice at all than bad advice.
- If a mother shall have given bad advice out of ill-will, she must be killed or driven out of the land, deprived of everything.
- If her Burgers are accomplices, they are to be treated in a similar manner.
- If her guilt is doubtful or only suspected, it must be considered and debated, if necessary, for twenty-one weeks. If half the votes are against her, she must be declared innocent. If two-thirds are against her, she must wait a whole year. If the votes are then the same, she must be considered guilty, but may not be put to death.
- If any one of the one-third who have voted for her wish to go away with her, they may depart with all their live and dead stock, and shall not be the less considered,

since the majority may be wrong as well as the minority.

The Universal Laws that were Begun by Fasta.

Universal Law:

- All freeborn men are equal, wherefore they must all have equal rights on sea and land, and on all that Wr-Alda has given.
- Every man may seek the wife of his choice, and every woman may bestow her hand on him whom she loves.
- When a man takes a wife, a house and yard must be given to him. If there is none, one must be built for him.
- If he has taken a wife in another village, and wishes to remain, they must give him a house there, and likewise the free use of the common.
- To every man must be given a piece of land behind his house. No man shall have land in front of his house, still less an enclosure, unless he has performed some public service. In such a case it may be given, and the youngest son may inherit it, but after him it returns to the community.
- Every village shall possess a common for the general good, and the chief of the village shall take care that it is kept in good order, so that posterity shall find it uninjured.
- Every village shall have a marketplace. All the rest of the land shall be for tillage and forest. No one shall fell trees without the consent of the community, or without the knowledge of the forester; the forests are general property, and no man can appropriate them.
- The market charges shall not exceed one-twelfth of the value of the goods either to native or strangers. The portion taken for the charges shall not be sold before the other goods.
- All the market receipts must be divided yearly into a hundred parts, three days before the Jule-day.
- The Grevetman and his council shall take twenty parts; the keeper of the market ten, and his assistants five, the Earth Mother one, the midwife four, the village ten, and the poor and infirm shall have fifty parts.
- There shall be no usurers in the market. If any should come, it will be the duty of the maidens to make it known through the whole land, in order that such people may not be chosen for any office, because they are hardhearted. For the sake of money they would betray everybody - the people, the mother, their nearest relations, and even their own selves.

- If any man should attempt to sell diseased cattle or damaged goods for sound, the market keeper shall expel him, and the maidens shall proclaim him throughout the country.

The Final Section of the Laws of Minno.

Laws For The Navigators:

- All Frya's sons have equal rights, and every stalwart youth may offer himself as a navigator to the Alderman, who may not refuse him as long as there is any vacancy.
- The navigators may choose their own masters.
- The traders must be chosen and named by the community to which they belong, and the navigators have no voice in their election.
- If during a voyage it is found that the king is bad or incompetent, another may be put in his place, and on the return home he may make his complaint to the Alderman.
- If the fleet returns with profits, the sailors may divide one-third among themselves in the following manner:
- The king twelve portions, the admiral seven, the boatswains each two portions; the captains three, and the rest of the crew each one part; the youngest boys each one-third of a portion, the second boys half a portion each, and the eldest boys two-thirds of a portion each.
- If any have been disabled, they must be maintained at the public expense, and honored in the same way as the soldiers.
- If any have died on the voyage, their nearest relatives inherit their portion.
- Their widows and orphans must be maintained at the public expense; and if they were killed in a sea-fight, their sons may bear the names of their fathers on their shields.
- If a topsailsman is lost, his heirs shall receive a whole portion.
- If a sailor is worn out and poor, and has no house or patrimony, one must be given to him. If he does not wish for a house, his friends may take him home; and the community must bear the expense, unless his friends decline to receive it.
- If he was betrothed, his bride may claim seven portions in order to erect a monument to her bridegroom, but then she must remain a widow all her life.
- If the community is fitting out a fleet, the purveyors must provide the best provisions for the voyage, and for the women and children.

APPENDIX B - ADDRESS TO THE FRIESLAND SOCIETY, 1871

The preface of Dr. Ottema's original modern publication of the *Oera Linda Book* that was read at a meeting of the Friesland Society, February, 1871.

Over de Linden, Chief Superintendent of the Royal Dockyard at the Helder, possesses a very ancient manuscript which has been inherited and preserved in his family from time immemorial, without anyone knowing whence it came or what it contained, owing to both the language and the writing being unknown.

All that was known was that a tradition contained in it had from generation to generation been recommended to careful preservation. It appeared that the tradition rests upon the contents of two letters, with which the manuscript begins, from Hiddo oera Linda, anno 1256, and from Liko Oera Linda, anno 803. It came to C. over de Linden by the directions of his grandfather, Den Heer Andries over de Linden, who lived at Enkhuizen, and died there on the 15th of April 1820, aged sixty-one. As the grandson was at that time barely ten years old, the manuscript was taken care of for him by his aunt, Aafjie Meylhoff, born Over de Linden, living at Enkhuizen, who in August 1848 delivered it to the present possessor.

Dr. E. Verwijs having heard of this, requested permission to examine the manuscript, and immediately recognized it as very ancient Fries. He obtained at the same time permission to make a copy of it for the benefit of the Friesland Society, and was of the opinion that it might be of great importance, provided it was not suppositious, and invented for some deceptive object, which he feared. The manuscript being placed in my hands, I also felt very doubtful, though I could not understand what object any one could have in inventing a false composition only to keep it a secret. This doubt remained until I had examined carefully executed facsimiles of two fragments, and afterwards of the whole manuscript - the first sight of which convinced me of the great age of the document.

Immediately occurred to me Caesar's remark upon the writings of the Gauls and the Helvetians in his 'Bello Gallico' (i. 29, and vi. 14), 'Graecis utuntur literis', though it appears in v. 48 that they were not entirely Greek letters. Caesar thus points out not only a resemblance - and a very true one - as the writing, which does not altogether correspond with any known form of letters, resembles the most, on a cursory view, the Greek writing, such as is found on monuments and the oldest lapidary. Besides, I formed the opinion afterwards that the writer of the latter part of the book had been a contemporary of Caesar.

The form and the origin of the writing is so minutely and fully described in the first part of the book, as it could not be in any other language. It is very complete, and consists of thirty-four letters, among which are three separate forms of a and u, and two of e, i, y, and o, besides four pairs of double constants - ng, th, ks, and gs. The ng, which as a nasal sound has no particular mark in any western language, is an indivisible conjunction; the th is soft, as in English, and is sometimes replaced by d; the gs is seldom met with - I believe only in the word segse, to say, in modern Fries sidse, pronounced sisze.

The paper, of large quarto size, is made of cotton, not very thick, without watermark or maker's mark, made upon a frame or wire-web, with not very broad perpendicular lines.

An introductory letter gives the year 1256 as that in which this manuscript was written by Hiddo overa Linda on foreign paper. Consequently it must have come from Spain, where Arabs brought into the market paper manufactured from cotton.

On this subject, W. Wattenbach writes in his 'Das Schriftwesen im Mittelalter' (Leipzig, 1871), s. 93:

'The manufacture of paper from cotton must have been in use among the Chinese from very remote times, and must have become known to the Arabs by the conquest of Samarkand about the year 704. In Damascus this manufacture was an important branch of industry, for which reason it was called Charta Damascena. By the Arabians this art was brought to the Greeks. It is asserted that Greek manuscripts of the tenth century written upon cotton paper exist, and that in the thirteenth century it was much more used than parchment. To distinguish it from Egyptian paper it was called Charta bombicina, gossypina, cuttunea, xylina. A distinction from linen paper was not necessary. In the manufacture of cotton paper raw cotton was originally used. We first find paper from rags mentioned by Petrus Clusiensis (1122-50).

'The Spaniards and the Italians learned the manufacture of this paper from the Arabians. The most celebrated factories were at Jativa, Valencia, Toledo, besides Fabriano in the March of Ancona'.

In Germany the use of this material did not become very extended, whether it came from Italy or Spain. Therefore the further this preparation spread from the East and the adjoining countries, the more the necessity there was that linen should take the place of cotton. A document of Kaubeuren on linen paper of the year 1318 is of very doubtful genuineness. Bodman considers the oldest pure linen paper to be of the year 1324, but up to 1350 much mixed paper was used. All carefully written manuscripts of great antiquity show by the regularity of their lines that they must have been ruled, even though no traces of the ruled lines can be distinguished. To make the lines they used a thin piece of lead, a ruler, and a pair of compasses to mark the distances.

In old writings the ink is very black or brown; but while there has been more writing since the thirteenth century, the color of the ink is often gray or yellowish, and sometimes quite pale, showing that it contains iron. All this affords convincing proof that the manuscript before us belongs to the middle of the thirteenth century, written with clear black letters between fine lines carefully traced with lead. The color of the ink shows decidedly that it does not contain iron. By these evidences the date given, 1256, is satisfactorily proved, and it is impossible to assign any later date. Therefore all suspicion of modern deception vanishes.

The language is very old Fries, still older and purer than the Fries Rjuchtboek or old Fries laws, differing from that both in form and spelling, so that it appears to be an entirely distinct dialect, and shows that the locality of the language must have been (as it was spoken) between the Vlie and the Scheldt.

The style is extremely simple, concise, and unembarrassed, resembling that of ordinary conversation, and free in the choice of words. The spelling is also simple and easy, so that the reading of it does not involve the least difficulty, and yet with all its regularity, so unrestricted, that each of the separate writers who have worked at the book has his own peculiarities, arising from the changes in pronunciation in a long course of years, which naturally must have

happened, as the last part of the work is written five centuries after the first.

As a specimen of antiquity in language and writing, I believe I may venture to say that this book is unique of its kind.

The writing suggests an observation, which may be of great importance.

The Greeks know and acknowledge that their writing was not their own invention. They attribute the introduction of it to Kadmus, a Phoenician. The names of their oldest letters, from Alpha to Tau, agree so exactly with the names of the letters in the Hebrew alphabet, with which the Phoenician will have been nearly connected, that we cannot doubt that the Hebrew was the origin of the Phoenician. But the form of their letters differs so entirely from that of the Phoenician and Hebrew writing, that in that particular no connection can be thought of between them. Whence, then, have the Greeks derived the form of their letters?

From 'thet bok thêra Adela folstar' ('The Book of Adela's Followers' we learn that in the time when Kadmus is said to have lived, about sixteen centuries before Christ, a brisk trade existed between the Frisians and the Phoenicians, whom they named Kadhemer, or dwellers on the coast.

The name Kadmus comes too near the word Kadhemer for us not to believe that Kadmus simple meant a Phoenician.

Further on we learn that about the same time a priestess of the castle in the island of Walcheren, Min-erva, also called Nyhellenia, had settled in Attica at the head of a Frisian colony, and had founded a castle at Athens. Also, from the accounts written on the walls of Waraburgt, that the Finns likewise had a writing of their own - a very troublesome and difficult one to read - and that, therefore, the Tyrians and the Greeks had learned the writing of Frya. By this representation the whole thing explains itself, and it becomes clear whence comes the exterior resemblance between the Greek and the old Fries writing, which Caesar also remarked among the Gauls; as likewise in what manner the Greeks acquired and retained the names of the Finn and the forms of the Fries writing.

Equally remarkable are the forms of their figures. We usually call our figures Arabian, although they have not the least resemblance to those used by the Arabs. The Arabians did not bring their ciphers from the East, because the Semitic nations used the whole alphabet in writing numbers. The manner of expressing all numbers by ten signs the Arabs learned in the West, though the form was in some measure corresponding with their writing, and was written from left to right, after the Western fashion. Our ciphers seem here to have sprung from the Fries ciphers (siffar), which form had the same origin as the handwriting and is derived from the lines of the Juul?

The book as it lies before us consists of two parts, differing widely from each other, and of dates very far apart. The writer of the first part calls herself Adela, wife of Apol, chief man of the Linda country. This is continued by her son Adelbrost, and her daughter Apollonia. The first book, running from page 1 to 88, is written by Adela. The following part, from 88 to 94, is begun by Adelbrost and continued by Apollonia. The second book, running from page 94 to 114, is written by Apollonia. Much later, perhaps two hundred and fifty years, a third book is written, from page 114 to 134, by Frethorik; then follows from page 134 to 143, written by his widow, Wiljo; after that from page 144 to 169, by their son, Konered; and then from page 169 to 192 by

their grandson, Beeden (a doubtful assumption). Pages 193 and 194, with which the last part must have begun, are wanting, therefore the writer is unknown. He must have been a son of Beeden.

On page 134, Wiljo makes mention of another writing of Adela. These she names 'thet bok thêra sanga (theta boek)' thêra tellinga', and 'thet Hellênia bok'; and afterwards 'tha skrifta fon Adela jeftha Hellênia'.

To fix a date we must start from the year 1256 of our era, when Hiddo overa Linda made a copy, in which he says that it was 3449 years after Atland was sunk. This disappearance of the old land (aldland, atland) was known by the Greeks, for Plato mentions in his 'Timaeus', 24, the disappearance of Atlantis, the position of which was only known as somewhere far beyond the Pillars of Hercules. From this writing it appears that the land stretching far out to the west of Jutland, of which Helgoland and the islands of North Friesland are the last barren remnants. This event, which occasioned a great dispersion of the Frisian race, became the commencement of a chronological reckoning corresponding with 2193 before Christ, and is known by geologists as the Cimbrian flood.

On page 80 begins an account in the year 1602, after the disappearance of Atland, and thus in the year 591 before Christ; and on page 82 is the account of the murder of Frana, 'Eeremoeder', of Texland, two years later - that is, in 589. When, therefore, Adela commences her writing with her own coming forward in an assembly of the people thirty years after the murder of the Eeremoeder, that must have been the year 559 before Christ. In the part written by her daughter Apollonia, we find that fifteen months after the assembly Adela was killed by the Finns in an attack by surprise of Texland. This must accordingly have happened 557 years before Christ. Hence it follows that the first book, written by Adela, was of the year 558 before Christ. The second book, by Apollonia, we may assign to the year 530 before Christ. The later part contains the history of the known kings of Friesland, Friso, Adel (Ubbo), and Asega Askar, called Black Adel. Of the third king, Ubbo, nothing is said, or rather that part is lost, as the pages 169 to 188 are missing. Frëthorik, the first writer, who appears now, was a contemporary of the occurrences, which he relates, namely, the arrival of Friso. He was a friend of Liudgert den Geertman, who, as rear admiral of the fleet of Wichhirte, the sea-king, had come with Friso in the year 303 before Christ, 1,890 years after the disappearance of Atland. He has borrowed most of his information from the logbook of Liudgert.

The last writer gives himself out most clearly as a contemporary of Black Adel or Askar, about the middle of his reign, which Furmerius states to have been from 70 before Christ to 11 after the Birth of Christ, the same period as Julius Caesar and Augustus. He therefore wrote in the middle of the last century before Christ, and knew of the conquest of Gaul by the Romans. It is thus evident that there elapsed fully two centuries between the two parts of the work.

Of the Gauls we read on page 84 that they were called the 'Missionaries of Sidon'. And on page 124 'that the Gauls are Druids'. The Gauls, then, were Druids and the name Galli, used for the whole nation, was really only the name of an order of priesthood brought from the East, just as among the Romans the Galli were priests of Cybele.

The whole contents of the book are in all respects new. That is to say, there is nothing in it that we were acquainted with before. What we here read of Friso, Adel, and Askar, differs entirely

from what is related by our own chroniclers, or rather presents it in quite another light. For instance, they all relate that Friso came from India, and that thus the Frisians were of Indian descent; and yet they add that Friso was a German, and belonged to a Persian race which Herodotus called Germans. Accordingly to the statement in this book, Friso did come from India and with the fleet of Nearchus; but he is not therefore Indian. He is of Frisian origin, of Frya's people. He belongs, in fact to a Frisian colony, which after the death of Nyhellenia, fifteen and a half centuries before Christ, under the guidance of a priestess Geert, settled in the Punjab, and took the name of Geertmen. The Geertmen were known by only one of the Greek writers, Strabo, who mentions them as being entirely different from Phoenicians (slightly edited) in manners, language and religion.

The historians of Alexander's expeditions do not speak of Frisians or Geertmen, though they mention Indo-scythians, thereby describing a people who lived in India, but whose origin is in the distant, unknown North.

In the accounts of Liudgert no names are given of places where the Frieslanders lived in India. We only know that they first established themselves to the east of the Punjab, and afterwards moved to the west of those rivers. It is mentioned, moreover, as a striking fact, that in summer the sun at midday was straight above their heads. They therefore lived within the tropics. We find in Ptolemy, exactly 24°N. on the west side of the Indus, the name Minnagara; and about six degrees east of that, in 22°N., another Minnagara. This name is pure Fries, the same as Walhallagara, Foolsgara, and comes from Minna, the name of an Eeremoeder, in whose time the voyages of Teunis and his nephew Inca took place.

The coincidence is too remarkable to be accidental, and not to prove that Minnagara was the headquarters of the Frisian Colony. The establishment of the colonists in the Punjab in 1551 before Christ, and their journey thither, we find fully described in Adel's book; and with the mention of one most remarkable circumstance, namely, that the Frisian mariners sailed through the strait in whose times still ran into the Red Sea.

In Strabo, book i. pages 38 and 50, it appears that Eratosthenes was acquainted with the existence of the strait, of which the later geographers make no mention. It existed still in the time of Moses (Exodus xiv. 2) for he encamped at Piha-chiroht, 'the mouth of the strait'. Moreover, Strabo mentions that Sesostris made an attempt to cut through the isthmus, but that he was not able to accomplish it. That in very remote times the sea did flow through is proved by the result of the geological investigations on the isthmus made by the Suez Canal Commission, of which Mr. Renaud presented a report to the Academy of Sciences on the 19th June 1856. In that report, among other things, appears the following: 'Une question fort controversée est celle de savoir, si à L'époque où les Hebreux fuyaient de l'Egypte sous la conduite de Moïse, les lacs amers faisaient encore partie de la merrouge. Cette dernière hypothèses' accorderait mieux qu l'hypothèse contraire avec le texte des livres sacres, mais alors il faudrait admettre que depuis l'époque de Moïse le seuil de Suez serait sorti des eaux'.

With regard to this question, it is certainly of importance to fall in with an account in this Frisian manuscript, from which it seems that in the sixteenth century before Christ the connection between the Bitter Lakes and the Red Sea still existed, and that the strait was still navigable. The manuscript further states that soon after the passage of the Geertmen there was an earthquake; that the land rose so high that all the water ran out, and all the shallows and alluvial lands rose up

like a wall. This must have happened after the time of Moses, so that at the date of the Exodus (1564 BC) the track between Suez and Bitter Lakes was still navigable, but could be forded dry-foot at low water.

This point, then, is the commencement of the isthmus, after the forming of which, the northern inlet was certainly soon filled up as far as the Gulf of Pelusium.

The map by Louis Figuier, in the 'Année scientifique et industrielle' (première année), Paris, Hachette, 1857, gives a distinct illustration of the formation of this land.

Another statement that occurs only in Strabo, finds also here a confirmation. Strabo alone of all the Greek writers relates that Nearchus, after he had landed his troops in the Persian Gulf, at the mouth of the Pasitigris, sailed out of the Persian Gulf, by Alexander's command, and steered round Arabia through the Arabian Gulf. As the account stands, it is not clear what Nearchus had to do there, and what the object of the further voyage was. If, as Strabo seems to think, it was only for geographical discovery, he need not have taken the whole fleet. One or two ships would have sufficed. We do not read that he returned. Where, then, did he remain with the fleet?

The answer to this question is to be found in the Frisian version of the story. Alexander had bought the ships on the Indus, or had had them built by descendants of the Frisians who had settled there - the Geertmen - and had taken into his service sailors from among them, and at the head of them was Friso. Alexander having accomplished his voyage and the transport of his troops, had no further use for the ships in the Persian Gulf, but wished to employ them in the Mediterranean. He had taken that idea into his head, and it must be carried into effect. He wished to do what no one had done before him. For this purpose Nearchus was to sail up the Red Sea, and on his arrival at Suez was to find 200 elephants, 1,000 camels, workmen and materials, timber and ropes &c., in order to haul the ships by hand over the isthmus. This work was carried on and accomplished with so much zeal and energy that after three months' labor the fleet was launched in the Mediterranean. That the fleet really came to the Mediterranean appears in Plutarch's Life of Alexander; but he makes Nearchus bring the fleet round Africa, and sail through the pillars of Hercules.

After the defeat at Actium, Cleopatra, in imitation of this example, tried to take her fleet over the isthmus in order to escape to India, but was prevented by the inhabitants of Arabia Petraea, who burnt her ships. (See Plutarch's Life of Antony). When Alexander shortly afterwards died, Friso remained in the service of Antigonus and Demetrius, until, having been grievously insulted by the latter, he resolved to seek out with his sailors their fatherland, Friesland. To India he could not, indeed, return.

Thus these accounts chime in with and clear up each other, and in that way afford a mutual confirmation of the events.

Such simple narratives and surprising results led me to conclude that we had to do here with more than mere Saga and Legends.

Since the last twenty years attention has been directed to the remains of the dwellings on piles, first observed in the Swiss lakes, and afterwards in other parts of Europe. (See Dr. E. Rückert, Die Pfahlbauten; Würzburg, 1869. Dr. T. C. Winkler, in the Volksalmanak, t.N.v.A. 1867). When they were found, endeavors were made to discover, by the existing fragments of arms, tools and

household articles, by whom and when these dwelling had been inhabited. There are no accounts of them in historical writers, beyond what Herodotus writes in book v. chapter 16, of the Paeonen. The only trace that has been found in one of the panels of Trajan's Pillar, in which the destruction of a pile village in Dacia is represented.

Doubly important, therefore, is it to learn from the writing of Apollonia that she, as 'Burgtmaagd' (chief of the virgins), about 540 years before Christ, made a journey up the Rhine to Switzerland, and there became acquainted with the Lake Dwellers (marsaten). She describes their dwellings built upon piles - the people themselves - their manners and customs. She relates that they lived by fishing and hunting, and that they prepared the skins of animals with the bark of the birch-tree in order to sell the furs to the Rhine boatmen, who brought them into commerce. This account of the pile dwellings of the Swiss lakes can only have been written in the time when these dwellings still existed and were still lived in. In the second part of the writing, Konered oera Linda relates that Adel, the son of Friso (approximately 250 years before Christ), visited the pile dwellings in Switzerland with his wife Ifkja.

Later than this account there is no mention by any writer whatever of the pile dwellings, and the subject has remained for twenty centuries utterly unknown until 1853, when an extraordinary low state of the water led to the discovery of these dwellings. Therefore no one could have invented this account in the intervening period. Although a great portion of the first part of the work - the book of Adela - belongs to the mythological period before the Trojan war, there is a striking difference between it and the Greek myths. The Myths have no dates, much less any chronology, nor any internal coherence of successive events. The untrammelled fancy develops itself in every poem separately and independently. The mythological stories contradict each other on every point. 'Les Mythes ne se tiennent pas', is the only key to the Greek Mythology.

Here, on the contrary, we meet with a regular succession of dates starting from a fixed period - the destruction of Atland, 2193 before Christ. The accounts are natural and simple, often naive, never contradict each other, and are always consistent with each other in time and place. As, for instance, the arrival and sojourn of Ulysses with the Burgtmaagd Kalip at Walhallagara (Walcheren), which is the most mythical portion of all, is here said to be 1,005 years after the disappearance of Atland, which coincides with 1188 years before Christ, and thus agrees very nearly with the time at which the Greeks say the Trojan war took place. The story of Ulysses was not brought here for the first time by the Romans. Tacitus found it already in Lower Germany (see 'Germania', chap. 3), and says that at Asciburgium there was an alter on which the names of Ulysses and his father Laëtes were inscribed.

Another remarkable difference consists in this, that the Myths knew no origin, do not name either writers or relaters of their stories, and therefore never can bring forward any authority. Whereas in Adela's book, for every statement is given a notice where it was found or whence it was taken. For instance, 'This comes from Minno's writings - this is written on the walls of Waraburgt - this in the town of Frya - this at Stavia - this at Walhallagara'.

There is also this further. Laws, regular legislative enactments, such as are found in great numbers in Adela's book, are utterly unknown in Mythology, and indeed are irreconcilable with its existence. Even when the Myth attributes to Minos the introduction of lawgiving in Crete, it does not give the least account of what the legislation consisted. Also among the Gods of Mythology there existed no system of laws. The only law was unchangeable Destiny and the will

of the supreme Zeus.

With regard to Mythology, this writing, which bears no mythical character, is not less remarkable than with regard to history. Notwithstanding the frequent and various relations with Denmark, Sweden, and Norway, we do not find any traces of acquaintance with the Northern or Scandinavian Mythology. Only Wodin appears in the person of Wodan, a chief of the Frisians, who became the son-in-law of one Magy, King of the Finns, and after his death was deified.

The Frisian religion is extremely simple and pure Monotheism. Wr-Alda or Wr-Alda's spirit is the only eternal, unchangeable, perfect and almighty being. Wr-Alda created everything. Out of him proceeds everything - first the beginning, then time, and afterwards Irtha, the Earth. Irtha bore three daughters - Lyda, Finda and Frya - the mothers of the three distinct races, black, yellow and white - Africa, Asia and Europe. As such, Frya is the mother of Frya's people, the Frieslanders. She is the representative of Wr-Alda, and is revered accordingly. Frya has established her 'Tex', the first law, and has established the religion of the eternal light. The worship consists of the maintenance of a perpetually burning lamp, foddik, by priestesses, virgins. At the head of the virgins in every town was a Burgtmaagd, and the chief of the Burgtmaagden was the Eeremoeder of the Fryasburgt of Texland. The Eeremoeder governs the whole country. The kings can do nothing, nor can anything happen without her advice and approval. The first Eeremoeder was appointed by Frya herself, and was called Fasta. In fact, we find her the prototype of the Roman Vestal Virgins.

We are reminded here of Velleda (Welda) and 'Aurinia in Tacitus ('Germania', 8.Hist., iv. 61, 65; v. 22,24. 'Annals' i. 54), and of Gauna, the successor of Velleda, in Dio Cassius (Fragments, 49). Tacitus speaks of the town of Velleda as 'edita turre', page 146. It was the town of Mannagarda forda (Munster).

In the country of the Marsians he speaks of the temple Tanfane (Tanfanc), so called from the sign of the Juul.

The last of these towns was Fastaburgt in Ameland, temple Fost, destroyed, according to Occa Scarlensis, in 806.

If we find among the Frisians a belief in a Godhead and ideas of religion entirely different from the Mythology of other nations, we are the more surprised to find in some points the closest connections with the Greek and Roman Mythology, and even of the origins of the two deities of the highest rank, Min-erva and Neptune. Min-erva (Athene) was originally a Burgtmaagd, priestess of Frya, at the town of Walhallagara, Middelburg, or Domburg, in Walcheren. And this Min-erva is at the same time the mysterious enigmatical goddess of whose worship scarcely any traces beyond the votive stones of Domburg, in Walcheren, Nyhellenia, of whom no mythology knows anything more than the name, which etymology has used for all sorts of fantastical derivations.

The other, Neptune, called by the Etrurians Nethunus, the God of the Mediterranean Sea, appears here to have been, when living, a Friesland Viking, or sea-king, whose home was Alderga (Ouddorp, not far from Alkmaar). His name was Teunis, or Cousin Teunis, who had chosen the Mediterranean as the destination of his expeditions, and must have been deified by the Tyrians at the time when the Phoenician navigators began to extend their voyages so remarkably, sailing to

Friesland in order to obtain British tin, northern iron, and amber from the Baltic, about 2,000 years before Christ.

Besides these two we meet with a third mythological person - Minos, the lawgiver of Crete, who likewise appears to have been a Friesland sea-king, Minno, born at Lindoord, between Wieringen and Kreyll, who imparted to the Cretans an `Asegaboek`. He is that Minos who, with his brother Rhadamanthus and Aeacus, presided as judges over the fates of the ghosts in Hades, and must not be confounded with the late Minos, the contemporary of Aegeus and Theseus, who appears in the Athenian Fables.

The reader may perhaps be inclined to laugh at these statements, and apply to me the words that I myself lately used, fantastic and improbable. Indeed at first I could not believe my own eyes, and yet after further considerations I arrived at the discovery of extraordinary conformities which render the case much less improbable than the birth of Minerva from the head of Jupiter by a blow from the axe of Hephaestus, for instance.

In the Greek Mythology all the gods and goddesses have a youthful period. Pallas alone has no youth. She is no otherwise than adult. Min-erva appears in Attica as high priestess from a foreign country, a country unknown to the Greeks. Pallas is a virgin goddess, Min-erva is a Burgtmaagd. The fair, blue-eyed Pallas, differing thus in type from the rest of the gods and goddesses, evidently belonged to Frya's people. The character for wisdom and emblematical attributes, especially the owl, are the same for both. Pallas gives to the new town her own name, Athenai, which has no meaning in Greek. Min-erva gives to the town built by her the name Athene, which has an important meaning in Fries, namely that they came there as friends - `Athen`.

Min-erva came to Athens about 1600 years before Christ, the period at which the Grecian Mythology was beginning to be formed. Min-erva landed with the fleet of Jon at the head of a colony in Attica. In later times we find her on the Roman votive stones in Walcheren, under the name of Nyhellenia, worshipped as a goddess of navigation; and Pallas is worshipped by the Athenians as the protecting goddess of shipbuilding and navigation.

Time is the carrier who must eternally turn the `Jol` (wheel) and carry the sun along his course through the firmament from winter to winter, thus forming the year, every turn of the wheel being a day. In winter the `Jolfeest` is celebrated on Fry's day. Then cakes are baked in the form of the sun's wheel, because with the Jol Frya formed the letters when she wrote her `Tex`. The Jolfeest is therefore also in honor of Frya as inventor of writing.

Just as this Jolfeest has been changed by Christianity into Christmas throughout Denmark and Germany, and into St. Nicholas Day in Holland; so, certainly, our St. Nicholas' dolls - the lover and his sweetheart - are a memorial of Frya, and the St. Nicholas letters a memorial of Frya's invention of letters formed from the wheel.

I cannot analyze the whole contents of this writing, and must content myself with the remarks that I have made. They will give an idea of the richness and importance of the contents. If some of it is fabulous, it must have an interest for us, since so little of the traditions of our forefathers remains to us.

An internal evidence of the antiquity of these writings may be found in the fact that the name Batavians had not yet been used. The inhabitants of the whole country as far as the Scheldt are

Frya's people - Frieslanders. The Batavians are not a separate people. The name Batavi is of Roman origin. The Romans gave it to the inhabitants of the banks of the Waal, which river bears the name Patabus in the 'Tabula Pentingeriana'. The name Batavi does not appear earlier than Tacitus and Pliny, and is interpolated in Caesar's 'Bello Gallico', iv. 10. (See my treatise on the course of the rivers through the countries of the Frisians and Batavians, p. 49, in 'DeVrije Fries'. 4th vol. 1st part, 1845).

I will conclude with one more remark regarding the language. Those who have been able to take only a superficial view of the manuscripts have been struck by the polish of the language, and its conformity with the present Friesland language and Dutch. In this they seem to find grounds for doubting the antiquity of the manuscript.

But, I ask, is, then, the language of Homer much less polished than that of Plato or Demosthenes? And does not the greatest portion of Homer's vocabulary exist in the Greek of our day?

It is true that language alters with time, and is continually subject to slight variations, owing to which language is found to be different at different epochs. This change in the language in this manuscript accordingly gives ground for important observations to philologists. It is not only that of the eight writers who have successively worked at the book, each is recognizable by slight peculiarities in style, language and spelling; but more particularly between the two parts of the book, between which an interval of more than two centuries occurs, a striking difference of the language is visible, which shows what a slowly progressive regulation it has undergone in that period of time. As a result of these considerations, I arrive at the conclusion that I cannot find any reason to doubt the authenticity of these writings. They cannot be forgeries. In the first place, the copy of 1256 cannot be. Who could have at that time forged anything of that kind? Certainly no one. Still less any one at an earlier date. At a later date a forgery is equally impossible, for the simple reason that no one was acquainted with the language. Except Grimm, Richthofen and Hettema, no one can be named sufficiently versed in that branch of philology, or who had studied the language so as to be able to write in it. And if one could have done so, there would have been no more extensive vocabulary at his service than that which the East Frisian laws afford. Therefore, in the centuries lately elapsed, the preparation of this writing was impossible. Whoever doubts this let him begin by showing where, when, by whom, and with what object such a forgery could be committed, and let him show in modern times the fellow of this paper, this writing, and this language.

Moreover, that the manuscript of 1256 is not original, but is a copy, is proved by the numerous faults in the writing, as well as by some explanations of words which already in the time of the copyist had become obsolete and little known, as, for instance, in pages 82 (114), 'to thera flete jefta bedrum'; page 151 (204), 'bargum jefta tonnum fon tha besta bjar'.

A still stronger proof is that between pages 157 and 158 one or more pages are missing, which cannot have been lost out of the manuscript because the pages 157 and 158 are on the front and the back of the same leaf.

Page 157 finishes thus: 'Three months afterwards Adel sent messengers to all the friends that he had gained, and requested them to send him intelligent people in the month of May'. When we turn over the leaf, the other side begins, 'his wife, he said, who had been Maid of Texland', had

got a copy of it.

There is no connection between these two. There is wanting, at least, the arrival of the invited, and an account of what passed at their meeting. It is clear, therefore, that the copyist must have turned over two pages of the original instead of one.

There certainly existed then an earlier manuscript, and that was doubtless written by Liko oera Linda in the year 803.

We may thus accept that we possess in this manuscript, of which the first part was composed in the sixth century before our era, the oldest production, after Homer and Hesiod, of European literature. And here we find in our fatherland a very ancient people in possession of development, civilization, industry, commerce, literature, and pure elevated ideas of religion, whose existence we had never conjectured. Hitherto we have believed that the historical records of our people reach no farther back than the arrival of Friso the presumptive founder of the Frisians, whereas here we become aware that these records mount up to more than 2,000 years before Christ, surpassing the antiquity of Hellas and equaling that of Israel.

This appendix was taken from the Introduction to the *Oera Linda Book* by W. R. Sandbach, published in London by Trubner & Co., in 1876. It is an English translation of Dr. J. G. Ottema's Dutch Translation of the original Frisian text, published in Friesland, in 1872 under the title *Thet Oera Linda Bok*. The London edition contains the Frisian text on the left and English on the right and was verified by Dr. Ottema.

GLOSSARY OF NAMES, WORDS FROM THE BOOK

Adel, Son of Friso and husband of Ifkja.

- Adela, The un-elected Earth Mother, the Maiden of Liudgaard, whom the people wanted to elect after the murder of Frana in 589 BC. Instead, she resigned to marry Apol, became matriarch, to what was to become the Oera Linda family, and advised the copying of the citadel records that led to the *Oera Linda Book*.
- Adelbond, A mutual defense and attack agreement among surviving citadels made by Apol against the Magy.
- Adelbrost, Son of Adela who briefly continued the Book after his mother's death until his own murder.
- Aldland, The old land, Atland or home country.
- aldermen The older men of a burgt who made the laws of their district by popular assembly. They did not become law until approved by the burgtmaid.
- Alexander, King of Macedonia who becomes a historically verifiable figure in the Book. He purchased the fleet of the Geertmen in India and was responsible for their return to the Mediterranean.
- Alkmarum, A settlement with an island in a lake where black rowers were kept while waiting for the ships.
- Allemannen, A name exiled Germans gave themselves when they were without women.
- Almanland, A fortified trading town, not a city but an important free-market port for ships of all nations.
- Alrik, King Askar's nephew who tried to unite the German tribes under his Uncle's patronage but was thwarted by the independent Franks.
- Alvader, A term probably introduced in Christian times meaning Our Father and referring to Wr-Alda or God.
- Angelaren, Angles or Engles. A people of Frya's land who made their living as rod fishermen or anglers.
- Antigonus, The general of Alexander who took over Greece after his death. Father of Demetrius.
- Apol, Husband of Adela. A sea-king who became Grevetman of Ostflyland and Lindaord.
- Apol, (son) Younger son of Adela who founded the citadel of Lindasburgt in Norway in order to avenge his parents' murder against the followers of the Magi.

He formed the Adelbond agreement for this purpose.

- Apollonia, Daughter of Adela, Burgtmaid of Liudgaard and important compiler of the "Book of Adela's Followers".
- Athens, The "City of Friends", named by Minerva when she left Crete to found a new citadel.
- Atlantic, The ocean where ships of the "old land" (Atland) sailed.
- Asegaboek, A city or district's code of laws and moral conducts.
- Askar, Originally the asker or inquirer of property, a government post most likely related to taxation or defense levy. It became a royal title and name of the first hereditary king at the end of the age. See Black Adel.
- Atharik, The name meaning rich in friends given to Adel, the son of Friso who succeeded his father as chief count in the first step to royal succession.
- Athenia, The district around Athens, "the city of friends", Attica.
- Atland, Same as Aldland but a shortened version used by the seamen.
- Beeden, One of the last contributors to the Book. A grandson of Frethorik, he was required to acknowledge Adel III as overlord before succeeding his uncle as count.
- Berthold, The father of Ifkja, wife of Friso's son Adel.
- Black Adel, King Askar who was the fourth king after Friso. He appealed to military prowess by censuring the learning of writing as unworthy of a soldier when lands had to be restored from the enemy.
- Brokmen, A term used by Frethorik to deplore the commercialism rampant at the end of the age.
- Burgtmaid, Burgtmaagd, or local Mother of a citadel. Head of the maidens or virgins and eligible for election to Earth Mother.
- Burgtmaster, A mayor of a town.
- Cecrops, An Egyptian priest-commander who laid siege to Athens and negotiated the safe evacuation of the Geertmen.
- Count, Originally a public office that counted the market sales on which taxes were levied. It became associated with the public levy or call to arms in time of defense and then the chief count, an elected position led on to hereditary kingship when combined with that of Askar.
- Coward, A youth who had to stay home and tend the cows because he was unfit

for service with the sea-kings.

- Dela, Dela Hellenia was a prophet who may have added her later contribution in Christian times.
- Demetrius, Son of Antigonus whose depravity caused the sailors to coin the word demented (without mind).
- Druids, The name meaning "liars", given to missionary priests from Sidon by Frisians because they claimed to speak the truth. (See Golen and Triuwenden).
- Earth Mother, Eeremoeder, or Earth Mother, the chief of state elected from the Burgtmaiden who served as the defender of Frya's laws for the protection of the combined states. Resolutions passed by the combined assemblies of the aldermen had to be approved by her before they became law. She could call a general levy of the military forces. She resided at Texland in the largest citadel of them all.
- Evin, A sacred name related to Eve, not even to be spoken in ancient times.
- Fasta, Festa, Vesta. The first Earth Mother, appointed by Frya after the loss of Atland. She received and codified Frya's Tex and built the first citadel at Texland. She became the goddess Hestia or Vesta and gave her name to the Vestal Virgins in later millennia.
- Finda, The second goddess created by Wr-Alda who mothered the yellow race. Her children ultimately conquered all of Europe and interbred with Frya's and Lyda's descendants to form the present population mixture. They were the persistent foe of the Free peoples.
- Forest, The woods where the foe (Finda's people) rested at night.
- Flyburgt, The city at Flymeer or the mouth of the Fly river.
- Flyland, The district around the Fly river (modern Vlie) which may have been the northern branch of the Rhine.
- Forana, A great citadel and trading port of the low lands.
- Frana, The Earth Mother who was murdered by the Magy after a marine invasion of Texland.
- Franken, Franks or Frijen. A German tribe which preferred to remain independent of King Askar and invaded Gaul in the third century BC. Named after their first hereditary king.
- Frethogunsta, The daughter of the king of Hals who married Askar. She brought idolatry into the royal family.
- Frethorik, A grandson of Adela and important contributor to the Book. He was

elected Askar in his time and told us the story of the recovery after the disasters of 305 BC.

- Friesland, The name for the lands of the descendants of Frya, originally all of Europe but finally just a coastal area of Holland.
- Frigg, The later day Scandinavian name for their understanding of the goddess Frya.
- Frijen, An early name for Franken used when they had elected kings.
- Friso, A Frisian who traveled to India and helped Alexander of Macedonia bring back to the Mediterranean the Indus fleet. He served Antigonus and Demetrius before bringing the Geertmen to the Rhine in the time of Gosa. He wanted to be permanent king and his descendants succeeded eventually in doing this.
- Frya, The third goddess created by Wr-Alda and mother of the white race. She gave her sacred `Tex' to Fasta, the first Earth Mother, thereby inventing phonetic writing. Her name gave us "freedom" and "friend" but was much misunderstood by the succeeding Finda peoples who had many names for her in their attempt to incorporate her into their pantheon.
- Fryasburgt, The federal capital city at Texland.
- Gedrosten, Runaways from India who settled in Afghanistan. So named by the Hindu priests.
- Geert, The Mother or Burgtmaid of Athens who succeeded Minerva. She and her followers escaped to India after the siege of Athens about 1560 BC.
- Geertmen, The descendants of the followers of Geert, even fifteen hundred years after her time.
- Geertmania, The name the Geertmen gave to their new home on the Rhine. Named after their land in the Punjab.
- Godfried, A sea-king circa 2000 BC known as the `Old' who is credited with adding a decimal number system to writing.
- Golen, Missionary priests from Sidon who celebrated cruel festivals. They were much hated by Frisians who called them Druids. They gave their name to Gaul.
- Gosa, Gosa Makonta was the last elected Earth Mother, 323 BC. Her citadel survived the "second bad times".
- Greva, The elders. Age was held in respect and incorporated into government.
- Grevetman, A high civic office like a local governor. Originally a hearer of grievances.

- Hachgana, Son of Wiljo, father of Beeden, a late contributor to the Book.
- Heerman, Forerunner of the position "duke" when it was an elective office, a circuit judge.
- Helgoland, A tiny island off the North Frisian Islands that was known to be much larger in historical times. Could have originally been part of Atland.
- Hellenia, A shortened name for Nyhellenia Minerva. Not to be confused with Dela Hellenia. (See Minerva).
- Hellicht, An Earth Mother who predicted that Frya's customs would never take firm hold in Athens.
- Hellingers, The original seamen name for the Greeks, meaning cliff hangers.
- Hiddo, Hiddo Over de Linda wrote the opening lines of the Book in 1256 AD.
- Hyperboria, A far land beyond the north wind.
- Ifkja, Wife of Adel, the son of Friso who tried to unite the country in the final good times.
- Inka, A nephew of Sterik and cousin of Wodin and Teunis. He took half the renegade fleet and sailed into the Atlantic, never to be heard from again.
- Irtha, Mother Earth, Gaea, Gaia.
- Jon, Jon, John, Jhon meaning "given". A sea-king who became a pirate against the Phoenicians and based in the Ionian island named after him. Rosamond issued a warrant against him for destroying Kalta's citadel.
- Joniers, The descendant of the followers of Jon or Ionians known for their seamanship.
- Jonischen, Ionian, Jon's Islands or the Pirate Islands. The reference at the time of Ulysses.
- Jutlanders, Jutmen, originally meaning those who trade in amber (juttin). They were from the Baltic but migrated to Denmark after the "second bad times".
- Jule, A wheel meaning a day or a year. The cycle of the sun.
- Jule-time, Jule-tide, the shortest day of the year, eventually celebrated as Christmas.
- Julefest, The festival associated with Jule-tide.
- Kaat, Original name of Kalip or Calypso, the Burgtmaid of Walhallagara who entertained Ulysses.

- Kadhemers, The inhabitants of the north part of Crete who never went to sea. A dweller near the coast. A Phoenician.
- Kadmus, A legendary Phoenician who is traditionally credited with bring the alphabet to Greece.
- Kadik, Modern Cadiz in Spain.
- Kalip, (see Kaat)
- Kalta, A name given to the Burgtmaid Sijred of Flyburgt by the sailors because of her devious ways. Her followers became known as Kelts or Celts. After loosing the election, she rebelled against the new Earth Mother and set up a rival state, with the help of the magi, that included Gaul and Britain. Kaltasburgh Kerenak, the new citadel of Kalta which was probably in Scotland.
- Katerine, Kat, the Burgtmaid of Godasburgt in Norway who after being overrun by the Magy chose death to disgrace and gave her name to the Kattegat or strait where she drowned.
- Keeren Herne, Kerenak or Chosen Corner. (See Kaltasburgh).
- Kerenak, (See Keeren Herne)
- King, An elected leader or general for a campaign. Sons were not allowed to succeed fathers as king.
- Konered, Son of Frethorik and Wiljo, who contributed to the Book after their deaths.
- Kreta, Crete, the land of criers because they shouted at foreign ships that came too close.
- Kroder, The hand or spoke that goes around the Jule or circle. These symbols were used to form the first phonetic alphabet.
- Letlanders, People from the Baltic or the bad sea.
- Letten, Isolated islanders so named because they are let alone.
- Liko, Liko Over de Linden wrote the second letter in the Book that was copied from the 803 AD original.
- Linda, Meaning lime trees or plane trees, this term has given rise to many family and place names including the authors of the Book. Originally it was a distinction or reward for service, to be able to build one's house in the location that was "over the lime trees".
- Lithauers, A name given to a German tribe which always attacked the face of their enemies. It means "face hewers".

- Liudgaard, A citadel that gave rise to many names beginning with "Liud". It was located at the mouth of the Rhine and was inundated by the sea in 305 BC.
- Liudgert, The admiral of Wichhirt who settled in Walhallagara and was elected king after Wichhirt. He described the Punjab in his writings.
- Libya, From Lyda, or Africa as it was known to the Mediterranean.
- Lyda, The first Goddess, created by Wr-Alda, who was the mother of the black race. Little is known of her except her strong passion. Her descendants were often employed as rowers in the great fleets but never as slaves. Many ultimately married into Europe.
- Lydasburgt, A town on the Rhine where the black rowers were kept waiting for the fleet to leave again.
- Magy, The title of the priest-king of the Finns and Magyars in much the same way as Pharaoh was used by the Hebrew bible.
- magi The various priest-kings of Finda's people who ruled with fear and magic. A chief Druid.
- Makonta, Surname of Gosa, the last Earth Mother.
- Marsaten, The lake dwellers of Switzerland. They were considered poor members of Friesland.
- Medesblik, An important citadel that dates from the time of the first Earth Mother.
- Minerva, Pallas Athena in Greek. Hellene or Nyhellenia Minerva, the Rhine maiden who was brought to Crete and Athens by the sea-king Jon and founded a citadel there.
- Minno, King Minos, an ancient sea-king, who gave laws to Crete and eventually returned to the Rhine where he left his contributions to the Book on the walls of Walhallagara from where they were copied a thousand years later.
- Missellia, The island that became Marseilles. It was mistakenly sold to the Golen of Sidon hence the name "miss sale". It eventually became the first city of the Gaul in southern France.
- Navigator, Originally meant a seaman. Someone who made foreign voyages.
- Nearchus, The admiral of Alexander who was in charge of the expeditions using the fleet of the Geertmen.
- Neef, Nephew or cousin.
- Nyhellenia, (see Minerva)

- Pallas Athena, Greek goddess of wisdom, Minerva.
- Phonisia, Palmland, or Phoenicia. The land of the Golen at Sidon.
- Prontlik, A latter-day burgtmaid of Texland who escaped the ambitions of King Askar by hiding in a neighboring forest with her maidens. The last Mother of the most ancient citadel.
- Puniers, Phoenicians or Carthaginians. A mixture of Finns, Frisians and Blacks. They were the same people who settled Gaul under their Golen or priests. Those ones became known as Celts while the south Mediterranean peoples were the traditional enemies of Rome.
- Reintja, The last Burgtmaid of Stavia who made a deal with King Askar to rebuild her citadel in return for rallying the districts to support him. He reneged on the deal.
- Rika, The old Maiden who tried to oppose the ambitions of Friso's successors to form hereditary kingships and desert the old ways.
- Rome, This city is traditionally believed to be named after its founder Romulus but the Frisians say the word means spacious and was founded by Trojans.
- Saxmen, Inhabitants of the north bank of the Rhine. Originally a term for ax-men or foresters because they were always armed against the wild beasts. In the fourth century BC it appears as a German tribe.
- Schoonland, Ancient name for Scandinavia not including Denmark.
- Scythian, The horsemen of the Slavonic regions that were originally considered part of Frya's race and culture before the first disasters. There have been many archaeological discoveries of these tall, fair people in the Caucasus regions.
- Sea-king, The elected leader for the expedition of a merchant fleet. The huge fleets commanded respect and fair trade because of their armed might. He was above the admiral and chief merchant.
- Sijred, (see Kalta)
- Skrivfilt, The ancient name for paper or parchment of linen base and an important commercial product.
- Sterik, An old sea-king who had three nephews named Wotan, Teunis and Inka. Stuurlieden Inhabitants near Denmark who made their living in small boats. The name came to mean navigator in the modern sense.
- Teunis, Neef Teunis or Neptune of later traditions. He gave his name to Tunisia, founded Tyre and was acclaimed to be the first king of the Phoenicians by the Golan of Sidon.

- Teuntia, The Burgtmaid of Medesblik who was recommended by Gosa Makonta to succeed her. There was no conclusive election.
- Texel, A tiny island in Holland; all that remains of Texland and the city of Fryasburgt.
- Texland, The original province of Frya's land where the first citadel and seat of the Earth Mother was built for Fasta.
- Thyr, Thor. One of the idols of the Finns whose name was given to Tyre by Teunis and his followers who became the Phoenicians. In Finland, the son of Odin.
- Thyriers, Early Phoenicians.
- Triuwenden, "Abstainers from the truth", a word that became Druids.
- Troost, A burgtmaid of Stavia.
- Tuntia, A burgtmaid of Cadiz.
- Twiskar, A resident of Twiskland or Germany.
- Ulysses, A sea-king who visited from the Mediterranean who visited Kalip after failing to get a sacred lamp from the Earth Mother. His exploits inspired the original Odyssey.
- Urgetten, The "Forgotten" or residents west of the Punjab.
- Walhalla, Where the valiant soldiers go after an honorable death.
- Walhallagara, Minerva's Rhineland citadel in 1600 BC and later that of Kaat (Calypso).
- Waraburgt, An international trading center, not a maiden's city.
- Wichhirt, The leader of the Geertmen at the time of Alexander. He returned with his people to settle in the Emude and contributed much of the Indian section to the Book.
- Wiljo, Wife of Frethorik who continued the Book after him.
- Witkoning, A sea-king.
- Wodin, Senior cousin and commander of Neef Teunis and Neef Inka who disgraced the northern campaign by marrying the daughter of the Magy who kept him drugged as a puppet king and then deified him. He became known as Odin.
- Wr-Alda, God. Neither male nor female, the oldest concept of monotheism meaning "all that is", the "Oldest One".

- Yren, People west of the Punjab, the Iranians, meaning "morose" but named by Hindu priests from whom they wanted to escape.
- Zeecampers, A Frisian people named because they made their living on the seashore.
- Zoethart, A sailor's sweetheart or lively heart.

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