

Declaration
of
Reversion

Erik Ingruoda Lacharity

Civitas Ottavaiorum

Thia Frankisk Aldsido

-To-

Summus Pontifex

Civitas Vaticana

Ecclesia Catholica

This Declaration of Reversion has been penned upon vellum, using elder Frankish form, in the Classical Latin of the Church, marked with appropriate runes which were reconstituted from ancient sources and the all having been sealed with the *Ríkssaiel* of the *Kuning*. Thereafter it was sent without delay to the Summus Pontifex at the Vatican on December 28th 2016, so as to speak for us as though it were a thunderous din.

With this deed the place of the heathen Frank in this age is thus declared and moreover it is made clear that **Thia Frankisk Aldsido** is the succession to the *droit total* of the elder Frankish *gens*. Auspiciously, this declaration was drawn up and made hale 1,508 years to the day that Clovis I took to the font at Reims in 508 CE; completed thusly on December 25th 2016. Here is to be found the *fons et origo* of our folk which is nourished here and ever after by that well in *illo tempore*.

E∅L.

ΚΑΤΑΡΧΗ: ΚΑΤΑΡΧΗ: ΜΙΣΙ:

u. d. VIII cal. Jun. MMXVI



OC nuncio accepto, sententiam maximam momenti et ponderis
tenueris. Ego haec epistulam vobis ^{scripsi} pro hostium qui tenebant ad despectu
et francorum sumus. Nos quidem credimus conversionem Clodovechi ad

deum vestrum Christum, sanctae Remensis & Remisio episcopo administratione sine manus int
fione uxoris Chloaldae), non propterea quicquam tulisse hostis salutis. Timor o non
dubium est quia nomine Christi usque francorum republicae suae cupiditate, quae
que pertinet ad istas regiones et cetera, consulerent; liquet enim
in antiquis rerum gestarum annalibus, Chlodovechum nomine Christi
usum esse ipsum propter quod humanum regnum, id est terram hunc mundum, et
regi bellicae aulam uacationem requireret, nec eo consilio ut obtineret talia
cuius loqui quae illi hostis daret solis essent. Notum est quod Chlodovechus,
Childericus quidem filius, et antiqui Mutovechi generis natus; Mutovechus
ille generis Chlodu ipse natus, beluacae Neptuniae, qui in his diebus
conuincit, appellatur "Iosofarous". Et ut patet in omnibus
eum regibus, qui appellati sunt "capillo promissa uiti", heu ego eorum dicitur
est deus hostis, qui ipsi sunt uacantes francorum uacantes. Pronuntiauit
igitur uelut Chlodovechus ipse caetera uacanti; deorum hostium iustione
cuncta et uacantia prudentia. De utro uacat nihil posse manifestatur,
Et quod magis est, nec de DEORVM genere esse probatur. Certe,
credo, uideatur quod Christus non est deus patriciae hostiae proprius.
Nulla uacatione ipsa nouimus maiores hostes uacante quod tenebant ad motes
antiquos rimus, item quae uacant esse hoc ostendisse in tem uacationibus suis
pro bonis quae eis dedimus. Scitote deos hostes non unquam reliquisse
nos uacant distulisse, sed uacant illo tempore per ter pluresque humanas
accommodando religionis christiana ad motes uacant quos. Nunc quod dei manu
serua nobis factura numina sua, scimus potestatem eorum esse magis
Et hereditate quidem nobis; incipimus scire, sic uacant in nomine
eorum quod ualde profuit hostis. His rebus in mente teneatis, quae sunt
ut in ipse uacant nos nihil uel ad uel male uolentiae cupere ad Eulogium uacant
ad uacant, nec ullo modo in Eulogium male uolens esse. Nos enim si uacant uacant
nec unquam oblitus sumus Romanis uacant hostis usam esse ad uacant uacant
quibus rebus dicitur sumus, in eorum uacantibus: dicitur quidem linguam uacant
uacant uacant, quae ipse uacant uacant hostis uacant. Gaudemus tamen motes in ossibus
hostis eorum uacant uacant hostis de consuetudine, sed motes Romanis uacant uacant
his temporibus, ubi uacant uacant uacant uacant. Ad summum: sumus
successores uacant uacant francorum uacant uacant, maiores in uacant nos
uacant, proficiscimur benigne liberalitateque in uacant uacant solu
desiderat uacant: FABRACXPHIISWIXIBVAVGOAIX

FABRACXPHIISWIXIBVAVGOAIX

Ericus Inghodus Luchuticus,
Simplicius: PIP: POFKIC: POFKIAIX:
Civitas OPPIDUORUM
Regnum Francorum Nouum



Latin:

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[Frk. Run. ‘: scalpsi : cantavi : misi :’]

a.d. VIII jan. MMXVI

((summus pontifex)) hoc nuntio accepto, sententiam maximi momenti et ponderis tenetis. ego hanc epistulam vobis scripsi pro eis nostrum qui reverti ad deos veteres Francorum sumus. nos quidem credimus conversionem Chlodovechi ad deum vestrum Christum, fonte Remensi et Remigio episcopo administratam (nec minus inrisione uxoris Chlotildae), non prorsus quicquam tulisse nostris salutis. immovero non dubium est quin nomine Christi usi sint Franci ut reipublicae suae cupiditatibus, quae pertinerent ad terras regionesque et cetera, consulerent; liquet enim in antiquis rerum gestarum annalibus, Chlodovechum nomine Christi usum esse ipsum propterea quod humanum regnum, id est res in hoc mundo, et res bellicae talem actionem requirerent, nec eo consilio ut obtineret talia caelestia qualia nostris deis solis essent. notum est quod Chlodovechus, Childerici quidem filius, erat antiqui Marovechi genere natus; Marovechus ille genere Chlodii ipse natusbeluaeque Neptuniae, qui imagine tauri cornuti erat, "Ingo [Super. ‘η’ Frk. Run.] Famosus" appellatus. et ut pertinebat omnibus ante eum regibus, qui "capillo promisso viri" appellati sunt, heilago eorum datum est a deis nostris, qui ipsi sunt auctores Francorum veteres. pronuntiamus igitur velut Chlodovechus ipse saepe uxori: deorum [Super. ‘tt’ Frk. Run.] nostrorum iussione cuncta creantur ac prudeunt, Deus vero vester nihil posse manifestatur, et quod magis est, nec de deorum genere esse probatur. clare, credo, videatur, quod Christus non est de deis patriae nostrae propriis. hac ratione ipsa novimus maiores nostros gaudere quod reverti ad mores antiquos simus, itemque verum esse hoc ostendisse in remunerationibus suis pro dona quae eis dedimus. scitote deos nostros non umquam reliquisse nos aut diseruisse, sed aluisse illo tempore per res plerosque humanas et accommodando religionis Christianae ad mores antiquos. nunc quia dei manifesta nobis fecerunt numina sua, scimus potestatem eorum esse magnam et hereditate quidem nobis; incepimus sacrificia facere in nomine eorum quod valde profuit nostris.

his rebus in mente tentis, quaesimus ut intellegatis nos nihil vel odii vel malevolentiae cupere ad Ecclesiam vestram advenire, nec ullo modo in Ecclesiam malevolos esse. nos enim Romam valde admiramur, nec unquam obliti sumus Romam viribus nostris usam esse ad terras multas superandas, quibus rebus docti sumus in eorum artibus: didicimus quidem linguam vestram atque rationes militares, quae res maxime usui nostris erant. Germanici tamen mores in ossibus nostris certe valent adiuvantque nostros et confirmant; sed mores Romani sunt alieni nobis his temporibus, ubi vetustas est velutsi nova facienda.

ad summam: sumus successores antiquorum Francorum paganorum, maiores in scuto nos tollunt, proficiscimur benignitate liberalitateque in animo et fama sola desiderata.

[Frk. Run. Row & Mero. Min. Cognates]

[Super. 'ŋ' Frk. Run.]

Ericus Inguoda Lacharitus,

Siniscalcus: [Frk. Run. 'thia:frankisk:aldsido']

[Rîksaiel]

Civitas Ottavaiorum

Regnum Francorum Novum

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Français:

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[Run. Frc. ‘: j’ai gravé: J’ai chanté : j’ai envoyé :’]

[Cal. Rom.] 25 Décembre 2016

Ce message consiste en une déclaration de la plus haute importance. Je vous écris cette missive de la part de tous ceux qui retournent vers les anciens dieux du peuple franc. Nous croyons que la conversion de Chlodovech à votre dieu, le Christ, par les fonts baptismaux de Reims, administrée par l’évêque Rémi n’a offert aucun salut à notre peuple. D’ailleurs nous n’avons aucun doute que le nom du Christ ne fut utilisé par les Francs que pour faire avancer les besoins de leur pays, que ces besoins aient trait aux terres, aux territoires ou à des considérations similaires. De plus, à la lecture des anciens recueils historiques, il est clair que Chlodovech lui-même a employé le nom du Christ seulement parce que les affaires de son royaume, terrestres ou martiales, le demandaient. Ceci n’indique aucunement qu’il avait quelque espoir envers un présumé royaume céleste, de tels espoirs ne pouvant se retrouver qu’auprès de nos dieux.

Il est su que Chlodovech, fils de Childeric, est un descendant de l’ancienne lignée de Marovech. Le célèbre Marovech est lui-même issu de la lignée de Chlodius et de celle de la bête neptunienne qui est, sous la forme d’un taureau à corne, connue sous le nom de « Ing [Super. ‘η’ Run. Frc.] le Célèbre ». Comme tous les rois avant lui, connus sous le nom des « hommes aux longs cheveux », l’heilago lui fut octroyé par nos dieux, de qui tous les Francs découlent. Nous nous exclamons avec la même voix que celle de Chlodovech quand il dit à son épouse que « sous la direction de nos dieux [Super. ‘tt’ Run. Frc.], tout est conçu et créé, mais le vôtre n’amène rien, c’est donc la preuve qu’il n’a pas de parenté avec les nôtres ». Clairement, je crois qu’il est aisément démontré que le Christ n’est point originaire de notre peuple ou de nos terres. En suivant ce train de pensée, nous savons que nos ancêtres se réjouissent que nous nous retournions vers les anciennes coutumes et ils nous ont démontré leur fierté en récompensant les maintes offrandes que nous faisons en leur nom. Qu’il soit su que jamais nos dieux ne nous ont abandonné, au contraire, ils nous ont nourri depuis la conversion jusqu’à nos jours au travers de toutes affaires humaines et par l’adaptation de la religion chrétienne à nos anciennes coutumes. Maintenant que les dieux ont rendu manifeste leur grandeur, nous reconnaissons leurs grands pouvoirs qui sont aussi les nôtres par hérédité. Nous avons commencé à leur dédier des sacrifices, ce qui nous fut très profitable.

En gardant ces choses en tête, nous vous implorons de comprendre que nous ne voulons aucune haine ni ne souhaitons de malheurs à votre Église. Nous admirons grandement Rome et n’avons pas oublié

que Rome utilisa notre force et nos prouesses pour conquérir de vastes territoires. Du même coup, nous avons appris votre langue et vos tactiques militaires, toutes des choses qui prouvèrent être d'une grande utilité. Malgré tout, les anciennes coutumes germaniques résonnent dans nos os et elles nous sont les plus bénéfiques en plus de nous rendre plus forts. Aujourd'hui, alors que ce qui est ancien redevient nouveau, les voies romaines nous semblent étranges.

En sommes, nous sommes les successeurs du peuple franc d'antan, les ancêtres nous soulèvent sur leurs boucliers, nous avançons avec bienveillance et générosité dans nos cœurs et avec la gloire comme seul désir.

[Lignée Run. Frc. & Min. Méro. Cognat.]

[Super. 'ŋ' Frc. Run.]

Erik 'Ing-Cock' Lacharity,

Siniscalcus: [Run. Frc. 'thia:frankisk:aldsido']

[Ríkσαιel]

Civitas Ottavaiorum

Regnum Francorum Novum

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English:

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[Frk. Run. ‘: I engraved : I sung : I sent :’]

[Rom. Kal.] 25th of December 2016

This message [having been] received, thou dost hold a statement (*sententia*) of great weight and importance. I write this letter to thee on behalf of those of us who have turned back unto the ancient gods of the Franks. We for our parts believe that the conversion of Chlodovech unto thy god, Christ, by the font of Reims and at the hand/direction (*administrata*) of Bishop Remigius, bore really nothing of salvation unto our [people].

Rather, indeed, there is no doubt but that the Franks employed the name of Christ in the interests [of furthering] the needs/desires of their country — [such needs] as pertain to land and territory and the like; for it is clear in the ancient annals (*in antiquis rerum gestarum annalibus*) that Chlodovech himself employed the name of Christ precisely because his earthly kingdom (*humanum regnum*), that is to say, the affairs of this world, as well as affairs of war, didst so require such action [of him], nor with any intent that he may obtain to such heavenly matter (*caelestia*) such as was [in the hands] of our gods alone.

It is known that Chlodovech, indeed the son of Childeric, was descendant of the ancient Marovech (in the Latin it is literally "sprung from the line of Marovech": *erat antiqui Marovechi genere natus*); that famous Marovech himself [was] born (of the line) of Chlodius, and the water beast who is of the form of a horned bull, and known as "Ing [Super. ‘ŋ’ Frk. Run.] the Famous". And as pertained to all kings before him, who were named "men of the long hair", their *heilago* was granted by our gods, who are themselves the ancient progenitors of the Frankish people. We proclaim there even as Chlodovech often did unto his wife: “by direction of our gods [Super. ‘tt’ Frk. Run.] are all things wrought and brought forth, yet thy God doth bring forth naught, and what is more, he is shown to not be of our gods' kindred.” Clearly [then], I believe, it may be seen, that Christ is not of the gods of our land/people. By this mode of thought itself, we know [that] our ancestors rejoice that we have been turned back unto the old ways, and likewise they have shown this to be [a] truth in their remunerations for gifts which we have given them. Know, [that] our gods not ever didst leave us nor abandoned [us], but [rather] nourished [us] from that time through many human affairs and [by] adaption of the Christian religion unto the old ways.

Now the fact [that] the gods have made manifest [before] us their numinousness (*dei manifesta nobis fecerunt numina sua*), we know their power to be great and ours by inheritance; we have begun to make sacrifice in their name, which hath been very profitable to us.

[With] these things held in mind, we beseech that thou understand [that] we desire nothing either of spite or of malevolence to come upon thy Church, nor in any way are malevolent towards it. For we greatly admire Rome, nor ever have forgotten [that] Rome utilized our strength/prowess for conquering many lands, by which circumstances we were taught in their arts: indeed, we learned thy tongue and thy ways of war (*rationes militares*, more literally "militial tactics") which things were a greatest use to us. Nevertheless, the Germanic ways prevail in our bones and aid our [people] and strengthen us; but the Roman ways are strange to us in these times, where the old is to be made even as if [it is] new.

In summary: we are the successors of the ancient pagan Frankish people, [the] ancestors raise us upon a shield, we go/march forth with goodwill and liberality in our hearts (*in animo*), and with fame alone desired.

[Frk. Run. Row & Mero. Min. Cognates]

[Super. 'ŋ' Frk. Run.]

Erik 'Ing-Cock' Lacharity,

Siniscalcus: [Frk. Run. 'thia:frankisk:aldsido']

[Rîksaiel]

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