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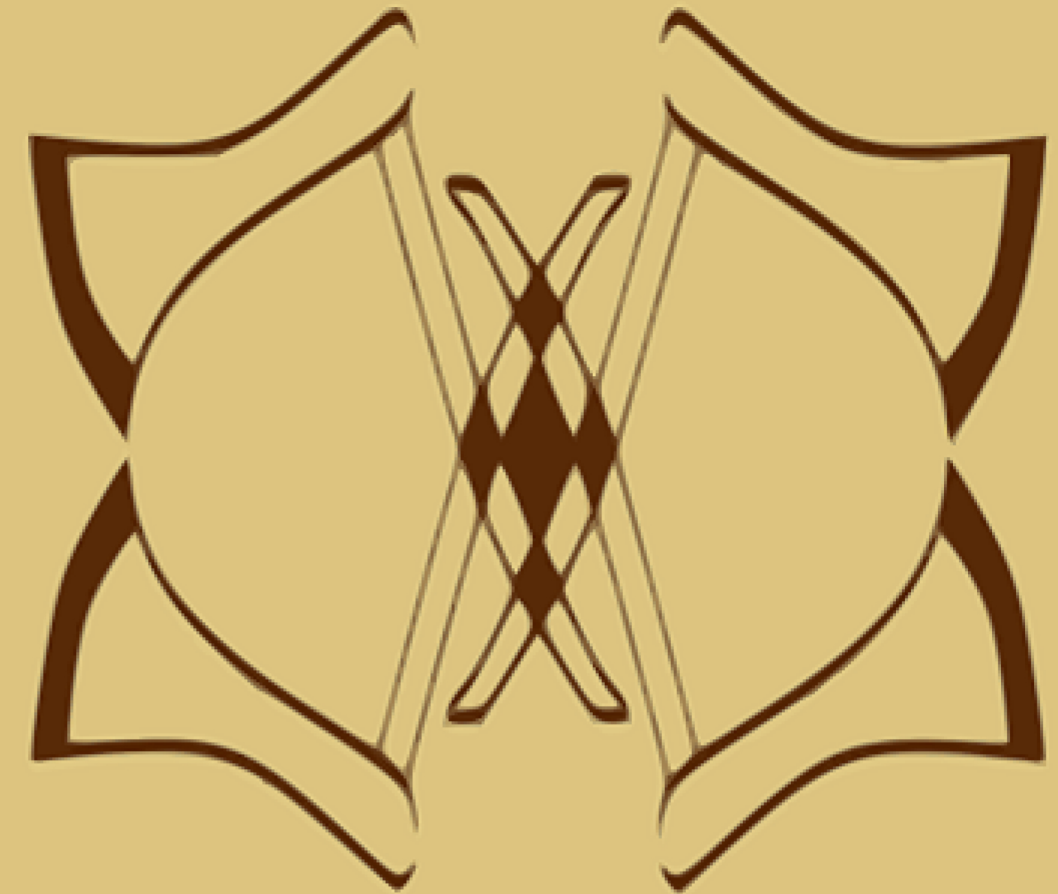
It is incumbent upon each New Frank to take these considerations within the Companion and put them through a further process of internalization and through this add a new layer to the foundation we are all in the process of building. The elder Franks may not wholly recognize our ways in this age, but they would encourage our pursuit thereof in the name of Frankdom, which is an inheritance we all share in. This is accomplished to the fame of all New Franks and the due glory of our Gods.

Why is this book named the Companion? Primarily it is to imply that this work will accompany the practitioner in their life as a New Frank or help guide the curious. It is not entitled "the Authority" nor "the Roadmap", precisely because it is none of those things. It is the friend that accompanies you on a journey through life, offers you thoughtful conversation and helps you come to profound realizations. A companion does not have all the ready answers for every given trial one may encounter. Rather, a companion will help you reason out a solution, to consider the inconsiderable and offer wise encouragement.

Treat the Companion in this way.



**The Companion : A Guidebook to Worship in Thia Frankisk Aldsido**



# The Companion

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A Guidebook to Worship in  
Thia Frankisk Aldsido



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Ottawa, Ontario, Canada

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To my daughters, thank you for all your love and the patience you have shown towards me. My love for you knows no bounds. May this work be of worth to you as you grow and that your faith in the Hêlen never wane.

There will never be enough praise under the Heavens to properly acknowledge all your combined efforts towards the glory of the Gods. Each New Frank hereafter will look upon you as those who first answered the call to re-establish Frankish Heathendom in Thia Frankisk Aldsido.

May your Mâro live on through eternity.

I acknowledge and proclaim unto the Heavens that this work has been crafted at the instigation of Mâro-Ing and the Holy Gods which I hold dear. May my words here speak for You in this age as they have in those ages past.

All glory and fame is due to You by me, Your humble servant in this life. Never did You lead me astray off the road You have so clearly unfurled before us. I seek only to exemplify that which is Your Divine Will.

For in all things, the Hêlen are a boon to Frankdom and in our time may we, Your New Franks, carry forth the torch of Your zeal and light the way for those so desiring to live under Your dominion.

We are the successors to the Heathen Franks of yore and in our worship, we will ever carry the weight of the Regnum Francorum Novum upon our shoulders. Thia Frankisk Aldsido shall restore that which was ever so long ago laid low.

- Ingruoda Siniskalk

# Prologue

In this book you will find the foundations of religious worship in Thia Frankisk Aldsido (hereinafter TFA). It is meant to be a general reference to accompany a practitioner in their worship, devotion, and contemplation of our religion. Through the Companion, you will be introduced to TFA and how one who has committed to our religious tradition can engage in this expression of a polytheistic life. What you will not find in this work is a detailed philosophy or any deep answers to the many *whys* you may have after reading the Companion through. Its purpose is to communicate established tradition as developed over time, as to *Whom* worship is given, *what* is given, *when* offerings are to be given and *where* to give them.

Suffice it to say that the *why* of TFA is echoed in the words of Clovis I in response to his wife as to how all things came to be: *“It was at the command of our Gods that all things came to be”*. Thus, it was at the command of our Gods in this age that all which TFA *is* has come to *be*. Gregory of Tours in his *Decem Libri Historiæ* (Ten Books of the History of the Franks), when relating the discourse had between Clovis and Alaric II, stated: *“In those days many living in Gaul longed to live under the dominion of the Franks”*. Therefore, TFA has come to be at the

command of our Frankish Gods and those of us who wish to pursue our religion do so because we long to live under the dominion of these Gods.

In our modern age, the opportunity to practice any given healthy religion is reason enough to participate within it. If you have a copy of this work, then it is assumed that you have made your way to TFA through some course of life which is unique to you. Now that you are here and presumably, have accepted our ways as a matter of belief, you may now use the Companion to further refine your practice and engage more fully within our culture and community. If ever you read information herein and are pressed to know *why* such a thing is, you are invited to perform research on that topic, speak with other New Franks on these questions and most importantly consider the information and assess it for yourself.

Ours is a religion of *consideration*, all which is contained hereafter is the product of much consideration by Ingruoda Siniskalk and fellow New Franks. Relics of historical note have been collected, collated, analyzed, and assembled into a religious tradition which is composed of this ancient - *yet renovated* - material. It is incumbent upon each New Frank to take these considerations within the Companion and put them through a further process of internalization and through this add a new layer to the foundation we are all in the process of shaping.

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# Introduction

On December 25<sup>th</sup> 2015 CE (SK 1564), Ingruoda Siniskalk sent a *Declaration of Reversion* to the Summus Pontifex of the Catholic Church at the Vatican. In doing this, it was the intention of Ingruoda to formally establish the religion of the New Franks which he began accreting since 2011 CE (SK 1560). It is, in his belief, at the instigation of the Divine Mâro-Ing hight Inguo Famosus that the impetus to formalize TFA came about. Through a hierophantic experience, Ingruoda came into the possession of the relic hight Ingruoda which is the Divine Phallus previously adorning a large idol of Divine Inguo. From that point on, all else which has come to fruition for TFA, has come from that principal moment. That moment is considered to have had deep religious significance and put TFA within the sacral mythic timeline with the Frankish polytheists of old. A divine act at the command of the Gods.

Each New Frank to come into the *Antrustionship* thereafter has descended from this hierophantic event. It is the belief that through undergoing the *Kwikenung* (the ritual of which can be found in the Annex), the *Antrustion* is made a descendant of the Divine Mâro-Ing and in this way Inguo Famosus is the Divine Progenitor of all New Franks. This is the core mystery of TFA and it is one which is

firmly believed and adhered to. In this way, the “accident” of one’s birth, their coming to TFA and being made *Kwik* are no mere coincidence. Rather, it means that that New Frank has been created a New Frank at the instigation of the Gods, just as all things were at Their command. How accepting of this one may be, is up to the adherent’s own faith. Yet for the Antrusion, in this, there is no doubt.

With regards to many of the non-English words which will be found in the Companion, the astute linguist with a knowledgeable and discerning eye, will no doubt find “errors”. Let me abate those concerns here and now. These terms are the terms of TFA and in this fact, there is no error. It is important for our religion that we have our own religious terminology, our own Gods’ names, and our own culture. However these terms have come about, they have come about through necessity and the understanding of the coiner at the time. It is irrelevant that some of these terms are revealed to have grammatical issues as once they entered our common New Frankish usage, they received their own definitions and general acceptance. Thus, our language is our language in and of itself. In time, perhaps said terminology may be refined or updated, but those novelties will always be affixed and adjacent to the terms as they were first presented here.



On a final note, just as any companion will develop over time, becoming more mature and reflective with the passage of time, so too will the Companion, if not in word, then in consideration. Nothing herein, save the Declaration of Reversion, is immutable or immune from revision and update. As further revelations, reevaluations and renovations come to light, this work may well be updated and revised. It is not a static or dogmatic thing, it grows and matures as do we all. Likewise, if there is information herein which seems lacking and in need of deeper research by the practitioner, refer to the many sources of knowledge we as modern people have at our ready hand. Use the internet. Use libraries. Use your faculties to reason things on your own accord. Further our shared consideration of matters of interest to the furtherance of TFA and, barring no egregious contradiction, as a New Frank, please add to the corpus of our belief under your own household *Sido*.

## Statement on Inclusivity

TFA is an inclusive religious tradition. There is no tolerance for discrimination based upon race, national or ethnic origin, colour, religion, age, sex, sexual orientation, gender identity or expression, marital status, family status, genetic characteristics or disability.

TFA members or adherents to our religion are not to discriminate against each other nor any *Walaleodi* beyond our reach.

It is likewise important to note that the Regnum Francorum Novum (RFN) does not make claims to the religious character of lands, which are beyond the religious and administrative contextual uses of TFA. Lands in North America are the lands of Indigenous peoples, which are unceded and/or unsurrendered and continue to this day to be the traditional territories of those Indigenous Peoples. We respect their self-determination and nationhood. Our purpose rests purely in the pursuit of a religious Frankish polytheistic life with the aid of our Gods and to be of good use and benefit to all.

# **Guidebook**

# Declaration of Reversion

The Declaration of Reversion (hereinafter the Declaration) is the *font ad origio* of TFA. Just as the prologues to the Pactus Legis Salicæ (Salic Law) give the origin of the Frankish legal system and the various histories of the Franks a mythic foundation for the people of Merovingian Gaul, the Declaration establishes a *new beginning* to our religion. Contained therein is the entirety of our tradition, everything which has been written, discussed, and communicated thereafter is an expounding of the core theological positions of the Declaration. If anything is presented which does not conform to those theological positions, it is not in agreement with TFA. As all New Franks who come into the religion swear an oath to uphold the Declaration as the foundation of their belief, it is therefore timeless and fulsome in its wording and cannot change as to do so would change the conditions of the original oath.

Presented below is the English translation of the document which was originally written and sent to the Summus Pontifex of the Catholic Church in his own liturgical tongue. A copy of the document and a transcription of its Latin wording can be found in the Annex:

*“ [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) 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 (“cælestia”) 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. 'η' Frk. Run.] the Famous". And as pertained to all kings before him, who were named "men of the long hair", their hailago (Hêl) 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 [the] command 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”) 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 Heathen 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. Rûno. Row & Mero. Min. Cognates]*

*[Super. ‘η’ Frk. Run.]*

*Erik ‘Ingruoda’ Lacharity,*

*Siniscalcus: [Frk. Rûno. “:thia:frankisk:aldsido:”] [Rîksaiel]*

*Civitas Ottavaiorum*

# Allodium Francorum

In TFA, there is the concept of the Allodium Francorum. The term *allodium* is a Medieval Latin word derived from an earlier Frankish *allaud* which has the meaning of “entire property”. In TFA *Allodium Francorum* means “the entire inheritance from the Franks” and refers to the sum-total of the Frankish legacy which is found in any source (textual, material, etc.) which existed in or about Merovingian Gaul or can be related to (or considered of) that place and era.

It is this entire inheritance that TFA comes to regard as ours for our purposes of renovating a modern Frankish polytheist religion, complete and wholesome in its form. Everything which has come to be in our religion has been through dipping into the Allodium Francorum and using those vestiges to bring about the Regnum Francorum Novum and the many rituals, myths and beliefs we now share in common heritage as New Franks.



## Pre-Merovingian Tribes

Although TFA is largely an expression of a renovated modern Merovingian religious administration, the source of our “mythic well” is drawn from a multitude of pre-Merovingian tribes who lived in and around the lands which gave rise to Merovingian Gaul. These tribes have been variously classified as Gallic, Germanic or Belgic, based on archæological and textual sources. It is important to remember that these are linguistic and material culture classifications and do not necessarily reflect the historical nature and composition of the ancient pre-Merovingian tribes.

For the purposes of TFA, these tribes are our most ancient foundation. It is from the textual and archæological traces they left behind (or were reported of them) that span the Frankish territory from which we have reconstructed various parts of our religion. The tribes are as follows, it is important to note that this list is not considered definitive or exhaustive:

*Ædui, Ampsivarii, Angrivarii, Arverni, Batavi, Bætasi, Bructeri, Cæroesi, Cananefates, Cimbri, Chamavi, Chasuarii, Chatti, Chattuarii, Chauci, Cherusci, Condrusi, Cugerni, Eburones, Falchovarii, Frisii, Frisiavones, Gambrivii, Hugones, Marsi, Marsacii, Mediomatrici, Menapii, Morini, Nemetes, Nervii, Pæmani, Remi,*

*Ripuarii, Salii, Segni, Sequani, Sicambri, Sturii, Sunuci, Thuringii, Tencteri, Texandri, Treveri, Tubanti, Tungri, Ubii and Usipetes.*

As this Companion is a general reference, these tribes will not be fully discussed. You are best to do your own research to develop your knowledge on their subject should they call upon you to do so.

# Merovingian Gaul

Although TFA focuses on the tribes of various proto-Frankish and Frankish peoples from before the 5<sup>th</sup> Century CE, TFA's administrative structure is built on the legacy the Merovingians have left to us. Merovingian Gaul begins with the rule of Childeric I and ends with the effective rise of the Carolingian successors. This period extends from the 5<sup>th</sup> to the 8<sup>th</sup> Century CE. It is from the remanences of their dynasty that TFA has become a successor in its own religious right.

According to the sources we have, Childeric I was the son of the eponymous semi-mythic king Merovech. Merovech (TFA: Marovech/Mârowîg), whose name was drawn upon by later historians to denominate the Merovingian rulers, is said by Fredegar to have been either the son of Chlodio and/or the Quinotaur. Merovech is believed to have been present at the Battle of the Catalaunian Plains (451 CE – SK 1) and the major instigator of the rise of the Franks as a successful European people. Upon his death, his son Childeric I – who commanded the Salian Franks – became king in 458 CE (SK 7). Childeric continued to expand the Frankish territory until his own death saw the successorship of his son Clovis I.

Clovis I (or Chlodovech I) is remembered for having defeated Syagrius of Soisson, effectively ending direct Roman rule in Gaul. He likewise went on to defeat

Alaric II of the Visigoths, which significantly aggrandized the Frankish hold on Western Europe. Thus, from humble Frankish beginnings in Toxandria, the Merovingians (and later Carolingians) expanded their rule over all of Gaul and further into historic Burgundian, Lombardic, Gothic, Thuringian, Saxon and Armorican domains.

# Regnum Francorum Novum

The Regnum Francorum Novum (New Kingdom of the Franks) or oftentimes simply referred to as the *Rîki* which in Frankish means the “dominion, kingdom or rule”, is understood as the vastness of the physical and social territory religiously and contextually occupied by those who pursue TFA. In the elder sense of the term, it was employed rather synonymously with today’s “kingdom”. Although the general similarities are there between “kingdom” and “Rîki”, there are greater nuances that must be explored. In the various writings of contemporary Merovingian authorities, we find the term rendered into Latin as *regnum francorum* or “Kingdom of the Franks”. It is from this concept that TFA derives its understanding of the Rîki.

In TFA the connotation is “the land and people over which the Divine Kuning has power”. The Rîki is the sum of all territory in religious use attributed to the New Franks, which through the *Farbond* ultimately is ruled by the Kuning. The RFN is further subdivided into constituent parts which (at the time of this publication) from largest to smallest are denominated the *Hunderd*, *Civitas*, and *Hêm*.

# Hunderd

The Hunderd is a territory which constitutes the largest subdivision of the RFN and can be understood to be a “religious province”. These provinces are an extension of the reach of the *Graviones* who operate within that Hunderd or hold *Civital* territories therein. It is expected that any New Frank living within that Hunderd take an active role in engaging in the religious and civic life of that territory as an extension of their Frankishness. Each Hunderd has its own character which is informed by the cultures of the *Walaleodi* living therein and the landscape. The New Franks who live their religious lives in this territory become a conduit of that culture and imbibe it with their Frankishness.

The Hundred was once an ancient administrative division of territory known throughout Europe and the surrounding Isles. The function of this territory is not fully understood today, but what is known is that it was used primarily for setting up district courts and providing early “census data” which was useful to the kingdom(s). In Germanic territories the *huntari* was a unit of a *gau*. In England, the Hundred was overseen by a steward, in Merovingian Gaul this person was known variously as a *Hundredman* or *Thunginius*. In TFA, the Hunderds were established by edict under the seal of the Kuning (TFA: *Rîksaiel*) and that of the *Siniskalk*. The

divisions were drawn up at the court of Bertfried, former Gravio of Noviocaunorum and Dux Francorum.

The establishing of the Hunderds also lead to the establishment of the *Mark*, which is the border surrounding the RFN. The Mark extends from the outer borders of each Hunderd, separating the RFN from non-RFN religious territory.

At present the RFN is comprised of five *Hunderda*:

I – Ottavaian Hunderd (Ottavaia) extending from Civitas Ottovaiorum – Lands in the Eastern time zone, that fall into agricultural zones 3 and 4, additionally all zone 5 land north of Lakes Ontario and Erie (Eastern time zone).

II – Noviocaunian Hunderd (Noviocaunia) extending from Civitas Noviocaunorum – Lands west of the Appalachian Mountains in the Eastern time zone, that fall into agricultural zones 5 and 6.

III – Rîthburgian Hunderd (Rîthburgia) extending from Civitas Rîthburgeorum – Lands east of the Chattahoochee River & Appalachian Mountains (Eastern time zone) in agricultural zones 9, 8, and 7 (Eastern time zone).

IV – Luzernian Hunderd (Luzernia) extending from Civitas Luzerneorum – Lands south of Lakes Erie and Ontario, and east of the Appalachian Mountains, in agricultural zones 6, 5, and 4 (Eastern time zone).

V – Calcasian Hunderd (Calcasia) extending from Civitas Calcasieorum –  
Lands west of the Chattahoochee River and east of the Brazos River in agricultural  
zones 9, 8, and 7 (Central time zone).



Regnum Francorum Novum



# Civitas

The Civitas is a territory which constitutes the real socio-economic and political entity usually congruent with a modern city or large county. The meaning of the Civitas during the Merovingian period was nearest “the primary seat or settlement of the count, a county”. In the north this was often called a *gau* or *pagus*. As the term was fluid throughout the *regnum francorum*, it is best described more accurately as simply an “administrative territory”. After the collapse of Roman power in Gaul, many of the Roman Civitates gave way to episcopal sees, being then further reformed into diocese. The one-time power centers of the counts became the seats of a new Catholic administration.

In TFA the word Civitas is a standardized concept which is a confluence of the historic *pagus (gau)* and Civitas or any other territory held by a Gravio. In TFA the Civitas is a sub-unit of the RFN, comprising one or more household lands (Hêm). In our context, it is important to note that the Civitas is the vastness of territory over which, through proper ritual use, the *Hêlen* (including the Kuning) and the *Gêstos* are encouraged to exert Their holy power over that land, specifically but not exclusively, unto the New Frankish population therein. The Gravio makes offerings (TFA: *Offringa*) to the Holy Powers of that region to the benefit of all those living

within the territory (New Frank and Walaleodi alike). Ex: The fertility of the fields benefits all, the breaking of a drought and the shielding from storms as well. That said, only the New Franks are answerable to their Gods or may be said to encourage Them to act through cultus. It stands to reason that those who will benefit the most from the cultus is the New Frank, the Walaleodi are the benefactor through divine munificence.

The Gravio is the agent who acts on behalf of the Kuning over a Civitas. If we think of the Civitas in terms relative to a corporate structure, it would be akin to the territory over which one district office may operate without overstepping the bounds of the next district office (both of that same corporation). The Gravio is the district manager, in such an example. In elder days, the Gravio was an agent of the king who was entrusted with spreading “Frankishness” (laws, beliefs, customs, etc.) throughout the lands the king entrusted to them.

The Civitas is established when an *Litus* is created a Gravio. Through that process, the real socio-economic and political entity (or a portion thereof) is proposed to the Siniskalk to be made a Civitas. Through a specific formula, the reach and *Munera* of that territory is determined and the new Gravio takes seat therein. If a Civitas has been made vacant, that Civitas may be given in title to a

new Gravio to hold. This is not a process which is taken lightly as it will affect the course of the RFN, thus it is expected that there will be a limited number of Graviones and Civitates for years to come.

At present the RFN is comprised of five Civitates: **Ottavaiorum**, **Noviocaunorum**, **Rîthburgeorum**, **Luzerneorum**, and **Calcasieorum**.

# Hêm

The Hêm is the place where the *Hêmahêto* (Head of the Hêm-cult) lives and, forms the central location for their household cultus. There is a distinction to be made between the Hêm and the *Hîwiskî*, where the former is the physical land and buildings which occupy it and the *Hîwiskî* is the family unit. A *Hîwiskî* is not depended on blood relation or legal kinship and thus someone who is not of the *Hêmahêto*'s relation may be related in Frankishness (via the *Farbond*) to another's *Hîwiskî*. The Hêm is found either within a *Civitas* and/or a *Hunderd*, at the very least a *Mark*. The Hêm is the household court and, when one New Frank travels to visit another, they are being received likewise into that *Hêmahêto*'s court.

In ancient times, the Hêm was defined as the “village” or more aptly the “homestead”. It was not limited to a singular physical building as is often the case in our common understanding of “home”. For purposes of clarity, in TFA the principle building where the household cultus is performed, that is to say where the *Godesbeddi* is located is called the *Hêmsali*. *Hêmsali* is a compound neologism formed through combining the Frankish *hêm* “homestead” and *sali* meaning “hall”. In this way, the *Hêmsali* or “Homestead Hall” adds precision.

The Hêmahêto is responsible for providing towards the financial and physical security of their Hêm. They are also to engage with the land and quarters of the Hêm in a way that is emblematic of the behaviours, attitudes, values and beliefs of the elder Franks where such things are practical, healthy and positive in our age. Of primary concern is the establishment of the Godesbeddi for performing cultus to the Hêlen and, it is important that the Hêmahêto be an exceptional host to their guests and Divinities alike.

Hêmahêto is a compound neologism formed through combining the Frankish *hêm* “homestead” and *hêto* meaning “head or chief”. In this way the Hêmahêto is understood to be the “Commander of the Homestead”. This does not mean that the Hêmahêto is the “Head of the Household” in the modern sense of the term, but rather one who “Leads household cultus”. In cases where there are more than one Hêmahêto to a Hêm, it is encouraged that each specialize in different cults and lead each other in the worship thereof.

# Farbond

*Farbond* is the term used in TFA to designate the web of relations between members of our tradition. This word is a Frankish backformation and neologism derived from the Dutch *verband* meaning “linked or relation”. Every member of TFA is bound to another throughout this web of relations, from the Kuning down through Ingruoda and then unto all New Franks. This is emblematic of the ancient Frankish *exercitus* which was the personal retinue of the king. In that age, prior to a defined ethnic understanding of the ethnonym *Frank*, it was only the retinue of the king who were considered to be Franks. All others living in Merovingian Gaul were *Galli* or in the Frankish tongue Walaleodi. Salic Law codified this by delineating a difference between the compensation owed to someone on the basis of being either a Frank or a Roman (here Roman and Galli being synonyms to Walaleodi).

TFA has continued this tradition in our age. Only New Franks within the Farbond are, for the purposes of the religious administration, considered New Franks. Any other practitioner outside the Farbond are either denominated Walaleodi or *Vicini*. Whereas a Walaleodi has no affiliation to TFA, though may adopt certain aspects of TFA for their own practices, the Vicinius is a *neighbour*. The Vicinius has no specific rights within TFA, but is a comrade showing support for

the tradition who, for reasons of their own, wish to live in Frankishness without being formally inducted into the religion.

Besides the Walaleodi and Vicinius who are not within the Farbond, there are two levels of affiliation within it. These are the *Liti* and the *Antrustions*.

## Liti

In elder Frankish times, the *Litus* was a particularly complex social moniker ascribed to a very loose group of individuals which repeatedly fail to be categorized in a well-defined social system. They were a class of people somewhere between the servile and the manumitted (*free Franks*). It seems at best that the term Litus was a vestige of Roman Civil Law that was being applied on a case-by-case basis at the discretion of local lawmakers.

That said, we do know that the Litus was not wholly free and was equally not wholly servile, thus those categorized as such could surely not aspire to be granted a *comital* nor a *ducate*. Neither would they have historically been reduced to a form of wanton chattel to be bought or sold at the whim of their lord. We do know that they were tied to the landholdings of their lords and did not specifically travel with the domain of said lord upon them moving to another local. This provides us with enough information that we can determine that the Litus was in an obligatory bond to the king, protected by local officials and worked the lands of their lord. They enjoyed a life that was closer to that of the tenant farmer or craftsman. It would also seem, from legal evidence that the Litus was responsible with the fulfilling of local obligations to the king (or at a later Christian time, to the bishop).



In TFA, the Litus is understood as being a person of intrinsic worth to their people and region. They are intimately familiar with the local geography and the socio-economic as well as political environment in which they reside. As being a person of intrinsic worth, it is understood that in the affirmation of the Declaration and the swearing of fealty to their Antrusion, they are aligning their worthy efforts to that of the Farbond and ultimately to the Divine Kuning.

The Litus receives a *Festuca* (this process is explained in greater detail in the Annex) which is a rough stick, denuded and of no beauty save its utility in conveying the real share they have in the Allodium Francorum. The Festuca is cut from a tree which is (usually) of the *alnus* family and is to be cut the length of their Antrusion's cubit. The Litus, has a minor share in the tradition, but cannot impart further instruction or improvement upon TFA beyond agreeing to protect what already is.

In TFA parlance, they are: *“as though a thrown axe, well wielded and furthermore as though a shield, well defending of foreign blows against this inheritance.”*

The duties of the Litus are such:

- To uphold and defend the integrity of TFA
- Provide counsel to their lord (i.e., Antrustion).
- Learn the duties of an Antrustion.
- Be an excellent Hêmahêto.
- Immerse themselves in their local culture.
- Develop cultus to their local Hêlen.
- Perform cultus to those same Hêlen.

# Antrustions

In TFA, Antrustions are retainers to the Kuning. In elder Frankish times, the Antrustion was the trusted companion of the king and acted as a personal bodyguard (*exercitus*). They were likewise principal members of the king's travelling court. Whereas the *Litus* is not fully free to influence the development of TFA in an official capacity, the Antrustion is fully enfranchised and what they do sets a precedent for how the religion is expressed within their reach. It is the belief that the Antrustions are closest to the Kuning and the divine affairs of the Hêlen as they pertain to TFA and the RFN.

Antrustions, through the process of the *Kwikenung*, receive their *Aureus* and a *Hêtan*. The *Aureus* is the beautification of the *Litine Festuca* in their hold to which is ascribed certain *Rûno* and their *Scriptorial* seal. The Antrustion receives their dithematic Hêtan (a process described in the Annex) which represents their spiritual vitality within the RFN. Through the implements of the *Scriptorium* of each Antrustion, the same may produce the requisite charters related to their title.

At present there are six Antrustion titles which are denominated the: Siniskalk, Dux, Marhskalk, Gravio, Thungen and Consiliator Christiani.

# Siniskalk

The title Siniskalk is held by the Antrusion who possesses the Kuning's seal, known as the Rîksael. The word Siniskalk is a Frankish backformation and neologism of the Medieval Latin *siniscalcus* which meant "one who governs in place of a ruler", *siniscalcus* in turn descended from the Proto-Germanic *siniskalkaz* which meant "senior servant". In that sense, the Siniskalk is a retainer of the Kuning as any other, but is the most senior. Functionally, the Siniskalk acts as the leading authority of TFA under the divine guidance of the Kuning and informed in their actions by the body of Antrusions.

The Siniskalk has the responsibility of the Kuning's Scriptorium from which they are to draw up documents for the good of TFA and the RFN. As well as the continued worship of the Gods offered to within the *Fîringatal's* cycle, offerings to the Kuning on behalf of all New Franks and furthermore, the establishing of certain religious norms of use and benefit to TFA.

# Dux

The title Dux is held by an Antrusion who has been created as such from the body of Antrusions and is in a position of executive authority. There is no limit on the number of Ducati which can be created, however the functional needs of the RFN will dictate how many should be created.

the Dux has three principal responsibilities. Firstly, the Dux is responsible with gathering the New Franks onto the *Marchfield*, which is to say to ensure that they present themselves in a way which is fitting to the Kuning and proper before all others. That New Franks do not misrepresent TFA or the RFN through behaviours which are antithetical to the goodness of our religion. Secondly, the Dux directs the administration of the RFN in matters of creating new titles or amending those which need remediation. Thirdly, the Dux will see to the affairs of the RFN on matters of territorial boundaries, making recommendations on amendments or the implementation of new ones.

# Marhskalk

The title of Marhskalk is held by an Antrustion who has been created such from the body of Antrustions and is in a position of executive authority. There is a limit of one Marhskalk within the RFN just as there is but one Siniskalk. The word Marhskalk is a Frankish backformation and neologism of the Medieval Latin *mariscalcus* which meant “groom, army commander or court dignitary”, *mariscalcus* in turn descended from the Proto-Germanic *marhaz + skalkaz* which meant “horse servant”. In Frankish court functionality, the Marhskalk was synonymous with the Roman *Comes stabuli* or “Count of the Stables”.

In TFA, the Marhskalk has the singular purpose of ensuring continuity in the advent that the Siniskalk is incapable of performing their duties, dies or needs assistance in their work. In the event that the Siniskalk dies or becomes incapable of fulfilling their duties, the Marhskalk will take into their possession the Rîksaiel and other implements which are necessary to the continued function of TFA and the RFN. Thereafter, the Marhskalk will perform the necessary work in determining a successor to the Siniskalk and with the support of the Antrustions, such an elected successor will then inherit the mantle of the Siniskalk. The Marhskalk may also cause the removal of the Siniskalk should they prove unfitting of their title. In such

a case, the Marhskalk and Dux/Ducati will take all necessary steps to ensure a smooth transition. This transition requires approval by a supermajority of all Antrustions who have answered a summons to the Mallus convened for the removal of the Siniskalk.

# Gravio

The title of Gravio is held by an Antrustion who has been created such from the body of Liti and is in a position of regional governance. There is no limit to the number of Graviones within the RFN. The word Gravio is a Frankish backformation and neologism of the Medieval Latin *grafio* which meant “count”, *grafio* in turn descended from the Proto-West Germanic *garâfijô* which meant “count, reeve or official”. In Frankish court functionality, the Gravio was an officer of the king’s court and ruled over a defined territory.

In TFA, the Gravio has the duty of performing certain *Civital* responsibilities within their Civitas (or Villa). Much as in elder Merovingian times, the Gravio is responsible for their territory under the auspice of the Kuning. They are responsible for paying the *Munera*, of which one part is given in charity as *Mundebardium* at a rate relative to the civic population of Walaleodi living within the Civitas. A second part is offered to the Kuning at *Gevoltîd* and a third part is expected to be used for the costs associated with the performing of cultus within their Civitas. The size of their Civitas is based on the Gravio’s ability to provide for the Civital needs of those living within the Civitas. The larger the boundaries, the greater the population of Walaleodi, thus the greater the cost of Munera. The Gravio is also required to travel



their Civitas and perform cultus there throughout in the name of the Divine Kuning and to the glory of the Hêlen.

A Gravio may be seated in their home Civitas and hold another. A Civitas may be translated from one Gravio to another for a multitude of reasons. In such a case, the ability to hold a supplementary Civitas is dependent on their ability to pay the required Munera. If a Gravio is removed from their office within their Civitas, that Civitas is translated to the Siniskalk who may award it to another Gravio, make amendments thereto its composition, distribute it in part among several Graviones or the like. Ultimately, the responsibility of the Munera of all Civitates fall upon the Siniskalk who must pay it, if none other will, or forfeit the Civitas in toto. There is no requirement for a Gravio holding another Civitas to travel it, but every effort must be made to otherwise live up to expected Civital duties.

# Thungen

The title of Thungen is held by an Antrustion who has been created such from the body of Liti and is held to be a New Frank with great knowledge of TFA. Likewise, they are viewed as veterans of our religion who have an ability to transmit that knowledge to others, most specifically to those who reside within them as Hunderd neighbours. There is no limit the number of Thungen within their home Hunderd or the RFN in general. The word Thungen is a Frankish backformation and neologism of the Medieval Latin *thunginus* which meant “thing-person”, a synonym found in Salic Law is *centenaries* or Hundredman, which is related to the Roman *centurion*. The Thungen was a functionary of the lower courts, acting as an adjudicator in that age.

In TFA, it is the residence of a Thungen within a specific Hunderd as well as their ability and familiarity with TFA that relates them to the historical *thunginus* or *centenaries*. Although the Thungen may take on a Litus as any other Antrustion, they have no cultic duties tied to their Hunderd, unlike the Gravio. Their duty is in being effective leaders and teachers of TFA to inquiring New Franks.

Their knowledge of their Hunderd also allows them to communicate their regional Frankishness to those New Franks living within their same Hunderd.

Although not a requirement, the Thungen is a natural candidate for elevation through the courses of RFN. Should an Antrusion be further created Dux, Marhskalk or other, their time as veterans of our religion will see them well suited to such titles.

# Consiliator Christiani

The title of Consiliator Christiani is held by an Antrustion who has been created such from the body of Liti and is held to be a New Frank with great knowledge of the RFN. Although they are an Antrustion within a polytheistic tradition, the Consiliator Christiani (abbreviated C.XP.) is a Christian within the RFN. The purpose of the C.XP. is to provide the Siniskalk with counsel on topics which cover Christianity. As TFA is reconstructed and renovated from sources which have been shaped within a medieval Catholic milieu, it is important to have Antrustions who have an expert knowledge on the matters of Christianity and are willing to assist the RFN in non-religious ways.

In elder Merovingian times, prior to the conversion of Clovis I, Remigius had instructed the young king to take counsel from his bishops. Although it may seem counterintuitive that the RFN – and by extension TFA – enjoys the counsel of Christians within its Farbond, this custom is based upon elder models of polyethnic and poly-religious cultural hegemony. The title of C. XP. also allows the benefit of New Franks converted to Christianity to remain in fellowship with greater modern Frankdom without necessitating a crisis in faith.

That said, it is important to note that TFA is a polytheist religion which has monotheist members, thus the polytheist nature of our religion must be the upheld overall.

# Hêlen

The term Hêlen is used in TFA to refer to any divine being regardless of more refined classifications. The word is a Frankish backformation and neologism of the Old Dutch *heil* in the nominative neuter plural. *Heil* in turn is derived from the Proto-Germanic *hail* which means “healthy, sound or whole” and by extension “holy”. Within TFA the term is used to imply that the Divine are whole in and of Themselves and that They are *hêlig* beyond any other thing or being throughout the world and under the Heavens. Thus, the Hêlen impart Hêl, that is “wholesomeness, holiness and health” to humans through the gifting cycle which is expressed in worship.

The Hêlen are likewise considered to be most *sâlig*. *Sâlig* is a Frankish backformation and neologism from the Old Dutch *sâlig*, which means “blissful, prosperous and happy”. This is extended in TFA to mean more roundly “contentment”. Thus, the Hêlen are the most holy (whole) and the most content and, through Their worship we hope to gain in our own Hêl and Sâl in this life and beyond within the grave.

Broadly, the Hêlen are subcategorized into three families. First are the *Goda*, that is to say the Gods. Secondly, we have the *Wihta*, who can be understood to be

*genius loci*. Thirdly, in TFA we have the *Gêstos*, who may be best viewed as spirits. The *Gêstos* are often reserved for beings who once lived, whereas the *Wihta* are beings who did not enjoy a mortal life. That said, it is important to remember that there are no hard lines in these categorizations, rather it is better to understand them all as *Hêlen*.

The *Hêlen* are further categorized into divine families and collectives. These collectives are manifold and too numerous to list here. Generally, in TFA there are four principle cultural groups which provide our religion with its foundational divine lineages. These are the *Di Germanici* or *Thiadgoda* (Germanic Gods), *Di Gallici* or *Walagoda* (Gallic Gods), *Di Belgici* or *Belgoda* (Belgic Gods) and the *Di Romani* or *Rômgodâ* (Roman Gods). As with the *Hêlen* in general, there are no hard and fast divisions between Them, and one believer may class a God within the *Di Romani* while another may place Them in the *Di Belgici*, this is a matter of conscience for the *Hêmahêto*. To these four lineages are added a fifth which are the *Di Considerandum* (Considered Gods), meaning those Gods which have been reasoned as being divine through personal or group religious experience.

Further to these collectives in TFA we recognize certain divine offices. These are termed the *Ambahtô*, derived from the Proto-Germanic root *ambahtaz* which

means “servant”. It is implied that the Gods are thus in service to broad realms which are of particular interest to Them. These Ambahtô are:

- Krîgheid (Martial): Relating to warfare, combat and struggle.
- Kôpheid (Mercantile): Relating to commerce, trade and craftsmanship.
- Genêsheid (Medical): Relating to health and wellbeing.
- Bûrheid (Agricultural): Relating to agriculture and gardening.
- Widuheid (Sylvan): Relating to the forest.
- Strômheid (Fluvial): Relating to waterways.
- Himilheid (Celestial): Relating to the sky and heavens.
- Helanheid (Chtonian): Relating to the underworld and death.
- Bilivonheid (Civil): Relating to society.
- Foralderheid (Ancestral): Relating to the ancestors.
- Hîwiskheid (Domestic): Relating to the household and family.
- Rîkiheid (Imperial): Relating to statecraft and the RFN.

The Ambahtô are defined within the mythic narrative of the Farhalon under the Widumânôth. It is stated that the Gods set out on a yearly course from the Godôberg (Gods’-Mountain) to carry out Their embassies.



# Kuning

Within TFA, there is a Hêlen which forms the nexus between the religion and the civil administration of the RFN. It is from the Kuning that the Farbond is derived, and the religious obligations of the New Franks are bound. The term Kuning is a Frankish backformation and neologism of the Old Dutch *kuning* which means “king”. In TFA there is no “incarnate king” and **no living person can ever hope to rise to or be recognized as a king within TFA.** Rather, the Kuning is understood in much the same way as the Roman *Divus Augustus* (Divine Augustus), that is to say the *numen* of the Divine Emperor. For New Franks the Kuning is the Gêstos (Spirit) of the RFN. It is the belief that the RFN is a divine expression of Frankishness in this age, much as ancient Frankia (or Merovingian Gaul) was under the elder Franks.

In our religious tradition, it is believed that the Divine Inguo Famosus hight Mâro-Ing instigated the foundation of TFA and the RFN just as He had done through the efforts of the Quinotaur as described by Fredegar in elder times. In this way, Mâro-Ing made the world pregnant with His Frankdom and we as New Franks are the living beneficiaries thereof. Therefore, the God has made us incarnations of His Divine Will.

As mentioned above, the Gravio is responsible for offering one-third of the Munera to the Kuning at Gevoltîd. The offering consists of the sum in coins (or Berkgeld: denominated wooden tokens) and a Wirdskap meal. The Kuning, as a nexus between the civic and religious, straddles the divine categorization of the Wihta, Gêstos and Goda. The Kuning is culted to in a manner which is befitting of this unique position. As such, Gevoltîd should feel momentous to all those present.

# Worship

Worship in TFA centers on the gift cycle. Much as in ancient Roman religion (and identified in Proto-Indo-European daughter religions) we maintain the concept of *do ut des* which means “I give, that You may give”. Any offering which is given to the Hêlen is expected to be returned in kind. This reciprocal gifting is asymmetrical, for the first gift given to us by the Hêlen is existence itself. As one cannot offer an equal return to this primordial gift from the Hêlen, humans offer something meaningful hoping to perpetuate the gift cycle in a positive upward direction which builds on previous returns.

As the Hêlen are understood as being the font of Hêl, from which all wholesomeness is directed to us, the purpose of entering this gifting cycle is to gain a more fulfilling and prosperous life. As the Hêlen do not require our offerings to exist, what They return is most appreciated and reciprocated as best we can. The Hêmahêto is responsible for the cultus perpetuated at the Godesbeddi which is the central location where offerings are made (although other locations are important). It is from the Hêmsali that the macrocosm of the divine world is reflected in the microcosm of the home. All New Franks receive the gift of Hêl from the Hêlen through the Godesbeddi.

The four principal forms of worship for the New Frank within TFA are the Offringa, Wirdskap, Drinkan and Fîringa. These will be elaborated upon more fully below. There are many ways one may worship more broadly in the context of their Hêm, with their Hîwiskî or on one's own. These are left up to the worshipper to discover and delineate for themselves under the inspiration of the divine.

# Offringa

The term Offringa is a Frankish word meaning “offering” and was used in Christian Carolingian sources to denote specifically a “burnt offering”. However, in TFA the meaning of “offering” is restored to a more general sense which covers anything which is given in a sacrificial manner.

To sacrifice is to “make holy” in the Latin sense of *sacrificium*. This is expressed in TFA as the giving of an item as a gift to the Hêlen in a way which is demonstrably sacral. The offering must be given in a holy place or somehow removed from the mundane, meaning it may be sunk, buried, burned, or maimed. Common offerings made – that is to say Offeringa – are coins, wine, herbs, incense, food, etc.

In performing Offeringa, which is the making of Offron, the worshiper is taking the mantle of Offerâri. This term is synonymous with “Sacrificer” and is first encountered in the Farhalon fra Aranmânôth VII at the instigation of Divine Nemetona.

# Wirdskap

The term Wirdskap is a Frankish backformation and neologism meaning “sacrificial meal” and is used in TFA to denote a meal offered to the Hêlen which is shared between the Hêmahêto (and other worshippers) and the Divine. The word is derived from the Modern Dutch *waardschap*, which means “innkeeping, a banquet or gathering”. If we take *wird* and *schap* separately, they denote “host” and “-hood” respectively. Thus, Wirdskap is the “act of being a host”. In TFA, we are hosts to the Hêlen in Their station as Hêlaguest (Holy Guests).

We know in the many sermons of Gallic Christian fathers and royal decrees, that there was an often-repeated denouncing of feasting on sacrificial meats and wine. This could be a meal shared in a cemetery with the dead or at shrines dedicated to pagan Divinities. Cæsarius of Arles was most prolific, notably in his sermons 54 (6):

*“It further occurs to me that some people through either simplicity or ignorance or, what is certainly more likely, gluttony, do not fear or blush to eat of that impious food and those wicked sacrifices which are still offered according to the customs of the pagans. I exhort you, and before God and His angels I proclaim, that you should*

*not come to those devilish banquets which are held at a shrine or fountain or trees. Moreover if anything of them comes to you, shudder and reject it as though you saw the Devil himself; refuse it in such a way that you do not permit anything from such an impious feast to be brought into your home."*

It appears it was more where and to Whom the feast was dedicated to that was the principal issue for Cæsarius, as similar feast took place at the shrines of saints and these were encouraged and seen as a blessed experience. One notable difference is that at the saints' feasts, roasted meats were often substituted for fish or fowl, staying away from pork or red meats. The feasts at the royal court, although touted as secular in nature, featured roasted meats and wine as well as toasts to the health of the king or toasts to various saints, but these, although discouraged by the Church, were often attended by bishops nonetheless.

We know through the Farhalon that the first Wirdskap was held by the Divine Askulap, Who came to the Godôberg and prepared a sumptuous feast for the Hêlen. This act is celebrated on *Hêlenaht* by New Franks today and this offers us a model for which to offer Wirdskap throughout the liturgical year. A sample Wirdskap may unfold as such:

- On a given day considered auspicious to the Hêmahêto, a generous cut of local beef or pork with root vegetables (uncooked) and a goodly measure of strong Rôtwîn (Red Wine) is brought to a Hêligtuom (holy place or temple) within the vicinity of or on owned land (a particular tree, waterway, crossroads, cemetery, rock or shrine) where Offringa have been made in the past and the Hêlen of the place are understood as favourable to the Hêmahêto.
- The ingredients are presented to the Hêlen and a blessing is sought, a measure of Rôtwîn and a number of Geldô (Coins) or Berkgeldô (Wood Coins) are given as an offering in exchange for the rendering of the meat and wine Wîh.
- The raw ingredients are returned to the Hêmsali and carefully cooked in a skillful manner.
- The Hêmsali is made suitably inviting and the Tavalô (table) is set and a place for the Hêlagugest (Holy Guests), with fine dinnerware and a full Beker (Goblet or Cup) of Rôtwîn is prepared.
- A Kerse (Sacred Candle) and Wîruok (Sacred Incense) are lit upon the Tavalô, lights are dimmed, and soothing music is played in the background.



- The Hêmaheto goes to the main door of the Hêmsali and opens it and invites the Hêlaguest into the Hêm: “O Wayward Travelers, You regal host! May You find a bountiful Wirdskap, goodly Gasinthe (Company) and a full Beker within my/our Hêm!”
- The Hêlaguest are served Their portion first, then, other guests sit at the Tavallo.
- The Wirdskap, good conversation, merriment and plentiful toasts are made predominantly to the Hêlaguest.
  - Dâdsisa (Tales of various exploits of ancient Frankish counts, dukes, kings and the like) ought to be recited to remind the gathered guests of the glorious deeds of the Hêlaguest.
  - Dâdsisa of one’s own truthful exploits may be chanced in time, that the Holy Guests may learn of our deeds.
  - Songs and other entertainment are encouraged.
- After a great evening, where all are over-full with meat, vegetables and Rôtwîn, the Hêmahêto rises and declares: “To our gracious, munificent, most regal Holy Guests, it is my pleasure to have offered You my/our hospitality and this Wirdskap of the finest our Hêm (and Civitas) may have offered Your host. It is hoped that our humble Hêmsali was a profitable venue for Your

pressing works. You may feel free to stay the night and depart on Your own accord tomorrow (or whatever day is felt best based upon the evening's unfolding)."

- It is wise to be observant of any signs or omens throughout the evening and to mind one's dreams.
- The next morning (or the fitting day thereafter) the main door is opened and the Hêmahêto bids the Hêlagugest farewell with an open invitation to return at Their leisure.
- If this be too extravagant of a ritual or the Hêmahêto is unable to perform this act due to living in a Hêm where others may be offended by the ritual, perform this act on a smaller scale at the Godesbeddi in a sacral manner.

# Drinkan

The term Drinkan is a Frankish backformation and neologism meaning “to drink” and is used in TFA to denote a formal celebratory drinking typically consisting of strong wine between New Franks and to the memory of the Hêlen. There is no specific structure to the performance of the Drinkan other than having Rôtwîn, a drinking vessel (Beker) and people (Gasinthi) to drink with. Note that you may perform Drinkan between only yourself and the Hêlen if no one is available to partake with you.

Drinkan is meant to be either a festive or a solemn occasion, depending on the purpose of the Drinkan. In either respect, Drinkan is a purposeful ritual. It is not an excuse to get drunk, although drunkenness may occur as a result, so be mindful. If drunkenness does occur, then it is the responsibility of the host to see that all safety precautions are taken to ensure all remain hale and whole.

In the rare instances where the *Sido* requires the performance of Drinkan, such as during the Irminfol and the Mimarônaht (among others), this ritual is performed to the cherished memory of the Hêlen as an act of remembrance as much as an act of religious devotion.

# Fîringa

The term Fîringa is a Frankish word meaning “celebration” which was recorded in Carolingian times as being used in the sense of a “religious festivity” and was ultimately borrowed from the Latin *fēria* meaning “holy day”. The quality of something being “festive” was *Fîrlîk* while the verb to celebrate was *Fîron*. As such, in TFA the New Moon celebration is called the *\*-fîron*, Ex: *Tîwiskôfîron* “To celebrate Tîwiskô”. Although a Fîringa may take on any form, typically it will include one of (or all) the three previous acts of worship: Offringa, Wirdskap and Drinkan.

The term Fîringa is the root of the Frankish backformation and neologism *Fîringatal* which in TFA means “Recounting of the Celebrations” and is formed from the joining of *Fîringa* and the Frankish *tal* “to reckon, calculate”. Here Fîringatal takes on the sense of to “count out aloud the celebrations” which gives it the same meaning as the Latin *calendus* “that which is to be announced solemnly”. This is the root of the word calendar. It was on the *Calends* (first day of the Roman month) that the coming lunar phases, which indicated the date of the ides, would be called out publicly to the benefit of all.

In TFA the lunar phases (TFA: *Mâneskring*) mark out the dates for the principle regular celebrations. The New Moon or first sliver of the Moon following the Dark Moon) is, as noted above, the *\*-fîron*. The following celebration is on the Moon preceding the Full Moon and is called the *\*-naht* or “night”, Ex: *Duropalsnaht* “The Duropali’s Night”. Next is the celebration of the Full Moon, which is called the *\*-fol* or “full”, Ex: *Irminfol* “Full (Moon) of Irmin”. Following this is a tidal period beginning on the Moon following the full and lasting into the Dark Moon, up until the New Moon. This tidal period is known either as the *\*-tîd* “tide” or *\*-thing* “thing or assembly”. There are special instances where the *-tîd* or *-thing* is not tied to the Moon following the Full, but rather the First Quarter, such as the *Forthirotîd* “Tide of the Ancestors” (in Horningmânôth) and *Jioltîd* “Yuletide” – which in TFA is tied to the winter solstice.

Months in TFA are called *\*-mânôth* which is Frankish for “month”. Each month is thus denominated by a theme and ending in *-mânôth*. The TFA months are derived from the *Vita Karoli Magni* where Einhard states that Charlemagne gave the months “barbaric names” in his own tongue (Old High German). These month names are still recalled in the folk-names for the months in Flanders to this day.

The TFA months are therefore: *Wintarmânôth* (Winter-Moon), *Horningmânôth* (Horn-Moon), *Lentinmânôth* (Lengthening-Moon), *Ôstermânôth* (Eastern-Moon), *Winnemânôth* (Joy-Moon), *Brâkmânôth* (Fallow-Moon), *\*Sumarmânôth* (Summer-Moon, \*intercalary), *Houwimânôth* (Hay-Moon), *Aranmânôth* (Harvest-Moon), *Widumânôth* (Wood-Moon), *Wînthumbânôth* (Vintage-Moon), *Hervistmânôth* (Slaughter- or Autumn-Moon) and *Hêligmânôth* (Holy-Moon). The intercalary month of *Sumarmânôth* is added typically on every third year, save some exceptions.

Days of the week in TFA are named following the same common Germanic themes found in almost all Germanic daughter languages. As such the days are *Sunnadag* (Sunna's Day), *Mânendag* (Mâno's Day), *Þingisdag* (Þingsô's Day), *Wuodansdag* (Wuodan's Day), *Þonarsdag* (Þonar's Day), *Frîadag* (Frîa's Day) and *Saterdag* (Sater's Day). Theologically the days of the Frankish week, the month they are in and the celebrations which fall upon them are significant. Should a *Tîwiskôfiron*, which is in *Wintarmânôth* fall upon a *Þonarsdag* it can be said that the Divine *Tîwiskô* is in Þonar's Day (implying Þonar's auspices) under the Winter-Moon.

The TFA Fîringatal follows a lunisolar calendar which recognizes a specific era. The TFA era is known as *Sint Katalonia* or “since the Battle of the Catalonian Fields”. The Battle of the Catalaunian Fields took place in 451 CE (SK 1) and as such, this is the “first year” of the Fîringatal. This places the year 2022 at the year SK 1571.

# Farhalon

Farhalon is the term used in TFA to refer to the mythic narrative cycle of the liturgical year. The word is a Frankish backformation and neologism of the Modern Dutch *verhalen* which means “to narrate”. The etymology of *verhalen* is derived from the Old Dutch *far + halon* with the meaning of something which is “called forth”. In this way Farhalon has the general meaning of the Latin *calends*, when the coming holidays were “called out”, as well as containing the sentiment of “narration”. In this way the Farhalon is a “summoning” of the mythic and calendrical narrative. In TFA the mythic and cosmic cycle are inextricable one from the other.

The mythic narrative of the Farhalon is a synthesis and renovation of ancient Gallic, Germanic, Roman and Belgic myths and histories which have been stitched together through divine inspiration and consideration by Ingruoda, at the instigation of the Hêlen, for the purposes of informing New Franks on the divine world within which we inhabit.

As the microcosm reflects the macrocosm (and vice versa), the Farhalon of one month lays out the major themes of that month’s celebrations. The Farhalon is meant to be read aloud at the celebrations, where the worshiper focuses on the



themes which inform their practice. A copy of the Farhalon in its entirety can be found in the Reference.

It should be noted that the Farhalon is not a finite work of divine inspiration. It is however the central liturgical cosmogenic narrative which is to be understood as a body of communal sacred knowledge. In time, it is expected that the Muse will inspire other New Franks to develop their own narratives which are just as holy. These further narratives, in whatever form they shall take, may come to be enjoyed widely as communal sacred knowledge in their own right.

# Farêrung

Farêrung is the term used in our religion to denote religious devotion or veneration. The term more aptly designates the worship of an idol. The word is a reconstructed Frankish backformation and neologism of the Dutch *vereren*. In our practice this term covers three main foci of devotion. The first is the *Wîbilithi*, the second concerns the *Gibedan* and the third is the *Sido*. Combined, these three aspects of Farêrung form the core means of worship in Thia Frankisk Aldsido.

# Wîbilithi

Wîbilithi is a reconstructed Frankish backformation and neologism derived from a composition of two Dutch words. First *wijden* which descends from a root word meaning “sacred” as in Wîh. This is then conjoined with *beelden* which has an archaic meaning of “shape, form or image” and in a poetic sense “the impression of something”. For the purposes of TFA, Wîbilithi has the meaning of a “sacred icon”. This sacred icon is a pastiche of various core mythic elements which are presented in the narrative of the Farhalon. Although there are no orthodox Wîbilithi in our religion, what will follow later in the Reference section are examples of such imagery which were designed by Ingruoda Siniskalk and have been in traditional use by New Franks for years. It is encouraged that New Franks develop their own inspirational Wîbilithi and to hold them as devotional iconography in their Farêrung.

# Gibedan

The term Gibedan is derived from the Old Dutch *gibedan* and means “to pray”. In TFA each celebration has an accompanying Gibedan which is an evocative liturgical poem recited by the worshiper at the time of offering. Although the Gibedan composed by Ingruoda can be found in the Reference, it is important that the practitioner feels free to compose their own Gibedan to recite at the time of offering or when deemed appropriate.

The primary elements of the Gibedan are the *Opening* (TFA: *Opanung*), which is a mythic set-up of the themes to come. This is followed by the *Evocation* (TFA: *Hôrâd*), which begins with the vocative “O” and is addressed to the particular recipient Hêlen. This is then followed by multiple couplets which speak to the nature of the Hêlen and Their realm of influence, which is called the *Deeds* (TFA: *Dâdî*). The Gibedan is concluded with a repetition of the *Opanung*. This is the form used by Ingruoda and may be adapted to suit the needs and style of the performer. Note that in the Gibedan below, the Gibedan to Tîwiskô and those of the Sumarmânôth do not strictly follow this form.

# Sido

Sido is a reconstructed Frankish backformation and neologism which is derived from the Proto-Germanic *siduz* which meant “custom, habit, practice or conduct” and is used in TFA to denote the specific practices which a practitioner performs as part of their Farêrung. It is the things which are specifically done. These things may differ from one New Frank to the other, but overall, the various forms of practice – or Sido – are to be done in a way that is recognizable as TFA custom.

Although there are no directly prescribed Sido for every New Frank, there are customs which have been developed and are followed dutifully by Inguoda. These may be understood as the *Inguodine Sido*. Each practitioner is encouraged to develop their own Sido derived from the Allodium Francorum which are to be modeled upon the example set forth by their Antrustions and, ultimately from the example established by Inguoda. A full list of the Inguodine Sido tied to each celebration of the Fîringatal can be found in the Reference.

# Hêlighuod

New Franks, while in worship in open-air holy sites are instructed to do so covering their head – or more specifically, their hair – as the hair of the head is considered to be as “sacred as the Gods”. In accordance to Farhalon fra Aranmânôth VII: *“Holy Nemetona is also said to have ordained the hair of the head holy – as though each strand a green wood grown of Her grove – thus the Offerârios (Sacrificers) cover their heads so as to ensure their piety in that act.”*

This custom is in keeping with the Roman habit of worshipping *capite velato* or “with covered head”. In TFA this is customarily done with the use of a *Hêlighuod* (Holy-Hood) which is to say a segment of cloth as long as three of the practitioner’s cubits and at least one cubit wide. This cloth is then used to cover their head in worship, hair completely hooded, and the ends of the cloth are to come together at the front, draped over the shoulders. The ends may be fastened together with a measure of yarn, linen rope or with a fibula (or disc) brooch.

# Various Concepts

There are other various concepts which are important to TFA that I will enumerate here. These concepts are principally *the Fior Akusen, Frithu, Wald, Reht, Mâro, Hêl (Hailago), Giwinnan, Flît and Sâl*. There are more which can be extrapolated from various TFA writings, but for the purposes of the Companion and the instruction of New Franks, these will suffice.

## Fior Akusen

The Fior Akusen (Four Axes) is the official emblem of TFA and is featured prominently on the cover of this work. It is the first example of a TFA heraldic device and can be described as such: *“Fior akusen geld al rôl andlitti twêfold ûtlinon tesamen halfhefti Ing rôl at ovarleggen sama witherspêgal tesamen at halfhefti Ing at middan hulwa TFA geld al at uvar miniskular at under runiskar scrîvan.”*

The significance of the Fior Akusen is the coming together of Four Franciscas, where their handles form an Ing-rune, that is comprised of an ephemeral, yet significant diamond-like hollow. This symbolically represents the Kuning’s wielding of Wald, whereas the Hailago (Hêl) emanates from Mâro-Ing (Inguo Famosus).

The import of the Four Axes, beyond symmetry, is the recalling to mind of four specific episodes – and a fifth to “cover all four” – where Wald was executed through the Kuning:

(HF: II. 27.) **The Vase of Soisson:** In this episode, Clovis and his retainers take much booty from their raids and the men divide the goods amongst them. A churchman asks for the return of a particular vase to his church which was taken and as a sign of mutual respect (and a show of might), Clovis asks his men for the vase beyond his equal share. One retainer smashes it with his axe and gives shards to Clovis to return to the church. This, wounding Clovis’ Hêl, a year later he martials his men to the Marchfield and inspects their weapons. He singles out the offender and throws his weapons to the ground as they are a disgrace to his family and people. The man bends over to pick them up and Clovis dashes his skull with his own axe. He states: *“This, this is what you did to that vase in Soisson!”*

**Interpretation:** This act is the principal demonstration of Wald – wielded power – where the Kuning (through Clovis) restored societal order at the outset of the Merovingian rise. The man in shattering the vase was demonstrating that he presumed he had greater Hêl than his lord and could threaten the rise of Clovis. Clovis in turn demonstrated that his Hêl was greater and thus wholly legitimate.



(HF: II. 42.) **Binding of Ragnachar:** There was a king in Cambrai called Ragnachar, who is believed to be a relative of Clovis. He is said to be greedy with his wealth and does not properly give to his retainers. Claiming that whatever there is, is but enough for him and his Farro (closest man). He sends spies to Clovis and is concerned about his forces. His men, feeling betrayed, take gifts of gold rings and buckles from Clovis which are in fact only gold-plated bronze. The men, taking payment, bind Ragnachar and his brother Ricchar and bring them to Clovis for judgement. Clovis admonishes Ragnachar for shaming his family by allowing himself to be bound, claiming it would be best he would have let his men kill him. Clovis dashes his skull with his axe. Likewise, he admonishes Ricchar for not properly aiding his brother, his head was also dashed. In the end, Ragnachar and Ricchar's retainers took notice of the falsehood of their gold. The Kuning (through Clovis) stated that it was the payment they deserved for betraying their lord. They prayed for mercy and agreed that they have enough by escaping with their lives.

**Interpretation:** This episode demonstrates a multitude of failings on the part of Ragnachar, Ricchar and their men. They have been weak in their support and treacherous in their dealings which are diminshments of their kings' Hêl. Again, Clovis through his Wald demonstrates his greater right to Hêl.

(HF: VIII. 36.) **Death of Magnovald:** There is an episode where, as if to simply demonstrate the Hêl of Charibert, one of his men by the name of Magnovald is taken to him as the king was sporting animals. Magnovald, unknowing why he was summoned, engages the sporting in joy and laughter. He is then executed by one of Charibert's men, his head being dashed by an axe. It is unknown what Magnovald did to deserve the treatment, Gregory stating that it may be due to him having killed his wife.

**Interpretation:** By Charibert executing his Wald, through his retainer, the Kuning is manifesting his Hêl. The beasts of the arena are a fitting backdrop to the scene, where Magnovald – a dithematic name meaning “Great-Wald” – is proven to be nonetheless subject to the Kuning's Wald. The reason for his fate may well be his killing of his wife, or perhaps likewise for betrayal and attempts at usurpation.

(HF: X. 27.) **Fredegund Tames a Feud:** There was a time in Tournai where two related families were feuding. A man was charged by his in-laws with adultery for visiting a prostitute and after not reforming his ways, this man was killed by his brother-in-law. These families feuded to such an extent, killing each other's kin that by the time they were summoned by Queen Fredegund, only a few remained. She had tried many times to have them abate their feud, but they did not refrain from

the quarrel. They were then made to come to her for a feast. Much wine and food was had and the slaves were fast asleep in the manor. Then, as these three were talking, another three men standing behind them, at the order of the Kuning (through Fredegund) raised their axes and in a single blow dashed their heads. These men were Charivald, Leudevald and Valden. This is how she tamed the feud.

**Interpretation:** Queen Fredegund who was the ultimate wielder of Wald in her realm, demonstrated her ability to tame a damaging feud through her Wald. Feuding of such a nature is detrimental to the welfare of the realm and as such, the Kuning must tame it. The feuding men, Charivald, Leudevald and Valden can be interpreted as meaning “War-Power”, “Folk-Power” and “Wielded Power”. Here Fredegund dominates all three with her own wielding of an axe. When the Fredus fails to ensure the return to Frithu, Wald must prevail.

Lastly, but most importantly as “one axe to cover all four”, in the *Liber Historiæ Francorum* (17.), Queen Chlotilda suggests that Clovis should dedicate the building of a basilica to Saint Peter. This would be done to secure a victory, through Peter, over the Goths. Clovis agrees and throws his Francisca before him. He said: *“Let the basilica be built in that place, with God’s help, when we return.”* And things went as he had hoped.

**Interpretation:** The Kuning has established, through the wielding of Clovis' Wald, a place for the worship of the Hêlen. In this way, the axe is demonstrably a weapon used for the hallowing of a holy stead. Thus, this is the "Fifth Axe" which is most holy – yet unseen – which covers all four with its prowess.

# Frithu

In TFA Frithu is understood as “a mutual state of non-aggression, peaceable relations” which is to be had between individual New Franks in relation to each other within the Farbond. Although not every New Frank will be close to each other, at the very least a baseline of peaceable social intercourse is expected. Frithu at its core is the civil engagement which eases the wheels of exchange. As gift giving is an encouraged practice between friends, Frithu is the ship which carries the gift through the gift-cycle’s sea from one hand into the other.

In the Lex Salica, the Fredus (Peace-price) was the fine levied against an instance of Frithu-braking. It was a matter of law which was adjudicated by judges through the deliberations of oath-helpers and jurors. This Frithu-fine (Fredus) had a defined capital value which would be levied if the accused was found guilty, as a means of restitution to the living kin.

The execution of the Fredus– thus the enforcement of Frithu – can only be done through the execution of Wald, under the Reht of the executioner which is established and limited through the grandeur of their Hêl and Mâro. In TFA, the Siniskalk will administer and execute the Fredus on a case-per-case basis and always under the advice of the Antrusions and due process.

# Wald

In TFA Wald is understood as the “wielded force” which can be executed by someone which is limited by their Reht, Hêl and Mâro. The Wald of an individual is only as strong as the character of the one who is exercising that force. The Francisca is only as strong as its constituent parts. With a weak haft, the execution of too great a force will break it. Wald may also be likened to the bite which may follow the bark of a dog. Wald is the ability to follow through, if one is of weak Reht, Hêl or Mâro then there isn’t much that they can wield. In TFA, the Kuning is full-Wald and has an absolute reach over New Franks (and the Farbond as a whole) and may execute the Kuning’s Right.

# Reht

In TFA Reht is understood as the “right” to execute Wald. The Reht is not the means to do something, but the moral and ethical necessity to do it. Not every New Frank has the same Reht with regards to the overall purview of TFA. The Siniskalk has the Reht of the Siniskalk, while the Litus has the Reht of a Litus. One is not greater than the other, but rather one is different than the other and each has their own duties and challenges. The Aureus of the Antrusion is an example of Reht, whereas the seal of the Antrusion gives them the Reht to conduct certain Scriptorial business that a Litus may not. Taking the Francisca again as a second example, what we can say is that just because one has a Francisca and knows how to wield it (Wald), it does not give them the Reht to use it in certain circumstances. Thus, if we take Clovis and the Vase at Soisson, he could have avenged the Vase then and there when the impious Frank had smashed it – but he did not. Rather, he awaited a year and a day to use his Wald as after that period of time he had the full Reht to do so. In TFA, the Kuning is in full-Reht and has an absolute reach over New Franks and can execute the Kuning’s Wald.

# Mâro

In TFA Mâro is understood as the “fame” which determines the extent of one’s Reht and Wald. Mâro is delineated by one’s Hêl and likewise this is swollen by Mâro. Fame is, as outlined in the Declaration as the singular desire of the New Frank. It is not a fame of celebrity, but a fame which can be equated with renown. In elder times, the king was enveloped in a shroud of rumour, oftentimes the myth of his famed deeds and exploits preceded him. It is Mâro which is expressed by the image of a king or divine figure on the circulated coinage. In this way, it is the bark preceding the bite (Wald). In TFA it is the belief that the Divine Mâro-Ing hight Inguo Famosus is the font of Frankish Mâro and through our descent from Him as Antrustions we share in that Divine Fame.



# Hêl

In TFA Hêl (Hailago) is understood to be the “holiness and wholeness” of a being. Hêl is intrinsically tied to Mâro and Sâl. This holiness is explicitly bestowed upon the New Frank by the Hêlen and for the Antrustions, the Kuning apports an extra measure of Hêl for these retainers. It is also a tangible thing which is bound to the personhood and can be measured by one’s ability to express Reht and Wald with ease. It swells with the help of Mâro, fame being the font of one’s wholesomeness.

Upon the death of a New Frank, their Hêl remains to a degree at the site of their remains or at the shrines set up to their memory. When we offer to the Dead, we are helping keep Them Sâlig (blessed and content) for we are ensuring that whatever They may have lost through the act of Their death, They may continue to enjoy. We the living can benefit from our relationship with the Dead as They are now Hêlen and Their Hêl may grow our own through gifting. In TFA it is the belief that Hêl is bestowed by the Hêlen and that They are full-Hêl.

# Giwinnan

In TFA Giwinnan is understood as “acquisition, triumph or victory” and is the necessity of the New Frank to move out and acquire new knowledge and develop their cultic activities to greater heights. For the purposes of TFA, this may be synonymous with “zeal”. Giwinnan is accomplished through the instigation of Flît, which is the holy striving of the practitioner towards this end. There is likewise a belief in TFA of the Êwisk Werra or “Eternal War”, which needs not be understood as an actual “eternal war”, but rather the acknowledgement that the world is ever-changing and in constant conflict within and without itself.

The New Frank must endeavour to continuously “fight” through this war of change in the world so as to lay claim to novel understanding, to reason and consider possibilities and move upon them. In elder days this urge to acquire or Giwinnan is what compelled the elder Franks forward and to be so triumphant.

# Flît

In TFA Flît is understood as “to strive” and is deified in the being of Divine Flît who was born of the union between Divine Lôhar and Nemetona, being a sister to Hêlnussi (Holiness). Flît and Giwinnan go hand in hand and have a direct effect on one’s Hêl, Mâro, Reht and Wald. The New Frank is encouraged to ever-strive and to exemplify Flît through their zeal for (or Giwinnan of) Frankdom. In TFA the Hêlen are believed to be full-Flît and never rest from Their divine work. It is incumbent upon us all to emulate Their example.

# Sâl

In TFA, Sâl is the state of “contentedness”. It is derived from the Frankish word *sâlig*, meaning “happiness, prosperity, blessing or bliss”. The use of this term in our religion is to denote a state of contentedness as the ideal state of being. Throughout life, the New Frank will acquire (Giwinnan) Mâro, and Hêl as well as swelling their Reht and Wald. It is the goal that that which we acquire is not diminished but cultivated over time. When we will come to pass from this world, it is hoped that those who loved us will continue to give offerings at our grave or shrines. Through these offerings our Sâl – our contentment – continues ever on. In this we are not diminished but rather satiated in the mound. Such is the blessed life, where one’s name, fame and prosperity grow to be as timeless as the Hêlen.

We will thus become conflated with the mythic, our Mâro outliving our corporeal being.

# Cosmology

It is important for those of us who pursue TFA to have an intimate understanding of the complexities of the cosmos so that we may come to know our place in the great tapestry of an ever-unfolding reality. To this purpose I will lay out here a foundation of that cosmology so that we can better direct our efforts towards the Hêlen, our fellow New Franks as well as those Walaleodi we share this world with. This cosmological model will never be perfect, as nothing in life can ever be perfect beyond the Gods. All that we can hope for is to know the various landmarks which will help us orient ourselves as we continue on our life's journey in Êwisk Werra. A number of sources will be utilized to help illustrate the foundation of TFA cosmology, these may be literary, archeological and folklore stitched together through consideration and application.

As our elders lived in diverse lands centred on Frankia, comprised of a Gallo-Romano-Germanic peoples' influences, the resulting cosmology will undoubtedly share such similar characteristics. This mixed origin may be difficult for some to reconcile, but nonetheless accept it we must.

None can claim to know the whole picture of how our ancient Frankish elders understood their world, but what we can claim is that what is here presented is sound, rational and would be recognizable in some way by those same elders throughout the times and places they inhabited.

## ***Creation***

It should be pointed out from the outset that the elder Frankish “creation story” of how all things came to be is devoid of a specific slaughtering and dismemberment of a primordial pre-God or giant as with our fellow Heathen cousins. It is true that for us in this age we enjoy many primordial sacrificial acts within the Farhalon, but for the elder Franks we find none as comparable as to the slaughter of Ymir.

That said, there are important clues left to us which can be strung together to set a clear narrative which can be ascribed to our own developing regional mythic narratives and thus give them a place in a larger New Frankish mythic framework. This is the process undertaken by Ingruoda, which all New Franks are encouraged to likewise undertake.

To use “creation” to describe the gradual accretion of disparate ancient tribes into a coalescent Frankish Confederacy is a bit misleading. However, it is the best nomenclature to describe the creation of the Franks as, this is what indeed happened. This was not so much a conscious creation, but one which was undertaken through necessity and under certain external pressures. For this reason, we must assume that the Gods had a hand in directing of this creation as the forces at play to achieve such a coalition were centuries old, outside the direct control of the tribal groupings themselves and remembered through later myth and allegory.

There are three components to the mythic creation of the Frankish world that should be highlighted and after being highlighted, I will provide the sources for each. A sample narrative that can act as a scaffold for future modern flourishing at a local level will be here proposed. These three components are the mythic Migration, Ordination and Rule. Each of these conglomerated events take place in the histories of early Franks, but they must be identified as taking place in a mythic time prior to the advent of Merovingian dominance in Gaul.

# Migration

According to various sources, such as the *Liber Historiæ Francorum*, the earliest ancestors of the Frankish leadership came from the vestiges of Troy. It reads:

*“Let us set out the beginnings of the kings of the Franks and their origin and also the origins of the people and its deeds. There is in Asia the city of the Trojans in the region called Illium. This is where Aeneas reigned. The Trojans were a strong and brave people, the men were warriors and very difficult to discipline. They provoked conflict and stormy contention and fought successfully on their surrounding borders. But the king of the Greeks rose up against Aeneas and there was a great deal of slaughter. Many Trojans fell in the battle and therefore Aeneas fled and shut himself up in the city of Illium. The Greeks besieged the city for ten years and when the city was conquered, the tyrant Aeneas fled to Italy to obtain men to carry on the fighting. Priam and Antenor, two of the other Trojan princes, embarked on ships with twelve thousand of the men remaining from the Trojan army. They departed and came to the banks of the Tanais (Don) river. They sailed to the Maeotian swamps (of the Sea of Azov), penetrated the frontiers of the Pannonias which were*



*near the Maeotian swamps and began to build a city as their memorial. They called it Sicambria and lived there many years growing into a great people.”\**

\*Bernard S Bachrach, Liber Historiæ Francorum p. 23 (Kansas 1973)

Also:

*“The Franks, after careful consideration, chose a king, who, as before, had the distinction of having long hair, from the family of Priam, Friga, and Francio; his name was Theudomer, son of Richimer who was killed by the Romans in the battle of which I have just spoken. He was succeeded by his son Chlodio, the strongest man of his people.”\**

\*Gunivortus Goos, At Elder Shrines p. 370-1, trans. from The Chronicles of Fredegar (Usingen 2017) – Andreas Kusternich original German trans.  
p. 89

According to Karl J. Leyser:

*“Here is, for the first time, the story of the Franks’ Trojan origins. Priamus was their first king. Part of them migrated to Macedonia, where they became the staunchest warriors. Not only Troy and its ruler, but the Macedonians’ Philip and Alexander, were unblushingly listed as Frankish royal forebears and cited to exemplify Frankish prowess. A second host of Franks – for peoples were then seen first and foremost*

*as warriors and armies – followed a king names Francio whom they had elected, and he directed them from Asia into Europe and settled them between the Rhine and the Danube.”\**

\*Karl J. Leyser, Concepts of Europe in the Early and High Middle Ages, Past & Present, No. 137, The Cultural and Political Construction of Europe (Nov., 1992), pp. 25-47 (Oxford University Press)

There are many more historical examples from primarily the 7<sup>th</sup> century which connect the Frankish people to warriors fleeing a devastated Troy. The reasons for this are, as with many other medieval dynasties, to identify newer rulers in the wake of a fallen Rome as legitimate. The relation to the myth with a concept of prowess (or *Wald*) is of great import as the unstable regions of Gaul needed to know that whoever was to rule (see: Reht) them could protect (TFA: *Mundibardium*) them from other invading hordes. These hordes were most often the Huns. Having a strong Merovingian leadership, descendant from the heroes of Troy, helped the various people of Gaul feel a sense of security. In turn, the Franks who had taken over the administration of the territory had a strong mythic origin which banded them together, even though they were from a myriad of host tribes.

So, did the Franks really believe this mythic origin? I would venture that some did and, some did not. The adherence to the narrative wholly depended upon the

uses such a story (or stories) had to the individual or group. I would say that for the purposes of TFA in our age, the *Franco-Trojan Cycle* has many uses and can serve as a means to evoke a sense of deep-(fictive-)ancestral connection to glorious figures from a time long ago. It also illustrates that the elder Franks did believe, to varying degrees, that their past was interlaced with the histories of Rome.

The mythologizing of this interlacing is but a product of generations of elder Franks serving out Roman military functions, often on the limes. It is not surprising that the elder Franks would want to ensure that their ancestral kings (the Kuning) were fighting alongside those of the other great powers of the known world, which served as a reflection of their contemporary battles on various Late Roman fronts.

## ***Ordination***

We have a number of sources that give us insight into the mythic ideas the Franks had about how their world came to be ordered. If we view the events of the *Migration* from Troy to (mythic) Sicambria as settling the Frankish leaders and their followers into their historic homeland within the Low Countries, then from the *Ordination* we can see how their society came to be. According to Gregory of Tours, Clovis, who was the son of the first historic king of the Franks – Childeric I –

is said to have unified all the people and had a belief that it was his Gods and not the God of his wife who ordered the world. In the heated discussion between Clotilde and Clovis (as told by Gregory), through which she enumerates how her God created everything and that his Gods were but magicians, he retorts:

*“It was at the command of our Gods that all things were created and came forth, and it is plain that your God has no power and, what is more, he is proven not to belong to the family of the Gods.”\**

\*Gregory of Tours, History of the Frank , II-29, <https://sourcebooks.fordham.edu/basis/gregory-hist.asp>

It is not believed that he was alluding to a *Creation* in the common sense of the term, but rather an *Ordering* of things within the cosmos. He does say that his Gods “created” all things, but it seems more likely from the dialogue that the Gods commanded that all things were to be ordered into their current forms and use. The Earth and things of the cosmos were already present in some form, but that the Gods commanded those things, as would any military commander, to become orderly and useful to the Franks. Since there is little doubt the various peoples who made up the Confederacy of the Frankish people had their own tribal stories of how things came into the world, it makes sense that the overarching narrative is that the Gods of the king (above the myriad Gods of the various constituent peoples)

commanded that all the various elements of the worlds of each tribe came into a higher order serviceable to the greater whole of Frankdom. As such, the Sicambri, Tungri, Ubii et al., had their own tales of world genesis, but the ruler's Gods caused the totality of tribal order to come together on a macroscopic level (as Grôtiovis has done in the Farhalon). Who these Gods were exactly in historic times is not known to us other than what Gregory informs through Clotilde's dialogue:

*"The Gods you worship are nothing, and they will be unable to help themselves or anyone else. For they are graven out of stone or wood or some metal. And the names you have given them are names of men and not of Gods, as Saturn, who is declared to have fled in fear of being banished from his kingdom by his son; as Jove himself, the foul perpetrator of all shameful crimes, committing incest with men, mocking at his kinswomen, not able to refrain from intercourse with his own sister as she herself says: Jovisque et soror et conjunx. What could Mars or Mercury do? They are endowed rather with the magic arts than with the power of the divine name. But he ought rather to be worshipped who created by his word heaven and earth, the sea and all that in them is out of a state of nothingness, who made the sun shine, and adorned the heavens with stars, who filled the waters with creeping things, the earth with living things and the air with creatures that fly, at whose nod*

*the earth is decked with growing crops, the trees with fruit, the vines with grapes, by whose hand mankind was created, by whose generosity all that creation serves and helps man whom he created as his own.\**

\*Ibid.

From the above we are given the names of Saturn, Jupiter, Mars and Mercury as well as a sister to Jupiter who He is charged with bedding. The question often arises as to whether the Gods here mentioned are the “Gods of Rome” (Rôm-goda) or whether They are Roman interpretations for Frankish Gods. TFA has come to know these Gods as the *Di Chlodoveci* (Clovis’ Gods). It is best, in my opinion, to relate to these Gods not so much the “Gods of Creation”, but rather the “Gods who brought Order”. That is to say, when the elder Franks were brought together as Foederati through the instigation of Rome. Does this mean that the Franks gave up their customary Gods? No. Rather, the Franks had to understand the Imperial Gods through their own lens so as to relate to other peoples throughout the Empire.

We must also investigate the role of the four Judges (Rachimburgi) who are said to have established the common law between the various Frankish peoples. Firstly, we must admit that these men and their homes of origin are mythic in their make-up. The fact that their names match so clearly those of their homes is an

important clue to this. Also, their origins “beyond the Rhine” point to them being mythic lawmen who held a traditional understanding of an earlier tribal law. The purpose of the Lex Salica, from which this excerpt is taken, was to join the people under one law common to all:

1. *“With the aid of God, it was decided and agreed among the Franks and their notables in order that peace be established among themselves, that all increase of litigation be curtailed so that just as the Franks stand out from other peoples living around them by the strength of their arms so also will they excel them in the authority of their laws. Thus they [Franks] will provide an end to criminal actions according to the nature of the cause.*
2. *Therefore from among the men four were chosen who were named as follows: Wisogast, Arogast (Bodogast), Saligast and Widogast from places beyond the Rhine named Bodoheim, Saleheim, and Widoheim. These men meeting together in three different courts and discussing the cause of all disputes, gave judgement in each case in the following fashion -*

(...)

1. *It was pleasing and agreed to between the Franks and their notables that to preserve peace among themselves they should with care prevent all growth of quarrels. And just as their nation was preeminent among other peoples located next to it on account of the strength of its arms, so also it should undertake to make an end to criminal acts with legal authority.*
2. *And so, these four men were elected from among many, Wisogast, Arogast (Bodogast), Saligast, and Widogast, who, in three assembled courts (mallus), carefully discussing the origin of all cases (in order to determine how) to settle them, declared in what way justice should be done.”\**

\*Katherine Fischer Drew, The Laws of the Salian Franks p. 171, (Pennsylvania 1991) – I have normalized names and places in the text.

There has been considerable debate as to the purpose of this preamble in the Lex Salica and what the import of the names of the Judges and places therein mean overall. TFA proposes that the names are to be translated as such:

*Sali* – From Proto-Germanic *saliz*, from Proto-Indo-European *sel-*. Cognate with Old Saxon *seli*, Old High German *sali*, Old Norse *salr* (Swedish *sal*), Lombardic *sala*. There was also a Germanic variant *saloz-*, Old English *sæl* “great hall, (large) house, castle”.



*Wiso* – related to German *Wiese* (meadow): In *Wisogast* we recognize the stem *wisa*, Old High German *wisa*, New High German *Wiese* “meadow”, “pasture”. However, it is equally possible the root is from Proto-Germanic *wīsa* “wise”, which yielded Old Dutch *wīs* also meaning “wise”.

*Aro* – From early New High German *Aernde*, yielded from Middle High German *ernde* and from Old High German *arnōt* (“harvest time”). The root stemming from *arn* or *aran* “harvest”).

*Bodo* – From Proto-Germanic *būanq*, whence also Old English *būan*, Old Frisian *buwa*, Old Saxon *būan*, Old High German *būan*, Gothic *bauan* “to reside” – *Bodo* and *Aro* appear to be used interchangeably in various iterations of the source material.

*Wido* – From Proto-Germanic *widuz*, whence also Old Dutch *widu*, Old English *wudu*, Old Norse *viðr*. All of which mean “wood”.

*Gast* – From Old Dutch *gast*, yielded from Proto-Germanic *gastiz* with the meaning of “guest” or “ghost/spirit” .

*Heim* (Hêm) – From Proto-Indo-European *kéyomos* “village, home”, *tkéyomos* “settlement, dwelling”, from o-grade form of *tkéy-* “to settle, dwell” + *-mos* action/result noun forming suffix). This yielded Proto-Germanic *haimaz* “home, village” and in turn Old Dutch *heim* of the same meaning.

And so we can come to know these Judges as:

Saligast – The Villager from Salihêm (the Hall Lands)

Wisogast – The Herdsman from Wisohêm (the Meadow Lands) – or alternatively Wisowast “He who grows in wisdom”. It must be noted ancient legal courts (mallus) were often held in meadows.

Arogast/Bodogast – The Tiller/Farmer from Arohêm/Bodohêm (the Field/Farm Lands)

Widogast – The Woodsman from Widohêm (the Wood Lands)

For the purposes of TFA we may view these four Judges or *Rachimburgi* (also Gêstos) as the first Lawgivers who set out our tradition as a civic and lawful custom. As They are mythic, thus holy Hêlen, They hold sway over Their area of authority and should be petitioned when there is need to do so. Saligast for matters of the household; Wisogast for matters of the land we live upon or the law in general;

Bodogast (Arogast) for matters of familial prosperity and Widogast for matters of the woods – or those places wild and untamed, outside of our human ken.

We may also investigate the Formularies of Angers for further elaboration on the For Hêma (Four Homes - although Wisohêm is not in the source material, it is postulated in TFA). In Formula 55 we are presented with a legal charter which is meant to lawfully divide a father's property among his two sons:

*"In God's name. The brothers A and B agreed and decided that they should divide their property between them; which they did. A received the house C, with all (that is situated within) its enclosure, and the unfree servants and moveable and non-moveable goods which are seen to be contained within this **hall, the vinyards, woods and meadows**, however much is seen to belong to this house, complete and in its entirety. And for his part his brother B received another small place (called) D, with all that belongs to it. And it was decided that they should give each other (these documents) signed by their hand, which they did, so that each should have, hold and possess what he received, and leave it to whomsoever he wants. And if one of us dares to act or make a claim against the other, let him give his share to the other, and further let him pay n. solidi, and let him be unable to assert his claim, and let this agreement on the division (of his property) remain firm for all time."\**

What we can gather from this formula, of which there are many similar ones, is that there was special attention given to the property rights of individuals around households, vineyards, meadows and woods. These match identically with the mythic lands of Salihê, Arohê, (Wisohê) and Widohê. It must be admitted the similarities may be pure coincidence, but in our religious pursuit of TFA, such coincidences are our doorway to knowing the make of the cosmos.

It must be said that *Ordination* must come through the application of **Rule**. Here we will investigate three examples where the *Rule* of the Kuning was imposed upon the Franks to ensure that law and right social order was re-established after having been broken. The purpose for these examples is to show a consistent means by which order was re-established in elder days when an egregious affront was brought upon the civic system. I must preface that, the actions of the Kuning may seem excessive and beyond the regular prescriptions of many of the Frankish laws, but keep in mind these examples are assuredly mythic in their make-up and were meant to serve as extreme examples in an older age. The first example will be drawn from the scene in Gregory of Tours' History of the Franks known as the *Vase at Soisson*:

*“At this time [A.D. 486] the army of Clovis pillaged many churches, for he was still sunk in the errors of idolatry. The soldiers had borne away from a church, with all the other ornaments of the holy ministry, a vase of marvelous size and beauty. The bishop of this church sent messengers to the king, begging that if the church might not recover any other of the holy vessels, at least this one might be restored. The king, bearing these things, replied to the messenger: “Follow thou us to Soissons, for there all things that have been acquired are to be divided. If the lot shall give me this vase, I will do what the bishop desires.”*

*When he had reached Soissons, and all the booty had been placed in the midst of the army, the king pointed to this vase, and said: “I ask you, O most valiant warriors, not to refuse to me the vase in addition to my rightful part,” Those of discerning mind among his men answered, “O glorious king, all things which we see are thine, and we ourselves are subject to thy power; now do what seems pleasing to thee, for none is strong enough to resist thee.” When they had thus spoken one of the soldiers, impetuous, envious, and vain, raised his battle-axe aloft and crushed the vase with it, crying, “Thou shalt receive nothing of this unless a just lot give it to thee.” At this all were stupefied.*

*The king bore his injury with the calmness of patience, and when he had received the crushed vase he gave it to the bishop's messenger, but he cherished a hidden wound in his breast. When a year had passed he ordered the whole army to come fully equipped to the Campus Martius and show their arms in brilliant array – But when he had reviewed them all he came to the breaker of the vase, and said to him, "No one bears his arms so clumsily as thou ; for neither thy spear, nor thy sword, nor thy axe is ready for use." And seizing his axe, he cast it on the ground. And when the soldier had bent a little to pick it up the king raised his hands and crushed, his head with his own axe. "Thus," he said, "didst thou to the vase at Soissons.""*<sup>\*</sup>

<sup>\*</sup>Gregory of Tours, History of the Frank , II-27, <https://sourcebooks.fordham.edu/basis/gregory-hist.asp>

The second example from the same work:

*"When King Clovis was dwelling at Paris he sent secretly to the son of Sigibert saying: "Behold your father has become an old man and limps in his weak foot. If he should die," said he, 'Of due right his kingdom would be yours together with our friendship." Led on by greed the son plotted to kill his father. And when his father went out from the city of Cologne and crossed the Rhine and was intending to journey through the wood Buchaw, as he slept at midday in his tent his son sent assassins in against him, and killed him there, in the idea that he would get his*

kingdom. But by God's judgment he walked into the pit that he had cruelly dug for his father. He sent messengers to king Clovis to tell about his father's death, and to say: "My father is dead, and I have his treasures in my possession, and also his kingdom. Send men to me, and I shall gladly transmit to you from his treasures whatever pleases you." And Clovis replied: "I thank you for your good will, and I ask that you show the treasures to my men who come, and after that you shall possess all yourself." When they came, he showed his father's treasures. And when they were looking at the different things he said: "It was in this little chest that my father used to put his gold coins." "Thrust in your hand," said they, "to the bottom, and uncover the whole." When he did so, and was much bent over, one of them lifted his hand and dashed his battle-axe against his head, and so in a shameful manner he incurred the death which he had brought on his father. Clovis heard that Sigibert and his son had been slain, and came to the place and summoned all the people, saying: "Hear what has happened. When I," said he, "was sailing down the river Scheldt, Cloderic, son of my kinsman, was in pursuit of his own father asserting that I wished him killed. And when his father was fleeing through the forest of Buchaw, he set highwaymen upon him, and gave him over to death, and slew him. And when he was opening the treasures, he was slain himself by someone or other. Now I know nothing at all of these matters, for I cannot shed the blood of my own

*kinsmen, which it is a crime to do. But since this has happened, I give you my advice, if it seems acceptable; turn to me, that you may be under my protection.” They listened to this, and giving applause with both shields and voices, they raised him on a shield, and made him king over them. He received Sigibert’s kingdom with his treasures, and placed the people, too, under his rule. For God was laying his enemies low every day under his hand, and was increasing his kingdom, because he walked with an upright heart before him, and did what was pleasing in his eyes.”\**

\*Ibid. II-40

The third example concerns Fredegund who tames some of her subjects:

*Among the Franks of Tournai a great feud arose because the son of one often angrily rebuked the son of another who had married his sister, for leaving his wife and visiting a prostitute. And when reform on the part of the guilty man did not follow, the anger of the youth became so great that he rushed upon his brother-in-law and killed him and his men, and was himself killed by his opponents, and there was only one left from both parties who lacked a slayer. Upon this the kinsmen on both sides raged at one another, but were frequently urged by queen Fredegund to give up their enmity and become friends lest their persistence in the quarrel might cause a greater disturbance. But when she failed to reconcile them with gentle*



*words she tamed them on both sides with the axe. For she invited many to a feast and caused these three to sit on the same bench, and when the dinner had been prolonged until night covered the earth, the table was taken away according to the custom of the Franks and they sat on the bench in their places. Much wine had been drunk and they were so overcome by it that the slaves were intoxicated and were lying asleep in the corners of the house, each where he fell. Then by the woman's order three men with axes stood behind these three and while they were talking together the hands of the men flashed in a single blow, so to speak, and they were struck down and the banquet ended. Their names were Charivald, Leodovald, and Valden. When this was told to their kinsmen they began to watch Fredegund closely and sent messengers to king Childebert to seize her and put her to death. The people of Champagne were angry because of this matter, but while Childebert was interposing delay she was saved by the help of her people and hastened to another place."\**

\*Ibid.

In these examples we see that the Kuning (through the actions of the various rulers) has come to tame by the axe, those who brought about disruption to the intended *Order*. The scene of the Vase at Soisson illustrates the retribution brought upon an

errant follower who believes he is above the will of the Kuning. The second example makes clear that, although the Kuning may be deceptive, the followers of His kinsmen were all too ready to break their loyalty to their king and so were repaid with deceit. Fredegund for her part sought to bring peace to a feud that was unsettling a region.

Each of these examples is clearly mythic in their construct with allusions and import being ascribed to various aspects of the tale, none more so than that of those who came under Fredegund's axemen. Clearly this demonstrates that on a cosmic scheme, proper order is maintained, when all fines fail, through Wald. The violence therefrom, which is in that mythic place, is directed by the Kuning through the process of those divine instruments.

For TFA, what we gain from this understanding of the Kuning and His exerting of Wald on the whole of society, in a cosmological sense, is that there is a balance of power between the Rachimburgi's will and the will of the Kuning through Wald. Where one fails, the other is utilized to balance the *Ordination*, which was brought forward at the command of the Gods.

To conclude this portion on *Creation*, we can formulate a foundational idea of how the cosmos functions:

*“The elder Frankish rulers came forth from the vestiges of Troy and set up their first kingdom in Sicambria. From here other tribal peoples, with their own customs and beliefs joined the Frankish polity and order was then established. This order was first ordained by the Gods, who compelled four holy Judges (Saligast, Bodogast, Wisogast and Widogast) from four lands (Salihêm, Arohêm, (Wisohêm) and Widohêm) to formalize the laws in three courts. The Gods also compelled the primordial king, in the holy person of the Kuning to maintain the collective social fabric through the use of Reht and Wald, when the will of the Rachimburi will not hold, suffice or meet the will of the Gods. The Rachimburi and the Kuning maintain this balance of power for the benefit of those who live in the realms of the Hall, Cultivated lands, the Meadows, the Woods and places.”*

## ***The Tree***

The Germanic cosmos is known for its mythic trees, most often depicting the *Axis Mundi*. The most famous of which is Yggdrasil of Norse fame. For the Franks, we have many historic examples of various people throughout Gaul who

adhered to cultic practices pertaining to trees. In this section we focus on two historical excerpts that will paint a picture of the relation of trees to Frankish cosmology and perhaps give us clues into the *Axis Mundi*.

According to Sulpicius Severus who lived in the late 4<sup>th</sup> to early 5<sup>th</sup> century, St. Martin of Tours had come to a certain place and committed to felling a sacred tree among the locals:

*“Another time he had destroyed an ancient temple in a village. Then he was to start cutting a pine, which stood very close to the sanctuary. At that point the local chief priest with all the people opposed that. During the destruction of the temple, at God’s command they kept calm. However, they would not accept cutting down the tree.*

*Then Martin powerfully encouraged them, saying, there was nothing holy in the tree, they rather should join the God whom he served; the tree had to be cut down, because it was consecrated to the evil spirit.”\**

\*Gunivortus Goos, *At Elder Shrines* p. 210, (Usingen 2017) – J. Kösel original German trans. Ch. 13

The tree depicted in this story is described as a pine tree that was held to be of significant import by the villagers. It would seem that the tree itself was more

highly regarded than the temple structure, or at the very least, the tree was the most important aspect of the sacred space. It is also curious that Martin states that there is nothing holy *in* the tree and that rather it was inhabited by an evil spirit. This seems to point clearly to the fact that the tree itself was a holy being.

In his 54<sup>th</sup> sermon, Cæsarius of Arles, only a century thereafter, went on to condemn the feasting at trees and wells by newly obligated Christians:

*“It further occurs to me that some people through either simplicity or ignorance or, what is certainly more likely, gluttony, do not fear or blush to eat of that impious food and those wicked sacrifices which are still offered according to the customs of the pagans. I exhort you, and before God and His angels I proclaim, that you should not come to those devilish banquets which are held at a shrine or fountain or trees. Moreover if anything of them comes to you, shudder and reject it as though you saw the Devil himself; refuse it in such a way that you do not permit anything from such an impious feast to be brought into your home.”\**

\*Yitzhak Hen, Culture and Religion in Merovingian Gaul: A.D. 481-751 p. 166 (New York 1995)

From this sermon we learn that certain banquets (TFA: *Wirdskap*) were held at natural places, such as trees, fountains or other shrines. Therefore, it stands to

reason that these feasts at trees were in some way meant as a form of sacral nourishment to the holy tree. This is very reminiscent of the function of the Norns in the Norse material where they are said to nourish the tree's roots, albeit with white clay.

Again Cæsarius condemns the people for making vows at trees, such as in his 53<sup>rd</sup> sermon:

*"We have heard that some of you make vows at trees, pray at fountains, and practice diabolical augury. Because of this there is such sorrow in our hearts that we cannot receive any consolation."\**

\*Ibid.

I could enumerate many more examples of the common people worshipping at trees but suffice it to say that the tree was considered to be a divine entity which received nourishment from those upholding their local cults. In the Salic Law we learn of the role specific woods played in the mitigating of kinship bonds in the courts. In the title often called *De Parentilla* (XXXV) we learn:

*"He who wishes to remove himself from his kin group (parentilla) should go to court and in the presence of the thunginus or hundredman break four sticks of alderwood*

*over his head and throw them in four bundles into the four corners of the court and say there that he removes himself from their oath-helping, from their inheritance, and from any relationships (with his kin).”\**

\*Katherine Fischer Drew, The Laws of the Salian Franks p. 123, (Pennsylvania 1991)

We also read in the Salic Law in the title known as *Acfatmire* (XLVI) that a stick was important in the passing of property to someone who is of the same kinship:

*“It should be done thus. The thunginus or hundredman should convene a court. In the court he should have a shield, and there three men should state the case three times. And afterward let a man appear who is related to him (who wishes to transfer his property), and he (the transferer) should throw a stick (festuca) thus into his lap. And he should say to the man into whose lap he threw the stick how much he wishes to give him (the selected done) – if he wishes to give him all or half of his property.”\**

\*Ibid. p. 110

In the text it does not specify what kind of wood is to be used, only that it is a stick. The word *festuca* can be here translated as either “straw”, “bundle” or a “rod”. It would make perfect sense that the rod selected would consist of the same

wood used in the symbolic representation of kinship, since in the previous excerpt, the alder wood bundle represents the means one may sever themselves from the inheritance of their kin. In TFA, the Festuca is considered to be alder wood or some other wood which is from a tree – related by genus or family – which is considered sacred on the landholder’s property or within the vicinity thereof.

I think it is important also to draw attention to the number four (4) which comes up often in these legal texts as it relates to rituals involving kinship and property. In the Salic Law, another legal ritual is described which relates to kinship and the “four corners” related in *De Parentilla*. This title is called *De Chrenecruda* (LVIII):

*“Afterwards he should enter his house, and then with his left hand collect dust from the four corners, and then he should stand on **duropello** (TFA: the Duropali), that is, on the threshold, looking into the house, and then with his left hand he should throw that earth over his shoulder onto him who is his nearest relative.”\**

\*Katherine Fischer Drew, *The Laws of the Salian Franks* p. 120, (Pennsylvania 1991)

To conclude this investigation of the Frankish “cosmic tree” I would say that the *Tree* is most often depicted as being one which is non-fruit bearing, at times resinous and aromatic. These are the pines, lindens, alders or oaks. It may be that



the mythic *Axis Mundi* was the primordial tree or “Ur-tree”, just as the Kuning is the “Ur-king”. The role of the four corners helps us situate the principal tree at the centre of the cosmos, with four alders at the four corners in the “Fior Hêma” (Four Homes) where humanity is to reside (Salihêm, Bodohêm, Wisohêm and Widohêm).

## ***The Water***

We know from the above-mentioned admonitions of Cæsarius that the people of Merovingian Gaul were known to offer sacrifices at wells. We also now from archaeological evidence that many springs were thought to be the sanctuaries of the Gods, such as but not limited to Lenus Mars, Apollo, Nehalennia.\*

\*Gunivortus Goos, At Elder Shrines p. 210, (Usingen 2017)

For TFA, the most important deity when it comes to the river should be Divine Rînfader (Rhenus Pater). Rînfader was considered to be *the* Rhine and as such this river and all its tributaries were under His rule. He is depicted as being an elderly man with wide flowing hair and gaping mouth. He is also often known as Rhenus Bicornis, that is “Two-Horned Rhenus”, as in some descriptions and depictions He sports a set of horns upon His head. He may also be regarded as related to the *Bistae Neptuni quinotauri similis* (the beast of Neptune who appears to be a “five-horned?” minotaur) as He may be identified in some respects with the Divine Quinotaur.

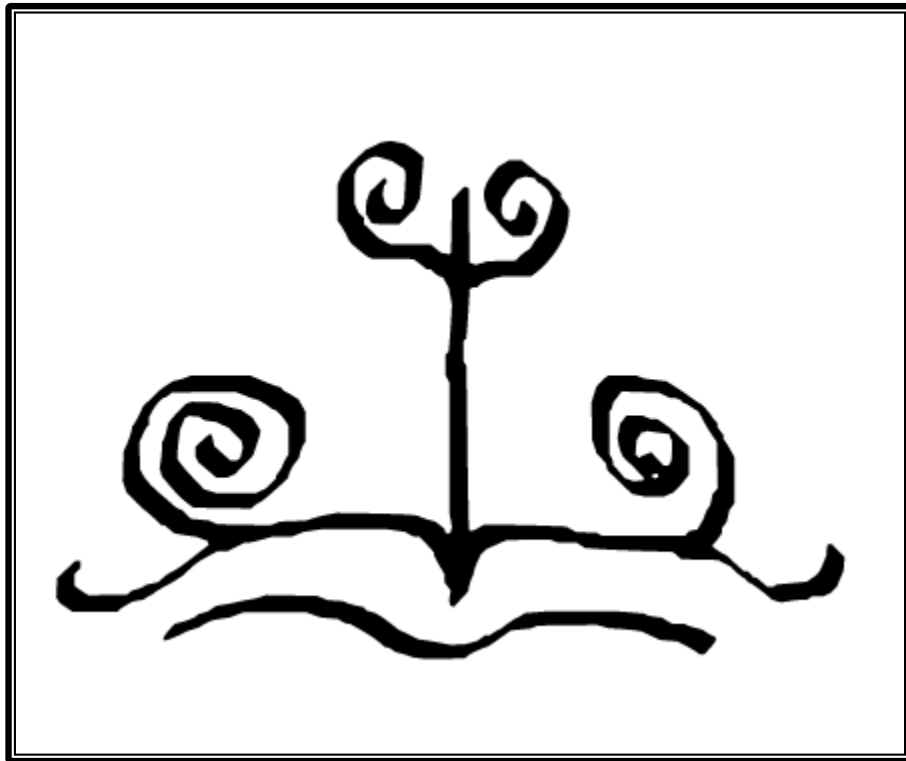
Rivers, springs and wells were of great importance for the elder Franks as they lived in a region known for its many waterways. They sustained a large portion

of their economy from the produce of the river, even though that produce may have been what could be pirated from others. In this way, all life can be said to flow from, upon or under the waters of the Rhine. The Rhine itself gains its name from:

Proto-Germanic *Rīnaz*, from Gaulish *Rēnos*, from a Pre-Celtic or Proto-Celtic *Reinos*; one of a class of river names built from Proto-Indo-European *h<sub>3</sub>reyh<sub>2</sub>*- (“to move, flow, run”). Cognate with Old High German *Rīn* (“the Rhine”; > German Rhein), Old Norse *Rín* (“the Rhine”), Dutch Rijn (“the Rhine”).

In this way the Rhine means “fast moving water”, this could apply to any river or gushing spring. In this way TFA understands that all water is related to the Rhine, no matter where it may be found on Earth and so is subject to the ultimate authority of Divine Rînfader. This is not to say that there are no other Deities who are exceedingly influential upon the waters, such as Divine Ahuardua, who can be viewed as a primal female water Goddess responsible for the flooding of river deltas.

There is a dedicatory stone\* that was found along the Rhine which is decorated with a depiction of a tree above the dedicatory script that I believe best represents the unity of the Rhine (and all waters, hence the Alrîn) with the *Tree* and *Fior Hêma* (Four Homes). I will offer here a stylized version of that depiction:



\*<https://archives.strasbourg.eu/expositions/panneau-le-fleuve-divinise-79-251/n:335>

# Reference

**Farhalon**

## Fra Wintarmânôth



*Wîbilithi fra Wintarmânôth*

## **Wintar. I**

<sup>1</sup>I beseech the mighty Gods, I am but a poor impassioned wanderer, often more delusional than clever and at others wiser than I have wits. <sup>2</sup>I have made the sacrifices, carved the implements of our office and inscribed the cattle-cladding with my reed. <sup>3</sup>And so, here is my telling of the celebrations and under which Moons they find their place, also I posit reasons to unreasonable things that the Gods may only know. <sup>4</sup>In this, we are to find the Allodium and the Kuning's Right, which we now wield well.



## Wintar. II

<sup>1</sup>Before the foundation of Sicambria and the fall of Troy, from whence the princes Priam and Antenor did rule, before even all these things, there was a first-born ruler hight Tîwiskô. <sup>2</sup>In such an age, our people were not, princes were not, the unbridled wilderness was not and nor were the cities. <sup>3</sup>Rome had not attained Her glory, for Troy was not. <sup>4</sup>There was not a thing to be, but a ruler who walked out of the Earthly mound.

## **Wintar. III**

<sup>1</sup>Under the Winter's Moon, this Ruler whom I have already named to be Tîwiskô, it can be understood that He travelled from this Earthly mound in the East towards the banks of the Alrîn (All-River). <sup>2</sup>It may be that He walked westward following the Alrîn for many, many Moons. Along the way, it is believed that a Son was born to Him. <sup>3</sup>Not as one would have it in our age, but rather born of His sweat which dripped from His form. <sup>4</sup>This son was hight Mannô and Tîwiskô would rule Him.

## Wintar. IV

<sup>1</sup>For it should be known that this first, Erthoberanwald (Earthborn-Ruler), is hight the Urgot (Ancient-God). Mannô is thus hight the Urathal (Ancient-Prince). <sup>2</sup>Now I should tell you of the things this First Prince came to accomplish and how He came to fall from His father's favour. <sup>3</sup>It happened that the two, in Their travels, came to a certain forest. <sup>4</sup>Beyond this forest was a particular marsh hight Saltmarisk (Salt-Marsh) by which rich and fertile soils could be found.

## Wintar. V

<sup>1</sup>At the edge of this marsh, where the reeds grew to the Overhimili (Upper-Heavens), there were twelve Swanowîf (Swan-Women) clad in feathers and girded with iron skirts. <sup>2</sup>They sat by the waters and nurtured Their feet with the pale clay. <sup>3</sup>The two others went near, and the maidens readied Their arms. <sup>4</sup>Some with javelins, some with spathas and a foremost Krîgwîf (War-Wife) at Their head with a basket filled with bread.

## Wintar. VI

'This Wihtwîf (Wight-Woman), hight Hludana, introduced the foremost of Her Sisters: <sup>2</sup>“Sunuxsal is most knowing, Exomna is without fear, Hariasa has brokered no Frithu and most of all, I have never known a hunger which could not be satiated or assuaged by the din of war”.

## Wintar. VII

<sup>1</sup>Tîwiskô and Mannô then readied for war. <sup>2</sup>Their wars are well famed by the poets.

<sup>3</sup>Of the Werrafader (War-Father), His staff missed no mark. <sup>4</sup>His deeds are recounted so plentifully in songs. <sup>5</sup>At this time of the year, kind words are exchanged, and omens are sought of birds, horses and by many other such methods.

## Wintar. VIII

<sup>1</sup>The songs of the Mârofehtâri (Famed-Warrior: Mannô), likewise, are sung at the feast table. <sup>2</sup>It is said that Hludana offered Mannô bread to sustain His harrying. <sup>3</sup>This is a custom which continues to this day. <sup>4</sup>To Tîwiskô, Mannô offered these cakes and in return the Êrgot (First-God) gave Him golden rings. <sup>5</sup>This is how the war-exchange was set in that age and the two did just the same until mankind saw this and their lords continued to act as such.

## Wintar. IX

<sup>1</sup>Then the one was turned against the other. <sup>2</sup>Mannô being heavily weighted in gold.  
<sup>3</sup>He was most famed in all the Slahtfeldo (Slaughter-Fields). <sup>4</sup>Tîwiskô, heavy with bread, but light in gold, complained. <sup>5</sup>His son, swollen with might had become greedy with His rings. <sup>6</sup>You have to know that, for Their favour, He was accustomed to give to the Idismagithis (Idis-Maidens) solidi which He had made by breaking down the rings. <sup>7</sup>For this They showed Him much favour.



## **Wintar. X**

<sup>1</sup>However, Tîwiskô being destitute, had Weland forge rings of bronze. <sup>2</sup>These rings were of debased worth. <sup>3</sup>Mannô, seeing the debased worth, passed them off to Hludanakuni (Hludana's-Kin) and for this They withdrew Their favour and the hero fell to the Ravanfeld (Raven-Field). <sup>4</sup>For this reason, it can be said that He fell from Himilrand (Heaven's-Ledge).

## Wintar. XI

<sup>1</sup>Tîwiskô, in His grief over slaying the younger, grew old in His sorrow at the threshold of the world. <sup>2</sup>He tired from guarding the shrines behind Him and the Idisfeld (Idis-Field) before Him. <sup>3</sup>This He could do on account of His divinity. <sup>4</sup>He then lay upon the red-soaked Earth, sticking His death-staff hight Weroldgalgo (World-Gallows) deep in the pale soil beneath. <sup>5</sup>This, is the pillar that Irmin claimed as His own – there is more to that story, but that is in a later age and under another Moon – I will say however that Irmin stabilized the world by the rod and sky-bolt. <sup>6</sup>For this reason, the pillar is reddened and made glossy of gore in the hope it continues to return the divine providence.

## **Wintar. XII**

<sup>1</sup>To Hludana and the Idisi, a prayer is recited for success and plentiful lucre is to Them offered, that They always sustain us in our trials, our mothers in their labour, fill our bellies with the joy of sweet breads and reveal our Wurd (Wyrd). <sup>2</sup>These are the things I know of this Moon.

## Fra Horningmânôth



*Wîbilithi fra Horningmânôth*

## Horning. I

<sup>1</sup>I now speak of the affairs of the Horn-Moon, of one most mighty hight Magusanus.

<sup>2</sup>For it is said He was a herder of cattle throughout the vistas of the Beautiful Isle hight Batuwe (Beautiful Isle), there also trying His might and playing at Tavallo (Tables). <sup>3</sup>He had journeyed for three years from the Ôstgrâvoskapî (Eastern Counties) to the Westgrâvoskapî (Western Counties) before He settled on the Saltmarisk (Salt-Marsh) flats. <sup>4</sup>A master of the herd, He drove twelve giant gleaming white cattle wherever He went. <sup>5</sup>At that time, there was a Helwargdier (Helwarg-Beast) which made attempts to devour His kine.

## Horning. II

<sup>1</sup>Without so much as sweating, He devastated that beast with His oaken-rod hight Eikstaf (Oak-Staff). <sup>2</sup>Under the Heavens, He tore its hide from its flesh and donned it upon His own frame. <sup>3</sup>Soon other abominable Helwargen came for His prized cattle. <sup>4</sup>One after another, they came and one after another, they perished. <sup>5</sup>In all, I counted three hundred. <sup>6</sup>He then went to sleep without complaint upon that abominable berg, hight Untimighil (Abominable-Hill), which He crafted of their corpses. <sup>7</sup>While He slept, a fiend entered His camp. <sup>8</sup>Half of His retainers were slaughtered and six of His glistening white cattle were stolen.

## Horning. III

<sup>1</sup>Broad-Chested Magusanus awoke in grieving despair. <sup>2</sup>He wailed, and that unholy mountain crumbled in fear of Him. <sup>3</sup>The now mad-wild Fêhêrro (Cattle-Lord) swore a solemn vow to not rest or maintain civility until He was avenged. <sup>4</sup>He gave His power-hide hight Gorhûden (Gore-Hide) to his follower hight Antenor so that He would equate the Hêligkrîgârios (Holy-Warrior: Magusanus) in might and accompany Him in His sacred vengeance. <sup>5</sup>Antenor gathered more followers to assist Him and His lord. <sup>6</sup>He collected youthful free-warriors between the Meuse and Rhine. <sup>7</sup>For this the Felgiklêt (Pelt-Clad) Antenor is remembered as the divinity hight Intarabus.

## Horning. IV

<sup>1</sup>The Jungâ (Youths) were untrained and vulnerable to attack and bribery. <sup>2</sup>Along the road of pursuit, Their divine leader, Who rode most talentedly upon His steed hight Brehthuof (Bright-Hoof), tested Them and punished Those who failed His exacting standards. <sup>3</sup>Those who survived the trials and who were ready to make battle upon the fiend, hight Fretswîn, were invited to Their lord's hall for a great feast and drinking. <sup>4</sup>His wife hight Hæva was a most perfect hostess. <sup>5</sup>Magusanus solemnly slaughtered one of His cows hight Iomer (Always) and Hæva boiled and roasted that meat to perfection.



## Horning. V

<sup>1</sup>The following morning, the Jungâ and Their Hêrro (Lord), filled with beef and spiced wine, made ready the raiding party. <sup>2</sup>Intarabus ordered His Gorhûden stretched and shorn so that each of Their fighters were as clad in Helwarg-finery as He. <sup>3</sup>The impious Fretswîn and his followers had not yet risen for the day when Magusanus, Intarabus and the Jungâ came upon them and slaughtered all with ease. <sup>4</sup>They took back the six white cows as well as the rival's twelve ruddy cattle. <sup>5</sup>The rival fiendish lord, They hauled off in chains to the court.

## Horning. VI

<sup>1</sup>Magusanus then held a victory feast. <sup>2</sup>Three white cows and three ruddy cows were slaughtered to feed the troop. <sup>3</sup>His oaken-hall hight Bivônbôm (Quaking-Tree) was made red with gore, cattle-cladding hung without. <sup>4</sup>A portion was offered to the Forthira (Ancestors) of the youthful champions for Their holy assistance. <sup>5</sup>Then, as the Fêhêrro gave the call, the Jungâ's weapons used in the raid were deposited in the holy Saltmarisk (Salt-Marsh).

## Horning. VII

<sup>1</sup>The celebratory feast concluded, chained Fretswîn addressed the Hêtohôro (Chief-Lord). <sup>2</sup>The scourge requested Fredus for the death of all his people and compensation for the theft of his cattle and those which were slaughtered. <sup>3</sup>Magusanus stated that what he received in vengeance was repayment enough for his sins.

## Horning. VIII

<sup>1</sup>Fretswîn again raised his voice in protest. <sup>2</sup>At this the Sigifîrath Rîdarîos (Victorious-Rider) threatened to smite him with His Eikstaf. <sup>3</sup>The Giketinâri (Chained-One) cowed in fear but uttered that such a strike upon him, now that he was in chains, would be out-of-law. <sup>4</sup>He demanded justice from the Malloberg.

## Horning. IX

<sup>1</sup>It was then declared by the Fangarhêro (Lord-Captor) that His Festuca – that is the Eikstaf – was the whole of any law. <sup>2</sup>Magusanus swung at the prisoner, but Fretswîn shifted out of the way and the Festuca struck his chains. He was thus freed in error. <sup>3</sup>The Gifrônâri (Freed-One: Fretswîn) now escaped in Helwarg-hide. <sup>4</sup>Intarabus then sent for the Rachimburi (Lawgivers) of the East who reside at the Ôsternkuningas (East-King: Irmin's) court. <sup>5</sup>This is how they all wished to solve the dispute.

## Horning. X

<sup>1</sup>In short time, the three Gêstos (Spirits: Rachimburi) and Their lead speaker hight Wisowast arrived at Bivônbôm. <sup>2</sup>Wisowast and His peers held aloft a sacred rod which was inscribed with potent Rûno (Mysteries or Runes). <sup>3</sup>These Rûno bore the name of Irmin and with His name, His will and fame. <sup>4</sup>They crossed the Alrîn (All-River) to the Western bank and then spoke the law upon the Malloberg.

## Horning. XI

<sup>1</sup>Magusanus and Fretswîn met at the Malloberg with twelve oath-helpers each. <sup>2</sup>At this place, the Judges spoke the ancient Salic Law and all agreed that this was the law under which they are to live. <sup>3</sup>Wisowast made a pronouncement that Fretswîn was good to have escaped with his life, but that Magusanus was required to pay for the six ruddy cattle He slaughtered and the loss of their enjoyment, that is to say seven thousand and two hundred denarii. <sup>4</sup>This being consistent with the law, both accepted the judgement and parted ways.

## Horning. XII

<sup>1</sup>Wisowast then took hold of Magusanus' oaken Festuca and with holy speech, then offered gore and pleasant oils to it, He turned the rod into a gleaming rod of alder-wood hight Aureum (Golden). <sup>2</sup>Upon it were inscribed Rûno telling of the law and the sacred bond which was then forged at the Malloberg. <sup>3</sup>A bond of judgement and acceptance. <sup>4</sup>Magusanus then left that high place to acquire new lands under the ægis of the Brêd-Adalâr (Broad-Noble Eagle). <sup>5</sup>With Him, He carried the law which He used to remedy disputes as did Wisowast, Widogast, Saligast and Bodogast in that age.



## Fra Lentinmânôth



*Wîbilithi fra Lentinmânôth*

## **Lentin. I**

<sup>1</sup>In the times before Rome, under the Lengthening-Moon, when the seasons were still newly ordered, Mars laboured His fields for spring. <sup>2</sup>His home was set on unsatisfying land; the ground was hard and unwelcoming. <sup>3</sup>After long hours uselessly toiling, He found small Earthen mounds made by someone who had been digging on his land.

## **Lentin. II**

<sup>1</sup>That night, the Lentinpluogâri (Spring-Tiller) sat watching from a tree in hopes to espy the culprit. <sup>2</sup>Then many days and nights passed, without sleep or drink, until He espied a fiend upon His land. <sup>3</sup>This was a Wrisil hight Brâka, who had dug several small holes and buried in them strange charms, and whispered ancient words over them, rendering the lands barren and fruitless.

### **Lentin. III**

<sup>1</sup>Seeing this, Mars leapt from the Hêmbôm (Home-Tree) and thrust His sword hight Kusjam (Cutter) into the fiend's back. <sup>2</sup>From Brâka's form flowed forth the health of the land and new pastures. <sup>3</sup>Likewise, Mars' famed cow hight Nahtmagith (Night-Maiden) gave birth to three strong bulls. <sup>4</sup>It is told that Weland of the Lâgirîn (Lower-River) wished to purchase them.

## **Lentin. IV**

<sup>1</sup>One hight Nehalennia was there with Her ferry. With gold and fruit Mars paid Her for passage. <sup>2</sup>She told the Pingis Got (Thing-God) that the river was very dangerous in this age. <sup>3</sup>A Rînwurm (Rhine-Worm) They encountered at a certain narrow. <sup>4</sup>A battle ensued and the beast's scales were immune to His blade. <sup>5</sup>Nothing would wound it. <sup>6</sup>The Ferianthîmagath (Ferry-Maiden) then took the youngest of His bulls hight Swartblâw (Dark-Blue) and sacrificed it to the river along with His blade. <sup>7</sup>She then sunk Kusjam into the dark abyss.

## **Lentin. V**

<sup>1</sup>The Gelfslango (Wave-Snake) hight Weroldbrugga (World-Bridge), blinded by hunger, swallowed Kusjam in its attempt to devour Swartblâw. <sup>2</sup>The blade cut open his throat on the way down, and the worm floated up like an island. <sup>3</sup>Nehalennia pushed it under with Her oar so that the ferry could pass over it and They made it safely to Weland's home. <sup>4</sup>His dead flesh – hight Brêtmarisk (Wide-Marsh) – now spans from the Ôstland (Eastland) to the Westland (Westland).

## Lentin. VI

<sup>1</sup>Mars, now as often hight Þingsô, came to Weland's home finding Him in bed moaning with pain. <sup>2</sup>He asked the smith of His ails. <sup>3</sup>Weland showed Him that His legs were broken, and the sinews were cut. <sup>4</sup>It is said a king – hight Nîthuod – from a distant land had come to Weland and asked Him to forge him a sword unlike any other; if it could cut through a bull's torso in one stroke and remain sharp and clean, he would give Him half his kingdom, and what's more, his daughter. <sup>5</sup>Weland agreed to his terms and set to work.

## **Lentin. VII**

<sup>1</sup>Now, after some time, Weland delivered on the promise and presented the sword hight Durendal (Enduring) to the king; as per the conditions, a bull was brought out, and the king cut it down the middle in a single stroke. <sup>2</sup>The blade had no imperfections to it, and a single drop of blood was all that remained upon the sword. <sup>3</sup>Weland was quite happy, and asked to see His bride, as well as the land He had won.



## **Lentin. VIII**

<sup>1</sup>The king cursed Weland for there was a drop of blood upon the blade. <sup>2</sup>He had his sons lock him in a smithy, cutting his hamstrings and breaking his legs. <sup>3</sup>He made Weland forever craft things of gold for him. <sup>4</sup>Then one hight Frîhals came and met the smith, taking the offending sword off the mantel and offering it to Him.

## **Lentin. IX**

<sup>1</sup> One by one, the king's sons came to Weland to beat Him to extort gold fineries.

<sup>2</sup>In a fitting rage, with Durendal, He split their midsections in one stroke. <sup>3</sup>When the king finally arrived, Weland had pulled Himself atop of their bodies, so that even though He could not stand He was still taller than the king, and He split the king's head open with the blade which killed his sons.

## **Lentin. X**

<sup>1</sup>Weland then fashioned himself a pair of golden swan wings hight Luftig (Lofty), and using these, flew back to His home, where Þingsô found Him. <sup>2</sup>Þingsô was very grateful to the kindness of Frîhals, and very proud of Weland's revenge; and He therefore offered to pay Frîhals back on Weland's behalf, on account of His friend being unable to leave His bed. <sup>3</sup>When He asked Weland where Frîhals was now, He was told thus:

## **Lentin. XI**

<sup>1</sup> “Frîhals has gone far and wide; there was a people on the West side the Rhine He visited; they had been conquered and subjugated by their rivals, who were very unfair rulers. <sup>2</sup>And so Frîhals armed the young men, also the women and the children, and gave them stones with which to break their chains. <sup>3</sup>With this army He was able to secure an astounding victory, and now He summers with that tribe and winters with others, all claiming Him as their emancipator, leading them to honor and victory, turning the slaves of many nations into free men.”

## **Lentin. XII**

<sup>1</sup>Weland saw that Þingsô had brought two calves to sell, and so Weland paid for them, and a little extra for the service asking Þingsô to deliver them to the Frîmannôherro (Lord-of-Freeman) on the West side of the Rhine. <sup>2</sup>This the Þingis Got (Thing-God) did and Frîhals offered Him much wine in return. <sup>3</sup>I am told a celebratory feast then occurred and the plight of Weland was told in the Hall of the Gods and of men alike ever after.

## Fra Ôstermânôth



*Wîbilithi fra Ôstermânôth*

## Ôster. I

<sup>1</sup>Now has come the Eastern-Moon and so I shall tell of the ancient deeds which came beneath it. <sup>2</sup>For in that age there came to the banquet a certain Sigiwîf (War-Wife). <sup>3</sup>Many kettles were hung over the coals which burned at the Godôkempan (Gods' Camp). <sup>4</sup>One kettle was hight Sôtwôrig (Soot-Weary), a second was hight Siethanmaht (Seething-Might) and a third was hight Kuningâl (King's-Ale). <sup>5</sup>At that third were the foremost of the Gods glutting Their fill. <sup>6</sup>For Her part, Sigifrîa went to the first and dipped Her ladle. <sup>7</sup>She filled Herself until none of that broth was left. <sup>8</sup>This reeking meal was the toiling of warbands.

## Ôster. II

<sup>1</sup>Sitting in Hromsetal (Glory-Seat), the far-reaching Mikil Fleianâri (Great-Flatterer) hight Irmin called Her to Him. <sup>2</sup>He said: “From whence do You fare and Who is Your liege?” and to this She replied: <sup>3</sup>“I have fared from the West and into the East I went. <sup>4</sup>From the East, to the North soon after. <sup>5</sup>To the South with the Cæsars to which I gave fair counsel and now to the West I have returned.”



## Ôster. III

<sup>1</sup>The Gods sat quietly at Her words. <sup>2</sup>Never had They met Her before. <sup>3</sup>Her eyes were as fiery as the evening sky and Her byrnie hight Îsarna (Iron) was as though Weland's finer crafting. <sup>4</sup>She went on: "My hand has touched the Sword of Alexander. <sup>5</sup>It has likewise blessed the blades of Antenor's followers who now hight He Intarabus. <sup>6</sup>I have given ascent to the arms of Frankus' kinsmen and those of Gitriuwîs (Troth-Wise) hight Vassus."

## Ôster. IV

<sup>1</sup>Then it was revealed to the Êrgodis Farlîhton (First-God's Reliever: Irmin) by Her:

<sup>2</sup>"I sprung from Your ear's silver spoon hight Boron (Bore). <sup>3</sup>When You had shared the bed with Your sister hight Hæva, no fruit bore quick in Her womb. <sup>4</sup>Yet I came forth from Your own means to Her second shame." <sup>5</sup>Then as She had come to that noble banquet, Sigifrîa departed.

## Ôster. V

<sup>1</sup>Of the Gifehtlîk Bruothar (Warsome-Brothers) hight Duropali it can be said that They came from distant shores. <sup>2</sup>Now, when the wise Numitor was laid low by his progeny, Frankus and Vassus took up Their arms. <sup>3</sup>Romulus, after usurping his grandfather, expanded the walls of his own city. <sup>4</sup>It is claimed that Rome is so named for him and recognition for his improvements are widely acclaimed.

## Ôster. VI

<sup>1</sup>Then Romulus slew Remus, even though both had been brothers reared by the Siawulf (She-Wolf) hight Hruomwulfa (Glory-Shewolf). <sup>2</sup>Evanderstad (Evander's-City: Rome) then grew to greater fame still. <sup>3</sup>In later years it became a habit of the Sicambrians, who were in want of sole-rulership, to drive their kings to commit similar deeds. <sup>4</sup>Thereafter, Romulus returned to Troy and decimated it once more. <sup>5</sup>Thus, Rome was established, and Romulus ruled it well.

## Ôster. VII

<sup>1</sup>Then, upon concluding a treaty with the Albanians, the Snelrîdârios (Swift-Riders: Duropali) departed for the Ôsterîk (East-Dominion) seeking the fairest beauty.

<sup>2</sup>Here They came upon a most noble woman who was of the greatest sheen. <sup>3</sup>A Goddess was She, hight Ôstera, we are told. <sup>4</sup>She lived in that place with Her daughters the Ôstermuoder (Eastern Mothers) hight Ôsteren. <sup>5</sup>There the brothers were permitted to live, but to win Her affection, one would need to fight the other.

## Ôster. VIII

<sup>1</sup>In this way, brother turned against brother and as did Their Rômfiandô (Rome's-Fiends: Romulus and Remus), the one slew the other. <sup>2</sup>Here is how I am told that deed took place: To a field called Duomegga (Doom-Edge), Frankus and Vassus met. <sup>3</sup>This tournament was overseen by the watchful queen Ôstera and the Ôsteren. <sup>4</sup>They would engage in combat all day long, however in that place there was only dawn. <sup>5</sup>No midday nor setting of Sunna or rising of Mâno.

## Ôster. IX

<sup>1</sup>Vassus drew blood on His elder with the spear hight Takan (Take). <sup>2</sup>Frankus then caught Takan and lobbed it back at the younger. <sup>3</sup>Vassus was then cut Himself and He too caught the spear. <sup>4</sup>I am told this exchange is the source of the morning rains upon the Gorifeld (Gore-Field). <sup>5</sup>Their blood stains the Earth, the volley of Takan is hight Reganbogo (Rainbow) in this age.

## Ôster. X

<sup>1</sup>This exchange lasted until Ôstera grew tired and She left the field. <sup>2</sup>Darkness then ensued and Vassus was mortally wounded. <sup>3</sup>His brother then vowed to see Him reborn. <sup>4</sup>At that time, Frankus brought Vassus to the threshold of the Dagonsetten (Dawn-Setting) and begged Ôstera to make His brother live again. <sup>5</sup>This She agreed to. <sup>6</sup>She declared Frankus the victor and He could wed Her. <sup>7</sup>Each dawn would now belong to the Franks. <sup>8</sup>His brother would be reborn, but as His Earthly bondsman until famed Frîhals should see otherwise. <sup>9</sup>I am told that Frîhals never intervened in the affairs of the Ôstergodinna (Eastern Goddess).



## Ôster. XI

<sup>1</sup>To these things Frankus agreed and it is said that now both famed men, hight Duropali, are the Dagon Farbodârios (Harbingers-Of-Dawn). <sup>2</sup>They drove the Aðalmuoder (Noble-Mother) Westward into the Rînfader's lands. <sup>3</sup>Here, the Ôsteren perform strange rites to make most fecund the natural world. <sup>4</sup>This is how it was done and much to the envy of the Êrgoda (Foremost-Gods).

## Ôster. XII

<sup>1</sup>These Muoder (Mothers) reaped the dead reeds along the Alrîn (All-River). <sup>2</sup>These They gathered into a bundle. <sup>3</sup>From these reeds, They crafted baskets of divine beauty, filling them with cream and lard. <sup>4</sup>Into the cool damp Earth They interred the ancient woven casks and from such a deed came the renewal of the fecund world we now so enjoy.

## Fra Winnemânôth



*Wîbilithi fra Winnemânôth*

## Winne. I

<sup>1</sup>Now I turn to the telling of the coming of the Gods who rule under the Joy-Moon.

<sup>2</sup>To a certain meadow there came a maiden of such notable beauty that She was sought by all who lived beneath the Overhimili (Upper-Heavens). <sup>3</sup>Men clanging iron in the battle-dance while the Holy Ones, hidden from the realm of mankind, schemed to win Her affection. <sup>4</sup>It was the most unassuming of the Gods who was quick to win Her crimson hand in betrothal. <sup>5</sup>Westrôni, hight was He, the Westerly Wind. <sup>6</sup>He blew in the evening upon Her gilded blossom and of Her womb came a divine son hight Aran, who is the ripening fruits of this world.

## Winne. II

<sup>1</sup>Hight Bluothiuwa was She to the Hunderdkunni (Hundred-Kin) of Mannô. <sup>2</sup>From the East She did come, as do all the Êrgoda (Foremost-Gods). <sup>3</sup>First, She rode in a floral carriage girded in green garlands. <sup>4</sup>Then, it is said, by amber-laden skiff upon which She sailed the Twalif Strômos (Twelve-Rivers) which cut through in saline torrents, the fields of the Westland. <sup>5</sup>Thirdly, the bright young maid was led to the Alahweitha (Temple-Meadow) by a pair of gilded fawns. <sup>6</sup>The first was hight Kleinhirut (Small-Stag) and the other Lôfhund (Leaf-Hound).

### Winne. III

<sup>1</sup>At Himilrand (Heaven's-Ledge) the famed wife Hæva sat upon a bench. <sup>2</sup>It was Her plight that Hêrro Irmin (Lord-Irmin) had conceived a daughter in the manner of the Aldfurista (Old-Ruler: Tîwiskô). <sup>3</sup>This caused Hæva much pain for She felt of no use. <sup>4</sup>It was Her desire to bring about of Her own flesh a son who would take up arms against the Andrâdan Hêrro (Dreaded-Liege: Irmin). <sup>5</sup>This son would gather the heroes upon Martofeld (Mars'-Field) and They would follow Him as their lord across the Blâoweg (Blue-Way).

## Winne. IV

<sup>1</sup>What of Helimerthus? He was born as the Wîfgodinna (Wife-Goddess: Hæva) would have it. <sup>2</sup>Upon the bench hight Gifastigon (Established), a certain wort did grow. <sup>3</sup>It was the colour of the Alwind (All-Wind), smelled of the taste of amber and felt as warm as the mid-year's Sun. <sup>4</sup>An old cow hight Gladbâri (Bearing-Radiance) had come and brushed against the Dagabluoth (Day-Blossom) and She came full with child. <sup>5</sup>A young bull was born to Her, hight Ôditredan (Wasteland-Treader), He was as though five oxen into one form. <sup>6</sup>Then, Bluothiwa said: "Touch the blossom and Your life's desire will be fulfilled." <sup>7</sup>And this Hæva did and so it was.

## Winne. V

<sup>1</sup>Then there was war and Mannis Krîgârios (Mannô's-Fighters) came to struggle in  
Their battle, and so, many did fail. <sup>2</sup>These He took into His sanctuary at the Hilwand  
(Hill-Wall). <sup>3</sup>This Êrhêrro, (Foremost-Lord: Helimerthus) is said to be greedy for the  
songs which are sung in the halls of famed warriors. <sup>4</sup>The immortal poets hone their  
craft and soon, over the whole Earth, the ears of the lowest to the highest do ring.  
<sup>5</sup>Those who have died valiantly in Walafeld (Foreign-Field) are concealed by Him,  
safe from despoiling. <sup>6</sup>On the door, the people now hang the mayfrond or plant  
the maypole nearest that door as this is in memory of the act of His birth.



## Winne. VI

<sup>1</sup>Then came the far-rumored Merkur who lived at the Nordegga (North-Edge) of the Alahweitha. <sup>2</sup>He was old beyond the years of that elder age. <sup>3</sup>They say that He was present at the fashioning of the Hêmholt (Home-Woods). <sup>4</sup>There His strange rites are kept vouchsafe by the Alagevan Muoder (All-Giving Mothers). <sup>5</sup>His beard was woven together, made of every road leading to Rome. <sup>6</sup>His mind was kept sharp by the playing of games.

## Winne. VII

<sup>1</sup>Battles He fought and all those He conquered offered their fealty and to Him they gave victims. <sup>2</sup>For the pleasure of His own desires, which are strange to us in this age, He called those in His service to spill the living entrails of those victims into a kettle, into which He would gaze to read signs. <sup>3</sup>Never had He told a thing which did not come to be as He was the Urtoufrere (Primordial-Toufrere or Magician).

## Winne. VIII

<sup>1</sup>A crown He found of finest foliage. <sup>2</sup>This He called Strîdwinnan (Hard-Won) and gave it to those who came to His games and won for themselves great fame. <sup>3</sup>It was rumored that He brought the more noble passions to the courts of the land and for this the people rejoiced. <sup>4</sup>Yet, one who has won the song-praise in this life often meets a swift end. <sup>5</sup>Strîdwinnan is worn by those off to the Ravanketil (Raven-Cauldron).

## Winne. IX

<sup>1</sup>A council was held and the Wîsukwenon (Sage-Women) came. <sup>2</sup>Here the Alagevan, silent in Their holy duties, came to establish which of Them would benefit from Merkur's Morgangeva (Morning-Gift). <sup>3</sup>A maid who was ripe in Her age came to the place Merkur resided and knocked upon His door. <sup>4</sup>Hearing the clatter, Aldmann (Old-Man: Merkur) opened the door to find Rosmerta standing before Him. <sup>5</sup>She was beautiful in Her wizened ways and held a patera hight Antfân (Reciever) and cornucopia hight Anabiedan (Provider) in Her hands. <sup>6</sup>These are the gifts we have come to know Her by.

## **Winne. X**

<sup>1</sup>Both accepted each other without delay and departed to the Îsarnberga (Iron-Mountains). <sup>2</sup>Here They made a new estate, hight Legersal (Camp-Hall) and each undertook Their crafts with fervent zeal. <sup>3</sup>To the people, Rosmerta delivered many goods. <sup>4</sup>Whenever the times were lean and the people were in need, they prayed to Her and offered many lavish offerings and in return She gave good bounty.

## Winne. XI

<sup>1</sup>The commoner's purse is weighted well when the Alagevan are respectfully tended to. <sup>2</sup>Should a mother be in want, that she cannot suckle her young, the coin given is a fullness granted by the ancient matrons. <sup>3</sup>Yet, when misers fain for want and glean to win riches through ill-work in Their name, woe to that wretch. <sup>4</sup>Woe to that serpent who is but a worm to this world and covets their lot in Helstadi (Hidden-Places).

## Winne. XII

<sup>1</sup>Merkur is hight Agidruhtin (Awe-Drighthen) and Stîfgrîp (Stiff-Grasp). <sup>2</sup>Likewise, hight Êrakôpman (Honoured-Merchant), Aldavernâri (Old-Avernian), Urhimbrâri (The First-Cimbrian), Waganhêrro (Wagon-Lord), Swînhirdi (Swineherd), Ravanfader (Raven-Father). <sup>3</sup>He is Berodrêfa (Bear-Driver) in the hour of war. <sup>4</sup>In that age when Sigifrith was but a man, Grâdagwrêth (Greed-Wroth) the wretched worm also hight Nesso, was brought to an end. <sup>5</sup>To Sigifrith, Merkur granted the talents of beasts. <sup>6</sup>In so doing, that prince severed the ilk's tendons, and the world was showered with gold, silver, garnets and opals. <sup>7</sup>Each of these are the realm of the Alagevan, each a scale from his lich.

## Fra Brâkmânôth



*Wîbilithi fra Brâkmânôth*



## **Brâk. I**

<sup>1</sup>Under the Fallow-Moon there came a wondering woman. <sup>2</sup>She was clad in the finest war-gear that all had ever seen. <sup>3</sup>She came to the hall of one king hight Thiadan and promised him wonderous victories in the coming campaign season. <sup>4</sup>It was his custom to raid the Nordstrand (North-Coast) in those years, pillaging the Walaleodi (Gallic-Peoples).

## Brâk. II

<sup>1</sup>To secure this victory, the Krîgwîf (War-Wife) hight Skara, on account of the keenest of Her blade hight Werrathansen (War-Dance), went to the Godhêm (God-Home). <sup>2</sup>In that place She claimed Her divinity to the Gods, who all heartily laughed at Her. <sup>3</sup>She assured Them that She could prove it by awarding great victories to Thiadan. <sup>4</sup>The Gods then went against Her and vowed to cause Thiadan grief.

### **Brâk. III**

<sup>1</sup>This They surely did. <sup>2</sup>A goodly number of Thiadan's ships were laid to waste. <sup>3</sup>His war weapons were dulled. <sup>4</sup>His food stores were soured and all but his Antrustions (Noble Retainers) were brought to death. <sup>5</sup>Yet, he won battle after battle and was heavy with booty. <sup>6</sup>Poor in men, ships, weapons and meat, he replaced all with their weight in gold. <sup>7</sup>For this he is known as Wulf-Thaidrîki (Wolf-King of the People).

## Brâk. IV

<sup>1</sup>The mystery of his winnings, to the ire of the Gods, was the Gundfano (War-Banner). <sup>2</sup>A banner which Skara had fashioned from threads shorn from the banners of the Gods' own temples. <sup>3</sup>She sheared off a thread from each with Werrathansen and then weaved the threads into Wulf-Thiadrîki's Gundfano hight Goldflamma (Gold-Flame). <sup>4</sup>Having won Her place among the Gods, Skara was made a Goddess over the Gundfano. <sup>5</sup>In Her service, those fallen under Goldflamma were made holy as Her Skarenungas.

## Brâk. V

<sup>1</sup>Wulf-Thiadrîki went on to settle at Disberg and shared out much wealth. <sup>2</sup>His hall was hight Flammahôh (Flame-High) and all other kings followed his well-famed path to glory. <sup>3</sup>From that age on, the Gods came to favour any who bore the Goldflamma as their banner, as it was as holy as They were. <sup>4</sup>Also, from then on, the Gundfano was laden with roses, showered in fragrant oils and to Skara and Her following a measure of beans are to be given.

## Brâk. VI

<sup>1</sup>I now turn to the matters of the home. <sup>2</sup>Upon the eve of the full, a foremost Hêmwîf (Home-Wife) comes to the dwellings of the people. <sup>3</sup>She, hight Hîwa, brings blessings from the hearth-fire. <sup>4</sup>There, certain Chrenacruda (Kruid-Worts) are gathered and made ready for the Wîruok (sacred smoke). <sup>5</sup>A perfume is risen at this time and the corners of the home made hale with the Chrenacruda. <sup>6</sup>This She learned in the Godalah (God-Temple) where She wafts the altars of the Gods here and ever after, a custom much appreciated by Saligast (House-Ghost).

## Brâk. VII

<sup>1</sup>There is a band as well of Hêlage Muoder (Holy-Mothers) which keep the holy words at the Farplihtentreo (Binding-Tree). <sup>2</sup>Many have gathered at this place, their lords first among them. <sup>3</sup>Here the Antrustas Muoder (Entrusted-Mothers) hear the solemn vows made between the parties. <sup>4</sup>At the Girihtilindîn (Judgement-Linden) They hold firm the words which Frankus and Vassus swore to one another. <sup>5</sup>A feast was held in that age, wine and gold circulated freely. <sup>6</sup>Each exchange made, rode upon these Mothers and shook the Andrâdlôf (Dread-Leaf). <sup>7</sup>And shake it They do to this day.

## Brâk. VIII

<sup>1</sup>The Gods at one time met on the Wurdfeld (Wyrð-Field). <sup>2</sup>In this place They made joyous balefires which caused the sky to seem as though Sol rode into the Dunkaldal (Bleak-Valley). <sup>3</sup>Assembled, They went out to gather wood for to burn. <sup>4</sup>High and low They sought the perfect branches to set alight. <sup>5</sup>They came to a small, wooded area, where the trees were black as coal. <sup>6</sup>This wooded place they called Isarnoburst (Iron-Bristle).



## Brâk. IX

<sup>1</sup>At Isarnoburst there lived an old woman. <sup>2</sup>She was, I am told, as old as when Tîwiskô grew His beard. <sup>3</sup>This woman was pale and expressionless. <sup>4</sup>Hight Hlota was She and all Wurd was known to Her. <sup>5</sup>She walked out from the Êrgot's (Elder-God: Tîwiskô) chin hairs while He rested one evening. <sup>6</sup>The Wurdlerninna (She-The-Fate-Learner) hid in the bristles of His toe knuckles all this time and now the Gods came to Her.

## Brâk. X

<sup>1</sup>The Gods took the wood and when They built the bale, Hlota sung them ablaze.

<sup>2</sup>The smoke rose to the Nahtis Rîdarîos (Night's-Rider) hight Mâno and with those vapors He too knew the deeds to come. <sup>3</sup>This fire was hight Skadon Jagothu (He-Hunts-the-Shadow) and to here the Gods came when Hlota was to be consulted.

<sup>4</sup>Games She is well fond of and often She challenges God and freeman alike. <sup>5</sup>For this She gathers the desiring at that fire and a ball hight Segilring (Sail-Ring) is dropped upon the Earth. <sup>6</sup>It tips to whomever She favours most. <sup>7</sup>From this has come the clever games hight Bollôn.

## **Brâk. XI**

<sup>1</sup>When that time comes, where the Kuning's followers shall turn on the other and Sunna falls from Her Himilisetel (Heaven's-Seat). <sup>2</sup>When the mountains crumble under the strain of Brâka's quaking and the Wurdtreo (Wyrd-Tree) withers as the worms gnaw at its wholesome roots. <sup>3</sup>Segilring will tip from one party and then to another until all are brought into the Arnigrîp (Eagle's-Grip) and are scattered to the Ôdiland (Wasteland).

## **Brâk. XII**

<sup>1</sup>To us, it will be as though the Gods are playing a game of Bollôn under Hlota's spell.

<sup>2</sup>None shall be the winner and none the defeated. <sup>3</sup>The Hatifogal (Hate-Bird) which is of the likeness of an eagle, a wolf and a nether-serpent, often equally as though a man and a serpent entwined, will be the reward when such things come to fruit.

## Fra Sumarmânôth\*



*Wîbilithi fra Sumarmânôth*

*\*Intercalary*

## Sumar. I

<sup>1</sup>It is now to be told under the Summer-Moon, which comes but every few years, those things which are said of Baldag as well as the plight of Sigifrith and Brunchilde. <sup>2</sup>For it was under this Moon that the warbands of the West came into the sudden calamity of Eastern aggressors. <sup>3</sup>The howling hordes, led by the haughty chieftain hight Etila, descended upon Ætius' dukes. One Sigifrith – Magister Militum – slew a great many, yet treachery thus befell that celebrated hero.

## Sumar. II

<sup>1</sup>Upon a certain morning, Wuodan – often hight Frîhals or Merkur, He is cleaver in His guises – rode with Baldag through the Irminlôh (Great-Woods) on Their steeds.

<sup>2</sup>Wuodan rode one hight Slûpenâri (Sneaker) and Baldag rode the radiant steed hight Gulden (Golden). <sup>3</sup>It happened that Gulden sprained His leg and cunning Wuodan, through Galan (Charm) and Toufer (Magic), did mend it singing: <sup>4</sup>“Bone to bone, blood to blood and joint to joint!” and this was so. <sup>5</sup>From these steeds, all other holy steeds have come. <sup>6</sup>Thus, from Slûpenâri came the mount hight Grâni, who came to accompany Sigifrith.

### Sumar. III

<sup>1</sup>It then happened that Baldag was overlooking the calamity in Frankland accompanied by Sigifrîa. <sup>2</sup>Many heroes were involved in the affair, Mârowîg, Thiadrîki, Thorismund and Sigifrith. <sup>3</sup>Their enemies also numerous, namely Etila of Hunaland, chief of the marauding horde. <sup>4</sup>The Sigiwîf (Victory-Wife) sought success for Etila and made wagers against Baldag, that Sigifrith – prized most by the Gods – would fall to the Ôstrîdârios (Eastern-Raiders). <sup>5</sup>Baldag hight Mikil Pleganâri (Great-Pledge-Maker) then went to all the Witwîf (Wittewijven) – Senthgund, Fulla and many others – and gained Their support. <sup>6</sup>He promised each a consort from the Gifehtdôda (Battle-Dead). For this vow, Sigifrith received Their favour and was very successful.



## Sumar. IV

<sup>1</sup>Yet of all the Witwîf betrothed by Baldag, one Krimchilde was not made pledged.

<sup>2</sup>It was her wish to be wed to Sigifrith, yet he was favoured by Baldag and was not to fall in battle. The Hero (Sigifrith) had fallen in love with a beautiful woman who he had come across bathing. <sup>3</sup>She wooed him into her bed but refused any advancements on his part. <sup>4</sup>Sigifrith then did many memorable deeds in order to win over that mysterious bride, who we know to have been Brunchilde, a favoured maiden of Sigifrîa. <sup>5</sup>This brought great jealousy to Krimchilde and she came to use Galan to turn his eye to her.

## Sumar. V

<sup>1</sup>Krimchilde had a brother hight Gunthâri, he was first of the Burgundians. <sup>2</sup>He and Sigifrith became great brothers-at-arms and made many advances against Etila. <sup>3</sup>Sigifrith had forgotten of his love for Brunchilde and – under the urging of Sigifrîa – she came to wed Gunthâri. <sup>4</sup>Likewise, Sigifrith was wed to Krimchilde. <sup>5</sup>The brotherhood was strained by the vicious feud between their wives and for this, they often left on hunting parties. <sup>6</sup>The wars continued as was their nature and Baldag fulfilled His oath by leading the Êradôda (Honoured-Dead) into Hellia, thus to Their awaiting wives. <sup>7</sup>All the while, Sigifrith was kept from mortal danger.

## Sumar. VI

<sup>1</sup>A time came when Sigifrith and Krimchilde were disturbed in their hall hight Frithlîkhêm (Restful-Home). <sup>2</sup>A great number of Gêstos (Ghosts) broke with all hospitality and brought severe unrest to their home. <sup>3</sup>It was the charge of the hero's wife (Krimchilde) that these restless and unwelcomed guests were sent to them by Brunchilde. <sup>4</sup>The unholy wanderers came into Frithlîkhêm and raided the larder, the ale stores, soured the milk and drove the livestock to fits. <sup>5</sup>Under her urging, Sigifrith brought these charges to Gunthâri.

## Sumar. VII

<sup>1</sup>Baldag was filled with rage as He could see the subtle strands of Wurd (Wyrd) begin to draw tightly. <sup>2</sup>Sigifrîa was equally made satisfied, coming to those same conclusions. <sup>3</sup>Soon would come the death of Sigifrith. <sup>4</sup>Having the talent to understand the speech of birds, Sigifrith heard from the feathered chorus of his homeland, that he should not meet with Gunthâri upon the Gorifeld (Gore-Field). <sup>5</sup>He thus invited his brother to Frithlîkhêm along with his siblings hight Garnoth, Giselhari and their uncle Hagan. <sup>6</sup>Before their arrival, Krimchilde – who was equally a Witwîf – instructed Sigifrith to banish the Gêstos from their hall. <sup>7</sup>As he was told, he rang the cattle bell throughout the hall, made certain hand gestures towards them as well he left beans for their repayment. <sup>8</sup>It is the belief that this unwelcomed lot are the souls of the forgotten ancestors and so must be urged to calmness.

## Sumar. VIII

<sup>1</sup>The Gêstos, being successfully repelled, allowed for the restocking of the feasting fare. <sup>2</sup>Baldag sent a great many merchants to Sigifrith, who provided him with many sumptuous meats and sweets as well as the finest wine in all the lands. <sup>3</sup>It was the hope of Baldag that such a magnanimous feast would soften the Burgundians towards the charges to be laid by Sigifrith at the urging of his wife. <sup>4</sup>Within the fortnight, the Burgundian's arrived and were greeted well by the hosts. <sup>5</sup>Much merriment was had, many songs were sung and games played. <sup>6</sup>All was joyous, until Sigifrith brought forward the charges against Brunchilde.

## Sumar. IX

<sup>1</sup>Brunchilde protested, but Krimchilde added to the words of her husband, which was much to the delight of Sigifrîa. <sup>2</sup>The Burgundians were indignant at such a break of hospitality and Hagan urged Gunthâri to avenge his wife. <sup>3</sup>But, Gunthâri was bound by certain oaths, not to bring harm to his brother-in-law. <sup>4</sup>Brunchilde protested, that she could not have brought the Marwihta (Ill-Wights) upon Sigifrith, rather that it was his breaking of betrothal to her that brought his doom. <sup>5</sup>Sigifrith, moved by her words, then came to remember his previous promises to Brunchilde and was now full of sorrow. <sup>6</sup>Baldag chastised Sigifrîa for Her hand in this calamity, all for the success of Etila.

## Sumar. X

<sup>1</sup>The Burgundians left, and Gunthâri was furious with Brunchilde. <sup>2</sup>Krimchilde likewise was distraught as Sigifrith no longer took her to bed. <sup>3</sup>Seasons passed and the campaigns raged on. <sup>4</sup>Soon Ætius resolved to end the scourge of Hunaland at Katalaunia (Battle of the Catalaunian Fields). <sup>5</sup>By this time, the Burgundian Hagan had come to the court of Etila. <sup>6</sup>On the Gorifeld, a great many warriors and heroes died, namely Thiadrîki the Goth. <sup>7</sup>Baldag was brought to the edge of the field by Sigifrîa, so as to witness the winding of Wurd. <sup>8</sup>And here, Sigifrith brought Garnoth and Gisilhari to their deaths. <sup>9</sup>Gunthâri was ended by a spear cast from the Himila (Heavens), which none know the provenance. <sup>10</sup>Hagan, then slew Sigifrith, but not before his own life was ended by that same hero. <sup>11</sup>Locked, arm-in-arm, each thrust their blades into the other.

## Sumar. XI

<sup>1</sup>And so, Baldag continues to lead those dead into Hellia, as the Summer-Moon comes around. <sup>2</sup>He brings fame and fortune to those He has shown His favour, yet Sigifrîa has been proven the chooser of the victor, for Etila won that day. <sup>3</sup>However, I am told that soon thereafter Krimchilde was taken to wife by Etila and that at their wedding night, she brought him to his death in his Brûdbeddi (Bride-Bed) and so Baldag laughs the greater.



## Sumar. XII

<sup>1</sup>As for Sigifrith and Brunchilde, they live on in the halls of Hellia. <sup>2</sup>Their Hêmsali (Home-Hall) is filled with the once unruly dead and through the efforts of the living, the Summer-Moon is host to the rites to keep them within that Helstâd (Hidden-Place). <sup>3</sup>Thus, Baldag leads the Fargâtun Dôda (Forgotten-Dead) and Helimerthus is charged with the concealing of heroes upon Walafeld (Foreign-Field). <sup>4</sup>Sigifrîa for Her part is fickle in Her duty since Baldag brought Her shame.

## Fra Houwimânôth



*Wîbiliti fra Houwimânôth*

## Houwi. I

<sup>1</sup>It's at this time, under the Hay-Moon that a certain God came to be highly sought after for He could sing lovely verses and was as radiant as Sunna's own golden blaze. <sup>2</sup>It was said that He had come to be highly skilled in the leeching arts and along with His melodic talents, He could sing the good health of every living being.

## Houwi. II

<sup>1</sup>This God was hight Granna, whom the Walaleodi (Romano-Gallic people) hight as much Apollo, and He was of great stature. <sup>2</sup>His countenance was as golden as the ripened field. <sup>3</sup>It is told that He was the lord of a certain cauldron which was named Âgranni (Granna's Waters) in a hall hight Brêdawiso (Broad-Wise), of this cauldron it is said much healing was provided to the folk who came to it. <sup>4</sup>They bathed in His brew as He sang to them, even playing His glamorous vitula hight Balgi (Bellow) causing the mending of their ailments.

## Houwi. III

<sup>1</sup>At Brêdawiso many feasts were celebrated between the lord Granna and the folk of His lands. <sup>2</sup>Stories tell that He would take the waters of Âgranni and mix it with powerful worts. <sup>3</sup>To this brew His lady hight Stironâ, would add the Bîawerko (Bee-Labours). <sup>4</sup>Soon the brew was enlivened in the vat hight Gifullen (Filling), ladled and strained into the horns held high in the hall. <sup>5</sup>She is said to have come from the Overhimili (Upper-Heaven) and She is reckoned as the sister of Sigifrîa to some. <sup>6</sup>A son, hight Liotho was born to Her, yet still of birth was He. <sup>7</sup>It is said that Balgi was crafted from His flesh by skilled Weland.

## Houwi. IV

<sup>1</sup>I am told that a certain rivalry was known between the pair. <sup>2</sup>Granna and Stironâ living most often in separate halls. <sup>3</sup>She took the domain of Grôtwîk (Great-Town) in Alzey and Her folk and those of Brêdawiso often went to war. <sup>4</sup>Each day they fought and, in the evening, they drank from Gifullen and bathed in Âgranni, thus they were restored to health. <sup>5</sup>This rivalry, a feud between that husband and wife, will endure evermore.

## Houwi. V

<sup>1</sup>I call to memory now those famed princes hight Askarîki (Ash-King) and Mârogêr (Fame-Spear). <sup>2</sup>Brothers-at-arms they fought for their lands and people. <sup>3</sup>From all four corners of the world they assembled the Franks and over the Alrîn (All-River) they poured out onto the Kaserbond (Cæsar-Band). <sup>4</sup>Under the cover of the Wîdoswartnussi (Broad-Blackness), they lit the civitates ablaze. <sup>5</sup>They became weighted in gold and made plentiful with foreign finery. <sup>6</sup>Yet, soon one would come and lay them low.

## Houwi. VI

<sup>1</sup>Grôtkonstantin (Great-Constantine) had battled Irminrîki (Great-Ruler) of the East.

<sup>2</sup>He laid low the Alamanns at Windonissa. <sup>3</sup>The Goths and Sarmates also fell, the August (Emperor) cutting down king Rossmuod (Rausimodus) at Campona. <sup>4</sup>It is when Gaul came to quake under the Franks that the Rômdruhtin (Roman-Lord) exacted his great revenge. <sup>5</sup>Frîhals was with the Frankish dukes in that age and He broke their servitude.



## Houwi. VII

<sup>1</sup>To Trier the pair were taken, their wives and children in tow. <sup>2</sup>Into Slahtgard (Slaughter-Garden) they were led. <sup>3</sup>You see, the Rômgoda (Roman-Gods) had come and were looking for a sacrifice. <sup>4</sup>Grôtkonstantin, although not a follower of the Rômsido (Roman-Custom), their customary Gods revealed themselves in the provinces. <sup>5</sup>To the delight of all foreigners, to the beasts, Askarîki and Mârogêr were fed. <sup>6</sup>Soon thereafter, the Franks who supported their cause likewise fell. <sup>7</sup>Yet, in later generations the Franks won great glory, but ever within the Augustrîki (August's-Kingdom: Rome). <sup>8</sup>This bond had come to be of great use to them in their age, where Walaleodi and Frank grew ever the nearer to each.

## Houwi. VIII

<sup>1</sup>The Franks were thus brought into the fold of Rome. <sup>2</sup>This brought great disarray amongst the Gods of the Germans, Belgians and Gauls. <sup>3</sup>In an earlier age, the Thiadgoda (German-Gods), Belgoda (Belgian-Gods) and Walagoda (Gallic-Gods) had settled Their privileges through games, wars and marriage alliances. <sup>4</sup>Now, one hight Grôtiovis of the Rômgodâ meant to make settlement with His divine band.

## Houwi. IX

<sup>1</sup>Then hight Inguo of Mannô's stock came forth. <sup>2</sup>To grant the Franks enduring Mâro (Fame), He caused among them their own line of Augusts. <sup>3</sup>Upon the full of Mâno, Mâro-Ing (Fame-Ing) took the form of a sea beast. <sup>4</sup>Like the Neptunenkund (Neptunians'-Kind) He became a wrothful bull with five horns. <sup>5</sup>In the Alrîn (All-River) He would stalk the unsuspecting Basinung (Basinids of Thuringia) queen of Chlodio. <sup>6</sup>As she bathed, the beast mounted her and from his seed came the Kuning of the Salians. <sup>7</sup>Hight Mârowîg was born and raised in the house of Chlodio at Disburg.

## Houwi. X

<sup>1</sup>Mârowîg, who was August and the Earthborn seed of Mâro-Ing, led their campaign against Etila under Ætius. <sup>2</sup>This was His greatest fame-war at Katalaunia where, the Goths fell and dispersed. <sup>3</sup>For their victory, the Gods saw to the Frankish dominion of those lesser kings in ages to come. <sup>4</sup>From Toxandria the Mârowingas poured out onto Gallia, into Visigothia, through Burgundia, unto Lombardia and over Saxonia. <sup>5</sup>Their deeds from that time are well known to us.

## Houwi. XI

<sup>1</sup>The Kuning sought from the Franks a prosperous bond. <sup>2</sup>That they be winsome and of ardent zeal. <sup>3</sup>Dukes, counts and magnates were set amongst them, Antrustions there all. <sup>4</sup>Laws, as first established at the Malloberg, were pronounced, and adjudicated by that noble court. <sup>5</sup>At the height of the year, the Kuning's retainers lauded praise-words and they gave their share of the tribute for the victories awarded through that Hêlnussi (Holiness).

## Houwi. XII

<sup>1</sup>Upon a shield, as in the age of Frankus, the Kuning was raised. <sup>2</sup>Supported by the civitates under rule, the Êrdruhtin (Foremost-Lord) conquered and continues to conquer that granted to the Franks by the will of the Gods. <sup>3</sup>Prosperity is His bounty to those longing to serve that dominion. <sup>4</sup>Thia Frankisk Aldsido (The Frankish Old-Custom) then came to swell by the Quinotaur's deed.

## Fra Aranmânôth



*Wîbilithi fra Aranmânôth*

## Aran. I

<sup>1</sup>In Irminlôh (Irmin's-Lea), under the Harvest-Moon, there is to be found the Lôharstuol (Seat-of-Lôhar). <sup>2</sup>Such a tremendous grove of such likeness has never been seen, in that place it is said that Lôhar uses Tungalcraft (Star-Skill: Astrology) to the benefit of the Gods. <sup>3</sup>Irminlôh is rounded, the trees there being of such numerous kinds. <sup>4</sup>It is said that each Hêligbôm (Holy-Tree) is born from Irminlôh and each after its eldest form is spread about the whole Earth. <sup>5</sup>The ground of this austere place was made glossy as though emeralds from Byzantium. <sup>6</sup>Each year the victims are brought and each year the torches are set ablaze. <sup>7</sup>The worshipers have come to beckon the Blikiringonâri (Lightning-Clatterer). <sup>8</sup>They see in His fierce sky-bolt hight Fersana (Heel), which emanates from the Overhimili (Upper-Heavens), the most serious of omens.



## Aran. II

<sup>1</sup>There was a time when the one hight Lôhar was on a certain journey. He walked as though a wanderer for generations. <sup>2</sup>He would happen upon the halls of the villagers and when called upon strike their sacral fires for them, these were the Nôdfuir (Need-Fires). <sup>3</sup>It was He, you see, who taught the three fires to mankind. The first was hight Duhtig (Useful) kept burning in the hall. <sup>4</sup>The second was hight Ethelîk (Princely) which was lit when moots were to be had. <sup>5</sup>The third fire, the one which was a gift and a curse from the Heavens was hight Smelten (Melting). <sup>6</sup>The first two were to mankind, the third to the work of that God and smiths, for Smelten was brought to Weland by Lôhar in that age.

### Aran. III

<sup>1</sup>I now will tell of the founding of Irminlôh. <sup>2</sup>You see, in the oldest age the sons of Mannô were wandering the Saltmarisk (Salt-Marsh) in search of a new Godôsetil (Seat-of-the-Gods). <sup>3</sup>Irmin led Inguo and a third hight Istrô on such a journey. <sup>4</sup>In the Hôhwestrôni (High-Westerly) They found a lake hight Wahsrîktuom (Growing-Wealth). <sup>5</sup>Here there was a certain lea. <sup>6</sup>Within the lea was a golden cow. <sup>7</sup>Remember, in that age nothing had been and was all certainly to soon become. <sup>8</sup>Thus, this cow, hight Êwafrî (Ever-Free) was so born of Êwa's threshing of the Tarwa (Wheat). <sup>9</sup>From Her manifold teats flowed the sweetest milk enjoyed in the Overhimili.

## Aran. IV

<sup>1</sup>Irmin was wanting to yoke Her. <sup>2</sup>He used His staff hight Weroldgalgo (World-Gallows) to prod Her into His yoke hight Halsberg (Neck-Mountain). <sup>3</sup>Inguo and Istrô desired Their own golden cow, yet Irmin would not share with His siblings. <sup>4</sup>Inguo then struck Êwafrî with His axe hight Giwaldig (Ruling) and She was cleaved in two from the forehead. <sup>5</sup>From Her came two, one hight Guodpluogâri (Good-Plower) who was rusty red and another hight Doldôth (Wild-Death) who was starkly black. <sup>6</sup>Irmin yoked Guodpluogâri and was contented. <sup>7</sup>Istrô wanted to yoke Doldôth but was gored by the beast and laid dying. <sup>8</sup>Inguo to avenge his brother smote Doldôth with Giwaldig as well. <sup>9</sup>Thus, Istrô is said to have been the first to die and Inguo, the first king and so Doldôth was cleaved in untold pieces.

## Aran. V

<sup>1</sup>The beast's blood bedecked that lea and made the ground glossy. <sup>2</sup>As this was before the Gods were ageless, Istrô became hight Swervandôth (Wandering-Death). <sup>3</sup>His abode is at Wîtansal (Wise-Hall), in the Unbikennendal (Unknown-Valley), which is told to be in Hellia (Hel). <sup>4</sup>Here He welcomes the newly dead who cross from the Batuwe (Beautiful-Islands). <sup>5</sup>He feeds them on His three cattle He stole from Magusanus at the instigation of Granna. <sup>6</sup>For this Granna gave Istrô secret knowledge in death. <sup>7</sup>From the bull hight Sangwind (Song-Wind), Istrô made Lôhar's lyre hight Skôni (Beautiful) and from the cows hight Kust (Trial) and Kunni (Kinship) He feeds all those who have died after Him.

## Aran. VI

<sup>1</sup>In that place and for that act, a Goddess hight Nemetona was born. <sup>2</sup>She rose from the gore and made all which Doldôth's blood touched Wîh (Sacred). <sup>3</sup>There, in that place, Lôhar is said to have made Her heavy with child. <sup>4</sup>She now accepts the war-gifts and in turn She birthed Hêlnussi (Holiness) as well as the ardent Goddess hight Flît (Strive or Compete) from whom we have learned to strive. <sup>5</sup>It is from that place everwhence the axe has wounded Ertha that now the Hêligtuom (Temple) is to be built.

## Aran. VII

<sup>1</sup>Holy Nemetona is also said to have ordained the hair of the head holy – as though each strand a green wood grown of Her grove – thus the Offerârios (Sacrificers) cover their heads so as to ensure their piety in that act. <sup>2</sup>For it is said that the Gods were displeased with Her doing so, that the hair of the head be so bold as to reflect the holiness of Their Heavenly abode, yet it was as She willed it to be and so it is. <sup>3</sup>It must be said that Istrô is believed to receive a portion of the hair of the dead which is used in the stringing of the lyre hight Skôni and Granna's vitula hight Balgi. <sup>4</sup>Each singing the deed-songs of those beyond Kwikhêm (Living-Home).

## Aran. VIII

<sup>1</sup>There was at Trajanthorp (Trajan's-Settlement) a certain narrow in the Rhine. <sup>2</sup>This place hight Bîtanstên (Biting-Rock) is where the foremost ruler of the Alrîn (All-River) did dwell. <sup>3</sup>Hight Rînfader was He, majestic and of lithe countenance. <sup>4</sup>Upon His head were found two horns. <sup>5</sup>He is lord of the rivers which flow throughout the Westland (Westland). <sup>6</sup>It is by His holy will that the rivers so give or take. <sup>7</sup>These are His two horns hight Giftstrôm (Gift-Flow) and Skerenskenken (Shearing-Pour). <sup>8</sup>Giftstrôm was taken by Magusanus and offered to Rosmerta in an older age and is now hight Anabiedan (Provider).

## Aran. IX

<sup>1</sup>The Rînfader in the eldest age was welcomed at every court. <sup>2</sup>As He provides passage to traders and warriors, all those who graced His shores, then Pingsô made the Pingweitha (Thing-Meadow) near His domain. <sup>3</sup>His majesty cut through stone, meadow, pasture, vineyard, field, wood, all domains and their yards. <sup>4</sup>Likewise, through the Salihêm (Hall-Home), Widohêm (Forest-Home) and Bodohêm (Farm-Home) up to that famed tree hight Nâldabôm (Needle-Tree), where the Godhêm (God-Home) is found in Idisfeld (Idis-Field) on Batuwe (Beautiful-Island). <sup>5</sup>The Alrîn, there, thrashes the tree's roots. <sup>6</sup>From here at Himilrand (Heaven's Ledge), it was by the hands of the Gods that all things were wrought. <sup>7</sup>To Rînfader sacrifices were made. <sup>8</sup>It is said that at the meeting of the river and the sea, is where He courted Ahuardua and there They birthed the brackish wave-maidens hight Niksôs (Nixen).



## Aran. X

<sup>1</sup>At the hall hight Fullitha (Abundance), the young God hight Aran holds dominion.

<sup>2</sup>There at His court hight Overfulde (Over-Filled) He caused the Himilrîdârios (Heaven's-Riders) hight Sol and Luna to drive forward the tides. <sup>3</sup>His father Westrôni played His lyre hight Cithara (Lyre) to His mother Bluothiuwa and in this courtship, the work of Aran is set to motion. <sup>4</sup>Ever the two race across the field crops, meadows and verdant dales. <sup>5</sup>The Wrisilkuni (Giant-Kind) ever assault Fullitha with rot and the malice of Helwargen (Hel-Wargs) when the Hatifogal (Hate-Bird) comes to roost.

## Aran. XI

<sup>1</sup>All the Gods had come to Fullitha to witness the Himilrîdârios' speedy race as it is a great spectacle. <sup>2</sup>Here Sunna and Mâno, fleeing from Their Wrisili stalkers hight Tornwulf (Ire-Wolf) and Grâdag (Greedy), They rush the Overhimili (Upper-Heavens) round the Hêmbôm (Home-Tree) so that night and day are swift and sharing the same course hight Blâoweg (Blue-Way). <sup>3</sup>The day will come where the Himilrîdârios will collide, and Eartha will burn through. <sup>4</sup>Until that day, the Gods laugh and make merry of the Himilspil (Heaven-Game).

## Aran. XII

<sup>1</sup>The fields are reaped by the Houwibrand (Hay-Sword) of pious Aran, which He received from Êwa in that age. <sup>2</sup>The fruits on the tree are plucked by His hand. <sup>3</sup>To each estate the rewards are to go for them who do that work. <sup>4</sup>A share for the folk, a share for the Kuningagard (Kuning's-Yard) and a share for the Holy Ones who oversee it all. <sup>5</sup>Into Irminlôh the Heavenly host so gather, dedicating feasts in Their names and Mannis Krîgârios (Mannô's-Fighters) do just the same in our own age.

## Fra Widumânôth



*Wîbilithi fra Widumânôth*

## Widu. I

<sup>1</sup>I have now come to speak of the workings of the Gods under the Wood-Moon. <sup>2</sup>For in that age there were no grapes for the joy of mankind nor to the health of the Gods. <sup>3</sup>In the place hight Framathorp (Spear-Estate) in the North of Germania, that is to say East of the Rhine, there was a troubled king. <sup>4</sup>This king hight Ravanwîs (Raven-Wise) was said to have returned from a great war in Grêkland (Greece) with much plunder. <sup>5</sup>He returned well loaded in gold, gems and fine cloth. <sup>6</sup>However, he had been made thoroughly mad by this war, not having achieved Nêsen (To survive, return whole) and so, sought Ginêse (Recovery). <sup>7</sup>Further to his madness, he took up a life in the Wildernussi (Wilderness). <sup>8</sup>Here, he danced with his spear under the hot Sun and the cool Moon each day and night. <sup>9</sup>He came to lose his kingdom, his wealth and retainers due to his fervent Gêrothansôn (Spear-Dance). <sup>10</sup>This display came to be noticed by Frîhals who appreciated the talents of the Wilderthansônâri (Wild-Dancer).

## Widu. II

<sup>1</sup>For reasons known only to the Gods, Frîhals took the form of a wonderous snake hight Likkôn (He-Who-Licks). <sup>2</sup>Likkôn then went to the Wuodthiadan (Mad-King), who was in mid ecstatic leap and, bit him in the inner thigh. <sup>3</sup>Ravanwîs then collapsed onto the damp Earth and died, his spear hight Gruoniwidu (Green-Wood) thus stuck firmly in the ground. <sup>4</sup>Feeling despair for what He had done, Likkôn nonetheless took the spear from the Earth and further wounded the Dôdthiadan (Dead-King) with it, getting his blood on the point.

## Widu. III

<sup>1</sup>From that wound hight Drûrig (Meloncholy), there came to grow a certain vine hight Wuodtûdar (Mad-Tether). <sup>2</sup>The vine grew and grew from that place. <sup>3</sup>Frîhals used Gruoniwidu to thrash and tame it so that it came to grow into a well-ordered vineyard hight Wîngardo (Vineyard). <sup>4</sup>The grapes which grew from it were said to provide the potent talents of nobility, such as Kwêthen (Eloquent speech), but also the curse of Geldgrâd (Gold-Greed). <sup>5</sup>Wîngardo stretched from Framathorp to every domain and up to the Overtwîgis (Upper-Branches) of that Tîwatreo (the Gods'-Tree).

## Widu. IV

<sup>1</sup>Then, from the Ôstland (Eastland) came a traveler who is a God in His lands and well worshipped. <sup>2</sup>Hight Askulap was He and He took up His estate in Godôberg (Gods'-Mountain). <sup>3</sup>It is said that He was Granna's son by Frankus' daughter hight Lubo (Herbal Potion). <sup>4</sup>This Wurtiwîf (Wort-Wife) was cunning in Her use of helping remedies as well with ailing poisons. <sup>5</sup>In that age, the cow Gladbâri (Bearing-Radiance) came to eat at Her pasture hight Eitirhêling (Poison-Cure) and became ill. <sup>6</sup>Gladbâri then swollen in the udders, gave birth from Her teats hight Tittas a son hight Ardâri (He-Who-Has-Character). <sup>7</sup>Born of four teats, He was so skilled in four arts, namely cheese making, bee keeping, winemaking and oil-pressing. <sup>8</sup>The herb cheeselep is so named after the act of His birth.



## **Widu. V**

<sup>1</sup>Askulap upon settling for two fortnights, was not challenged in His stay. <sup>2</sup>He then travelled the lands acquiring all the sumptuous foods which bring health. <sup>3</sup>Thereafter He returned to prepare a most potent feast for each and every Hêlen (Holy Ones), for before this time the Gods had grown old, ravaged by Êwa (Eternity). <sup>4</sup>The feast set, He then blasted the horn hight Terien (Consumes), summoning all the Hêlen across the world to His hall hight Wirdskapon (Feast) for His banquet. <sup>5</sup>To this call all Gods from far and wide had come.

## Widu. VI

<sup>1</sup>At this banquet feast, where found Frîhals' vintage, Hludana's loaves and Ardâri's cheese, honey, and oil from the olive tree hight Skaraskota (Skara's-Shot). <sup>2</sup>These delicacies are the cause of the Gods' continued endurance and so were well enjoyed. <sup>3</sup>Thus, Wirdskap (Holy Banquet) is said to be the font of Hêl and Askulap is so the first Wird (Host), setting the sumptuous sacrificial meal before the Gods upon the Godôberg. <sup>4</sup>The Hêlen thus coming to the call of Terien as is in Their custom to do so. <sup>5</sup>In our ways, we have come to do the same, sharing a meal with the Gods as it has been revealed to us to do so.

## Widu. VII

<sup>1</sup>In that age, the Gods were from various places, set over various peoples. <sup>2</sup>Some from the Belgians, others the Gauls, some of the Germans and others from Rome. <sup>3</sup>They came from Trier, Cologne and Mainz. <sup>4</sup>Each made Their way to Wirdskapon. <sup>5</sup>To this place the Roman Irmingot (Great-God) hight Grôtiouis (Great-Jove, IOM) came in His purple regalia, as emissary of the Rômgoda (Roman gods, Di Romanici), with eagle scepter in hand hight Rehtwald (Ruling-Might). <sup>6</sup>To Wirdskap He came to meet His provincial peers, the Belgoda (Belgian Gods, Di Belgici) of Trier, Walagoda (Gaulish Gods, Di Gallici) of Mainz and Thiadgoda (German Gods, Di Germanici) of Cologne.

## Widu. VIII

<sup>1</sup>First among equals from Trier came the stormer hight Taranis. <sup>2</sup>Arriving from Mainz came the wielder hight Tonans. <sup>3</sup>Then from Cologne stood the proud thunderer hight Þonar. <sup>4</sup>It is said that at Wirdskapon the storms converged over Godôberg. <sup>5</sup>Grôtiovis sought tribute from the provincial Gods, yet the three Sturmârios (Stormers) would not capitulate. <sup>6</sup>A war of great suffering was waged on all sides hight Êwisk Werra (Eternal War), which has never ceased since that age. <sup>7</sup>It is at this time the Anguiped hight Hatifogal (Hate-Bird) was released from that tenebrous place which has hastened the coming of Arnigrîp (Eagle's Grip). <sup>8</sup>Unto this day Grôtiovis tramples Hatifogal for the benefit of all.

## Widu. IX

<sup>1</sup>Mâro-Ing (Fame-Inguo) with His axe hight Giwaldig then cleaved Rehtwald thus into four. <sup>2</sup>Taranis, Tonans, Ponar and Grôtiovis were each left with a piece. <sup>3</sup>Grôtiovis has the head hight Imbo (Bee) for His trampling of Hatifogal is as though a swarm upon that Wrisil (Giant). <sup>4</sup>Each are kings in Their own lands and over Their peoples, none is greater than the other. <sup>5</sup>Throughout Their kingdoms, They ride together as though four winds gathering four storms over one land. <sup>6</sup>At the conclusion of Wirdskap, Frîhals ordered all to seal Their shared Wurd (Wyrð) through a draught of the horn hight Waddi (Pledge), this They so did and grew Sâlig (Content). <sup>7</sup>The Gods then descended from Godôberg, each being thereafter organized into lineages and bound by a pledge of kinship.

## **Widu. X**

<sup>1</sup>The Gods then set out upon Their yearly sojourn from Godôberg over the land, where Their embassies hight Ambatô are to be carried out. <sup>2</sup>These are principally the Ambahtô of the Krîgheid (Martial), Kôpheid (Mercantile), Genêsheid (Medical), Bûrheid (Agricultural), Widuheid (Sylvan), Strômheid (Fluvial), Himilheid (Celestial), Helanheid (Chtonian), Bilivonheid (Civil), Foralderheid (Ancestral), Hîwiskheid (Domestic) and Rîkiheid (Imperial) to which the Hêlen are most known for. <sup>3</sup>Into the West, Mâro-Ing hight Inguo Famosus brought this fame to the Franks in the ewer – often known as a vase – hight Godôsettinga (Settlement-of-the-Gods). <sup>4</sup>This is the ewer which contained the Mâro (Fame) of the Franks and the Waddi of the Gods. <sup>5</sup>Beyond the Blâoweg (Blue-Way), under Reganbogo (Rainbow) at the edge of Dagonsetten (Dawn-Setting) is where Mâro-Ing had concealed Godôsettinga.

## Widu. XI

<sup>1</sup>In time, through a rampant impiety the ewer ended up in Soisson in the hands of Bishop Remigius. <sup>2</sup>The Franks having taken it as booty. <sup>3</sup>In calamity, a most unruly Frank, hight Untimig (Abomination) to us in this age, refused to return it to king Clovis, at that time still a Heathen under Inguo. <sup>4</sup>We are told that this horrid retainer smote the Godôsettinga with his own axe, bidding Clovis to take but a share of the sherds. <sup>5</sup>Humiliated, Clovis awaited one year and a day to take his revenge and restore honour unto the Franks. <sup>6</sup>As told, he bade that servant to come to him at the Martofeld (Marchfield) assembly, before the eyes of all.

## Widu. XII

<sup>1</sup>Clovis, rebuked the fitness of his weapons, and tossed the man's Francisca to the ground. <sup>2</sup>As he bent to retrieve it, Clovis under the divine wrath of each and every God, cleaved that ilk's head in twain. <sup>3</sup>Clovis saying: "This is as you had done to the Vase at Soisson". <sup>4</sup>In this act, Clovis achieved composition for the Hêlen. <sup>5</sup>In time the ewer will be restored by Weland in a quiet place hight Dunstan (Hazy). <sup>6</sup>Only in Arnigrîp may it shatter anew, by the quaking of Brâka and the freeing of Hatifogal from under the hooves of Grôtiovis' trampling.



## Fra Wînthumânôth



*Wîbilithi fra Wînthumânôth*

## **Wînthu. I**

<sup>1</sup>Here I now speak of the deeds of the Gods under the Vintage-Moon. <sup>2</sup>At Godôhêm (Gods'-Home), which is under the Blâoweg (Blue-Way), where Wuodtûdar (Mad-Tether) doth creep, is to be found the holy vineyard hight Wîngardo (Vinyard). <sup>3</sup>Here under the careful skill of Frîhals, Kwêthen (Eloquent Speech) and Geldgrâd (Gold-Greed) are blended into the vintage hight Dâdsisa (Deed-Magical Speech) in equal measure. <sup>4</sup>This reddest of wines also hight Rôtwîn (Red-Wine), is thought to fill the hanaps of the Gods as They partake in Drinkan. <sup>5</sup>As They revel in Their cups, that which is spilled from Their tables is so imbibed by Mannis Krîgârios (Mannô's-Fighters).

## Wînthu. II

<sup>1</sup>It is said that a warband of Wrisili came about to exact a cask of Dâdsisa from the Gods. <sup>2</sup>They took hostages by way of capturing Flît and Ardâri, attempting to barter Them for a fill of their horns. <sup>3</sup>In that age, Frîhals expressed a deep love of Flît and Ardâri, sharing that same household at Wononhêm (Dwelling Place). <sup>4</sup>For this reason, Frîhals is hight Wini (Loved One). <sup>5</sup>The God then roused His fellow Êrgoda (Foremost-Gods) and vowed that each would receive an inexhaustible share of Dâdsisa – that He should labour for Their hanaps eternally until Arnigrîp – if They would secure the return of His loves. <sup>6</sup>To this the Êrgoda rose in Their war gear, readying Their mounts and raising Their Gundfano (Banner).

## Wînthu. III

<sup>1</sup>At Wîngardo, the Gods assembled. <sup>2</sup>Here Weland, clever in His ruse, proposed a means to settle the dispute. <sup>3</sup>From a certain meadow hight Huok (Corner), He bid the stallion hight Hangist to come to the assistance of the Gods. <sup>4</sup>This stallion was of the Wrisilkund (Wrisil-Kind) but had been mistreated by His mistress hight Tahar (Tear of the Eye). <sup>5</sup>Tahar would feed Him on iron slag, saving the oats for her mares. <sup>6</sup>She made Hangist pull her plow hight Thrâien (Throw or Turn) over mountains. <sup>7</sup>From this work we have come to know iron, as it is upturned thence from Hellia. <sup>8</sup>As was her custom with the Wrisili, Sigifrîa set upon Tahar and caused her death. <sup>9</sup>I am told the Sigiwîf (Victory-Wife) assailed her with the brand hight Reuwa (Grief) and sewed her entrails into the Earth, from this deed we have come to know the beauty of garnets.

## Wînthu. IV

<sup>1</sup>The Gods bedecked Hangist with the finest trappings and set Him loose in Wîngardo. <sup>2</sup>The Gods sent an emissary hight Skîris (Pure) the Alf, to the opposing Wrisili claiming that the Gods could not exchange Dâdsisa for Frîhals' lovers as Hangist had stormed into the vineyard and consumed all the grapes born of Wuodtûdor. <sup>3</sup>This was but an artifice, for through Galan, Merkur had obscured the fruits from the enemy's eyes. <sup>4</sup>Instead, the Gods had fed Hangist on oats harvested by Aran and for this He was well satiated and thankful. <sup>5</sup>The Wrisili, then angered, wished to exchange their hostages for Hangist. <sup>6</sup>The Gods, led by Frîhals in that affair, agreed to the exchange. <sup>7</sup>At this time Flît and Ardâri were sent back to Wononhêm and the Gods came to enjoy Their share of Dâdsisa then and ever after.

## Wînthu. V

<sup>1</sup>It is said that the Wrisil hight Jâmer (Misery) caused the Dwergos brothers hight pruki (Press), Ruopo (Shout) and Lûd (Loud), to fashion a gleaming cauldron hight Endilôs (Endless). <sup>2</sup>Every morning after feeding Hangist upon the most luxurious barley from Wrisilhêm (Wrisil-Home) and watering Him from the river hight Wihsil (Change), they cause the stallion to relieve His waters into Endilôs and this they drink to their fill. <sup>3</sup>They believe this amber liquor to be most potent and the legitimate Dâdsisa, but the Gods know this to be the fowl Wrisil-Ale hight Sunda (Sin). <sup>4</sup>It is said that in a later age Inguo severed that phallus hight Ingruoda (Inguo's-Rod) and stole it back to Godôhêm, where it is now a victorious trophy distinguishing the Êrgoda as victors in that affair. <sup>5</sup>Yet, Jâmer is moved to hearty laughter, saying: "Hangist pisses all the same!"

## Wînthu. VI

<sup>1</sup>Now I will tell of the Sublime Matron of the Eternal Deep. <sup>2</sup>Known by fishermen, sailors, and pirates alike, hight Ahuardua is She and of most ancient provenance. <sup>3</sup>It is said that at the occasion of Tîwiskô's emergence from that tenebrous mound, She followed, formed from the waters of Ertha's womb hight Fruhtwatar (Fruit-Water). <sup>4</sup>She thereafter seeped into the fertile lands, bringing abundance to the manifold seas.

## Wīnthu. VII

<sup>1</sup>In that age Hæva was heavy with child by a Wrisil hight Kwerka (Throat) while Irmin was off raiding in the East. <sup>2</sup>The sullen wife, riddled with fear, bid Kwerka to carry Her to the island hight Allêno (Alone) so that She may birth the child in peace. <sup>3</sup>This the Wrisil did, taking the form of the dolphin hight Lîth (Endurance) and She came to rest on that isle. <sup>4</sup>Here Hæva gave birth to the child on the pebbled shore. <sup>5</sup>The child, hight Wadila (Ford) was then stolen away by the abundant creatures of the sea and brought to the court of Ahuardua. <sup>6</sup>Here He was set over the human affairs of the sea and those who labour therefrom benefit from His worship.



## Wînthu. VIII

<sup>1</sup>It is said that the fish devoured Wadila's afterbirth and from that saline gore came the abundance of shellfish. <sup>2</sup>He is bedecked with an armour hight Hopen (Trust) fashioned from the scales and shells which wash up on the shore. <sup>3</sup>When Rînfader in all His glory came to Ahuardua's hall hight Wêrabetdi (Seaweed-Bed) and wooed Her with precious offerings from the Alrîn, Wadila became protective of His adoptive mother. <sup>4</sup>For, when Wadila is at sea, She tends to Him and when He ventures to land, He is in Hæva's care. <sup>5</sup>Strife begot the Strômhêrro (River-Lord: Rînfader) and the Uovarhêrro (Shore-Lord: Wadila), both continuously assaulting the other ever after.

## Wînthu. XI

<sup>1</sup>From the union of Rînfader and Ahuardua came the Niksôs (Nixen), those mares of the sea. <sup>2</sup>These maidens plague dreamers in their sleep, for They are also hight Nahtmerios (Nightmares). <sup>3</sup>Wadila has come to tame His sisters and now rides Them into Batuwe, where They aid Him in His doings. <sup>4</sup>Rînfader's gift to Ahuardua is the abundant gem hight Elosand (Elk-Sand: Amber) – we know amber to assist against the Nahtmerios in this age. <sup>5</sup>When mankind comes to cross over a bridge, Wadila is hight Bruggagot (Bridge-God) in that time and to Him they offer so that such a span hold firm beneath them. <sup>6</sup>Wadila is also hight Wirdomarus, for He was tempered by the Alrîn. <sup>7</sup>There was a time when Istrô bid Bruggagot passage over Weroldbrugga (World-Bridge) on His journey to Tanfana. <sup>8</sup>To this Wadila obliged and offered to Istrô the Nikso hight Knotto (Knot) to make His travels the swifter.

## Wînthu. X

<sup>1</sup>It is to Tanfana I now turn, She is the Goddess at the grove hight Wirdlôh (Feast-Lea), She is renowned for Her needlework and the fashioning of banners. <sup>2</sup>Here She dwells in the holy companionship of the Treogoda (Tree-Gods), who the foremost are hight Aln (Alder), Betola (Birch), Harpin (Hornbeam), Keril (Hazel), Astria (Ironwood), Astrioft (Ostryopsis or Hazel-Hornbeam) and Frahsen (Ash). <sup>3</sup>It is said that when Istrô learned secrets from Granna, He was compelled to seek Tanfana's embrace. <sup>4</sup>Along His way, atop Knotto He is said to be hight Mokka (Moccus), having taken to hunting and it is from Him that we have come to know this skill. <sup>5</sup>When He arrived to Wirdlôh, He was laden with quarry which He offered to Her as a Morgangeva (Morning-Gift). <sup>6</sup>This is a custom well known among the ancients, which we so continue in our age. <sup>7</sup>Swervandôth (Wandering-Death: Istrô) seizing the faun, which is offered to the Buskmagith (Forest-Maiden: Tanfana), who in turn gives it vitality.

## Wînthu. XI

<sup>1</sup>There came four columns of Kaser's men, who befell Tanfana's celebrants in the night. <sup>2</sup>A feast had been dedicated in Her name and Her holy retinue. <sup>3</sup>This was at the occasion of Tanfana and Istrô's wedding. <sup>4</sup>Upon this most holy night, the people were drunk on the wine they had poured in honour of the Gods. <sup>5</sup>Not one of those poor revelers was spared, slaughtered all in their slumbering stupor. <sup>6</sup>Tables laden and vats flowing, they did not expect Hatifogal to visit upon them that auspicious night. <sup>7</sup>In this holy grove, at the wedding of the Furistadôd (First of the Dead) and the Buskmuoder (Forest-Mother), the Treogoda cried out as Their sanctuary roared in flames. <sup>8</sup>As is His duty, Istrô departed His Buskwîf (Forest-Wife) upon Knotto, the mare slaving as He rode Her swiftest. <sup>9</sup>Back to Wîtansal (Wise-Hall), in the Unbikennendal (Unknown-Valley) at Hellia to receive these victims born of Evander's aggression.

## Wînthu. XII

<sup>1</sup>Having returned to Wîtansal (Wide-Hall) and welcomed those dead in due form, resting in His seat hight Skuld (Debt or Obligation) before that flaming hearth-trench hight Kernen (Churning), Istrô lamented. <sup>2</sup>Within the flames He espied a perfectly ripe plum hight Huggan (Consideration), which was sent to Him by Tanfana. <sup>3</sup>He cried out as He held it: “Woe! Where are now the Gods? What of Their main? What of Their care for mankind?” <sup>4</sup>As He took a bite thereof, Buskwîf’s voice did boom to Him, saying: <sup>5</sup>“Here are the Gods! Their nature, not unlike that of the tree!” – She went on – “Like the tree, They cast cooling shade. <sup>6</sup>They provide sumptuous fruits to nourish, likewise timber for frames.” <sup>7</sup>Adding: “Yet, hot Sunna travels Her course and man must move according to the tree’s shade. <sup>8</sup>Rot affects all fruit; thus, man must discern what is spoiled. <sup>9</sup>Fire consumes the timber; man must labour to prevent it.” <sup>10</sup>Istrô then ate Huggan heartily and cast the pit into Kernen. <sup>11</sup>Tanfana then exclaiming: “Such is the way of the Gods! They provide, yet as hunger ever returns, Sunna will burn, rot will strike, and fires shall all consume.” <sup>12</sup>Istrô so replied: “Then it is best for mankind to live in the verdant forest with plenty of cooling shade, fruits and timber.” <sup>13</sup>This exchange is hight Huggangisprekki (The Dialogue of Consideration).

## Fra Hervismânôth



*Wîbilithi fra Hervismânôth*

## Hervist. I

<sup>1</sup>It is time now that I speak of the happenings under the Slaughter-Moon, which is also hight the Autumn-Moon. <sup>2</sup>Here it is said the God hight Slahtgot (Slaughter-God) came from Nordegga (North-Edge) in the lands of Merkur – for this He is assumed hight Merkur. <sup>3</sup>Þonar, Inguo and Sigifrîa had learned the slaughtering arts from Him who was also claimed hight Wuodan, since in that age He caused the holy butchering of beasts. <sup>4</sup>He directed that affair, instructing those three Slahtgoda (Slaughter-Gods) to secure the rooster hight Hanno (Hen) so that that fowl may be readied for the act. <sup>5</sup>Here the three bid Hanno with favoured wine and grain and to the Slahtgard (Slaughter-Yard) They assembled to accomplish that deed.

## Hervist. II

<sup>1</sup>Wuodan thus instructed Them. <sup>2</sup>Slahtgot fastened Hanno's feet by a lead to Tîwatreo (Gods'-Tree). <sup>3</sup>Inguo then, eyes to Overhimili (Upper-Heavens), called out that the offering be well received by the Gods. <sup>4</sup>With Giwaldig (Ruling), that neck was severed clean. <sup>5</sup>The gore collected in the bowl hight Urbollo (Primal-Bowl) and mixed with Wîsmalt (Sacred-Oil), milk and Rôtwîn (Red-Wine) for it pleases Merkur and the Gods to do so. <sup>6</sup>Sigifrîa plucked the bird clean and þonar emptied Him so, into Urbollo. <sup>7</sup>Merkur who is hight Urtoufrere (Primordial-Toufrere or Magician) then foretold – with that gleaming eye, He read – proclaiming the coming of the year from the Garn (Yarn: Extā) there spilled. <sup>8</sup>In Ravanketil (Raven-Cauldron) the meat was seethed by Slahtgot and the carcass burned in Hlota's flames hight Skadon Jagothu (He-Hunts-the-Shadow). <sup>9</sup>Shrouded, Hanno's skull was set perched atop Tîwatreo for all the Gods to witness, being ever wakeful over Their affairs and those of humanity. <sup>10</sup>For this, Hanno is hight Adalâr (Noble-Eagle), for that once common rooster was now hight a noble eagle.



## Hervist. III

<sup>1</sup>In the darkness of the night, before the age of the Gods, Ertha is said to have roamed Idisfeld (Idis-Field). <sup>2</sup>There the Êrmuoder (First-Mother) who is of the likeness of a bear, thus also hight Landberinna (Land Bear f.), fed upon the fruit hight Wundarapelas (Apples of Wonder), which Nehalennia now bears. <sup>3</sup>This feast made Ertha exceedingly beautiful to Êwa above, yet also exceedingly tired. <sup>4</sup>In that age there were no days to be reckoned and so in the Êworgrîp (Seizing of Eternity), She fed in that holy place. <sup>5</sup>A slumber She felt come upon Her, as was Her custom in winter. <sup>6</sup>Into the depths of Êwa She so slept, a mighty mound hight Erthanmond (Earthen-Mound) rising from that place to cover Her.

## Hervist. IV

<sup>1</sup>Now I shall tell of the world, all which is beneath Êwagibiodan (Êwa's Dominion).  
<sup>2</sup>In days of yore, hight Êwisk Wintar (Eternal Winter), nothing was but Êwa. <sup>3</sup>Then Êwa heaved His shield hight Stîfig (Sturdy) and shade was cast upon Ertha. <sup>4</sup>Êwa then set out Girehti (Justice), which flows nearest to Wurd (Wyrd), which governs the world. <sup>5</sup>He clanged His shield with His spear hight Akar (Metal) and sparks then showered upon Ertha. <sup>6</sup>These became the stars. <sup>7</sup>In the East, Êwa called out and there came Mâno with the orb hight Luna. <sup>8</sup>Êwa called out anew and Sunna arose with the orb hight Sol. <sup>9</sup>Together the Himilrîdârios (Heaven's-Riders) mark out Êwa's work, namely Êwisk Werra (Eternal War). <sup>10</sup>Thus, night ushers day and so the seasons came to follow winter.

## Hervist. V

<sup>1</sup>Ertha shone from Erthanmond so that Êwa was drawn to Her beauty. <sup>2</sup>Longing to be with Her, yet unable to call Her from Her mound, He came to hurl Akar at the Earth which shrouded Her. <sup>3</sup>The sparks from Akar striking the frozen stony mound became those we call Wrisili. <sup>4</sup>These abominable beings clambered up Akar into Overhimil (Upper-Heaven), to overthrow Êwa, yet each and every one He defenestrated from Himilrand (Heaven's Ledge). <sup>5</sup>Now they stalk Ertha, Sunna and Mâno here and ever after. <sup>6</sup>Often hight Helwargen – when in such a likeness – are they and, thus they are enemies to the Gods.

## Hervist. VI

<sup>1</sup>At Idisfeld, it came to be that Akar pierced that mound and in so doing Ertha's belly was wounded. <sup>2</sup>The wound hight Kwiklîk (Lively) caused Her to swell as She slept. <sup>3</sup>Êwa, stricken with pangs of sorrow, yelled out in melancholy. <sup>4</sup>Stîfig thus quaked from His sorrows. <sup>5</sup>Then, Her belly swelling, showed sign of quickening and therein Tîwiskô was brought into being. <sup>6</sup>In this act, seasons came to renew, as the great maturations, each after winter. <sup>7</sup>Soon, Tîwiskô would walk out of that Earthly mound and after Him others would be likewise counted as Gods. <sup>8</sup>Êwa thus would supplicate to those descending from Tîwiskô, upon His knees, saying "Êwisk Wintar!" (Eternal Winter! or "Many years to come!") unto Them. <sup>9</sup>Thus, it is at the hands of our Gods that all things would come into being, following the birth of the Êrgiburdengot (Firstborn God).

## Hervist. VII

<sup>1</sup>As the years came to turn, further and further Êwa and Ertha drifted apart. <sup>2</sup>The gulf between Them – hight Dunkaldal (Dark-Valley) – came to be thrust wider and wider by the fulness of the Gods, Wrisili, humans and every Wihta. <sup>3</sup>Aloft in Overhimil, Êwa continued His journey upwards until He was above all. <sup>4</sup>For this He is often hight Overiother (Over-Any), His Reht and Wald felt strongly upon all below Him, yet His presence is far removed. <sup>5</sup>For this it is believed He lives far beyond Dunkadal. <sup>6</sup>Ertha for Her part, remained in Erthanmond, Her divinity flourishing over all the Earth. From Bodohêm, into Widohêm and even to Salihêm. <sup>7</sup>Frankia is thus nurtured at Her bosom, and so it can be said “Frankus is hight Ursio (Bear) or Ursinajung (She-Bear’s Young)”. <sup>8</sup>For this reason, Ursio and Lupus came to be enemies in a later age.

## Hervist. VIII

<sup>1</sup>Ertha thus became the first burial mound and Êwa the first mourner above Her. <sup>2</sup>In this mournful grief, it is said that She was kept well alive and thus Her form continues to bring life to the world. <sup>3</sup>Here and ever after the two are locked in this cycle of longing. <sup>4</sup>It is at this time that Tîwiskô stepped out of that mound, which is recounted under the Winter-Moon. <sup>5</sup>Êwa is said to have taken a fistful of dirt from Erthanmond and cast it far West, each grain an island. <sup>6</sup>This dirt became the Brittiawjô (Isles of Brittia), which are beyond Mâno's reach. <sup>7</sup>In Brittiawjô it is believed that Êwa is the ruler and that the long-forgotten dead, faded from all memory come here to rest. <sup>8</sup>The cool waves carrying These forlorn wanderers into Nehalennia's ferry hight Slingan (Swaying) – with Her hound hight Kol (Coal) – onto those welcoming shores. <sup>9</sup>Each evening Slingan departs a familiar shore, disembarks at Brittia and ever repeats this act. <sup>10</sup>Only Slingan may come and go, save for that shrew hight Skrêwa who is known to tunnel from Brittiawjô to Erthamond, Aran ever chasing that mischievous creature out of His fields.

## Hervist. IX

<sup>1</sup>Êwa is said to have hired Aran to work the fields of Brittia and this Aran so did. <sup>2</sup>He laboured eternally to ensure that none there would go wanting. <sup>3</sup>Aran ploughed the furrows with the plow hight Kuoni (Skillful) which Weland had crafted on His behalf. <sup>4</sup>It is said that all which He works with it is saved from spoil. <sup>5</sup>At this the Wrisili were driven to anger for they were barred from that place and so the Wrisil hight Lîkwîf (Corpse-Woman) – for she is of rotting flesh – descends upon the world and brings spoil throughout it. <sup>6</sup>When the year grew long Êwa took Kuoni and worked it into the brand hight Houwibrand (Hay-Sword) with nothing but His own grip. <sup>7</sup>Thus, when Aran is not tending to Brittia, He returns to the wider world to assist in the harvests of mankind. <sup>8</sup>Upon His return, Houwibrand is again worked into Kuoni, sword to plow and plow to sword, under Êwagibiodan. <sup>9</sup>Aran and Lîkwîf are as much locked in their dance as Êwa is to Ertha.

## Hervist. X

<sup>1</sup>It is now that I tell of the arrival of that victorious Goddess hight Wîgansa. <sup>2</sup>It is of Her we have come to know tactics and the wisdom of warfare. <sup>3</sup>To Her thanks is given for the haughty return of the cohort, praise heaped upon Her is the minimal respect due unto that Goddess. <sup>4</sup>As with Stironâ, She is reckoned to be the sister of that Sigiwîf (Victory-Wife) hight Sigifrîa. <sup>5</sup>When the Baduswester (Battle-Sisters) assemble, this is believed to be most provident, for Sigifrîa is victorious and a hard mistress, Stironâ is the most replenishing and Wîgansa the all-triumphant. <sup>6</sup>When Tîwiskô laid resting upon the Earth, exhausted in His grief, it is to Wîgansa He is said to have dedicated His rod hight Weroldgalgo (World-Gallows), which Irmin now wields well.



## Hervist. XI

<sup>1</sup>At Her return from Trajanthorp (Trajan's-Settlement), Inguo was struck by Her largess. <sup>2</sup>It was Her custom to share out Her coffer hight Pralen (Radiate) which She fills with booty hight Lôn (Booty). <sup>3</sup>Gold, silver and gleaming gems showered from Her. <sup>4</sup>A ring, hight Helpfol (Helpful) thus fell from Overhimili (Upper-Heavens) which was of such renown it has been sought for ever since. <sup>5</sup>Inguo is said to desire this ring most, for He wishes to possess it and cast its magnificence over the Êrgoda as He believes it shall win for Himself a great following. <sup>6</sup>Thus, in this way, Wîgansa is the triumph and the war is waged for that ring. <sup>7</sup>In our age we are to say – when triumphant – “Giwunнан Helpfol!” (Helpful was won!).

## Hervist. XII

<sup>1</sup>Frankus and Vassus are born in the East from that Goddess' form. <sup>2</sup>As it is well known, Frankus is the ancestor of Childeric, thus Wîgansa is his ultimate Matron. <sup>3</sup>From Her divine womb They rode out while Ertha suckled that foremost brother to great fame. <sup>4</sup>The Gifehtlîk Bruothar hight Duropali were as such conceived through Inguoda – that is Hangist's phallus – which Inguo had won triumphantly in that age. <sup>5</sup>Wîgansa is said to have accepted that offering, yet Inguo was turned away. <sup>6</sup>From that refusal, it is said Inguo took the Quinotaur's form and hight Mâro-Ing was driven to commit the act of His birth as Kuning in that later age.

## Fra Hêligmânôth



*Wîbilithi fra Hêligmânôth*

## Hêlig. I

<sup>1</sup>I now am to reveal the affairs under the Holy-Moon, which begin in the lower regions of the Godôberg (Gods'-Mountain) which is said to be the home of the dreaded Dusii. <sup>2</sup>These beings – although of holy provenance – are either the boon or the bane of the fecund lands. <sup>3</sup>They are small in stature and wear the hide of the goat, they can be seen trampling down the frozen mountainside. <sup>4</sup>They also ride the clouds and for this are hight Wolkstrîdârios (Cloud-Quarrelers). <sup>5</sup>From the Heavens they may plummet into a field or forest, arising with the vaporous dew and thereafter, taking the goodness of the land therewith. <sup>6</sup>Yet, we offer to them nonetheless, for the powers which take are likewise the powers which may give.

## Hêlig. II

<sup>1</sup>It must be said that mountains are sacred and must be attained through much effort and humbling work. <sup>2</sup>We are to take the hardest path in ascent, not to brag of our might, but to show the mountain that we wish to see it in its fullest truth. <sup>3</sup>We feel the rocky ground and we breathe deeply. <sup>4</sup>For this place is holy and we are touched by it in that moment. <sup>5</sup>We discover our mortal limits through the ascending journey. <sup>6</sup>Once at the summit, the Heavens part and the Gods may hear us clearly, aware of our presence and appreciative of our humility. <sup>7</sup>As that berg is so ancient, we do not know its origin, we must conclude that it rests upon Erthanmond (Earthen-Mound), thus supported by Ertha.

## Hêlig. III

<sup>1</sup>Within the mountains, there is also to be found the dwelling place of that Goddess hight Holda. <sup>2</sup>She is thought to be the progenitor of certain cunning arts which are well known to the Gods, Merkur principally among Them. <sup>3</sup>It is Her way to summon forth hidden knowledge hight Rûno (Mysteries or Runes), either from slips of fruiting woods or from the words laid down in books. <sup>4</sup>She is likewise hight Sybil to the Gods who wish to make Their journey to see Her. <sup>5</sup>Oftentimes Merkur is known to pay Her a visit, thus it is not certain which of the two gained the Rûno first. <sup>6</sup>Some posit it was Merkur, others Holda, yet this is not a matter for mankind to over-consider. <sup>7</sup>She is attended also by the Lutin, a secretive lot they are. <sup>8</sup>Like the Dusii, small in stature, yet as wise as the Albos (Elves) and as crafty as the Dwergos (Dwarves). <sup>9</sup>It is believed that as Ertha so slept within Her mound, that all these hidden ones formed from Her dewy breath which so dripped from the rocky walls within. <sup>10</sup>In time, their court was taken up by Holda and together they now travel throughout the world from that place on the edges of the Godôberg.

## Hêlig. IV

<sup>1</sup>Besides Merkur, who had come to Holda on many occasions, Askulap also made the journey often with His serpentine staff hight Lêro (Lore), which He received from Stironâ in ages past. <sup>2</sup>It was thought that the Êrwird (First-Host) was well familiar with the vastness of the Wihta (Wights). <sup>3</sup>It is Askulap, who knows all matters of health, who first perceived the effect which these Wihta have upon the world and those within it. <sup>4</sup>That, beyond their effect upon the weather, which is on account of their vaporous origins, the Dusii, Lutin, Albos and Dwergos each worry the mind and body. <sup>5</sup>Whatever calamity or boon Holdisgifolgon (Holda's Retinue) may pour out unto the world, Askulap with ready Lêro may so alleviate. <sup>6</sup>Merkur, who is often hight Wuodan, reserves His affair with Her to secret knowledge, calling Her up from Her tenebrous pond hight Holdisdîk (Holda's Pond), to His own private end. <sup>7</sup>It is said that in this pursuit, She once pierced His eye with Her sickle hight Hakko (Hacker), so it is now gleaming with death's vibrance and sees much there is to see which He ought not. <sup>8</sup>His gleaming eye's vitality is now worn about Her waist in the glass ball hight Wisperon (Whisper). <sup>9</sup>This was a fair exchange which bodes Them both well.

## Hêlig. V

<sup>1</sup>I must now relate that upon the Eve of Jioltîd, in each and every Hêm, there is to be special reverence lauded upon the elder Muoder (Mothers). <sup>2</sup>As the year so churns from one into the next, it is the Muoder who see to the prosperity of all. <sup>3</sup>Be They Goddess or family Matron, each is held to be holy and each is offered to most deservingly. <sup>4</sup>Upon the mantle, nearest the hearth, sweet cakes and milk are so given to Them. <sup>5</sup>May the Idisi fill our bellies and reveal our Wurd. <sup>6</sup>May the Ôsteren replenish the fecund Earth. <sup>7</sup>May the Alagevan weight our purses, fill mothers' breasts and bring judgement upon the wretch. <sup>8</sup>May the Antrustas keep our vows and, should we falter, quake the Andarlôf (Dread-Leaf). <sup>9</sup>May ever we have a need for the Muoder, that we may never come to want. <sup>10</sup>So, if our cloth need mending, with ready brandished needle and haughty thread, They swiftly ride to our aid.



## Hêlig. VI

<sup>1</sup>From the South there came to Tungria a most ancient God. <sup>2</sup>He is said to be Grôtiovis' father hight Sater. <sup>3</sup>In that age, Grôtiovis had come to Frankia to expand His dominion, which has been well related under the Haying and Wood-Moons. <sup>4</sup>However, it is further told that Sater, who feared the expansive power of His son had come to settle in these lands as a simple farmer. <sup>5</sup>Thus, seemingly out of the reach of Grôtiovis, Sater – a veteran of an older order – came to set up His bountiful estate hight Satersthorp (Sater's-Settlement). <sup>6</sup>He came to seek a passionate reveler's life outside the reach of the Êrgoda (Foremost-Gods). <sup>7</sup>At His hall hight Skimeresal (Shimmer-Hall) He established a glorious household and came to betroth a local Goddess hight Wêradihta. <sup>8</sup>This Goddess is also hight Êhafteswîf (Truth-Wife) for She speaks only but truth and likewise She is hight Urkundinna (She-Who-Testifies) for She witnesses all the undertakings of the Gods. <sup>9</sup>Here in Tungria, They lived an undisturbed life and reveled in the goodness of the world so long as the Êrgoda would have it.

## Hêlig. VII

<sup>1</sup>The Êrgoda – it is said – were summoned by that lord to Skimersal. <sup>2</sup>Sater, who is often hight Meginfîronâri (Great-Reveler), is generous in His festivities. <sup>3</sup>However, He is known to drink to excess, not a hanap is known to satiate His thirst. <sup>4</sup>When the Gods came to Satersthorp and observed such a raucous, They were swept up in the revelry. <sup>5</sup>Great fires were lit and the board was laden for the feast. <sup>6</sup>The customary habits which the Gods came to love, were interrupted by Sater's own ways. <sup>7</sup>Then the Earth began to quake, and the walls of that hall trembled. <sup>8</sup>Brâka did shudder and from Hellia up to Overhimili nothing was spared such an upheaval. <sup>9</sup>It was at this time that Grôtiovis heard tell that His father had returned to the company of the Gods and in that moment, Irmingot's (Great-God: Grôtiovis) mount did falter and Hatifogal (Hate-Bird) was freed from its trampling. <sup>10</sup>Over all the Gods' domains the Anguiped brought devastation. <sup>11</sup>In disarray the Gods sought a remedy to restore tranquility now that Arnigrîp (Eagle's-Grip) was upon Them, yet They were weighted by Their drunkenness.

## Hêlig. VIII

<sup>1</sup>There was a boar, that Weland did craft in ages past for Sater, which was hight Saterbaracho (Sater's-Boar). <sup>2</sup>It was fashioned at Dunstan (Hazy) in the flames of Smelten (Melting). <sup>3</sup>It was crafted from Wrisilkundskap (Properties of the Wrisil-Kind): Tahar's garnets, Lîkwîf's spoil, Jâmer's laughter, Kwerka's seed, Tornulf and Grâdag's stalking, Brâka's charms and then Fretswîn's chains. <sup>4</sup>These things Weland did smith into the Saterbaracho for the pleasure of Sater. <sup>5</sup>Then Mars, with Kusjam (Cutter), gelded that boar so as to steady its' temper. <sup>6</sup>It was Sater's custom to make a spectacle of that beast, which was processed throughout Satersthorp before the Êrgoda so that They may marvel at it. <sup>7</sup>Sater, at the zenith of His festivity summoned a Lutin hight Halogrist (Boar-Fetch) to fetch that boar from its pen. <sup>8</sup>Yet when he arrived, the enclosure was open and the Saterbaracho was nowhere to be found. <sup>9</sup>With the Hatifogal now descending, and that boar so loosed upon the world, the Gods were left mouths agape.

## Hêlig. IX

<sup>1</sup>It is not known which event came first, the boar's escape or it's hunt? <sup>2</sup>However, Mokka, who is often hight Istrô, was summoned to Skimeresal at Grôtiovis' command to lead the Saterbarachojagôt (Hunt-for-Sater's-Boar) for none is more skilled in that hunting art than He. <sup>3</sup>Mokka then formed a party consisting of Magusanus, Intarabus, Inguo, Irmin, Þonar, Frîhals, Wuodan, Baldag, Sigifrîa, Hludana, Exomna, Hariasa, Sunuxsal, Wîgansa, Skara and Flît. <sup>4</sup>Sater, Wêradihta and the other Gods awaited either the return of that party, the boar, or Their demise. <sup>5</sup>Sater then bid Them to embrace Their Wurd, whatever it shall be, with more rounds from His hanap hight Ananiman (Acceptance or to Take-On) and this They did. <sup>6</sup>Mokka and the Saterbarachojagôt stalked all the world for Their prey and then came upon that beast at last. <sup>7</sup>The party then worried that boar tremendously and soon after led it panting back to Satersthorp. <sup>8</sup>It's devastation now ended.

## Hêlig. X

<sup>1</sup>The hunt now over, with the boar returned to Sater, each of the Gods in the Anguiped's shadow, swore a vow upon that beast. <sup>2</sup>They swore that They would return to Their Ambahtijô (Offices) renewed in Êwisk Werra (Eternal War) which had been known on that night. <sup>3</sup>With those vows made, Mokka in His fury over Sater's calamity, dealt a death blow to the boar with His spear hight Hêligtakkô (Holy-Point), which He had earlier broken off of Wuodtûdar (Mad-Tether). <sup>4</sup>At this sight Sater was enraged, for it was against the ancient law to steal a votive boar, even worse to slay it before it's master. <sup>5</sup>Yet, Mokka argued it was not stolen, rather Sater had neglected it's enclosure. <sup>6</sup>In so doing, it was now lawfully wild. <sup>7</sup>As had been done before, Wisowast, Widogast, Saligast and Bodogast were sent for to settle the matter. <sup>8</sup>Mokka and Sater were then called to the Malloberg. <sup>9</sup>It was decided by the Rachimburgi (Judges), to settle the matter, that Sater is to be welcomed among the Êrgoda without prejudice and that Mokka in turn would fit the Saterbaracho's head upon His spear and feed it to the Hatifogal so that it may be satiated and return to its roost where Grôtiovis shall resume His task. <sup>10</sup>This was done, and so it is. <sup>11</sup>Askulap then boiled its meat and the Gods feasted upon that boar's flesh in Wirdskap.

## Hêlig. XI

<sup>1</sup>The dispute so settled; the Gods departed Skimeresal. <sup>2</sup>Before parting, Wêradihta – who had witnessed all – stated to Them thusly: <sup>3</sup>“Now You return to Your Ambahtijô, though in motion You have set out a great affair. <sup>4</sup>Brâka’s quaking forebodes Ertha’s labour and soon Aldfurista (Old-Ruler: Tîwiskô) shall be born in the East. <sup>5</sup>Before Your rule, O haughty Gods! Tîwiskô was ever the first. <sup>6</sup>A Winter-Moon is now upon Us, it is best You take to Your holy places, ready Your sacrifices and bid Êrgiburdengot (First-Born God) well. <sup>7</sup>For in His coming, so to shall We all be renewed. <sup>8</sup>I so warn and remind You all, in the Saterbarachojagôt You have hastened Arnigrîp, though You have quelled it through Your deeds. <sup>9</sup>In this You have acquired the debt which Wurd shall see fit to collect through the birth of the Gods.” <sup>10</sup>These words were hight Wârgikwêthan (The Bequeathed Truth) and the Gods took Her solemn heed.

## Hêlig. XII

<sup>1</sup>Here now I end my speech for wiser words I can no longer bring forth. <sup>2</sup>I have considered that which has been presented before my eyes and in holy places, these truths foretold have been keenly relayed. <sup>3</sup>Between wisdom and madness, I have said all which can be said of the celebrations and of those holy things laid out beneath the Moons. <sup>4</sup>My whispering Muse soon leaves me – bereft and of heavy heart – my breath to utter, now quakes. <sup>5</sup>Yet, soon She shall rest within the longing ears of those wielding the Kuning's Right and the Allodium shall blossom between these things I have now spoken under Her power. <sup>6</sup>To you Franks! May sagacity flow from you as though the pledge-wine poured out from that famed Godôsettinga.

**Gibedan**



## To Tîwiskô

I know of the First-Born,  
From darkest Fold fares He.  
Fair gilded grip has He,  
Wielding World's-Gallows.

O Tîwiskô, dearest!  
Orphan Drighten-Lord!  
To You all began,  
Of You all has been.  
In most fervent awe,  
Firm-footed I stand!  
Bestow Your blessings,  
On beloved home.  
By that salted cake,  
We bid that You swell!  
By that clanging coin,  
We give for Your gale!  
By that reek and oil,  
We send that You tell!  
By that vintage drink,  
We call for Your hail!

O Tîwiskô dear!  
Orphan Drighten-Lord!  
Lead this yearning year,  
That waxing are we.

## To the Idisi

Ever bright They do glow,  
Twelve astute and gleaming.  
By Mæotian banks breaking,  
Rings to coin for Heaven's-speed.

O Idisi, come tither!  
Shields in hand You charge.  
Harrying forth on steed!  
Revealed through our bonding.  
Spoils of war-fame They gather,  
Great booty shone below.  
Bravery They are bestowing,  
Those dames, Hludana's kin.  
Mannô's deed all recalling,  
Sunuxsal – I dream of Thee.  
Though I may drown at sea,  
Exomna – I fear no enemy.  
Though trembling I seem to be,  
Hariasa – Goddess You carry me.  
On Your wings I may die free,  
Fair-Mothers, show us how.

O Idisi, come tither!  
Shields in hand You charge.  
Harrying forth on steed!  
Revealed through our bonding.

## To Irmin

In elder years they sung,  
A song of one fortunate feat.  
That the foremost God of all,  
Withdrew now from the field.

O Irmin, who shatters!  
The Earth She now quakes!  
The reddened stake has,  
Ever struck that fated mold.  
Yet there He stood aloft,  
Where Twice-Standing had before.  
Of might and sovereign main,  
Who Mannô raised as first.  
From a-sunder, now a-rises,  
The Pillar of all formation.  
So set such holy foundation,  
Under Ur-Kuning's foreboding.  
Take horn of horns anew,  
Receive now vineyard's dew!  
Grant Tîwiskô memorial beaker,  
We deem Thee now the quicker.

O Irmin, who shatters!  
The Earth She now quakes!  
The reddened stake has,  
Ever struck that fated mold.

## To the Idisi II

Swan-clad Ladies-Fair,  
To You praise is due.  
Don Your shields white,  
Wail Yon pre-battle cry!

O Idisi-Maidens, I trust!  
Know my elder forbearers.  
Name me their generations,  
Gone, yet ever recalled.  
“Bold Trojans come forth!  
Lord Priam and Thy band.  
Thy ships of twelve thousand,  
Shrewd Antenor at Yon helm.  
To Great Sicambria They came,  
And bore Gold-Frankus on shield.  
Nor Skandza! – Nor Macedonia! –  
A fiercer lot any had seen.  
Those princeps of Thiad-Gaul,  
Bore Theudo – from Richomir!  
Master of Roman dominion,  
Height of Thuringian name!”

O Idisi-Maidens I trust!  
Know my elder forbearers.  
Name me their generations,  
Gone, yet ever recalled.

## To Magusanus

Cattle-Lord of ours,  
Brehthuof's rider.  
Lawful-Liege to all,  
To purpose Your arms!

O Magusanus, treat us!  
To youthful fraternity.  
To wisdom won gladly,  
Seldom seen weary.  
I am reminded fondly,  
Woes to the follower.  
Riding roads unknown,  
Upon swarthy Hel-steed.  
By that cattle-taking,  
The knave won fame!  
By that table-game,  
The doughty grow sage!  
By that feast-board,  
The home does gain!  
By that beaker-full,  
The Frithu is woven!

O Magusanus, treat us!  
To youthful fraternity.  
To wisdom won gladly,  
Seldom seen weary

## To the Forthiro

Whispers I do now hear!  
Upon howling winds near.  
Know that ever I will,  
Follow Thee, Thy wisdom.

O Forthiro, my kin of old!  
Offer kind words for sooth.  
Grant solace to my troubles,  
That truth guides my travels.  
Your grave is cold and damp,  
Your bones tremble and quake.  
Yet memory draws You near,  
Gravel-voiced, You now call.  
By thought, Your senses keen,  
By Your name You do wake.  
Reminded of then mirthful tides,  
When cups clanged and clattered.  
So drink now of this ruddy wine,  
Warm Your aching belly!  
Take up the ancient quarrel,  
Warm Your tightening grip!  
O Forthiro, my kin of old!  
Offer kind words for sooth.  
Grant solace to my troubles,  
That truth guides my travels.

## To Hæva

Hearth now kindled bright,  
Cold be held at bay.  
Health to kindred on this night,  
Frost be melt away.

O Hæva, who lofts above!  
As though warm roiling vat.  
Feast as elders would have it,  
A trench to feed and foster.  
To a mound or glad lit hall,  
No bench be left a-bare.  
Heavy is haughty saddle,  
Laden now with joy-wares.  
Lively ride off to death-door,  
Dead with hue as be-fore.  
Bold tales are sung aloud,  
Roar and belt them proud.  
Forthiro, take this goodly fare,  
As of old, to give Your share.  
That we ever sing Your fame,  
Fend off wolves to Your name.  
O Hæva, who lofts above!  
As though warm roiling vat.  
Feast as elders would have it,  
A trench to feed and foster.

## To Intarabus

High-Above, Night's-Glow,  
Far-Gleamer, Dream-Torch.  
Cloud-Shaker, Mound-Horn,  
Mâno's-Fool, Blood-Mill.

O Intarabus! You stalk between!  
The warm hearth, the murky dales.  
Stray not far beyond, our hearty homes,  
Where woe-some warg may there lurk.  
Gleefully hide-clad, ever You walk,  
Weary, the Goat's-mettle endures.  
Gnash as they will, fickle and rude,  
Harsh be Your temper, strident and sure.  
Whimper and wail, outside the door,  
The fiend, grizzled and howling.  
May we be wakeful, eyes the wider,  
That foe be revealed and cowering.  
As they ride, hold fast the line,  
By that golden-dew of old.  
Benches heavy with untold fame,  
That Hollow's-Hound contested.  
O Intarabus! You stalk between!  
The warm hearth, the murky dales.  
Stray not far beyond, our hearty homes,  
Where woe-some warg may there lurk.



## To Þingsô

Spoken truest are the words,  
Atop the sprawling stone.  
Clear speech I have sought,  
In e're righteous a judgement.

O Þingsô the meter of rule,  
Wald is tempered justly.  
By Wisowast's golden tongue,  
Axe is so wielded rightly.  
I came upon the harughûs,  
My fist laid wholly bare.  
From every dale they fared,  
Twelve to speak my name.  
Oath from oath they swore,  
Open mouthed for sooth.  
Ring from ring they held firm,  
A brazen branch to grip.  
Grant my solemn sentence,  
Rip tongue from root if must.  
If should I have won it so,  
Break branded bone on wheel.  
O Þingsô the meter of rule,  
Wald is tempered justly.  
By Wisowast's golden tongue,  
Axe is so wielded rightly

## To Mars

High aloft the field,  
Beneath fickle rood.  
Drawn Francisca held,  
Firm in fettered fist.

O Mars of the Thing,  
Speaker at the mallus.  
As so became the vase,  
Such was made the fiend.  
Then cattle were brought,  
To graze upon the mound.  
Filled and fattened well,  
Fit for that fated feast.  
“Yours, Glorious Kuning,  
Is all which we do see.  
Do now what seemest right,  
That none resist Your rule.”  
Ardent was that desire,  
In years nearest and far.  
Under divine dominion,  
To gain famed possession.  
O Mars of the Thing,  
Speaker at the mallus.  
As so became the vase,  
Such is made the fiend.

## To Nehalennia

Salty is the sea spray,  
Soon to sting my brow.  
Roiling waves to come,  
Revealing season's wares.

O Nehalennia of our shore,  
Guide my shallow vessel.  
From coast to coast I go,  
Most heavily weighed down.  
I bare my worries out,  
Into Your precious care.  
By the return of my vow,  
I set forth that laden prow.  
I fulfill my deserving bid,  
That Your hands be so giving.  
And should You be desiring,  
The hounds to be well fed.  
Grant that my crockery brim,  
That my kin no longer need.  
Grant that my treasury brim,  
That my wants e'er succeed.  
O Nehalennia of our shore,  
Guide my shallow vessel.  
From coast to coast I go,  
Most heavily weighed down.

## To Weland

Red-pitted swift Beguiler,  
Feeding drighten's-hearth.  
Blood-stock's gore-root,  
Smelting the ashen-adder.

O Weland, crafty Anvil-Lord,  
Blades and rings are Yours.  
Speak the tongue of iron,  
Sing the war-song's chord.  
By the All-River's edge,  
A din-thunderous wail.  
Charms woven in grief,  
Sedge-bound in sorrow.  
Ansias could not Him deliver,  
Nor Munifican, eldest brother.  
Nîthuod, sin-drunk to dishonour,  
That swarthy mortal prince.  
Thus, danced He in the Moon,  
Beams glowing on high.  
As does the Vengeful-Slayer,  
Wrench that son's ambition.  
O Weland, crafty Anvil-Lord,  
Blades and rings are Yours.  
Speak the tongue of iron,  
Sing the war-song's chord.

## To Frîhals

Yoke of freedom set upon,  
Proud helm-stalk full ready.  
Hoary, grizzled Yon pride,  
Faramond's shackle-bane.

O Frîhals bold and munificent,  
Liberator of shoulder's-burden.  
Four emperors did come upon,  
Neither bearing gleaming gand.  
Gaius to Velea rightly gave,  
At Vetera imperiled princes.  
Behold, bright Batavians ride,  
Blasting horns, maniples flee.  
Fame is born unto the banner,  
Fleeting the threads do writhe.  
"Where has gone the glory?  
Into that vast crow's-valley."  
Heaven be wôd and fierce,  
Wild-born, that furious calamity.  
Filling boards with hearty loaves,  
Won for by rough-steely brand.  
O Frîhals bold and munificent,  
Liberator of shoulder's-burden.  
Four emperors did come upon,  
Neither bearing gleaming gand.

## To Sigifrîa

Dare to dream, Lady,  
Of quarrel and victory.  
Plainly guide the lord,  
That host, full weary.

O Sigifrîa! Blessed Dame,  
Brands be sworn by You.  
Light our travels abroad,  
Merry and lithe in our gait.  
Meté our age's wisdom,  
Reveal the hidden wager.  
Where mothers cry out,  
Loathing that foe's larder.  
Harry forth! Carry now on,  
Drive the skiff yon further.  
By dreaded shores afar,  
The standard does so flutter.  
Of hen's flesh I now perform,  
Sumptuous meal before You.  
Meet our party at the board,  
That frithu is where we find You.  
O Sigifrîa! Blessed dame,  
Brands be sworn by You.  
Light our travels abroad,  
Merry and lithe in our gait.

## To the Duropali

Walls now quake before,  
That shelter is a-breached.  
To foreign sunken dales,  
Those Brothers now ride.

O Duropali of Elder City!  
You stood at either side.  
Armed, ready and alert,  
Stalwart as steeds astute.  
Barren were the fields,  
No corn to satiate need.  
Heaven's-Victor beheld,  
Sweet loaf set before Him.  
Albus stood in solemn oath,  
Frankus and Vassus to hold.  
Then Numitor's own folly,  
Come to fall beneath Them.  
Brought to flight, they,  
Made for sullen fens holy.  
Arose a gleaming home,  
There spear din now begins.  
O Duropali of Elder City!  
You stood at either side.  
Armed, ready and alert,  
Stalwart as steeds astute.

## To Ôstera

Fiercely rising o'er the berg,  
Bright and bolstered forth.  
Unbridled in fulsome tow,  
Tethered at gleaming rood.

O Ôstera of ancient fame!  
Your handlers tarry ever on.  
Blistered grip, weary brow,  
Roused and righted anew.  
Brothers of Heaven's-Glen,  
Stirrups clanging heartily.  
Reeving elder marshland,  
Cleaving slaving beasts.  
Fists which quake the fold,  
Which scatter the fowl wide.  
Brandish welcoming breath,  
Raise them verdant Maidens.  
I bid You at the Eastern limes,  
Thrash into these here lands.  
By coin I supply Your need,  
Reward my hardened hands.  
O Ôstera of ancient fame!  
Your handlers tarry ever on.  
Blistered grip, weary brow,  
Roused and righted anew.



## To the Ôsteren

Behold Golden-Beams!  
Blessing cloven Earth.  
That gilded merry lot,  
Daughters of the fray.

O Ôsteren bold of yore!  
Dance the song of sowing.  
Heave yearning mound,  
Bear unto that giving fold.  
The host receives You,  
Hands ever outstretched.  
Sun's glowing gifts,  
Swollen, full and buxom.  
Moon has offered much,  
Sweet wafting, that reek.  
Held high aloft the home,  
The rafters of the world.  
By swine and richest clot,  
Bring breath to our reach.  
Wort-born hale conceptions,  
A return to us most worthy.  
O Ôsteren bold of yore!  
Dance the song of sowing.  
Heave yearning mound,  
Bear unto that giving fold.

## To Bluothiuwa

Golden dew upon You,  
Bright and blessed Dame.  
Bringing beauty to all,  
Glad and merry maid.

O Bluothiuwa! Gilt-Bride,  
You quicken the womb.  
We need You ever so,  
As Bold-Westerly blows.  
From the fields You come,  
Charged with Your duty.  
Carry our seeds to fruit,  
Awaken the furrows forth.  
Upon Your single honour,  
You hold fast Your obligation.  
Westrôni brave and calm,  
Won Your hand now to hold.  
By my hand I gather fronds,  
Bedecked with budding pride.  
For the One to come soon,  
I grant a measure of wine.  
O Bluothiuwa ! Gilt-Bride,  
You quicken the womb.  
We need You ever so,  
As Bold-Westerly blows

## To Helimerthus

Morning mist upon,  
Green fields o' fame.  
For such a fated day,  
A few form the fray.

O Helimerthus of ours!  
Behold the gleaming city.  
Hide those heroes bold,  
From such thieving hands.  
High were the flames,  
Burning heaping shrines.  
Etila to Aurelia there came,  
Proud fighters now to defend.  
At the gate, lofty He was,  
Batavian horsemen on side.  
Eagles soar under dark sky,  
Thunder coldly cracking.  
By fronds of glory He won,  
A triumph fit for Cæsar!  
Bearing the holy standards,  
Anointed and held so sacred.  
O Helimerthus of ours!  
Behold the gleaming city.  
Hide those heroes bold,  
From such thieving hands.

## To Merkur

At North-Edge is found,  
Oldman of steady craft.  
Knower of secret deeds,  
Revealer of all Hard-Won.

O Merkur the most wise!  
Winner of good Providence.  
The morning gift is here,  
The bride seethes of bounty.  
You witnessed fair beauty,  
From the Home-Woods tall.  
Wild were Their cunning ways,  
Dripping gore into cauldron.  
The ravens amass in hunger,  
A feast to be had by beasts.  
Warsome foes gather round,  
For a taste of honest victory.  
What does He wish to see?  
But for princes' iron-dancing.  
Heard without the temple,  
The price of fearsome gain.  
O Merkur the most wise!  
Winner of good Providence.  
The morning gift is here,  
The bride seethes of bounty.

## To Rosmerta

Upon the eve we gather,  
With deepest felt desires.  
Open purses to fill with coin,  
By means of our holy labour.

O Rosmerta so giving!  
We beseech humble temper.  
The All-Giving Mothers now,  
Gift us with our deserving return.  
Heaving horn of vast accord,  
Our board is made now beaming.  
A measure of bread and a cup,  
To mete the pangs of wanting.  
Should we yet pray for more?  
Not without perilous threat!  
What of the neighbours table?  
If bare, we deliver our own share.  
Oil and coin we give to the Mother,  
For Her to hold ever vouchsafe.  
If She need, we too will be of need,  
To the greedy, spoil comes to seed.

O Rosmerta so giving!  
We beseech humble temper.  
The All-Giving Mothers now,  
Gift us with our deserving return.

## To the Gundfano

Winds which blow upon,  
Such a red rolling cloth.  
Those woesome wails,  
Echoed across the way.

O Gundfano, enduring flame!  
Your shade is our shelter.  
Offer shield to shining folk,  
For Skara divides the hall.  
I hold these pledges fast,  
That none may e'er falter.  
When comes the signal,  
Doughty commanding all.  
I remember the wandering,  
No hearths, save our own.  
When tattered banners,  
Rose aloft as fame'd have it.  
Yet, there have fallen few,  
A memory to Yon heartbeat.  
Sup upon that rightful meal,  
So hardy weal befits Thee.  
O Gundfano, enduring flame!  
Your shade is our shelter.  
Offer shield to shining folk,  
For Skara divides the hall.

## To Hîwa

Make hail and ever hearty,  
Those pillars holding Heaven,  
At each a solemn prayer,  
Praise and sweet smoke.

O Hîwa, welcome home!  
Greet us at the doorway.  
Meet us in dear hollows,  
Where we witness health.  
Your light is ever gleaming,  
Glistening in all beauty.  
Bearing the goodness of,  
Our most intimate chambers.  
See to wholesome kettles,  
Roiling with savory feast.  
Keep our wares safely,  
Should there come calamity.  
We give thanks for all,  
Which our home comprises.  
Kindness and tranquility,  
For each who herein reside.  
O Hîwa, welcome home!  
Greet us at the doorway.  
Meet us in dear hollows,  
Where we witness health.

## To the Antrustehiæ

Keep a vigilant eye,  
O'er those holy bonds.  
Rejoice to the holders,  
Bane to vile breakers.

O Antrustehiæ of mine!  
You accompany me well.  
By word and deed alone,  
Hold me to Your account.  
Beneath that righteous,  
Select rood of my doom.  
Its branches reach Heaven,  
The roots bound deeply.  
I speak the tongue of truth,  
That I may so ever refute.  
Workings of evil doers all,  
Seeking to cleave Your right.  
Fair Ladies who ride before,  
Lead me unto daring fame.  
Lest I be found abominable,  
Do with me as is my Wurd.  
O Antrustehiæ of mine!  
You accompany me well.  
By word and deed alone,  
Hold me to Your account.



## To Hlota

We play at games,  
Joyous and rowdy.  
Tempting Your will,  
Desiring all favour.

O Hlota, chose Thee us!  
May we tease Your grace.  
That You deliver winnings,  
Where we have most need.  
The fire has been lit,  
That we may prosper.  
Leap the golden flames,  
Now dance holy gait.  
Round of Glory at hand,  
To chance clever gains.  
May Victory find its way,  
Into my firmest grasp.  
By herbs of greenest care,  
We call You in our prayer.  
Bid we that You meet us,  
To cast our daring lot.  
O Hlota, chose Thee us!  
May we tease Your grace.  
That You deliver winnings,

## To Baldag

O Baldag! Goldenrider!  
We salute Your sacred duty.  
You lead the lost,  
The forgotten follow You.

The Summer-Moons begin tonight,  
to call You to Your cause.  
May You be unhindered,  
May no wight give You pause.  
Look upon us well, Great Rider!  
Let none disturb the peace.  
Beneath the Summer-Moon,  
May goodwill thus increase.  
We give to You, O Baldag!  
To honor Your noblest ride.  
We bid You swift return,  
From the halls where dead reside.  
O Baldag! Goldenrider!  
We salute Your sacred duty.  
You lead the lost,  
The forgotten follow You.  
May no wight give You pause.

## To the Witwîf

O Matrons of the Mound,  
In mists and shores of hidden places.  
Ever do You wait,  
With cunning tongues to deliver us Your wisdom.

As the Summer-Moon grows full,  
And Baldag makes His way.  
Wine and wishes are left,  
For You who watch and know our fate.  
O Witwîf, set aside Your wanton ways,  
Many a weary wight seek Your favor.  
Confound us not!  
A gentle hand is desired.  
Welcome warmly the Êradôda,  
Let Them rest and revel well.  
Let the lost and wandering find Your hall,  
And through Your blessings let Their suffering cease.  
O Matrons of the Mound,  
In mists and shores of hidden places.  
Ever do You wait,  
With cunning tongues may You deliver us Your wisdom.

## To the Gêstos

Hail Ye spirits, as guests You come,  
Where shall Ye sit within?

Welcome wandering spirits!  
Come stay You by my fire,  
Let my hearth and hospitality warm You.  
Restless, weary, wanderers!  
Come share with us a meal,  
Let our alms restore You.  
Travel worn wanderers!  
Come drink with us some water,  
Let our cups refresh You.  
Hail Ye givers, guests have come!  
Open to Them Your hearth!  
Offer warmth and weal tonight,  
Where shall They sit within?

## To the Marwihta

O Shades of dead men!  
wandering before day.  
Take no shelter in this home,  
Be gone from here tonight!

Unquiet dead, tormented foes,  
Bear us no fear, no spite, no malice!  
From Gorifeld and fearsome fens,  
Be gone from here tonight.  
We cast you out, we bid your leave,  
May the riders find you fleetly!  
Baldag rides to join the host,  
To gather you completely.  
O Ghosts of nightmare, fear and spite!  
wandering before the day.  
Take no shelter in this home,  
Be gone from here tonight!

## To Granna

Warmth and health,  
A refreshing bath.  
Soak away sores,  
Soothing the breath.

O Granna, welling up!  
Provide us with Your help.  
Our limbs are now heavy,  
Toiling by axe and plough.  
We gather by the vapors,  
Where the pool does roil.  
Our minds put to ease,  
By Your divine prescription.  
Take Stironâ by the hand,  
Lead Her to Your sanctuary.  
May the waters lap together,  
As do the evening tides.  
Grace the fields with Your,  
Care for the commonwealth.  
For we share our coins now,  
That You ripen our claims.  
O Granna, welling up!  
Provide us with Your help.  
Our limbs are now heavy,  
Toiling by axe and plough.

## To the Franks

Dark is the forest beyond,  
Silently, daringly awaiting.  
Gathered in diligent silence,  
Fearing not a thing this night.

O Franks, boldly you go!  
Haughty and warsome.  
Deliver brave response,  
To dire threats received.  
To wit, one Askarîki came,  
Shaking brand before 'em.  
Soon, Mârogêr the Famed,  
Hurling javelins above all.  
Meager were the hosts,  
Trembling at the raucous.  
Senate at Trier alarmed,  
Barbarians to come asunder.  
Yet, Constantine broke Them,  
Feeding all to ravenous beast.  
Flesh flayed and bone broke,  
Zeal and passion retained.  
O Franks, boldly you go!  
Haughty and warsome.  
Deliver brave response,  
To dire threats received.

## To Mâro-Ing

Born a bitter beast,  
Steadfast and stout.  
Manifesting Ur-might,  
On shimmering shield.

O Mâro-Ing, so foretold!  
Rise now from that Rîn.  
Quinotaur of Toxandria,  
Flowing mane to lead us.  
Ardent is the holy desire,  
That acquisition there come.  
The natural dominion thereof,  
Such noble a grand Frankrîki.  
From that solemn æon afore,  
Upon salt-marshy sedges.  
Francisca, firmly in hardy grip,  
To wield Your will as so fit.  
From Ing's line, to generations,  
Fostered by that Chlodio divine.  
Each pagus of Gaul, a rose,  
Each civitas of Rome, a gem.  
O Mâro-Ing, so foretold!  
Rise now from that Rîn.  
Quinotaur of Toxandria,  
Flowing mane to lead us



## To the Kuning

Far have You reached,  
From humble castrum.  
Syagrius' final defeat,  
By Hêl, Reht and Wald.

O Kuning, hold us fast!  
Lead as rivers do flow.  
Frankus inherited to all,  
That shield bore Him well.  
As gold-harvest quickens,  
Freely share Your wares.  
Make weighty those arms,  
That Antrustions be raised.  
Ever the shattered ewer,  
Ought echo through ranks.  
Keep irons red-glistening,  
Where memories soon fade.  
Take Gaul in Her totality,  
Each stone, font and temple.  
For worship is by Your main,  
Set our old holy ways anew.  
O Kuning, hold us fast!  
Lead as rivers do flow.  
Frankus inherited to all,  
That shield bore Him well.

## To Lôhar

Light of thunderclap!  
Blaze the grove bright.  
We chant the holy song,  
That the holy seek right.

O Lôhar, sacred giver!  
By the lea we do gather.  
Make ready those gifts,  
That are shared so well.  
Strong standing trees,  
Heaving Heavens aloft.  
Branches laden heavily,  
With dreaded sacrifices.

Irminlôh is Your seat,  
Feast upon smiths'-might.  
Ertha made swollen anew,  
Divinities swiftly made quick.  
Bolts from above do clatter,  
I heard You loudly on wind.  
Steadily now all advancing,  
The gates of yonder host.

O Lôhar, sacred giver!  
By the lea we do gather.  
Make ready those gifts,  
That are shared so well.

## To Nemetona

Aloft and holy trees,  
Concealing all gore.  
Within a mighty plight,  
Trembling the Earth.

O Nemetona victorious!  
Claim Your solemn due.  
Your breath is virtuous,  
By Your sword, tribute.  
Within Your damp hall,  
A fever is now mounting.  
The king has come about,  
To pledge a hefty price.  
Deep within the hallowed,  
Splendor is ever found.  
Blasting horns do deafen,  
As the pyre is raised anew.  
They feast as ever it seems,  
The coming days unsecured.  
They drink as though the last,  
Should they be now death.  
O Nemetona victorious!  
Claim Your solemn due.  
Your breath is virtuous,  
By Your sword, tribute.

## To Rînfader

Gently rushing on by,  
Winding and twisting.  
Guiding the foreigner,  
To new lands awaiting.

O Rînfader so noble!  
You know the Earth.  
Cutting and flowing,  
As though poured out.  
Each and every home,  
Rests upon Your shore.  
Providing now and ever,  
The needs of neighbours.  
You brought us to this,  
Green and luxurious land.  
Offering the far trading,  
Places for wares to sell.  
The Gods rode upon you,  
Two-Horns to lead them.  
To our temples They came,  
Led by Your deep currents.  
O Rînfader so noble!  
You know the Earth.  
Cutting and flowing,  
As though poured out.

## To Aran

Warm winds do blow,  
Over ripened gold-field.  
Sol and Luna do bless,  
As Mâno and Sunna turn.

O Aran, sweetest are You!  
Hasten our tables this tide.  
Make ready those scythes,  
Steady noble harvest hands.  
Gladdest are we for Your gifts,  
Nurturing the warrior's hunger.  
The plows have done their all,  
Now reward their sacred work.  
The Heavens grant us meal,  
A quern to ravish the kernel.  
A gale has driven the seed,  
Where a household does live.  
Each has sown the wide rows,  
Where the year is now fullest.  
To You a measure of thanks,  
A return to the Divine-Stewards.  
O Aran, sweetest are You!  
Hasten our tables this tide.  
Make ready those scythes,  
Steady noble harvest hands.

## To Frîhals II

Winding forth you go,  
Creeping before all.  
Green the noble fruit,  
Dew beading holy glow.

O Frîhals, Vine-Father!  
Hold fast ripening gem.  
In frenzy, whip the fiend,  
Who secrets felon's-mind.  
Dance the black raven's,  
Furious spear-wonder.  
Revel in whirling step,  
That dead men revive.  
Drink that marvelous,  
Cup of poetic madness.  
Serpents striking deep,  
Ramping greens writhe.  
Wuodthiadan grasping,  
Mad-Tether to Heavens.  
Gruoniwidu's point now,  
Reddened in Hel's-gore.  
O Frîhals, Vine-Father!  
Hold fast ripening gem.  
In frenzy, whip the fiend,  
Who secrets felon's-mind.

## To the Hêlen

Hail and wealth,  
Greatness to all.  
Hardy welcome,  
To healthful host.

O Hêlen of mine!  
manifold gathered.  
Impress Your will,  
In benevolent gests.  
From Gallia come,  
Gallop so forth.  
Those Belgic clans,  
Warring upon many.  
Germania, surmount!  
Legions of old Latinia.  
Settle now Your claims,  
For Gods arise anew!  
Be it Trier, Cologne or,  
That Mainz-upon-Rhine.  
Offer for which is given.

Ô Hêlen of mine!  
manifold gathered.  
Impress Your will,  
In benevolent gests

## To Þonar

Rolling, Mounted-Dríght,  
Bolt-Casting Æon-Prince.  
Arenas raised before You,  
Games now held for glory!

O Þonar, rising high!  
Establish Your column.  
Set holy tribes amongst,  
Sovereign powers of old.  
Come Jove, hight Taranis,  
Most great and so beloved.  
At court the thunderstone,  
Rests upon graven altar.  
War had grown between,  
Rulers of noble households.  
Drawing the ire of chieftains,  
Wresting frithu from the Gods.  
Let each come to now agree,  
Victory, won now commonly.  
A tribute is all the sweeter,  
Shared in true confederacy.

O Þonar, rising high!  
Establish Your column.  
Set holy tribes amongst,  
Sovereign powers of old.



## To the Salians

Morning mists do burn,  
Dew of meadows gold.  
Advance foreign party,  
To take Syagrian-dales!

O Salians, high-lords all!  
Ardently fall, You, upon.  
The lands which ought,  
To swell new dominion.  
By flourishing mane, You,  
Call the tribes to Your side.  
By brandished arms, You,  
Bring low-born under heel.  
Home-axe to hone wild fold,  
Shave them unfitting hordes.  
That noble ewer so shattered,  
To mark the wrath of kingship.  
In chains are brought the ilk,  
Who dared against all order.  
To quell the serpent's temper,  
A shorn scalp is the measure.  
O Salians, high-lords all!  
Ardently fall You upon.  
The lands which ought,  
To swell new dominion

## To the Wînthumegoda

Smoke rising high above,  
From a bellowing hearth.  
Strangers arrive at a door,  
Welcomed they, to bench.

O Wînthumegoda, celebrate!  
Time of assembly has come.  
Frîhals pours sovereign dew,  
Into beakers laden with gold!  
Should we cheer the year?  
Those making their gain?  
So, we cheer the fertile rise,  
Our rank has swollen anew!  
From far beyond they came,  
Kinfolk from distant forests.  
Brandishing fine weaponry,  
Aloft upon shields they form.  
A drink and a tale or two,  
For each riding that road.  
One fire to warm the knees,  
One vat to warm their heart.  
O Wînthumegoda, celebrate!  
Time of assembly has come.  
Frîhals pours sovereign dew,  
Into beakers laden with gold!

## To Hangist

Morning mount upon,  
Hard galloping winds.  
Slavering froth-biting,  
Hot dew upon Ertha.

O Stallion, swift riding!  
Hooves cleaving fields.  
Mane flowing ever wild,  
Fearsome upon Heaven.  
First you rose, epic fame,  
Out of the East bounding.  
You knew no master then,  
Unbent by haughty lords.  
The Gods welcomed you,  
Into holy dales most verdant.  
Verily You bent Your knees,  
Your back, bearing burden.  
Kuning perched aloft high,  
Surveying each new holding.  
To travel the old Sky-Way,  
A sacrifice unto Your duty.  
O Stallion, swift riding!  
Hooves cleaving fields.  
Mane flowing ever wild,  
Fearsome upon Heaven.

## To Ahuardua

Deep currents churn,  
A whirl of elder-doom.  
Below, Queen-Sovereign,  
Collects Her gleaming due.

O Ahuardua, Lady Sublime!  
Waters waxing and waning.  
Cold creeps to now take us,  
Mouths so gaspingly agape.  
Tungrian warriors aligned,  
To bolster Cæsar's plight.  
Such glory is our own gold,  
Recompensed for our arms.  
I remember the old Sheldt,  
Cugerni and Sicambri.  
Swiftly skimming flood lands,  
Whilst haunting dark marshes.  
Take our lowly offerings dear,  
For we too shall meet you there.  
Arduennia's forests giving all,  
Unto Ardua's bleakest well.  
O Ahuardua, Lady Sublime!  
Waters waxing and waning.  
Cold creeps to now take us,  
Mouths so gaspingly agape.

## To Tanfana

Moonlit feasting by,  
Woods of ever-night.  
Marsian hordes all,  
Felt such brutal sting.

O Tanfana, draw near!  
Gather the tattered cloth.  
Stitch dooms together,  
That a tear severs whole.  
A vengeance is called for,  
To regain our noted fame.  
Half-sleeping is a shame,  
A plight of pure treachery.  
What of the children who,  
Slumbered a sweet dream?  
What of the tiller who had,  
But celebrated their efforts?  
So now we raise Francisca,  
To break the Eagle-Standard.  
It's linen, divinity now sews,  
Into the banners of our fold.

O Tanfana, draw near!  
Gather the tattered cloth.  
Stitch dooms together,  
That a tear severs whole.

## To the Slahtgoda

Prepare the block,  
Hard, upon it laying.  
The coming holy gift,  
Reddened in all glory.

O Slaughter, sacred act!  
A blade in divine service.  
Whetstone renders well,  
An edge now so deserving.  
I cast my eye up above,  
Then turning down below.  
Strong grip is solemn made,  
A resolve set to that purpose.  
“Gods, holy might of mine!  
I give, so You give to us now.  
Blood spurting and spattering,  
Glossy is Your wonder-stead!”  
Should the Gods see me fit,  
To grant me that awful might.  
My hand, Their gifting weapon,  
A wound to feed all fulsomely.  
O Slaughter, sacred act!  
A blade in divine service.  
Whetstone renders well,  
An edge now so deserving.

## To Ertha

Quickening womb,  
A suckling to come.  
To bear Him anew,  
From Slumber-Tomb.

O Ertha, Divine-Dame!  
Ever were You present.  
Trembling the firmament,  
A stirring wakes the world.  
In the deepest wilderness,  
You saunter the numinous.  
A mother in Her waiting,  
Untamed by noble civility.  
A fiery bolt bore You a Son,  
Quivering in the long night.  
You came to a holy place,  
To lay under dampest fold.  
The Heavens know You,  
Your name upon their lips.  
Fatty meats, fulsome sweets,  
Deservingly offered tonight.  
O Ertha, Divine-Dame!  
Ever were You present.  
Trembling the firmament,  
A stirring wakes the world.

## To Êwa

Frigid fullest Moon,  
Call out to the years.  
A feast to welcome,  
The ever-turning tide.

O Êwa, ages are You!  
Hold high the Heavens.  
A smoldering tapestry,  
Bedecked of gold-dew.  
Race across the Sky,  
Coursing Broad-Ertha.  
Drive the Flame-Waggon,  
From World-Brim to Edge.  
That eager Wide-Wanderer,  
Elder-Smith in that age.  
Hammering that Iron-Mantle,  
To forge the Frithu-Gavel.  
Winter has come again,  
Another from one long ago.  
To test the mettle of all,  
Should once more it arrive.  
O Êwa, ages are You!  
Hold high the Heavens.  
A smoldering tapestry,  
Bedecked of gold-dew.



## To Wîgansa

A shield, hard met,  
A blade well honed.  
The brave, mounted,  
Heading now home.

O Wîgansa, we hail!  
We welcome You.  
A giving handful,  
Trembling breast.  
A sorrowful heart,  
Has come to rest.  
Upon bloody stone,  
Gifts, so deservedly.  
The doughty arrive,  
Born in War-Fields.  
Spears held e'er-high,  
Thrusting into deep.  
We cheer for them,  
Returning heroes all.  
Soon to join the fray,  
Younglings untried.  
O Wîgansa, we hail!  
We welcome You.  
A giving hand-full,  
Trembling breast.

## To the Dusii

Winter winds blowing,  
Over hills now rolling.  
Fog, thick and frigid,  
Blows over fertile fields.

O Dusii, the tempest!  
You take what is ours.  
Thus, we give it to You,  
Freely and deservedly.  
Upon frozen mountain,  
I hail Your holy presence.  
I solemnly desire of You,  
But good fruits, inviolate.  
You ride where You wish,  
Down whirling old slopes.  
Fiends or friends to come,  
So, we offer as is so due.  
Mortal hands have crafted,  
What now You shall enjoy.  
From this place into Yours,  
We repay what is sown.

O Dusii, the tempest!  
You take what is ours.  
Thus, we give it to You,  
Freely and deservedly.

## To Holda

Wayward wandering,  
Through noble vestige.  
Woeful wailings abound,  
Reaching for my wits.

O Holda, far seeing!  
Recount coming year.  
Beguile humble eyes,  
With sundry knowings.

Sybil, I beseech,  
Tell what doom befalls.  
I reach into the vellum,  
Peering into holy abyss.  
Ravens clamber aloft,  
As ravenous they are.  
Picking bones upon field,  
Frames of elder heroes.  
The Wihta, You lead Them,  
As witnesses to our fall.  
They are beckoned to see,  
Deeds which You measure.

O Holda, far seeing!  
Recount coming year.  
Beguile humble eyes,  
With sundry knowings.

## To Wêradihta

Upon distant shores,  
We raise our cups.  
For all is witnessed,  
By sovereign gaze.

O Wêradihta, vigilant one!  
Count the ages passed.  
Divulge in coming time,  
What has now ever been.  
We dare to wonder aloud,  
Of what waves have brought.  
Crashing upon this shore,  
Tales eternally mystifying.  
Gods turning against Gods,  
The sanctuaries tremble.  
All dooms are now tallied,  
Measuring one to the other.  
Under Holy-Moon we do,  
Beckon to a frithful end.  
Where retainers hold faith,  
That providence leads on.  
O Wêradihta, vigilant one!  
Count the ages passed.  
Divulge in coming time,  
What has now ever been.

## To Sater

In ancient forest leas,  
The beast roams free.  
Crested back arched,  
Highest to Heavens.

O Sater, noblest fool!  
Old Mischievous-King.  
Regale us with songs,  
Feast we at Your board!  
Without the walls it goes,  
Gnashing we hear it now.  
Within we are comforted,  
For in the glens, it haunts.  
Saterbaracho is sought,  
The hunters have arrived.  
Mokka and His party,  
To blooden Their blades.  
The swine does not know,  
Its home where it is to be.  
A meadow or humble sty?  
To wander forever it seems.  
Yet at the trencher we live,  
Under some capricious lord.  
The world is falling asunder,  
Cheering we do the thunder.  
O Sater, noblest fool!  
Old Mischievous-King.  
Regale us with songs,  
Feast we at Your board!

## To the Muoder

The night is longest,  
Bringing us comfort.  
Rejoice in our Mothers,  
Bearing us good tidings.

O Muoder, blessings all!  
Mend the winding ways.  
Console needing hearts,  
Light the halls of our kin.  
Soothe tired among us,  
That we are supported.  
Carry the burdens heavy,  
That hands be relieved.  
The hours are longest,  
A cool breeze enters hall.  
Our fires provide warmth,  
To knees frozen so stiff.  
We remember Your smiles,  
The laughter so abounding.  
The trials You overcame,  
To raise a generation anew.  
O Muoder, blessings all!  
Mend the winding ways.  
Console needing hearts,  
Light the halls of our kin.

## To the Saterbarachojadôt

Horn blows resounding,  
Echoes through the night.  
Riding as does the horde,  
Hounds to catch their prey!

O Jiol-Hunters, find success!  
While Gods be at Their board.  
You famed Gods armed and ready,  
Slay the beast of Sater's Hall!  
To Mokka, ever the Huntsman!  
A rallying call through Manhêm.  
Your blade is sharp as are wits,  
Keenly driving that winsome lot.

To the eternal Gods all!  
Drive Heavens and Earth apart.  
Clear the road, that we all know,  
Where ills have come to befall.  
To Inguo, sovereign to each Frank!  
Fame is your only true desire.  
Be the wielder who tames us,  
As Saterbarachojagôt unfolds!  
O Jiol-Hunters, find success!  
While Gods be at their board.  
You famed Gods armed and ready,  
Slay the beast of Sater's Hall!

**Sido**



## **Fra Wintarmânôth**

### **Tîwiskôfîron**

In the Hêmsali, recite the Gibedan to Tîwiskô and make Offringa of Rôtwîn, Wîsmalt, Wîruok upon the Godesbeddi and then perform a Wirdskap of salted honey spelt cakes before the Pulvinar.

Read aloud and/or perform the Farlahon fra Wintarmânôth with introspection.

Note: Tîwiskô is the First-Born God, thus He receives the first offerings at the beginning of the year and always first thereafter whenever the Goda are offered to.

## **Idisnaht**

At the Hêmtreo, recite the Gibedan to the Idisi, make Offringa of Geldô (coins) upon the Godesbeddi.

Read aloud and/or perform the Farlahon fra Wintarmânôth with introspection.

Note: The Idisi are worshipped as the Granters of victory and Mâro to those who enter battle. Hludana is the Font of Glory.

## Irminfol

At the Hêmtreo, recite the Gibedan to Irmin, make Offringa of Rôtwîn upon the Godesbeddi and then perform Drinkan with those present in honour of Irmin's coming victory and the glory of Tîwiskô.

Read aloud and/or perform the Farlahon fra Wintarmânôth with introspection.

Note: Irmin, Son of Mannô, Grandson of Tîwiskô and Brother to Inguo and Istrô (also hight Merkur et al.) inherits the Throne of the Goda from Tîwiskô.

## Idisthing

At the Hêmtreo, recite the second Gibedan to the Idisi, make Offringa of Rôtwîn, Geldô and sweet cakes upon the Godesbeddi, then on following nights offer Geldô at holy sites throughout the Civitas.

Read aloud and/or perform the Farlahon fra Wintarmânôth with introspection.

Note: During Idisthing, Hîwiskî purchases are recommended as the Idisi show favour to the proseprity of the Hîwiskî.

## **Fra Horningmânôth**

### **Magusanôfiron**

In the Hêmsali, recite the Gibedan to Magusanus, make Offringa of Rôtwîn, Geldô and Wîruok upon the Godesbeddi and then perform a Wirdskap of beef before the Pulvinar.

Read aloud and/or perform the Farlahon fra Horningmânôth with introspection.

Note: Tavalô games should be played in the Hîwiskî, the winner claiming the Good Luck for the year.

## **Forthirotîd**

In the Hêmsali, recite the Gibedan to the Forthiro, make Offringa of Rôtwîn, pork and flowers upon the Godesbeddi.

Read aloud and/or perform the Farlahon fra Horningmânôth with introspection.

Note: The Forthira are Revered Ancestors one must offer to Them to ensure Their continued restfulness in the grave and secure their help in the coming year.

## Hævanaht

In the Hêmsali, recite the Gibedan to Hæva, make Offringa of Rôtwîn, pork and flowers upon the Godesbeddi.

Read aloud and/or perform the Farlahon fra Horningmânôth with introspection.

Note: Hæva's nurturing is sought to look over the Hîwiskî and the Forthira. The Offringa is the same as that for Forthirotîd to denote continuity with that cult and mythic cycle.

## **Wargbiskirmerfol**

In the Hêmsali, recite the Gibedan to Intarabus, make Offringa of Rôtwîn and salt upon the Godesbeddi before a relic of Brustnir's Heart (or a representation thereof – which is of a goat's heart).

Read aloud and/or perform the Farlahon fra Horningmânôth with introspection.

Note: Brustnir's Heart symbolizes the prowess of the wild ambitions of youth over the hungry wolves of a chaotic world.



## **Þingsôð**

In the Hêmsali, recite the Gibedan to Þingsô, make Offringa of Rôtwîn and Wîruok upon the Godesbeddi. Do so before a copy of the Salic Law and if the Hêmahêto is within the Farbond – their Festuca (or Aureus) as well.

Read aloud and/or perform the Farlahon fra Horningmânôth with introspection.

Note: Thia Frankisk Aldsido is a “Lawful and Civic Tradition” and Þingsô oversees this continuity. The Salic Law rules the Frank and as such is to be honoured.

## **Fra Lentinmânôth**

### **Martofîron**

In the Hêmsali, recite the Gibedan to Mars, make Offringa of Rôtwîn, Geldô, rose petals upon the Godesbeddi and then perform a Wirdskap of beef before the Pulvinar.

Read aloud and/or perform the Farlahon fra Lentinmânôth with introspection.

Note: If the Hêmahêto is within the Farbond, feature the Festuca or Aureus, which is emblematic of the order of the Regnum Francorum Novum.

## Nehalenaht

In the Hêmsali, recite the Gibedan to Nehalennia, make Offringa of Rôtwîn, bread, salt, an apple and Geldô upon the Godesbeddi.

Read aloud and/or perform the Farlahon fra Lentinmânôth with introspection.

Note: Nehalennia is regarded as a Goddess receiving family dogs into Her care upon passing. If so inclined, the Offringa to these canine companions may accompany those to Her.

## Welandsfol

In the Hêmsali, recite the Gibedan to Weland, make Offringa of Rôtwîn and Wîruok upon the Godesbeddi. Do so before one's chosen metallic personal adornment(s).

Read aloud and/or perform the Farlahon fra Lentinmânôth with introspection.

Note: Weland is believed to strengthen the bonds of friendship which are bound by gifts given.

## Frîhalstthing

In the Hêmsali, recite the Gibedan to Frîhals, make Offringa of Rôtwîn, bread and flower petals and Wîruok upon the Godesbeddi. Do so before a personal sounding horn.

Read aloud and/or perform the Farlahon fra Lentinmânôth with introspection.

Note: The sounding horn is emblematic of Frîhals' liberations and honour those ancient and continued struggles.

## **Fra Ôstermânôth**

### **Sigifrîafîron**

In the Hêmsali, recite the Gibedan to Sigifrîa, make Offringa of Rôtwîn and Geldô upon the Godesbeddi and then perform Wirdskap of poultry before the Pulvinar.

Read aloud and/or perform the Farlahon fra Ôstermânôth with introspection.

Note: It is proper at this time to make special bid to Sigifrîa for strength in the coming year, to meet difficult challenges and be victorious in the end.

## Duropalsnaht

In the Hêmsali, recite the Gibedan to the Duropali, make Offringa of Rôtwîn, butter, bread and oats at the primary door posts or threshold.

Read aloud and/or perform the Farlahon fra Ôstermânôth with introspection.

Note: It is beneficial to affix a horseshoe at either side of the primary doorway to the Hêmsali or some other depiction of horses as one see's fit.

## Ôsterfol

At the eastern edge of the Hêm lands, recite the Gibedan to Ôstera then make Offringa of Geldô to Her. Collect grasses therefrom and process into the Hêmsali. Stop at the Duropali, praise Them with kind words and make Offringa of Rôtwîn. Once in the Hêmsali, the bundle of grasses is now to be shaped into a bundle and made the Idol to Ôstera. Then make Offringa of Wîruok and cream upon the Godesbeddi.

Read aloud and/or perform the Farlahon fra Ôstermânôth with introspection.

Note: The cream will remain on the Godesbeddi (in a crock, as it will turn) until it is offered on the last evening of Ôsterentîd.



## Ôsterentîd

In the Hêmsali, recite the Gibedan to the Ôsteren, then at the Godesbeddi collect the Idol to Ôstera and process it out of the Hêmsali. Bring it to all those places one expects good fertile lands to plant (gardens, fields, fruit trees, vines, etc.) and petition the Ôsteren to better the land. Then return the Idol into the Hêmsali and make Offringa of Wîruok, cooked fatty pork and fresh cream (added to that of the night before) upon the Godesbeddi.

Read aloud and/or perform the Farlahon fra Ôstermânôth with introspection.

Note: Upon the last night of the Ôsterentîd, that is the Eve of Giblômonfîron in Winnemânôth, process out the Idol, fatty pork, and cream (which has now turned). Overturn a clod of Earth in the garden, field, orchard, or vineyard and bury all. Return the clod as it was in hopes that the Ôsteren will impart their Blessings upon the Hêm and Civitas.

## **Fra Winnemânôth**

### **Giblômonfîron**

In the Hêmsali, recite the Gibedan to Bluothiwa, cut and fashion a mayfrond to hang on the primary house door. Upon this mayfrond, affix well-wishing notes and make Offringa of Rôtwîn.

Read and/or perform the Farlahon fra Winnemânôth with introspection.

Note: If one wishes, the mayfrond may be replaced with a maypole. Know that the mayfrond (or pole) will be burned on Helimerthônaht.

## Helimerthônaht

At a Nôdfuir, recite the Gibedan to Helimerthus, make Offringa of spiced Rôtwîn, cream and Geldô as well as the mayfrond into the Nôdfuir.

Read and/or perform the Farlahon fra Winnemânôth with introspection.

Note: Not everyone has the ability to (or space to) make a Nôdfuir, thus sinking or burying the mayfrond may be a suitable alternative.

## Merkursfol

At the Hêmtreo recite the Gibedan to Merkur, then make Offringa of Geldô and spiced Rôtwîn. In a bowl of water, lay a verdant crown wreath and drop red and white flower petals therein.

Read and/or perform the Farlahon fra Winnemânôth with introspection.

Note: The verdant green wreath in the bowl represents the sacrifice into the Cimbric cauldron (hight Ravanketil) and the red and white petals symbolic of that gore. The offerer is encouraged to seek arcane knowledge from the movements of the crown and petals.

## **Alagevantîd**

In the Hêmsali, recite the Gibedan to the Rosmerta, then make Offringa of Wîruok, grain and honey at the Godesbeddi. Likewise make Offringa of flowers in a cornucopia which is set at that same place.

Read and/or perform the Farlahon fra Winnemânôth with introspection.

Note: Upon the last night of the Alagevantîd, exchange the Geldô with chocolate Geldô (or some other form of disk-like treat), to demonstrate the reciprocal relationship between givers (humans and Hêlen). If you have small children, this is a great tradition.

## **Fra Brâkmânôth**

### **Gundfanofîron**

In the Hêmsali, recite the Gibedan to the Gundfano, make Offringa of rose petals, beans, Wîruok to the Banner of your Hêm or civic standard.

Read aloud and/or perform the Farlahon fra Brâkmânôth with introspection.

Note: This would be the perfect time to fashion or maintain your Banner and give worship to the Skarenungas Who have fallen before.

## Hîwanaht

In the Hêmsali, recite the Gibedan to Hîwa and come together with other Hîwiskî members and sweep the Hêmsali. Reserve and sprinkle some of that accumulated dirt into the four corners of the home. Then, with Wîruok, waft the four corners to make them Sâlig.

Read aloud and/or perform the Farlahon fra Brâkmânôth with introspection.

Note: The belief is that the Wîruok will bless the corners and thus the Hêmgast (Saligast). The dust from previous years' activities in the Hêmsali are made holy and reinforced year after year.

## Antrustisfol

At a Hêmtreo, recite the Gibedan to the Antrustehiæ and make Offringa of domestic meats, Rôtwîn and Geldô to the Mothers who Keep the Oath-Bonds.

Read aloud and/or perform the Farlahon fra Brâkmânôth with introspection.

Note: As the Duropali maintain the oaths between a retainer and their lord, the Antrustehiae *are* that oath being held.



## Hlotontîd

Outside the Hêmsali, near the Godesbeddi, recite the Gibedan to Hlota and light the Nôdfuir. Then make Offringa of freshly picked herbs therein. If one is daring, they may leap the flames for prosperity. Throughout the Tîd, prepare a game of Boules (of any variety one chooses or Bôllon) to play with others willing to try their luck for the year. The victor will be successful in their coming pursuits.

Read aloud and/or perform the Farlahon fra Brâkmânôth with introspection.

Note: There are many variations of Boules and thus no right or wrong tradition to build from. Develop the game in your Hîwiskî and make adjustments where needed.

## **Fra Sumarmânôth\***

### **Baldagfïron**

In the Hêmsali, recite the Gibedan to Baldag, make Offringa of Rôtwîn and perform Wirdskap of herbed poultry before the Pulvinar.

Read aloud and/or perform the Farlahon fra Sumarmânôth with introspection.

Note: This Celebration marks the beginning of the intercalary Sumarmânôth, which comes every three years (with some exception). It also marks the shortening days following the Summer Solstice (in a thirteen-month year). As Baldag rides to join the Wild Host. Baldag's return may be celebrated as well during Jioltîd.

\*Intercalary

## **Witwîfonaht**

At the Hêmtreo, recite the Gibedan to the Witwîf, make Offringa of sweet baked goods upon the Godesbeddi from a kneeling position.

Read aloud and/or perform the Farlahon fra Sumarmânôth with introspection.

Note: Folklore states that the Witwîf may punish those who do not show utmost respect to Them, so take care to be as formal as possible.

## **Gêstofol**

In the Hêmsali, recite the Gibedan to the Gêstos, make Offringa of bread, hard cheese, and water at the Goddesbeddi.

Read aloud and/or perform the Farlahon fra Sumarmânôth with introspection.

Note: The Gêstos we offer to today are spirits not ancestral to us which are lost or have been forgotten. Our Offringa is a form of almsgiving or charity to Them.

## Marwihtotîd

After dark, in the Hêmsali, recite the Gibedan to the Marwihta, wash your hands and then walk barefoot through the Hêmsali. Toss black beans\* over your shoulder or spit them out in various places repeating: *“I send these; with these beans I redeem myself and mine.”* Repeat this action every other night until completed at least three times.

Read aloud and/or perform the Farlahon fra Sumarmânôth with introspection.

Note: If one is unable to disperse beans indoors, toss them outside while holding the *manu fica* hand gesture.

\*Dry black beans are recommended.

## **Fra Houwimânôth**

### **Grannofïron**

At a local pool or waterway, recite the Gibedan to Granna and make Offringa of ample Geldô in that place.

Read aloud and/or perform the Farlahon fra Houwimânôth with introspection.

Note: Offerings given at this pool or waterway are for the continued health or rejuvenation of the community.

## **Mîmarônaht**

At the Hêmtreo, recite the Gibedan to the Franks, perform Drinkan to the memory of Askarîki and Mârogêr, making Offringa of Rôtwîn to Them in return.

Read aloud and/or perform the Farlahon fra Houwimânôth with introspection.

Note: The Drinkan may also include other heroes, local to the Hêmahêto or concerned with the personal care of theirs.

## Inguofol

At the eastern edge of the Hêm lands, recite the Gibedan to Mâro-Ing, then assemble grasses and fresh sticks to fashion an effigy of the Quinotaur – hight the Umbræ. Collect these materials from the edge of a waterway. Now make Offringa of Wirdskap consisting of beef and other fine foods. Then offer words of praise and Rôtwîn.

Read aloud and/or perform the Farlahon fra Houwimânôth with introspection.

Note: The Umbræ (shelter) represents the shelter and comfort awarded by the striving of the Quinotaur. From Inguo, unto the Quinotaur and Clodio's wife, has come Mârowîg hight Mâro-Ing or Inguo Famosus who provides for the needs of this world.



## Mârentîd

In the Hêmsali, recite the Gibedan to the Kuning, at the Godesbeddi make Offringa of Rôtwîn and Geldô to an idol representative of the Franks.

Read aloud and/or perform the Farlahon fra Houwimânôth with introspection.

Note: If one is a Dux or Gravio – the Siniskalk in particular – give the Gevol within the Tîd. This is a Wirdskap of local foods, Rôtwîn, milk, water and beef. The Munera is due by this date and a portion of which is to be given to the Kuning in coins at a sacred place for doing this act as reasoned by the Antrustion. A second portion is to have been spent on the Wirdskap itself and a third part is to be given in Mundibardium to those in need within the Civitas.

## **Fra Aranmânôth**

### **Lôharsfïron**

In a Lôh (lea) which is deemed Hêlig, recite the Gibedan to Lôhar, make Offringa of Geldô and nails or pins, at the center of that Lôh. Do so addressing the light coming through the trees.

Read aloud and/or perform the Farlahon fra Aranmânôth with introspection.

Note: It is the belief that the light which shines through the trees in a Lôh is the presence of Divine Lôhar in this world.

## Nemetonaht

In a Lôh (lea) which is deemed Hêlig – same lea as during Lôharsfîron if desired – recite the Gibedan to Nemetona, make Offringa of dedicated meats and Rôtwîn. Songs may be sung as the trees are libated and the Wirdskap shared therewith.

Read aloud and/or perform the Farlahon fra Aranmânôth with introspection.

Note: The Wirdskap meal shared in the Lôh is representative of the birthing of Divine Hêlnussi and Flît by Nemetona and Lôhar, from the initial deeds of Irmin, Inguo and Istrô in Irminlôh.

## **Rînisfol**

At a river nearest the Hêm lands, recite the Gibedan to Rînfader, make Offringa of a woven grass-dolly into the waters. Also give Geldô therewith.

Read aloud and/or perform the Farlahon fra Aranmânôth with introspection.

Note: This celebration is to the honour of the Divine Rînfader for having provided safe passage to the Kuning into one's land.

## Arantîd

In the Hêmgardo, recite the Gibedan to Aran, make Offringa to Divine Sol and Luna consisting of Rôtwîn and Wîruok. Likewise offer to Divine Aran a measure of cooked harvested vegetables from the Hêmgardo (or from a local market) at a sanctified space near the garden.

Read aloud and/or perform the Farlahon fra Aranmânôth with introspection.

Note: This celebration is in honour of all the dutiful work Divine Aran and the Himilrîdârios (Sol and Luna) have undertaken throughout the growing season.

## **Fra Widumânôth**

### **Wingardofîron**

In the Hêm or throughout the Civitas, recite the second Gibedan to Frîhals, make Offringa of Rôtwîn and Geldô to a grape vine, this may be of a domestic or wild variety.

Read aloud and/or perform the Farlahon fra Widumânôth with introspection.

Note: Through this offering you will hope to quicken the grapes for making Rôtwîn or some other delicacy therefrom.

## Hêlenaht

At the Hêmseli, recite the Gibedan to the Hêlen and perform Wirdskap consisting of nothing less than Rôtwîn, cheese, olive oil, bread and Geldô.

Read aloud and/or perform the Farlahon fra Widumânôth with introspection.

Note: This is done in emulation of Divine Askulap who serves the Wirdskap to the Hêlen.

## **ponarsfol**

At the Hêmtreo, recite the Gibedan to Þonar and make Offringa of Geldô, Rôtwîn and fresh produce unto the Pulvinar at the Godesbeddi.

Read aloud and/or perform the Farlahon fra Widumânôth with introspection.

Note: This offering may be performed to Divine Þonar, Tanaris, Tonans, Grôtiovis or all the Sturmârios as one.



## **Giwinnantîd**

In the Hêmsali, recite the Gibedan to the Salians and at the Godesbeddi make Offringa of Geldô and Rôtwîn. This should be done before an icon of a Francisca or an axe proper.

Read aloud and/or perform the Farlahon fra Widumânôth with introspection.

Note: This offering is a memorial to the victory of the Salians under the Kuning. Likewise, it is an adoration of the vengeance taken by Clovis over the Untimig at the destruction of the Vase at Soisson hight the ewer Godôsettinga.

## **Fra Wînthumânôth**

### **Wînthumefîron**

In the Hêmsali, recite the Gibedan to the Wînthumegoda, make Offringa of Rôtwîn and grapes before the Godesbeddi and an icon of the Gods.

Read aloud and/or perform the Farlahon fra Wînthumânôth with introspection.

Note: This celebration is in honour of the vintage and the enjoyment of wine by Gods and humanity alike.

## Hangistonaht

In the Hêm, recite the Gibedan to Hangist and make Offringa of grain and herbs upon the Godesbeddi as well as at the entrance to the home or of a sacred enclosure.

Read and/or perform the Farlahon fan Wînthumânôth with introspection.

Note: This celebration is in honour of Hangist (the Stallion), who assits the Gods in the safe keeping of Dâdsisa.

## Ahuarduafol

At the edge of a waterway or flood-plane, recite the Gibedan to Ahuardua, make Offringa of Geldô or pieces of amber there in the name of Divine Ahuardua.

Read and/or perform the Farlahon fan Wînthumânôth with introspection.

Note: At this time of year the union between Ahuardua and Rînfader is recalled as well as the birth of Their children the Niksôs. Wadila is also honoured well at this time.

## Tanfanatîd

In the Hêmsali or a Lôh (lea), before the Gundfano, recite the Gibedan to Tanfana and petition Her to look over the wellbeing of the people. Make Offringa of sumptuous foods, such as cakes and fruits.

Read and/or perform the Farlahon fra Wînthumânôth with introspection.

Note: This celebration recognizes the union of Tanfana and Istrô as well as commemorating the destruction of Tanfana's temple.

## **Fra Hervistmânôth**

### **Slahtofîron**

In the Hêmsali, recite the Gibedan to the Slahtgoda. Upon the Godesbeddi and before an to icon of the Goda perform Wirdskap of poultry before the Pulvinar.

Read and/or perform the Farlahon fra Hervistmânôth with introspection.

Note: This Fîron is held in veneration of the Slahtgot, who oversees the sacrifices made by the Gods – who in turn are Slahtgoda – and the telling of the year to come.

## **Wintarnaht**

In a holy Lôh (lea), recite the Gibedan to Ertha, make Offringa of cured and fatty meats, butter, cheese and cakes with dried fruit.

Read and/or perform the farlahon fra Hervistmânôth with introspection.

Note: This Naht is a time for reflection on the vastness of Ertha and how She is the font of the Gods who have come after Her.

## Wintarsfol

In the Hêmsali, recite the Gibedan to Êwa and make Offringa of Wîruok and grain upon the Godesbeddi.

Read and/or perform the Farlahon fra Hervistmânôth with introspection.

Note: Êwa is the eternal vastness of the world, the æons which have come to pass and those which shall pass here and ever after.



## Wîgansatîd

In the Hêmsali, at the Godesbeddi, recite the Gibedan to Wîgansa. Before an icon of the Goda and Francisca (or other axe), make Offringa of Wîruok, Geldô and Rôtwîn.

Read and/or perform the Farlahon fra Hervistmânôth with introspection.

Note: Wîgansa is the trimphant return of those who have went on to campaign. This Tîd is also reserved for the marking of transitions, such as childhood into adolescence and then into adulthood.

## **Fra Hêligmânôth**

### **Bergofïron**

Upon a hilltop, recite the Gibedan to the Dusii, make Offringa of Rôtwîn, Geldô, cheese, apples and grain upon a stone which is deemed holy to receive it. This hilltop should be within the vicinity of one's Hêm.

Read and/or perform the Farlahon fra Hêligmânôth with introspection.

Note: This offering is one of propitiation and made to the Dusii so that They may leave inviolate the coming crops and fruit orchards come harvest time.

## Holdanaht

In the Hêmsali, recite the Gibedan to Holda and make Offringa of fruit, butter and bread upon the Godesbeddi. Then it is profitable for the Hêmahêto to undertake divination through bibliomancy (or some other means of divination which befits the practitioner).

Read and/or perform the Farlahon fra Hêligmânôth with introspection.

Note: This bibliomancy is performed to offer an insight into the year to come. It is believed that Holda has the power to command the prophetic word from books or Rûno.

## Hêligfol

At the Hêmtreo, recite the Gibedan to Wêradihta, make Offringa of words of praise, Rôtwîn and Geldô.

Read and/or perform the Farlahon fra Hêligmânôth with introspection.

Note: This offering is given to Wêradihta in recognition of all She has seen and thus born witness to. In years where there is a Summer-Moon, Jioltîd will come before Hêligfol.

## Satertîd

In the Hêmsali, recite the Gibedan to Sater. At the Godesbeddi, make Offringa of feast foods upon the Pulvinar in Wirdskap as well as give plentiful Rôtwîn. Then if so inclined it is beneficial to engage in feats of strength, games or wrestiling. This is emblematic of the overturning of the Gods' customary ways at the instigation of Sater.

Read and/or perform the Farlahon fra Hêligmânôth with introspection.

Note: In years where there is a Summer-Moon, Jioltîd will come before Satertîd.

## Muodernaht

In the Hêmsali and before the hearth (or nearest the stove) recite the Gibedan to the Muoder, then before icons or pictures of the Muoder make Offringa of sweet cakes and milk.

Read and/or perform the Farlahon fra Hêligmânôth with introspection.

Note: Offerings should be made to the Muoder as a collective, but special mention should be made of deceased matrons of the family. This is to show that the Muoder, whether Goddesses or one-time living mothers, They are all considered the Muoder. Muodernaht is always to be held the Eve of Jiol.

## Jioltîd

In the Hêmsali, recite the Gibedan to the Saterbarachojagôt. At the Godesbeddi make Offringa of a good measure of pork and other feast foods upon the Pulvinar in Wirdskap as well as giving plentiful Rôtwîn and Geldô. Then the Hêmahêto vows to uphold the order of the Hîwiski which is performed over the pork with a goblet of Rôtwîn to be drunk. At the end of the meal a final full of Rôtwîn should be offered to the Gods at the Hêmtreo to the success of the Saterbarachojagôt.

Read and/or perform the Farlahon fra Hêligmânôth with introspection.

Note: Jioltîd always begins on the evening of the winter solstice. Jioltîd will last until the coming of the Satertîd – or in years where Satertîd arrives first – Jioltîd will end on the Wintar-Moon (Tîwiskôfiron).

# **Annex**



# Rûno

The Franks are not often associated with the use of runes as once converted, they swiftly took to the quill and velum. The script favoured by the Merovingians for this purpose is known as Merovingian Miniscule and many ornate codices make good use of this oftentimes illegible hand. However, at least three archæological findings have shed some light on the runic tradition of the Frankish people: The Bergakker scabbard, Borgharen buckle and the Charnay fibula.

In an effort to reconstruct a usable model of Frankish runes (Rûno), TFA has worked to identify the various characters from these three finds, relying on academia and putting preference on those characters that are “most likely” to have been carved by the hand of a Frank. Where rune characters were not available, the Elder Futhark has been used to fill in gaps. The Bergakker inscription is closest to the elder runic period and is the backbone of TFA Rûno.

The order of favour as to which characters will be revitalized is – as mentioned – the Bergakker scabbard inscription as it was situated in the Batuwe

region of the old Roman northern limes, in the Low Countries. It is the oldest inscription of the three from the 5th century and was found in a region of the Netherlands, which was heavily Romanized, but still very characteristically Germanic its makeup. It was found near the site of a Roman altar stone dedicated to a Gallo-Germanic deity known as Hurstrga. For these reasons of age and location, the Bergakker inscription formulates the foundation of the reconstructed modern Frankish rune row.\*

\*Tineke Looijenga, *Texts and Contexts of the Oldest Runic Inscriptions* p. 73 (Leiden 2003)

The reading of the inscription is given by Looijenga:



“[property] of Hālepewaz: He grants the swords to the swordfighters”\*

\*[https://en.wikipedia.org/wiki/Bergakker\\_inscription](https://en.wikipedia.org/wiki/Bergakker_inscription)

The Borgharen buckle inscription which is from the 7th century provides us with our *B* and *O* runes in the Frankish Rûno row. The finding is also most likely of

Frankish, specifically Merovingian provenance, found near Maastricht in the Netherlands. The buckle was found in a common Reihengräberfeld (Merovingian row grave) along with many other objects of note. The place and contents of the grave indicate that the settlement was a Roman villa with a significant Germanic population. The reading of the inscription is a common Merovingian-style name:



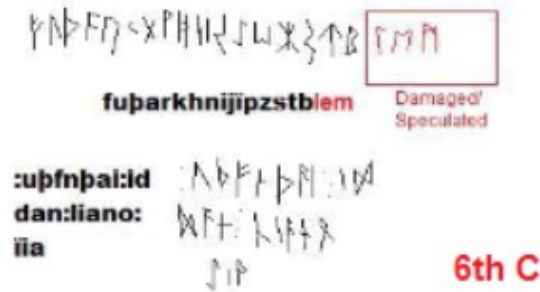
Bobo

7th C

“Bobo”\*

\*[https://www.khm.uio.no/english/research/publications/nytt-om-runer/konv/nor\\_2000/nede99tl.htm](https://www.khm.uio.no/english/research/publications/nytt-om-runer/konv/nor_2000/nede99tl.htm)

The Charnay fibula has been somewhat controversial regarding a Frankish origin. The location of the finding is often cited as an Alemannic settlement. However, the dating of the fibula places it soon after the Burgundians were conquered by the Merovingians. We also know that a significant number of Franks were settled in the region since the age of Clovis. Due to its richness in characters, it offers us much to work with when building our TFA Rûno row. The reading of the inscription is:



“Fuparkgwhniipzstbem” followed by “May Liano discover (be led to) Iddan Chr[ist].  
laô”\*

\*[https://en.wikipedia.org/wiki/Charnay\\_Fibula](https://en.wikipedia.org/wiki/Charnay_Fibula)

The astute eye will notice that some of the characters are not typical of the shapes found in other rune rows such as those of Anglo-Saxon and Norse origin. For the sake of forming a unique compilation of original Frankish runes, TFA has put preference on these forms.













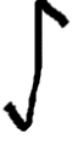











It is no secret that Gregory of Tours was no fan of Chilperic and often chastised his unconventional or even “heretical” ideas. He goes on to say this about the king:

*“The king wrote also other books in verse following Sedulius as a model. But those poor verses have no relation of any sort with meter. He also added letters to our alphabet, namely [omega] as the Greeks have it, ae, the, [upsilon, upsilon iota], which are written by the following characters: [omega] as [theta], a/e as [psi], the as [Zeta], [upsilon, upsilon iota] as [delta]. And he wrote to all the cities of his kingdom that boys should be taught these letters and that books written in previous times should be erased with pumice and rewritten.”\**

\*<https://sourcebooks.fordham.edu/basis/gregory-hist.asp>, V-44

It is not inconceivable that the characters Chilperic was attempting to add to the alphabet were in fact meant to represent older runes, if not in shape, then in use.

TFA Rûno:

							
Fihu	Ūr	þuris	Ans	Rīd	Kēn	Gēva	Wunna
							
Hagal	Nōd	īs	Jār	iwa	Perþ	Elo	Sunna
							
Tiu	Berka	Ehu	Man	Lōk	Ing	Oþil	Dag

## Modern usage

TFA uses the Rûno primarily in the adorning of charters and edicts. Wherever “Thia Frankisk Aldsido” appears in a Scriptorial work, these are penned in Rûno. You can view other examples by reading the Declaration of Reversion. Divination and other forms of magical usage are common to New Franks, should they feel so inclined to engage in such they are available for that use. They are also used to adorn the Aureus of members of the Farbond, which are incised into the wood and have special import.

In the Farhalon, it can be said they were originally fashioned by either the Divine Merkur or Holda. They have been used in our sacred narrative by the Rachimburgi, Irmin, Magusanus and the Slahtgoda in various ways.

# Rûnalioth

Here you will find a modern Frankish rune poem – Frankisk Rûnalioth – which has been developed (by Ruodframa and Ingruoda) to bring about a richer runic tradition amongst TFA practitioners. The poem itself was based in part on the Anglo-Saxon and Norwegian rune poems so that ours would fit within the larger spectrum of runic poetry, taking on a naturalistic character. It is important to note that this rune poem is not contemporaneous with the older poems, but rather is a modern creation which carries the spirit of its older cousins. That is not to say it is less authentic, for the purpose of these rune poems were primarily mnemonic aids which carried with them cultural themes indicative of the cultures which produced them. Therefore, the Frankisk Rûnalioth has been developed to carry the cultural themes of New Franks as they are expressed in Thia Frankisk Aldsido.

𐌹𐌺𐌹𐌿 – (Wealth) is to be spent;

Thus given generously.

Displaying honour before your lord.



ᚱᚷ - (Aurochs) resists the yoke;

Fiercly it is free-born.

Mighty, powerful and ever resilient.

ᚱᚱᚷ - (The Giant) ravages the battlefield;

An evil wound so festers.

Never to heal, blood soaking green Earth.

ᚱᚱᚷ - (Gods) receive worship;

At the mouth of the estuary.

From whence the three great rivers meet.

ᚱᚱᚱ - Upon gilded mount;

(Riding) to glory and renown.

Expanding vast claims to lands.

ᚱᚱᚱ - (Torch) burns bright;

Lighting the way.

Through dark nights in the mound.

X V P – (Give) often, steward;

Richly, show your wealth.

Provide for those most needy.

Λ Λ Λ t t t – (Joy) is to be whole;

A satiated life is best.

Share your lot in good safe company.

H X P – (Hail) destroys the grapes;

Vineyards laid to waste.

Hives crushed, we are driven to the grave.

t X M – (Need) is as though a frost;

A fire warms the bones.

Naked is one bereft of a hearth of their own.

I – (Ice) glistens the armour;

Brightly shining upon the field.

A sword is now frozen in the retainer's scabbard.

𐌹𐌺𐌽 – (Year) so replenishes;

A cellar now barren.

With a wholesome vintage, glowing hearts.

𐌶𐌵𐌶 – (Yew) is strong and nimble;

Father of shaft, haft and bow.

A glad companion upon hunt and in war.

𐌸𐌸𐌽 – (Gambling) one's fortune;

Is a folly for all risk-takers.

A lot one may gain or lose all in vain.

𐌸𐌺𐌶 – (Reed) grows high;

To Upper-Heavens above.

Marking the cattle-cladding of the divine.

𐌶𐌵𐌶𐌶 – (Sunna) ripens the harvest;

Filling our wanton bellies.

The rich and the poor bathe in Her glow.

↑|ΛΛ – (Tîwiskô) bestows the rings of merit;

Receiving the loaves of toil.

Firstborn god of those we worship.

𐌲𐌶𐌳𐌹𐌺𐌰 – (Birch) is quick to grow;

A treasured rood of many uses.

Binding book, healing sores with goodly sap.

𐌶𐌺Λ – (Stallion) fills the stables;

Accompanying Antrustions in death.

A most noble sacrifice, worthy of praise.

𐌹𐌺𐌰 – (Mannô) ancient progenitor;

Having fallen from Heaven's-Ledge.

Hundred kindreds rise from where he met doom.

𐌲𐌶𐌹 – (Leek) is most stout;

Makes one hale and strong.

Standing upright through the salt marsh.

◇ – (Inguo) wields four axes;

Laying low all disputes.

From Mârowîg's loins we arise.

𐌹𐌚𐌰𐌶 – (The Estate) supports the wîh;

So host may tender holy meal.

A place for oaths to be well witnessed.

𐌹𐌶𐌰 – (Day) metes out;

Hours for sacral duty.

Times a-plenty to observe the old customs.

# Tabula Deorum Francorum

Here is to be found the Tabula Deorum of TFA. It is a table listing all the named Hêlen as well as places, things and other beings of note. There are several sections which will help the practitioner situate Those named in relation to others in the sacred narrative of the Farhalon. The sections are:

**Nomina Divinorum:** These are the names of by which They are most often known.

**Dicta:** These are the Hêtan by which They may also be known.

**Genus:** These are the categories by which Those named may be assorted, such as - Bestiatarum (of the Beasts), Divinitates (of the Gods), Herorum (of the Heroes), Locorum (of the Locations), Pestiferorum (of the Banefuls), Rerum (of the Things), Telorum (of the Weapons). In this way we may better come to understand Their role throughout the sacred narrative.

**Genitum:** This section enumerates Who has been generated by the named Divinity. That is not to say “parented”, but rather “was caused into being”.

**Creatores:** This section enumerates Who has generated the named Divinity. That is not to say “parented”, but rather “caused Them into being”.

**Propinqua:** This section lists out all Divinities who are related to Those named. This does not mean “sibling” but rather “has a relationship with”.

**Conflictæ:** This section enumerates Those who are in conflict with the named Divinity in the sacred narrative.

**Apparentiæ:** This section enumerates under which Moons the named Divinities may be found in the sacred narrative.

<b>Nomina Divinorum</b> ( <i>Divine name</i> )	<b>Dicta</b> ( <i>Hight</i> )	<b>Genus</b> ( <i>Category</i> )
Kuning	-	Divinitates / Herorum
Sicambria	-	Locorum
Troy	-	Locorum
Priam	-	Herorum
Antenor	Intarabus Hêligkrîgarios (Holy-Warrior) Felgiklêt (Pelt-Clad)	Divinitates / Herorum
Tîwiskô	Erthoberanwald (Earthborn-Ruler) Urgot (Ancient-God) Werrafader (War-Father) Êrgot (First-God) Aldfurista (Old-Ruler) Êrgiburdengot (Firstborn-God)	Divinitates
Rome	Evanderstad (Evander's City) Augustrîki (August's-Kingdom)	Locorum
Alrîn	All-River	Locorum
Mannô	Urathal (Ancient-Prince) Mârofehtâri (Famed-Warrior)	Divinitates
Saltmarisk	Salt-Marsh	Locorum
Overhimili	Upper-Heavens	Locorum
Idisi	(a collective) Swanowîf (Swan-Women) Wihtwîf (Wight-Women) Hludanakuni (Hludana's kin) Idismagithis (Idis-Maidens)	Divinitates
Hludana	-	Divinitates
Sunuxsal	-	Divinitates
Exomna	-	Divinitates
Hariasas	-	Divinitates
Slahtofeldo	Slaughter-Fields	Locorum
rings	Tîwiskô's rings	Rerum
Weland	-	Divinitates



Ravanfeld	Raven-Field	-
Himilrand	Heaven's-Ledge	Locorum
Idisfeld	Idis-Field	Locorum
Weroldgalgo	World-Gallow Tîwiskô's staff inherited by Irmin	Telorum
Irmin	Ôsternkuningas (East-King) Mikil Fleianâri (Great-Flatterer) Êrgodis Farlîhton (First God's-Reliever) Hêrro Irmin (Lord-Irmin) Andrâdan Hêrro (Dreaded-Liege)	Divinitates
breads	Breads given by Mannô	Rerum
Wurd	Wyrd	Rerum
Magusanus	Fêhêrro (Cattle-Lord) Hêrro (Lord) Hêtohêrro (Chief-Lord) Sigifîrath Rîdarîos (Victorious-Rider) Fangarhêrro (Lord-Captor)	Divinitates
Batuwe	Beautiful-Isle	Locorum
Tavalo	Tables (for games)	Rerum
Ôsgrâvoskapi	Eastern Counties	Locorum
Westgrâvoskapi	Western Counties	Locorum
Helwarg(-en,-dier)	Hel-Wolf (-dier: beast)	Pestiferorum
Kine	Magusanus' cattle	Bestiatarum
Eikstaf	Oak staff Magusanus' staff	Telorum
Untimighil	Abominable-Hill	Locorum
glistening white cattle	Magusanus' six white cattle	Bestiatarum
Gorhûden	Gore-Hide Intarabus' power-hide	Telorum
Meuse	River Meuse	Locorum
Rhine	River Rhine	Locorum
Intarabus	Antanor Hêligkrîgarios (Holy-Warrior) Felgiklêt (Pelt-Clad	Divinitates

Jungâ	Youths	Herorum
Brehthuof	Bright-Hoof Magusanus' horse	Bestiatarum
Fretswîn	Gluttonous Swine (Wrisili) Giketinâri (Chained-One) Gifrônâri (Freed-one)	Pestiferorum
Hæva	Wîfgodinna (Wife-Goddess)	Divinitates
Iomer	Always (Magusanus' prized cow)	Bestiatarum
twelve ruddy cattle	Fretswîn's twelve ruddy cattle	Bestiatarum
three white cows	Three of Magusanus' white cows which were slaughtered	Bestiatarum
three ruddy cows	Three of Fretswîn's ruddy cows which were slaughtered	Bestiatarum
Bivônbôm	Quaking-Tree	Locorum
Forthira	Ancestor	Divinitates
Malloberg	Law-Hill	Locorum
Festuca	Litus' stick	Rerum
Rachimburgi	Lawgivers (a collective) Saligast Widogast Wisogast (Wisowast) Bodogast Gêstos (Spirits)	Divinitates
Wisowast	-	Divinitates
Rûno	Mysteries, Runes	Rerum
Magusanus' twelve oath-helpers	-	Divinitates
Fretswîn's twelve oath-helpers	-	Pestiferorum
Salic Law	Law of the Salian Franks	Rerum
Aureum (Aureus)	Antrustion's stick	Rerum
Brêd-Adalâr	Broad-Noble Eagle	Rerum / Bestiatarum
Mars	Pingsô Lentinpluogâri (Spring-tiller) Thingis Goda (Thing-God)	Divinitates
Brâka	Fallow (Wrisili)	Pestiferorum

strange charms	Brâka's charms which cause baren fields	Rerum / Pestiferorum
Hêmbôm	Home-Tree	Locorum
Kusjam	Cutter Mars' sword	Telorum
Nahtmagith	Night-Maiden Mars' fame cow	Bestiatarum
Nahtmagith's three strong bulls	Swartblâw and two other unnamed	Bestiatarum
Lâgirîn	Lower-River	Locorum
Nehalennia	Ferianthîmagath (Ferry- Maiden)	Divinitates
Rînwurm	Rhine-Worm Gelfslango (Wave-Snake) Weroldbrugga (World- Bridge)	Pestiferorum
Swartblâw	Dark-Blue One of Nahtmagith's three strong bulls	Bestiatarum
Brêtmarisk	Wide-Marsh	Locorum
Ôstland	Eastland	Locorum
Westland	Westland	Locorum
Pingsô	Mars Lentinpluogâri (Spring- Tiller) Thingis Goda (Thing-God)	Divinitates
Dunkaldal	Dark-Valley	Locorum
Nîthuod	-	Pestiferorum
Durendal	Enduring Sword wielded by Weland	Telorum
Frîhals	Fîmannôhêrro (Lord-of- Freemen) Wini (Loved-One)	Divinitates
Luftig	Lofty Weland's gold wings	Rerum
West side of the Rhine	-	Locorum
Pingsô's two calves	-	Bestiatarum
Hall of the Gods	-	Locorum
Sigifrîa	Sigiwîf (War-Wife)	Divinitates
Godôkempan	God's-Camp	Locorum
Sôtwôrig	Soot-Weary The first kettle	Rerum

Siethanmaht	Seething-Might The second kettle	Rerum
Kuningâl	King's-Ale The third kettle	Rerum
Hruomsetel	Glory-Seat Irmin's seat	Locorum
Cæsar(s)	-	Herorum
Îsarna	Iron Sigifrîa's byrnie	Telorum
sword of Alexander	Sword belonging to Alexander	Telorum
Frankus	A Duropali Ursio (Bear) Ursinajung (She-Bear's Young)	Herorum / Divinitates
Vassus	A Duropali Gitriuwîs (Troth-Wise)	Herorum / Divinitates
Boron	Bore Irmin's silver ear spoon	Rerum
Duropali	(a collective of Frankus and Vassus) Gifehtlîk Bruothar (Warsome-Brothers) Snelrîdârios (Swift-Riders) Dagon Farbodârios (Harbingers-Of-Dawn)	Herorum / Divinitates
Numitor	-	Herorum
Romulus	Rômfiando (Rome's fiends; with Remus)	Herorum
Remus	Rômfiando (Rome's fiends; with Romulus)	Herorum
Siawulf/Hruomwulfa	The Shewolf	Divinitates
Sicambrians	-	Herorum
Ôsterîk	East-Dominion	Locorum
Albanians	-	Herorum
Ôstera	Ôstergodinna (Eastern- Goddess) Aðalmuoder (Noble- Mother)	Divinitates
Ôsteren	Eastern-Mothers (a collective)	Divinitates
Sunna	Sun	Divinitates
Mâno	Moon	Divinitates

	Nahtis Rîdarîos (Night's-Rider)	
Takan	Take Raganbogo (Rainbow)	Telorum
Gorifeld	Gore-Field	Locorum
Dagonsetten	Dawn-Setting	Locorum
Franks	-	Herorum
Rînfader	Rhine-Father Strômhêrro (River-Lord)	Divinitates
Êrgoda	Foremost-Gods (a collective)	Divinitates
Westrôni	Westerly	Divinitates
Aran	Harvest	Divinitates
Bluothiwa	Blossom-Maiden	Divinitates
Hunderdkuni	Hundred-Kin (of Mânno) Humans	Herorum
floral carriage	Bluothiwa's carriage	Rerum
amber-laden skiff	Bluothiwa's skiff	Rerum
Twalif Strômos	Twelve-Rivers	Locorum
Alaweitha	Temple-Meadow	Locorum
Kleinhirut	Small-Stag	Bestiatarum
Lôfhund	Leaf-Hound	Bestiatarum
Martofeld	Mars'-Field	Locorum
Blâoweg	Blue-Way	Locorum
Helimerthus	Êrhêrro (Foremost-Lord)	Divinitates
Gifastigon	Established Bench Hæva sits upon	Rerum
Alwind	All-Wind	Rerum
Gladbâri	Bearing-Radiance A divine cow	Bestiatarum
Dagabluoth	Day-Blossom	Rerum
Ôditredan	Wasteland-Treader Bull born to Gladbâri	Bes
Mannis Krîgârios	Mannô's Fighters (humans)	Herorum
Hilwand	Hill-Wall Helimerthus' home	Locorum
Walafeld	Foreign-Field	Locorum
mayfrond	Mayfrond or maypole	Rerum
Merkur	Urtoufrere (Primordial-Toufrere or Magician) Aldmann (Old-Man)	Divinitates

	Agidruhtin (Awe-Drighten) Stîfgrîp (Stiff-Grip) Êrakôpman (Honoured-Merchant) Aldavernâri (Old-Avernian) Urhimbrâri (First-Cimbrian) Waganhêro (Wagon-Lord) Swînherdi (Swineherd) Ravanfader (Raven-Father) Berodrêfa (Bear-Driver)	
Nordegga	North-Edge	Locorum
Hêmholt	Home-Woods	Locorum
Alagevan Muoder	All-Giving Mothers (a collective) Matrons	Div
Strîdwinnan	Hard-Won	Rerum
Ravanketil	Raven-Kettle	Rerum
Rosmerta	Wîsukwenon (Wise-Woman)	Divinitates
Morgangeva	Morning-Gift	Rerum
Antfân	Receiver	Rerum
Anabiedan	Provider	Rerum
Îsarnberga	Iron-Mountains	Locorum
Legersal	Camp-Hall	Locorum
Helstadi	Hidden-Places	Locorum
Sigifrith	-	Divinitates / Herorum
Grâdagwrêth	Greed-Wroth Nesso	Pestiferorum
Thiadan	Wulf-Thiadrîki (Wolf-Thiadrik: Wolf-King of the People)	Herorum
Nordstrand	North-Coast	Locorum
Walaleodi	Foreigners (Gallo-Romans)	Herorum
Skara	Kriegwîf (War-Wife)	Divinitates
Werrathansen	War-Dance	Telorum
Godôhêm	Gods'-Home	Locorum
Antrustion	Noble-Retainer	Herorum

Gundfano	War-Banner	Telorum
Goldflamma	Gold-Flame	Locorum
Skarenungas	Those who died in the service of Skara	Herorum
Disberg	Dispargum castrum	Locorum
Flammahôh	Flame-High	Locorum
Hîwa	Hêmwîf (Home-Wife)	Divinitates
Chrenacruda	Kruid-Worts	Rerum
Wîruok	Sacred-Smoke or incense	Rerum
Godalah	God-Temple	Locorum
Hêlage Muoder	Holy-Mothers Antrustas Muoder (Entrusted-Mothers)	Divinitates
Farplihtentreo	Binding-Tree	Locorum
Girihtilindîn	Judgement-Linden (tree)	Locorum
Andrâdlôf	Dread-Leaf (tree)	Locorum
Wurdfeld	Wurd-Field	Locorum
Saligast	House-Ghost	Divinitates
Sol	-	Divinitates
Dunkaldal	Bleak-Valley	Locorum
Isarnoburst	Iron-Bristle	Locorum
Hlota	Wurdlerninna (She-The-Fate-Learner)	Divinitates
Skadon Jagothu	He-Hunts-The-Shadows	Rerum
Segilring	Sail-Ring	Rerum
Bollôn	Boules	Rerum
Himilsetil	Heaven's-Seat	Locorum
Wurdtreo	Wurd-Tree	Locorum
Arnigrîp	Eagle's-Grip	Rerum
Ôdiland	Wasteland	Locorum
Hatifogal	Hate-Bird Anguiped	Pestiferorum
Baldag	Mikil Pleganâri (Great-Pledge-Maker)	Divinitates
Brunchilde	-	Herorum
West	West	Locorum
Ettila	Attila the Hun	Herorum
Ætius	Flavius Ætius	Herorum
Wuodan	Merkur Slahtgot	Divinitates
Irminlôh	Irmin's-Lea or Great-Wood	Locorum
Slûpenâri	Sneaker	Bestiatarum

Gulden	Golden	Bestiatarum
Galan	Charm	Rerum
Toufer	Magic	Rerum
Grâni	Grey	Bestiatarum
Frankland	Frankia	Locorum
Mârowîg	Merovech	Herorum / Divinitates
Thiadrîki	Theodoric	Herorum
Thorismund	-	Herorum
Hunaland	Hun's Land	Locorum
Ôstrîdarios	Eastern-Riders (Huns)	Herorum
Witwîf	Wihta-Wives	Divinitates
Senthgund	-	Divinitates
Fulla	-	Divinitates
Gifehtdôda	Battle-Dead	Herorum
Krimchilde	-	Herorum
Gunthâri	Gunther	Herorum
Burgundians	-	Herorum
Êradôda	Honoured-Dead	Herorum
Hellia	Hel	Locorum
Frithlîkhêm	Restful-Home	Locorum
Gêstos	Ghosts/Guests	Divinitates
Garnoth	Gernot	Herorum
Giselhari	Giselher	Herorum
Hagan	Hagen	Herorum
Marwihta	Ill-Wihta	Pestiferorum
Katalaunia	Catalaunian Fields	Locorum
Himila	Heavens	Locorum
Brûdbeddi	Bridal-Bed	Locorum
Helstâd	Hidden-Place	Locorum
Fargâtun Dôda	Forgotten Dead	Divinitates
Granna	Apollo	
Âgranni	Granna's Water	Locorum
Brêdawiso	Broad-Wise	Locorum
Balgi	Bellow	Rerum
Stironâ	-	Divinitates
Bîawerko	Bee-Labours, Honey	Rerum
Gifullen	Filling	Rerum
Liotho	Song	Divinitates
Grôtwîk	Great-Town	Locorum
Alzey	-	Locorum
Askarîki	Ascaric	Herorum
Mârogêr	Merogais	Herorum



Kaserbond	Cæsar-Band	Herorum
Widoswartnussi	Broad-Blackness	Locorum
Grôtkonstantine	Great-Constantine Rômdruhtin (Roman-Lord)	Herorum
Irminrîki	Ermanaric	Herorum
East	-	Locorum
Alamanns	Alamanni	Herorum
Widonissa	-	Locorum
Goths	-	Herorum
Sarmates	-	Herorum
August	Emperor	Herorum
Rossmuod	Rausimodus	Herorum
Campona	-	Locorum
Slahtgard	Slaughter-Garden	Locorum
Rômgoda	Roman-Gods	Divinitates
Rômsido	Roman-Custom	Rerum
Germans	-	Herorum
Belgians	-	Herorum
Gauls	-	Herorum
Thiadgoda	German-Gods	Divinitates
Belgoda	Belgian-Gods	Divinitates
Walagoda	Gallic-Gods	Divinitates
Grôtiovis	Great-Jove Irmingot	Divinitates
Inguo	Mâro-Ing (Fame-Ing) Inguo Famosus (Famous Inguo)	Divinitates
Neptunenkund	Neptunian-Kind	Divinitates
Basinungs	Basinids of Thuringia	Herorum
Chlodio	-	Herorum
Salians	Salian Franks	Herorum
Toxandria	-	Locorum
Mârowingas	Merovingians	Herorum
Gallia	Gallic Lands	Locorum
Visigothia	Visigothic Lands	Locorum
Burgundia	Burgundian Lands	Locorum
Lombardia	Lombard Lands	Locorum
Saxonia	Saxon Lands	Locorum
Hêlnussi	(Holiness)	Divinitates
Thia Frankisk Aldsido	The Frankish Old Custom	Rerum
Quinotaur	-	Divinitates

Lôharstuol	Seat-of-Lôhar	Locorum
Tungelkraft	Star-Skill: Astrology	Rerum
Hêligbôm	Holy-Tree	Locorum
Byzantium	-	Locorum
Fersana	Heel	Telorum
Lôhar	Blikiringonâri (Lightning-Clatterer)	Divinitates
Nôdfuir	Need-Fire	Rerum
Duhtig	Useful	Rerum
Ethelîk	Princely	Rerum
Smelten	Melting	Rerum
Godôsetil	Seat-of-the-Gods	Locorum
Istrô	Swervandôth (Wandering-Death) Mokka (Moccus) Fursitadôd (First-Dead)	Divinitates
Hôhwestrôni	High-Westerly	Locorum
Wahsrîktuom	Growing-Wealth	Locorum
Êwafri	Ever-Free	Bestiatarum
Êwa	Overiother (Over-Any)	Divinitates
Tarwa	Wheat	Rerum
Halsberg	Neck-Mountain	Rerum
Giwaldig	Ruling	Telorum
Guodpluogâri	Good-Plower	Bestiatarum
Doldôth	Wild-Death	Bestiatarum
Wîtansal	Wise-Hall	Locorum
Unbikennendal	Unknown-Valley	Locorum
Sangwind	Song-Wind	Bestiatarum
Skôni	Beautiful	Rerum
Kust	Trial	Bestiatarum
Kunni	Kinship	Bestiatarum
Nemetona	-	Divinitates
Wîh	Holy	Rerum
Flît	-	Divinitates
Ertha	Êrmuoder (First-Mother) Landberinna (Land Bear f.)	Divinitates
Hêligtuom	Temple	Rerum
Kwikhêm	Living-Home	Locorum
Trajanthorp	Trajan's-Settlement	Locorum
Bîtanstên	Biting-Rock	Locorum
Giftstrôm	Gift-Flow	Rerum

	Anabiedan (Provider)	
Skerenskenken	Shearing-Pour	Rerum
Pingweitha	Thing-Meadow	Locorum
Salihêm	Hall-Home	Locorum
Widuhêm	Forest-Home	Locorum
Bodohêm	Farm-Home	Locorum
Nâldabôm	Needle-Tree	Locorum
Ahuardua	-	Divinitates
Niksôs	Nixen	Divinitates
Fullitha	Abundance	Locorum
Overfulde	Over-Filled	Locorum
Himilrîdârios	Heaven's Riders (collective of Sol and Luna, Sunna and Mâno)	Divinitates
Luna	-	Divinitates
Wrisilkuni	Wrisil-Kind	Pestiferorum
Wrisili	Giant	Pestiferorum
Tornwulf	Ire-Wolf	Pestiferorum
Grâdag	Greedy	Pestiferorum
Himilspil	Heaven-Game	Rerum
Houwibrand	Hay-Sword	Rerum
Kuningagard	Kuning's-Yard	Locorum
Framathorp	Spear-Estate	Locorum
Germania	German Lands	Locorum
Ravanwîs	Raven-Wise Wuodthiadan (Mad-King) Wilderthansônâri (Wild- Dancer) Dôdthadan (Dead-King)	Herorum
Grêkland	Greek Land	Locorum
Nêsen	Return Whole, Survive	Rerum
Ginêse	Recovery	Rerum
Wildernussi	Wilderness	Locorum
Likkôn	He-Who-Licks	Bestiatarum
Gruonwidu	Green-Wood	Telorum
Drûrig	Melancholy	Rerum
Wuodtûdar	Mad-Tether	Rerum
Wîngardo	Vineyard	Locorum
Kwêthen	Eloquent Speech	Rerum
Geldgrâd	Gold-Greed	Rerum
Overtwîgis	Upper-Branches	Locorum

Tîwatreo	Gods'-Tree	Locorum
Askulap	Wird (Host) Êrwird (First-Host)	Divinitates
Godôberg	Gods'-Mountain	Locorum
Lubo	Herbal Potion Wurtwîf (Wort-Wife)	Divinitates
Tittas	Teats	Rerum
Ardâri	He-Who-Has-Character	Divinitates
Hêlen	(collective of all Divine Beings) Holy Ones	Divinitates
Terien	Consumes	Rerum
Wirdskap	Feast	Rerum
Skarakota	Skara's-Shot	Rerum
Hêl	Holiness, Health	Rerum
Trier	-	Locorum
Cologne	-	Locorum
Mainz	-	Locorum
Rehtwald	Ruling-Might	Rerum
Taranis	-	Divinitates
Tonans	-	Divinitates
Ponar	-	Divinitates
Sturmârios	(collective of Taranis, Tonans and Thor) Stormers	Divinitates
Êwisk Werra	Eternal War	Rerum
Imbo	Bee	Rerum
Waddi	Pledge	Rerum
Ambahtô	Embassy, which are: Krîgheid (Martial), Kôpheid (Mercantile), Genêsheid (Medical), Bûrheid (Agricultural), Widuheid (Sylvan), Strômheid (Fluvial), Himilheid (Celestial), Helanheid (Chthonian), Bilivonheid (Civil), Foralderheid (Ancestral), Hîwiskheid (Domestic) and Rîkiheid (Imperial)	Rerum
Godôsettinga	Settlement-of-the-Gods	Rerum
Mâro	Fame	Rerum
Dagonsetten	Dawn-Setting	Locorum

Soisson	-	Locorum
Remigius	Bishop Remigius	Herorum
Untimig	Abomination	Pestiferorum
Clovis	Clovis I	Herorum
Dunstan	Hazy	Locorum
Dâdsisa	Deed-Magical Speech	Rerum
Drinkan	Drinking	Rerum
Wononhêm	Dwelling-Place	Locorum
Huok	Corner	Locorum
Hangist	Stallion	Bestiatarum
Tahar	Tear (of the eye, a Wrisil)	Pestiferorum
Thrâien	Throw or Turn	Rerum
Reuwa	Grief	Telorum
Skîris	Pure	Divinitates
Alf	Elf Albanians Albos	Divinitates
Jâmer	Misery (a Wrisil)	Pestiferorum
Dwergos	Dwarves	Divinitates
pruki	Press	Divinitates
Ruopo	Shout	Divinitates
Lûd	Loud	Divinitates
Endilôs	Endless	Rerum
Wrisilhêm	Wrisil-Home	Locorum
Wihsil	Change	Locorum
Sunda	Sin	Rerum
Ingruoda	Inguo's-Rod	Rerum
Kwerka	Throat (a Wrisil)	Pestiferorum
Allêno	Alone	Locorum
Lîth	Endurance	Bestiatarum
Wadila	Uovarhêro (Shore-Lord) Bruggagot (Bridge-God) Wirdomarus	Divinitates
Hopen	Trust	Telorum
Wêrabeddi	Seaweed-Bed	Locorum
Nahtmeros	Nightmares	Pestiferorum
Elosand	Elk-Sand: Amber	Rerum
Weroldbrugga	World-Bridge	Locorum
Tanfana	Buskmagith (Forest-Maiden) Buskmuoder (Forest-Mother) Buskwîf (Forest-Wife)	Divinitates

Knotto	Knot	Bestiatarum
Wirdlôh	Feast-Forest	Locorum
Treogoda	(a collective: Tree-Gods) Aln (Alder) Betola (Birch) Harpin (Hornbeam) Keril (Hazel) Astria (Ironwood) Astrioft (Ostryopsis or Hazel-Hornbeam) Frahsen (Ash)	Divinitates
Mokka	Moccus Istrô	Divinitates
Morgangeva	Morning-Gift	Rerum
Kaser	Cæsar	Herorum
Evander	-	Herorum
Skuld	Debt or Obligation	Rerum
Kernen	Churning	Rerum
Huggan	Consideration	Rerum
Huggangisprekki	Dialogue of Consideration	Rerum
Slahtgot	Slaughter-God Merkur Wuodan	Divinitates
Slahtgoda	Slaughter-Gods (a collective of Wuodan/Merkur, Ponar, Inguo and Sigifrîa)	Divinitates
Hanno	Hen	Bestiatarum
Urbollo	Primal-Bowl	Rerum
Urtoufrere	Primordial-Toufrere or Magician Merkur	Divinitates
Garn	Extā or Yarn	Rerum
Wundarapelas	Apples of Wonder	Rerum
Êwogrîp	Seizing of Eternity	Rerum
Erthamond	Earthen-Mound	Locorum
Êwagibiodan	Êwa's Dominion	Locorum
Êwisk Wintar	Eternal Winter	Rerum
Stîfig	Sturdy	Telorum
Girehti	Justice	Rerum
Akar	Metal	Telorum
Kwiklîk	Lively	Rerum
Wihta	Beings	Divinitates

Reht	Right	Rerum
Wald	Rule or Wielding	Rerum
Ursio	Bear	Herorum
Lupus	Wolf	Herorum
Brittiawjô	Iles of Brittia	Locorum
Slingan	Swaying	Rerum
Kol	Coal	Bestiatarum
Skrêwa	Screeching	Bestiatarum
Brittia	Brittia	Locorum
Kuoni	Skillful	Rerum
Lîkwîf	Corpse-Woman (a Wrisil)	Pestiferorum
Wîgansa	-	Divinitates
Pralen	Radiate	Rerum
Lôn	Booty	Rerum
Helpfol	Helpful	Rerum
Childeric	-	Herorum
Dusii	Wolkstrîdârios (Cloud-Quarrelers)	Divinitates
Holda	Sybil	Divinitates
Lutin	-	Divinitates
Lêro	Lore	Rerum
Holdisgifolgon	Holda's-Retinue (a collective of the Dusii, Lutin, Albos and Dwergos)	Divinitates
Holdisdîk	Holda's Pond	Locorum
Hakko	Hacker	Telorum
Wisperon	Whisper	Rerum
Hêm	Home	Locorum
Muoder	Mothers	Divinitates
South	South	Locorum
Tungria	-	Locorum
Sater	Meginfîronâri (Great-Reveler)	Divinitates
Satersthorp	Sater's-Settlement	Locorum
Skimeresal	Shimmer-Hall	Locorum
Wêradihta	Êhafteswîf (Truth-Wife) Urkundinna	Divinitates
Saterbaracho	Sater's-Boar	Bestiatarum
Wrisilkundskap	Properties of the Wrisilkuni	Rerum
Halogrist	Boar-Fetcher	Divinitates

Saterbarachojagôt	Hunt-for-Sater's-Boar	Rerum
Ananiman	Acceptance, Take On	Rerum
Hêligtakkô	Holy-Point	Telorum
Wârgikwêthan	The Bequeathed Truth	Rerum
Allodium	Inheritance	Rerum



<b>Nomina Divinorum</b> (Divine name)	<b>Genitum</b> (Generated)	<b>Creatores</b> (Begotten of)
Kuning	Mârowîg and all Franks thereafter	Mâro-Ing > Quinotaur + Chlodio's wife
Sicambria	-	-
Troy	-	-
Priam	-	Mannô
Antenor	-	Mannô
Tîwiskô	Mannô	Ertha + Akar (Êwa's Spear)
Rome	-	-
Alrîn	-	-
Mannô	Inguo Irmin Istrô Mannis Krîgârios	Tîwiskô
Saltmarisk	-	-
Overhimili	-	-
Idisi	-	-
Hludana	-	-
Sunuxsal	-	-
Exomna	-	-
Hariasas	-	-
Slahtofeldo	-	-
rings	-	-
Weland	Balgi Saterbaracho	-
Ravanfeld	-	-
Himilrand	-	-
Idisfeld	-	-
Weroldgalgo	-	-
Irmin	Sigifrîa (by Boron)	Mannô
breads	-	-
Wurd	-	-
Magusanus	Jungâ	-
Batuwe	-	-
Tavalo	-	-
Ôsgrâvoskapi	-	-
Westgrâvoskapi	-	-
Helwarg(-en,-dier)	Gorhûden	Fretswîn
Kine	-	-
Eikstaf	-	-

Untimighil	-	-
glistening white cattle	-	-
Gorhûden	-	Helwargen
Meuse	-	-
Rhine	-	-
Intarabus	Jungâ	Mannô
Jungâ	-	Antenor Magusanus
Brehthuof	-	-
Fretswîn	Helwargen Saterbaracho	Akar's sparks
Hæva	Helimerthus (by Dagabluoth) Wadila (by Kwerka)	-
Iomer	-	-
twelve ruddy cattle	-	-
three white cows	-	-
three ruddy cows	-	-
Bivônbôm	-	-
Forthira	-	-
Malloberg	-	-
Festuca	-	Rachimburgi
Rachimburgi	-	Irmin (residing at His court)
Wisowast	-	Irmin (residing at His court)
Rûno	-	Merkur and/or Holda
Magusanus' twelve oath- helpers	-	Magusanus
Fretswîn's twelve oath- helpers	-	Fretswîn
Salic Law	-	Rachimburgi
Aureum	-	-
Brêd-Adalâr	-	Slahtgoda Hanno
Mars	-	-
Brâka	-	Akar's sparks
strange charms	-	Brâka
Hêmbôm	-	-
Kusjam	-	-
Nahtmagith	three strong bulls (inclusive of Swartblâw)	-

Nahtmagith's three strong bulls	-	Nahtmagith
Lâgirîn	-	-
Nehalennia	-	-
Rînwurm	Weroldbrugga	Mars
Swartblâw	-	Nahtmagith
Brêtmarsk	-	-
Ôstland	-	-
Westland	-	-
Pingsô	-	-
Dunkaldal	-	-
Nîthuod	three sons daughter	-
Durendal	-	-
Frîhals	-	-
Luftig		Weland
West side of the Rhine	-	-
Pingsô's two calves	-	-
Hall of the Gods	-	-
Sigifrîa	-	Irmin (by way of Boron)
Godôkempan	-	-
Sôtwôrig		
Siethanmaht	-	-
Kuningâl	-	-
Hruomsetel	-	-
Cæsar(s)	-	-
Îsarna	-	Weland
sword of Alexander	-	-
Frankus	Lubo Childeric (ancestor of Frankus)	Ertha Wîgansa Ôstera
Vassus	-	Frîhals Ertha Wîgansa Ôstera
Boron	Sigifrîa (by Irmin's ear spoon)	Irmin
Duropali	Lubo (of Frankus) Childeric (ancestor of Frankus)	Frîhals Ertha Wîgansa Ôstera
Numitor	Romulus (his grandfather) Remus (his grandfather)	-

Romulus	-	Siawulf Numitor
Remus	-	Siawulf Numitor
Siawulf/Hruomwulfa	Romulus Remus	-
Sicambrians	-	Mannô
Ôsterîk	-	-
Albanians	-	-
Ôstera	Duropali Ôsteren	Mannô
Ôsteren	-	Ôstera
Sunna	-	Êwa
Mâno	-	Êwa
Takan	-	-
Gorifeld	-	-
Dagonsetten	-	-
Franks	Salians	Mannô Inguo Quinotaur Askarîki Mârogêr
Rînfader	Skerenskenken Gifstrôm Anabiedan Niksôs Wadila (his stepfather) Knotto	-
Êrgoda	Descendants of all named Divinities	Progenitors of all named Divinities
Westrôni	Aran	-
Aran	-	Westrôni Bluothiuwa
Bluothiuwa	Aran	-
Hunderdkuni	Humans	Mannô
floral carriage	-	-
amber-laden skiff	-	-
Twalif Strômos	-	-
Alaweitha	-	-
Kleinhirut	-	-
Lôfhund	-	-
Martofeld	-	-
Blâoweg	-	-

Helimerthus	Mannis Krîgarîos	Dagabluoth Hæva Bluothiuwa
Gifastigon	-	-
Alwind	-	-
Gladbâri	Ôditredan Ardâri	-
Dagabluoth	Ôditredan Helimerthus	Bluothiuwa
Ôditredan	-	Gladbâri Dagabluoth
Mannis Krîgârios	humans	Helimerthus
Hilwand	-	-
Walafeld	-	-
mayfrond	-	-
Merkur	-	Mannô
Nordegga	-	-
Hêmholt	-	-
Alagevan Muoder	-	Rosmerta
Strîdwinnan	-	-
Ravanketil	-	-
Rosmerta	-	Mannô
Morgangeva	-	Merkur Mokka
Antfân	-	-
Anabiedan	-	-
Îsarnberga	-	-
Legersal	-	-
Helstadi	-	-
Sigifrith	Gifehtdôda	-
Grâdagwrêth	-	-
Thiadan	Antrustions	-
Nordstrand	-	-
Walaleodi	-	Mannô
Skara	Skarenungas Gundfano	Mannô
Werrathansen	-	-
Godôhêm	-	-
Antrustion	Franks	Thiadan Antrustas Muoder Kuning
Gundfano	-	Skara
Goldflamma	-	Skara

		Thiadan Skarenungas
Skarenungas	Goldflamma	Skara
Disberg	-	-
Flammahôh	-	-
Hîwa	Wîruok	Mannô
Chrenacruda	-	-
Wîruok	-	Hîwa Chrenecruda
Godalah	-	-
Hêlage Muoder	Antrustions Frankus Vassus	-
Farplihntreio	-	-
Girihlindîn	-	-
Andrâdlôf	-	-
Wurdfeld	-	-
Saligast	-	Irmin (residing at His court)
Sol	-	Êwa Aran
Dunkaldal	-	-
Isarnoburst	-	-
Hlota	Skadon Jagothu Segilring Bollôn	Tîwiskô (His toe bristles)
Skadon Jagothu	-	Hlota
Segilring	-	Hlota
Bollôn	-	Hlota
Himilsetil	-	-
Wurdtreo	-	-
Arnigrîp	-	Hatifogal
Ôdiland	-	-
Hatifogal	Arnigrîp	Akar's sparks
Baldag	Fargâtun Dôda	
Brunchilde	-	-
West	-	-
Ettila	Ôstrîdarîos	Sigifrîth
Ætius	Romans	Baldag
Wuodan		Mannô
Irminlôh	-	-
Slûpenâri	Grâni	-
Gulden	-	-

Galan	-	-
Toufer	-	-
Grâni	-	Slûpenâri
Frankland	-	-
Mârowîg	Franks Mârowingas	Chlodio Mâro-Ing Chlodio's wife Quinotaur Kuning
Thiadrîki	Goths	Mannô
Thorismund	Goths	Mannô
Hunaland	-	-
Ôstrîdarios	Huns	Ettila
Witwîf	-	Mannô
Senthgund	-	Mannô
Fulla	-	Mannô
Gifehtdôda	-	Sigifrith
Krimchilde	-	-
Gunthâri		
Burgundians	Giselhari Garnoth Gunthâri Hagan Brunchilde Krimchilde	Mannô Gunthâri
Êradôda	-	Baldag
Hellia	-	-
Frithlîkhêm	-	-
Gêstos	-	-
Garnoth	Burgundians	-
Giselhari	Burgundians	-
Hagan	Burgundians	-
Marwihta	-	Akar's sparks
Katalaunia	-	-
Himila	-	-
Brûdbeddi	-	-
Helstâd	-	-
Fargâtun Dôda	-	Baldag
Granna	Lubo Liotho	Mannô
Âgranni	-	-
Brêdawiso	-	-
Balgi	-	Liotho

		Weland Stironâ Granna
Stironâ	Liotho Balgi	Mannô
Bîawerko	-	Stironâ
Gifullen	-	-
Liotho	-	Stironâ Granna
Grôtwîk	-	-
Alzey	-	-
Askarîki	Franks	Mannô
Mârogêr	Franks	Mannô
Kaserbond	Romans	Mannô
Wîdoswartnussi	-	-
Grôtkonstantine	-	Mannô
Irminrîki	-	Mannô
East	-	-
Alamanns	-	Mannô
Wîndonissa	-	-
Goths	-	Mannô
Sarmates	-	Mannô
August	-	Mannô
Rossmuod	-	Mannô
Campona	-	-
Slahtgard	-	-
Rômghoda	All Roman Gods	Mannô
Rômsido	-	-
Germans	-	Mannô
Belgians	-	Mannô
Gauls	-	Mannô
Thiadghoda	All Germanic Gods	Mannô
Belghoda	All Belgic Gods	Mannô
Walaghoda	All Gallic Gods	Mannô
Grôtiovis	-	Mannô
Inguo	Frankus Vassus Kuning Quinotaur Franks Ingruoda	Mannô
Neptunenkund	-	Neptune



Basinungs	-	Mannô
Chlodio	Mârowîg	Mannô
Salians	Mârowingas	Franks
Toxandria	-	-
Mârowingas	New Franks	Mârowîg
Gallia	-	-
Visigothia	-	-
Burgundia	-	-
Lombardia	-	-
Saxonia	-	-
Hêlnussi	-	Nemetona Lôhar
Thia Frankisk Aldsido	New Franks	Quinotaur Kuning Mâro-Ing
Quinotaur	Thia Frankisk Aldsido	Inguo
Lôharstuol	-	-
Tungelkraft		
Hêligbôm	-	-
Byzantium	-	-
Fersana		
Lôhar	-	Lôhar
Nôdfuir	-	Lôhar
Duhtig	-	Lôhar
Ethelîk	-	Lôhar
Smelten	Saterbaracho	Lôhar
Godôsetil	-	-
Istrô		Mannô
Hôhwestrôni	-	-
Wahsrîktuom	-	-
Êwafrî	Guodpluogâri Doldôth	Êwa Tarwa
Êwa	Tîwiskô Wrisili Mâno Luna Sunna Sol Kuoni	Uncreated
Tarwa	Êwafrî	-
Halsberg	-	-
Giwaldig	-	-
Guodpluogâri	-	Êwafrî

		Inguo
Doldôth	Wîh	Êwafri Inguo
Wîtansal	-	-
Unbikennendal	-	-
Sangwind	Skôni	Istrô
Skôni	-	-
Kust	-	-
Kunni	-	-
Nemetona	Wîh Flît Hêlnussi	
Wîh	-	Doldôth Nemetona
Flît	-	Nemetona Lôhar
Ertha	Tîwiskô Ahuardua Frankus	Uncreated
Hêligtuom	-	-
Kwikhêm	-	-
Trajanthorp	-	-
Bîtanstên	-	-
Giftstrôm	Anabiedan	Rînfader Magusanus Rosmerta
Skerenskenken	-	Rînfader
Pingweitha	-	-
Salihêm	-	-
Widuhêm	-	-
Bodohêm	-	-
Nâldabôm	-	-
Ahuardua	Niksôs Knotto Wadila Nahtmeros	Ertha
Niksôs	-	Ahuardua Rînfader
Fullitha	-	-
Overfulde	-	-
Himilrîdârios	Êwisk Werra	Êwa Aran

Luna	-	Êwa Aran
Wrisilkuni	Hangist	Akar's sparks
Wrisili	Tahar Lîkwîf Jâmer Kwerka Tornwulf Grâdag Brâka Fretswîn Hatifogal	Akar's sparks
Tornwulf	-	Akar's sparks
Grâdag	-	Akar's sparks
Himilspil	-	-
Houwibrand	Kuoni	Êwa
Kuningagard	-	-
Framathorp	-	-
Germania	-	-
Ravanwîs		Mannô Likkôn
Grêkland	-	-
Nêsen	-	-
Ginêse	-	-
Wildernussi	-	-
Likkôn	Ravanwîs	Frîhals
Gruonwidu	Wîngardo	-
Drûrig	Wuodtûdar	Likkôn Ravanwîs
Wuodtûdar	Hêligtakkô	-
Wîngardo	-	Frîhals
Kwêthen	-	Frîhals
Geldgrâd	-	Frîhals
Overtwîgis	-	-
Tîwatreo	-	-
Askulap	Wirdskap	Granna Lubo
Godôberg	-	-
Lubo	Askulap	Frankus
Tittas	Ardâri	Gladbâri
Ardâri		Gladbâri Tittas Lubo

Hêlen	All Holy Beings	All Holy Beings
Terien	-	-
Wirdskap	Hêl	Askulap
Skarakota	-	Skara
Hêl	-	Wirdskap
Trier	-	-
Cologne	-	-
Mainz	-	-
Rehtwald	Imbo	Giwaldig Mâro-Ing
Taranis	-	Mannô
Tonans	-	Mannô
Ponar	-	Mannô
Sturmârios	-	Mannô
Êwisk Werra	-	Sturmârios Grôtiovis Êwa
Imbo	-	Giwaldig Mâro-Ing Rehtwald
Waddi	-	Frîhals
Ambahtô	-	Êrgoda
Godôsettinga	-	Mâro-Ing
Mâro	-	Mâro-Ing
Dagonsetten	-	-
Soisson	-	-
Remigius	-	Gauls
Untimig	-	-
Clovis	Mârowingas	Mâro-Ing
Dunstan	-	-
Dâdsisa	Drinkan	Frîhals
Drinkan	-	Dâdsisa
Wononhêm	-	-
Huok	-	-
Hangist	Ingruoda Sunda	Tahar Sigifrîa
Tahar	Garnets	Akar's sparks
Thrâien	-	-
Reuwa	-	-
Skîris	-	-
Alf	-	Ertha
Jâmer	Sunda	Akar's sparks

Dwergos	-	Ertha
Þruki	Endilôs	Ertha
Ruopo	Endilôs	Ertha
Lûd	Endilôs	Ertha
Endilôs	Sunda	Þruki Ruopo Lûd
Wrisilhêm	-	-
Wihsil	-	-
Sunda	-	Endilôs
Ingruoda	Dûropali	Inguo Hangist
Kwerka	Wadila	Akar's sparks
Allêno	-	-
Lîth	-	-
Wadila	-	Kwerka Hæva Rînfader
Hopen	-	-
Wêrabeddi	-	-
Nahtmerios	-	Niksôs Ahuardua Rînfader
Elosand	-	-
Weroldbrugga	-	-
Tanfana	Treogoda Huggangisprekki	Mannô
Knotto	-	Ahuardua Rînfader
Wirdlôh	-	-
Treogoda	-	Tanfana
Mokka	-	Mannô
Morgangeva	Elosand	Merkur Istrô
Kaser	-	Mannô
Evander	Romans	Mannô
Skuld	-	-
Kernen	-	-
Huggan	Huggangisprekki	Tanfana
Huggangisprekki	-	Huggan
Slahtgot	Adalâr	Mannô
Slahtgoda	Adalâr	Mannô
Hanno	Adalâr	Slahtgoda

Urbollo	-	-
Urtoufrere	-	Mannô
Garn	-	Ponar
Wundarapelas	-	Ertha Nehalennia
Êwogrîp	-	-
Erthamond	-	-
Êwagibiodan	-	-
Êwisk Wintar	-	Êwa Himilrîdârios
Stîfig	-	-
Girehti	-	-
Akar	Wrisili Kwiklîk	-
Kwiklîk	Tîwiskô	Akar Êwa
Wihta	-	Ertha
Reht	-	-
Wald	-	-
Ursio	-	Ertha
Lupus	-	Siawulf
Brittiawjô	-	-
Slingan	-	-
Kol	-	-
Skrêwa	-	-
Brittia	-	-
Kuoni	-	Weland
Lîkwîf	-	Akar's sparks
Wîgansa	Frankus Vassus Dûropali	Mannô
Pralen	-	-
Lôn	-	-
Helpfol	-	-
Childeric	-	Wîgansa Frankus
Dusii	-	Ertha
Holda		
Lutin	-	Ertha
Lêro		
Holdisgifolgon	-	Ertha
Holdisdîk	-	-

Hakko	-	-
Wisperon	-	-
Hêm	-	-
Muoder	-	-
South	-	-
Tungria	-	-
Sater	Saterbaracho	Mannô
Satersthorp	-	-
Skimeresal	-	-
Wêradihta	Wârgikwethan	Mannô
Saterbaracho	Saterbarachojagôt	Sater Weland Wrisilkundskap Smelten
Wrisilkundskap	Saterbaracho	Wrisili
Halogrist	-	-
Saterbarachojagôt	Arnigrîp	Sater Grôtiovis
Ananiman	-	-
Hêligtakkô	-	Mokka Wuodtûdar
Wârgikwêthan	-	Wêradihta
Allodium	-	-

<b>Nomina Divinorum</b> (Divine name)	<b>Propinqua</b> (Related to)	<b>Conflicta</b> (Conflict with)
Kuning	Allodium	Forces opposing the Franks
Sicambria	-	-
Troy	-	Rome
Priam	Antenor	Rome
Antenor	Priam Jûnga	Wrisili
Tîwiskô	Ahuardua Inguo Irmin Istrô Wîgansa Ertha Êwa Mannô Êrgoda Weroldgalgo rings bread	Forces opposing the Êrgoda
Rome	-	Forces opposing the Romans
Alrîn	-	-
Mannô	Idisi Inguo Irmin Istrô Tîwiskô rings breads	Forces opposing the Mannis Krîgârios Tîwiskô
Saltmarisk	-	-
Overhimili	-	-
Idisi	Hludana Sunuxsal Exomna Hariasa	Mannô Saterbaracho
Hludana	Sunuxsal Exomna Hariasa Mannô	Mannô Saterbaracho



Sunuxsal	Hludana Exomna Hariasa Mannô	Mannô Saterbaracho
Exomna	Sunuxsal Hludana Hariasa Mannô	Mannô Saterbaracho
Hariasa	Sunuxsal Exomna Hludana Mannô	Mannô Saterbaracho
Slahtofeldo	-	-
rings	-	-
Weland	Tîwiskô Mars Nahtmagith Kusjam Nehalennia Þingsô Nîthuod Durendal Frîhals Luftig Îsarna Liotho Balgi Godôsettinga Aran Kuoni Sater Saterbaracho	Nîthuod
Ravanfeld	-	-
Himilrand	-	-
Idisfeld	-	-
Weroldgalgo	Tîwiskô Irmin Wîgansa	-
Irmin	Wisowast Rûno Sigifrîa Hæva Inguo	Helimerthus

	Istrô Mannô Êwafri Guodpluogâri	
breads	Idisi Mannô	-
Wurd	Hlota Baldag Sigifriâ Frihals Waddi Êrgoda Êwa Girehti Idisi Sater Saterbarachogôt	-
Magusanus	Tavalo Antenor Intarabus glistening white cattle Brehthuof Hæva lomer three white cows three ruddy cows Eikstaf twelve oath helpers Salic Law Wisowast six ruddy cattle Festuca Aureum Rûno Brêd-Adalâr Widogast Saligast Bodogast Granna Istrô Giftstrôm Anabiedan Rosmerta	Fretswîn Helwargen

	Mokka Saterbarachojagôt Kine	
Batuwe	-	-
Tavalo	Magusanus	-
Ôsgrâvoskapi	-	-
Westgrâvoskapi	-	-
Helwarg(-en,-dier)	Fretswîn Wrisilkuni Tornwulf Grâdag	Forces opposed to the Wrisili
Kine	Magusanus Hæva	Helwargen
Eikstaf	Magusanus Festuca Rachimburgi Rûno Irmin	-
Untimighil	-	-
glistening white cattle	Magusanus Hæva	Fretswîn
Gorhûden	Intarabus Antenor	-
Meuse	-	-
Rhine	-	-
Intarabus	Magusanus Antenor Priam Rachimburgi Saterbarachojagôt	Helwargen Fretswîn Saterbaracho
Jungâ	Antenor Intarabus Hæva twelve ruddy cattle	Helwargen Fretswîn
Brehthuof	Magusanus	-
Fretswîn	Wrisili Helwargen twelve oath helpers twelve ruddy cattle	Magusanus Intarabus Antenor Êrgoda
Hæva	Magusanus Irmin Iomer Intarabus	Forces opposing the Êrgoda

	Antenor Bluothiuwa Ahuardua Lîth	
Iomer	Magusanus Hæva Jungâ Intarabus	-
twelve ruddy cattle	Jungâ Fretswîn	-
three white cows	Magusanus Fretswîn	-
three ruddy cows	Magusanus Fretswîn	-
Bivônbohm	-	-
Forthira	Jungâ	-
Malloberg	-	-
Festuca	Magusanus Festuca Rachimburgi Rûno Irmin	-
Rachimburgi	Saligast Widogast Wisogast (Wisowast) Bodogast Magusanus Irmin	Those who disregard the Salic Law
Wisowast	Rachimburgi Magusanus Irmin	Those who disregard the Salic Law
Rûno	Rachimburgi Magusanus Irmin Slahtgoda	-
Magusanus' twelve oath- helpers	Magusanus	Fretswîn
Fretswîn's twelve oath- helpers	Fretswîn	Magusanus
Salic Law	Rachimburgi Magusanus Irmin	-

Aureum	Rachimburgi	Magusanus Festuca Rachimburgi Rûno Irmin
Brêd-Adalâr	Magusanus Hanno Adalâr Slahtgoda	Forces opposing the Êrgoda
Mars	Kusjam Nahtmagith Weland Frîhals Nehalennia three strong bulls Swartblâw	Brâka Rînworm Nîthuod Saterbaracho
Brâka	Wrisili strange charms	Forces opposed to the Wrisili
strange charms	Brâka	Mars h. Þingsô
Hêmbôm	-	-
Kusjam	Mars Nehalennia Swartblâw Sater	Rînworm Saterbaracho
Nahtmagith	Mars Nehalennia three strong bulls Swartblâw	-
Nahtmagith's three strong bulls	Mars Nehalennia three strong bulls Swartblâw	-
Lâgirîn	-	-
Nehalennia	Mars Nahtmagith three strong bulls Swartblâw Kusjam Wundarapelas Ertha Kol Slingan	Rînworm
Rînworm	Mars	Mars

	Nehalennia Swartblâw Kusjam Wrisili	Nehalennia Swartblâw
Swartblâw	Mars Nahtmagith three strong bulls Kusjam	Rînworm
Brêtmarisk	-	-
Ôstland	-	-
Westland	-	-
Pingsô	Kusjam Nahtmagith Weland Frîhals Nehalennia three strong bulls Swartblâw	Brâka Rînworm Nîthuod Saterbaracho
Dunkaldal	-	-
Nîthuod	Weland Durendal Frîhals	Weland
Durendal	Mars Frîhals Nîthuod	Nîthuod
Frîhals	Weland Mars Ôstera Merkur Wuodan Grôtkonstantin Ravanwîs Likkôn Gruoniwidu Wuodtûdar Ardâri Flît Wurd Waddi Kwêthen Geldgrâd Drinkan Dâdsisa	Nîthuod Wrisili Saterbaracho

	Hangist	
Luftig	Weland Þingsô	-
West side of the Rhine	-	-
Þingsô's two calves	Weland Þingsô	-
Hall of the Gods	-	-
Sigifrîa	Sôtwôrig Siethanmaht Kuningâl Irmin Cæsar Îsarna Weland Alexander Antenor Intarabus Frankus Vassus Boron Hæva Baldag Brunchilde Krimchilde Witwîf Sigifrith Mârowîg Thiadrîki Thorismund Ettila Garnoth Giselhari Gunthâri Hagan Goths Huns Burgundians Wurd Stironâ Liotho Balgî Reuwa Slahtgoda	Tahar Wrisili Saterbaracho

	Hanno Adalâr Wîgansa	
Godôkempan	-	-
Sôtwôrig	Siethanmaht Kuningâl Sigifrîa	-
Siethanmaht	Sôtwôrig Kuningâl Sigifrîa	-
Kuningâl	Siethanmaht Sôtwôrig Sigifrîa	-
Hruomsetel	-	-
Cæsar(s)	Sigifrîa Kaserbond Franks Askarîki Mârogêr	Franks
Îsarna	Weland Sigifrîa	-
sword of Alexander	Sigifrîa	-
Frankus	Vassus Ôstera Romulus Remus Numitor Takan Reganbogo Frîhals Antrustas Muoder Kuning Ertha Wîgansa Ingruoda	Romulus Remus Vassus
Vassus	Frankus Ôstera Romulus Remus Numitor Takan Reganbogo Frîhals	Romulus Remus Frankus



	Antrustas Muoder Kuning Ertha Wîgansa Ingruoda	
Boron	Irmin Sigifrîa	-
Duropali	Frankus Vassus Ôstera Romulus Remus Numitor Takan Reganbogo Frîhals Antrustas Muoder Kuning Ertha Wîgansa Ingruoda	Romulus Remus
Numitor	Romulus Remus Frankus Vassus	Romulus Remus
Romulus	Remus Frankus Vassus Numitor Siawulf Ôstera	Frankus Vassus Ôstera
Remus	Romulus Frankus Vassus Numitor Siawulf Ôstera	Frankus Vassus Ôstera
Siawulf/Hruomwulfa	Romulus Remus	-
Sicambrians	Priam Antenor	Rome
Ôsterîk	-	-
Albanians	Duropali	Duropali

Ôstera	Duropali Ôsteren Sunna Mâno Takan Reganbogo	Forces opposing the Êrgoda
Ôsteren	Duropali Ôsteren Sunna Mâno Takan Reganbogo	Forces opposing the Êrgoda
Sunna	Duropali Ôsteren Mâno Takan Reganbogo Kuning Granna Tanfana Istrô Sol Luna Ertha Aran Êwa	Wrisili Tornwulf Grâdag Helwargen
Mâno	Duropali Ôsteren Sunna Takan Reganbogo Aran Skadon Jagothu Hlota Mâro-Ing Ertha Êwa	Wrisili Tornwulf Grâdag Helwargen
Takan	Frankus Vassus Raganbogo Ôstera Ôsteran	Frankus Vassus
Gorifeld	-	-

Dagonsetten	-	-
Franks	Askarîki Mârogêr Kaserbond Inguo Mannô Mâro-Ing Ætius Basinungs Goths Kuning Salians Antrustiones Hêlnussi Thia Frankisk Aldsido Quinotaur Godôsettinga Remigius Mâro Waddi Clovis Childeric Allodium	Kaserbond Grôtkonstantin Etila
Rînfader	Ôstera Gifstrôm Magusanus Rosmerta Anabiedan Skerenskenken Þingsô Ahuardua Elosand	Wadila Magusanus
Êrgoda	All named Divinities	Forces opposing the Êrgoda
Westrôni	Bluothiuwa Aran Cithara	Forces opposing the Êrgoda
Aran	Himilrîdârios Sol Luna Houwibrand Êwa Hangist	Lîkwîf

Bluothiuwa	Westrôni Aran Hunderdkunni Mannô Êrgoda floral carriage amber-laden skiff Kleinhirut Lôfhund Dagabluoth Hæva Cithara	Forces opposing the Êrgoda
Hunderdkuni	Bluothiuwa	Forces opposing the Êrgoda
floral carriage	Bluothiuwa	-
amber-laden skiff	Bluothiuwa	-
Twalif Strômos	-	-
Alaweitha	-	-
Kleinhirut	Bluothiuwa	-
Lôfhund	Bluothiuwa	-
Martofeld	-	-
Blâoweg	-	-
Helimerthus	Dagabluoth Hæva Bluothiuwa Gifastigon mayfrond Baldag	Forces opposing the Êrgoda
Gifastigon	Dagabluoth Hæva Helimerthus Gladbâri Ôditredan Bluothiuwa	-
Alwind	Dagabluoth	-
Gladbâri	Gladbâri Dagabluoth Tittas Ardâri	-
Dagabluoth	Hæva Helimerthus Gladbâri Ôditredan	-

	Bluothiuwa	
Ôditredan	Gladbâri Dagabluoth Bluothiuwa	-
Mannis Krîgârios	Helimerthus Dâdsisa Drinkan	Forces opposing the Êrgoda
Hilwand	-	-
Walafeld	-	-
mayfrond	Helimerthus	-
Merkur	Alagevan Muoder Morgangeva Rosmerta Sigifrith Frîhals Wuodan Galan Slahtgoda Ponar Inguo Sigifrîa Hanno Urbollo Garn Holda Rûno Hakko Wisperon	Forces opposing the Êrgoda
Nordegga	-	-
Hêmholt	-	-
Alagevan Muoder	Rosmerta Merkur	Forces opposing the Êrgoda
Strîdwinnan	Merkur Ravanketil	-
Ravanketil	Merkur Strîdwinnan	-
Rosmerta	Merkur Antfân Anabiedan Alagevan Muoder Magusanus Giftstrôm Rînfader	Forces opposing the Êrgoda

Morgangeva	Rosmerta Merkur Mokka Tanfana	-
Antfân	Rosmerta	-
Anabiedan	Antfân Giftstrôm Magusanus Rosmerta	-
Îsarnberga	-	-
Legersal	-	-
Helstadi	-	-
Sigifrith	Merkur Baldag Sigifrîa Brunchilde Etila Ætius Grâni Mârowîg Thiadrîki Thorismund Ôstrîdarîos Gifehtdôda Krimchilde Galan Gunthâri Burgundians Gêstos Wurd Garnoth Giselhari Hagan	Grâdagwrêth Nesso Ôstrîdarîos Gêstos Marwihta
Grâdagwrêth	Sigifrith	Sigifrith
Thiadan	Walaleodi Skara Goldflamma Gundfano	Walaleodi
Nordstrand	-	-
Walaleodi	Thiadan Granna	Thiadan
Skara	Thiadan Werrathansen	Saterbaracho

	Gundfano Skaraskota Saterbarachojagôt	Forces opposing the Êrgoda
Werrathansen	Thiadan Goldflamma Gundfano	-
Godôhêm	-	-
Antrusion	Thiadan Antrustas Muoder Kuning Hêlnussi Frankus Thia Frankisk Aldsido Franks	Forces opposing the Êrgoda
Gundfano	Goldflamma Skara Thiadan Êrgoda	-
Goldflamma	Gundfano Skara Thiadan	-
Skarenungas	Skara Goldflamma	-
Disberg	-	-
Flammahôh	-	-
Hîwa	Wîruok Chrenecruda Saligast	Forces opposing the Êrgoda
Chrenacruda	Wîruok Chrenecruda Saligast Hîwa	-
Wîruok	Wîruok Chrenecruda Saligast Hîwa	-
Godalah	-	-
Hêlage Muoder	Frankus Vassus	-
Farplihentreo	-	-
Girihtilindîn	-	-
Andrâdlôf	-	-
Wurdfeld	-	-

Saligast	Saligast Widogast Wisogast (Wisowast) Bodogast Magusanus Irmin Hîwa	Those who disregard the Salic Law
Sol	Êwa Aran Himilrîdârios	-
Dunkaldal	-	-
Isarnoburst	-	-
Hlota	Skadon Jagothu Wurd Segilring Bollôn Tîwiskô Mâno Kuning Sunna	Forces opposing the Êrgoda
Skadon Jagothu	Wurd Segilring Bollôn Tîwiskô Mâno Kuning Sunna Slahtgot Hanno Adalâr	-
Segilring	Skadon Jagothu Wurd Bollôn Kuning Hlota Arnigrîp	-
Bollôn	Skadon Jagothu Wurd Segilring Kuning Hlota	-
Himilsetil	-	-
Wurdtreo	-	-



Arnigrîp	Segilring Bollôn Dâdsisa Êrgoda Gundafano Hatifogal Anguiped Saterbarachojagôt Wurd Wârgikwethan Tîwiskô	Êrgoda
Ôdiland	-	-
Hatifogal	Segilring Bollôn Dâdsisa Êrgoda Gundafano Hatifogal Anguiped Saterbarachojagôt Wurd Wârgikwethan Tîwiskô Helwargen Wrisilkuni Arnigrîp Grôtiovis Imbo Istrô Tanfana	Saterbarachojagôt Grôtiovis
Baldag	Merkur Sigifrîa Witwîf Senthgund Fulla Brunchilde Etila Ætius Grâni Mârowîg Thiadrîki Thorismund Ôstrîdariôs Gifehtdôda	Sigifrîa Saterbaracho

	Krimchilde Galan Gunthâri Burgundians Gêstos Wurd Garnoth Giselhari Hagan Saterbarachojagôt	
Brunchilde	Baldag Sigrifith Etila Ætius Sigifrîa Galan Krimchilde Gunthâri Garnoth Giselhari Hagan	Marwihta
West	-	-
Etila	Ætius Baldag Sigrifith Mârowîg Thiadrîki Thorismund Ôstrîdarîos Hagan Burgundians Gunthâri Giselhari Garnoth	Ætius Sigifrith Burgundians Gunthâri Giselhari Garnoth Mârowîg August Mâro-Ing
Ætius	Etila Baldag Sigrifith Mârowîg Thiadrîki Thorismund Ôstrîdarîos Burgundians Gunthâri Giselhari	Etila Hagan

	Garnoth Mârowîg August Mâro-Ing	
Wuodan	Baldag Frîhals Merkur Istrô Slûpenâri Galan Toufer Slahtgoda Ponar Inguo Sigifrîa Hanno Urbollo Garn Ravanketil Skadon Jagothu Hlota Hakko Holda Wisperon Saterbarachojagôt	Saterbaracho Forces opposing the Êrgoda
Irminlôh	-	-
Slûpenâri	Wuodan Grâni	-
Gulden	Wuodan Galan Toufer Baldag	-
Galan	Krimchilde Merkur Toufer Wuodan	-
Toufer	Wuodan Galan Garn	-
Grâni	Sigifrith	-
Frankland	-	-
Mârowîg	August Mâro-Ing	Ettila Visigoths

	Thiadrîki Thorismund Visigoths Gauls Burgundians Lombards Saxons	Gauls Burgundians Lombards Saxons
Thiadrîki	Thorismund Mârowîg Sigifrith	Ettila Ôstrîdârios
Thorismund	Thiadrîki Mârowîg Sigifrith	Ettila Ôstrîdârios
Hunaland	-	-
Ôstrîdarios	Baldag Sigifrîa Sigifrith Ætius Thiadrîki Mârowîg Sigifrith	Sigifrith Ætius Rome
Witwîf	Senthgund Fulla Baldag Krimchilde	-
Senthgund	Fulla Baldag Krimchilde	-
Fulla	Senthgund Baldag Krimchilde	-
Gifehtdôda	Sigifrith Witwîf	-
Krimchilde	Giselhari Hagan Brunchilde Krimchilde Sigifrith Burgundians Baldag Sigifrîa Wurd	Ettila Marwihta

Gunthâri	Giselhari Hagan Brunchilde Krimchilde Sigifrith Burgundians Baldag Sigifrîa Wurd	Ettila Sigifrith Brunchilde
Burgundians	Gunthâri Baldag Sigifrîa Giselhari Garnoth Gunthâri Hagan Brunchilde	Ettila Ôstrîdârios
Êradôda	Baldag	-
Hellia	-	-
Frithlîkhêm	-	-
Gêstos	Sigifrith Krimchilde Brunchilde Gunthâri	Sigifrith Krimchilde
Garnoth	Giselhari Hagan Brunchilde Krimchilde Sigifrith Burgundians Baldag Sigifrîa Wurd	Ettila Sigifrith
Giselhari	Giselhari Hagan Brunchilde Krimchilde Sigifrith Burgundians Baldag Sigifrîa Wurd	Ettila Sigifrith
Hagan	Giselhari	Sigifrith

	Hagan Brunchilde Krimchilde Sigifrith Burgundians Baldag Sigifrîa Wurd	
Marwihta	Sigifrith Krimchilde Baldag Sigifrîa	Sigifrith Krimchilde Brunchilde
Katalaunia	-	-
Himila	-	-
Brûdbeddi	-	-
Helstâd	-	-
Fargâtun Dôda	-	-
Granna	Walaleodi Apollo Stironâ Baldi Magusanus Istrô Lubo Frankus	Stironâ
Âgranni	-	-
Brêdawiso	-	-
Baldi	Liotho Weland Istrô	-
Stironâ	Granna Liotho Baldi Sigifrîa Bîawerko Gifullen Askulap Lêro	Granna
Bîawerko	Gifullen Stironâ	-
Gifullen	Bîawerko Stironâ	-

Liotho	Stironâ Granna Balgi Weland	-
Grôtwîk	-	-
Alzey	-	-
Askarîki	Mârogêr Kaserbond	Kaserbond Grôtkonstantine
Mârogêr	Askarîki Kaserbond	Kaserbond Grôtkonstantine
Kaserbond	Askarîki Mârogêr	Mârogêr Askarîki
Widoswartnussi	-	-
Grôtkonstantine	August Alamanns Goths Sarmates Rossmuod Frîhals Rômgora Askarîki Mârogêr Rômsido	Irminrîki Alamanns Goths Sarmated Rossmuod Askarîki Mârogêr
Irminrîki	Grôtkonstantine	Grôtkonstantine
East	-	-
Alamanns	August Goths Sarmates Rossmuod Rômgora Askarîki Mârogêr Grôtkonstantine	Grôtkonstantine
Widonissa	-	-
Goths	August Alamanns Sarmates Rossmuod Rômgora Askarîki Mârogêr Grôtkonstantine	Grôtkonstantine

Sarmates	August Alamanns Goths Rossmuod Rômgoda Askarîki Mârogêr Grôtkonstantine	Grôtkonstantine
August	Alamanns Goths Sarmates Rossmuod Rômgoda Askarîki Mârogêr Grôtkonstantine	Alamanns Goths Sarmates Rossmuod Rômgoda Askarîki Mârogêr Irminrîki
Rossmuod	August Alamanns Goths Sarmates Rômgoda Askarîki Mârogêr Grôtkonstantine	Grôtkonstantine
Campona	-	-
Slahtgard	-	-
Rômgoda	Grôtkonstantine Rômsido Germans Belgians Gauls Grôtiovis Thiadgoda Belgoda Walagoda	Thiadgoda Belgoda Walagoda
Rômsido	Grôtkonstantine	-
Germans	Grôtkonstantine Rômsido Belgians Gauls	Rome



	Grôtiovis Thiadgoda Belgoda Walagoda	
Belgians	Grôtkonstantine Rômsido Germans Gauls Grôtiovis Thiadgoda Belgoda Walagoda	Rome
Gauls	Grôtkonstantine Rômsido Germans Belgians Grôtiovis Thiadgoda Belgoda Walagoda	Rome
Thiadgoda	Belgoda Walagoda Rômghoda	Rômghoda
Belgoda	Thiadgoda Walagoda Rômghoda	Rômghoda
Walagoda	Thiadgoda Belgoda Rômghoda	Rômghoda
Grôtiovis	Thiadgoda Belgoda Rômghoda Wirdskapon Rehtwald Sturmârios Taranis Tonans ponar Imbo Mâro-Ing Arnigrîp Sater Saterbarachogôt	Hatifogal Anguiped Brâka Sater Saterbaracho

Inguo	Franks August Mâno Mâro-ng Basinungs Chlodio Frankus Vassus Kuning Quinotaur Salians Irmin Istrô Êwafri Giwaldig Guodpluogâri Doldôth Rehtwald Taranis Tonans Thonâr Grôtiovis Imbo Godôsettinga Mâro Waddi Clovis Ingruoda Hangist Slahtgoda Sigifrîa Wuodan Hanno Adalâr Wîgansa Dûropali Hangist Ingruoda	Saterbaracho Forces opposing the Êrgoda Hangist
Neptunenkund	Mâro-Ing	-
Basinungs	Chlodio Chlodio's wife Quinotaur	-
Chlodio	Chlodio's wife Mârowîg Kuning	Forces opposing the Franks

	Salians Quinotaur	
Salians	Chlodio's wife Mârowîg Kuning Franks Inguo	Forces opposing the Franks
Toxandria	-	-
Mârowingas	Chlodio's wife Mârowîg Kuning Salians Quinotaur	Forces opposing the Franks
Gallia	-	-
Visigothia	-	-
Burgundia	-	-
Lombardia	-	-
Saxonia	-	-
Hêlnussi	Kuning Nemetona Lôhar Ertha Flît	Forces opposing the Êrgoda
Thia Frankisk Aldsido	Quinotaur Kuning Mâro-Ing Franks	-
Quinotaur	Thia Frankisk Aldsido Kuning Mâro-Ing Franks Inguo	-
Lôharstuol	-	-
Tungelkraft	-	-
Hêligbôm	-	-
Byzantium	-	-
Fersana	-	-
Lôhar	Lôhar	-
Nôdfuir	Lôhar	-
Duhtig	Lôhar	-
Ethelîk	Lôhar	-
Smelten	Lôhar Weland	-

	Saterbaracho	
Godôsetil	-	-
Istrô	Irmin Inguo Êwafri Doldôth Guodpluogâri Granna Sangwind Lôhar Skôni Kust Kunni Balg Wadila Niksôs Knotto Tanfana Treogoda Mogangeva Mokka Kaser Skuld Kernen Huggan Sunna Huggangisprekki Saterbarachojagôt	Saterbaracho Forces opposing the Êrgoda
Hôhwestrôni	-	-
Wahsrîktuom	-	-
Êwafri	Êwa Guodpluogâri Doldôth Tarwa	Irmin Inguo Istrô
Êwa	Houwibrand Aran Hêlen Askulap Ertha Êwogrîp Êwisk Wintar Stîfig Girehti	Forces opposing the Êrgoda

	Wurd Akar Mâno Luna Sunna Sol Himilrîdârios Tîwiskô Reht Wald Kuoni Êwagibiodan Wundarapelas	
Tarwa	Êwafrî Êwa	-
Halsberg	Irmin Weroldgalgo	-
Giwaldig	Inguo Êwafrî Guodpluogâri Doldôth Mâro-Ing Rehtwald Slahtgoda Hanno	Doldôth Rehtwald Hanno
Guodpluogâri	Êwa Êwafrî Doldôth Irmin Inguo Istrô	Irmin Inguo Istrô
Doldôth	Êwa Êwafrî Guodpluogâri Irmin Inguo Istrô Giwaldig Nemetona Wîh	Irmin Inguo Istrô
Wîtansal	-	-
Unbikennendal	-	-
Sangwind	Istrô	-

	Lôhar Skôni	
Skôni	Istrô Lôhar Sangwind	-
Kust	Kunni Istrô	-
Kunni	Kust Istrô	-
Nemetona	Doldôth Wîh Flît Hêlnussi Lôhar Ertha Hêligtuom Istrô Skôni Granna Balgî	
Wîh	Doldôth Nemetona	-
Flît	Hêlnussi Nemetona Lôhar Ardâri Frîhals Saterbarachogôt	Forces opposing the Êrgoda Saterbaracho
Ertha	Hêligtuom Nemetona Wundarapelâs Nehalennia Êwa Akar Holdisgîfolgon	Forces opposing the Êrgoda
Hêligtuom	Ertha	-
Kwikhêm	-	-
Trajanthorp	-	-
Bîtanstên	-	-
Giftstrôm	Rînfader Magusanus Rosmerta	-

	Anabiedan	
Skerenskenken	-	-
Pingweitha	-	-
Salihêm	-	-
Widuhêm	-	-
Bodohêm	-	-
Nâldabôm	-	-
Ahuardua	Ertha Rînfader Tîwiskô Hæva Elosand	Forces opposing the Êrgoda
Niksôs	Ahuardua Rînfader Nahtmerios	-
Fullitha	-	-
Overfulde	-	-
Himilrîdârios	Êwa Aran Sunna Sol Mâno Luna Ertha Himilspil Êwisk Werra	Wrisili Tornwulf Grâdag Helwargen
Luna	Êwa Aran Sunna Sol Mâno	Wrisili Tornwulf Grâdag Helwargen
Wrisilkuni	Helwargen Hatifogal Hangist Wrisilkundskap	Forces opposed to the Wrisili
Wrisili	Helwargen Hatifogal Hangist Wrisilkundskap	Forces opposed to the Wrisili
Tornwulf	Grâdag Himilrîdârios	Himilrîdârios
Grâdag	Tornwulf	Himilrîdârios

	Himilrîdârios	
Himilspil	Himilrîdârios Êrgoda	-
Houwibrand	Êwa Aran Weland Êwagibiodan	-
Kuningagard	-	-
Framathorp	-	-
Germania	-	-
Ravanwîs	Frîhals Likkôn Nêsen Ginêse Gêrothanson Gruoniwidu	Lîkkon
Grêkland	-	-
Nêsen	Ravanwîs Ginêse	-
Ginêse	Ravanwîs Nêsen	-
Wildernussi	-	-
Likkôn	Frîhals Gruoniwidu	Ravanwîs
Gruonwidu	Ravanwîs Likkôn Wîngardo	-
Drûrig	Ravanwîs Likkôn Wuodtûdar	-
Wuodtûdar	Frîhals Gruoniwidu	-
Wîngardo	Frîhals	-
Kwêthen	Frîhals Geldgrâd Dâdsisa	-
Geldgrâd	Frîhals Kwêthen Dâdsisa	-
Overtwîgis	-	-
Tîwatreo	-	-
Askulap	Granna	Holdisgifolgon



	Lubo Hêlen Wirdskap Terien Merkur Holda Lêro Stironâ Wihta Saterbarachojagôt	Forces opposing the Êrgoda saterbaracho
Godôberg	-	-
Lubo	Granna Frankus Askulap Gladbâri Tittas Ardâri	Forces opposing the Êrgoda
Tittas	Granna Frankus Askulap Gladbâri	-
Ardâri	Tittas Lubo Frîhals Flît Hludana Skara Askulap	Forces opposing the Êrgoda
Hêlen	All Holy Beings Askulap Êwa Terien Ambahtô Krîgheid Kôpheid Genêsheid Bûrheid Widuheid Strômheid Himilheid Helanheid Bilivonheid Foralderheid	Forces opposing the Hêlen

	Hîwiskheid Rîkiheid	
Terien	Askulap Hêlen	-
Wirdskap	Askulap Wird Terien Hêlen	-
Skarakota	Frîhals Skara Hludana Ardâri	-
Hêl	Askulap Wirdskap Frîhals Skara Hludana Ardâri	-
Trier	-	-
Cologne	-	-
Mainz	-	-
Rehtwald	Grôtiovis Rômgora Giwaldig Mâro-Ing Taranis Tonans ponar	-
Taranis	Grôtiovis Rômgora Giwaldig Mâro-Ing Tonans ponar	Forces opposing the Êrgora Grôtiovis Rômgora
Tonans	Grôtiovis Rômgora Giwaldig Mâro-Ing Taranis ponar	Forces opposing the Êrgora Grôtiovis Rômgora
ponar	Grôtiovis Rômgora Giwaldig	Forces opposing the Êrgora Grôtiovis

	Mâro-Ing Taranis Tonans Inguo Merkur Slahtgoda Urbollo Hanno Adalâr Saterbarachojagôt	Rômgoda Saterbaracho Hatifogal
Sturmârios	Grôtiovis Rômgoda Giwaldig Mâro-Ing Taranis Tonans Ponar	Forces opposing the Êrgoda Grôtiovis Rômgoda
Êwisk Werra	Sturmârios Grôtiovis Êwa Himilrîdârios	-
Imbo	Giwaldig Mâro-Ing Grôtiovis Sturmârios	-
Waddi	Frîhals Wurd Wirdskap Mâro	-
Ambahtô	Krîgheid Kôpheid Genêsheid Bûrheid Widuheid Strômheid Himilheid Helanheid Bilivonheid Foralderheid Hîwiskheid Rîkiheid Êwisk Werra All Holy Beings	-

	Askulap Êwa Terien	
Godôsettinga	Mâro-Ing Franks Inguo Famosus Mâro Waddi Reganbogo Clovis Remigius	Untimig
Mâro	Mâro-Ing Franks Inguo Famosus Waddi Reganbogo	-
Dagonsetten	-	-
Soisson	-	-
Remigius	Godôsettinga	-
Untimig	Clovis Franks	Clovis
Clovis	Mâro-Ing Franks Remigius Godôsettinga Hêlen	Untimig
Dunstan	-	-
Dâdsisa	Frîhals Kwêthen Geldgrâd Drinkan Mannis Krîgârios Flît Ardâri Êrgoda Arnigrîp Hangist Skîris Wuodtûdor Galan Merkur Aran Endilôs	Jâmer

	Sunda Ingruoda	
Drinkan	Frîhals Kwêthen Geldgrâd Êrgoda Dâdsisa	-
Wononhêm	-	-
Huok	-	-
Hangist	Tahar Sigifrîa Thrâien Skîris Dâdsisa Frîhals Flît Ardâri Aran Endilôs Ingruoda Sunda Dûropali Wîgansa	Inguo Jâmer
Tahar	Akar Reuwa Sigifrîa Hangist Wrisili	Sigifrîa Saterbarachojagôt Forces opposed to the Wrisili
Thrâien	Hangist	-
Reuwa	Sigifrîa	Tahar
Skîris	Dâdsisa Hangist Frîhals Alf	Wrisili
Alf	Skîris Dâdsisa Hangist Frîhals Snelrîdârios Dusii Lutin Dwergos Holda	Askulap mind

	Wihta Lêro Holdigifolgon	
Jâmer	Dwergos pruki Ruopo Lûd Endilôs Hangist Wrisili	Saterbarachojagôt Forces opposed to the Wrisili Hangist
Dwergos	pruki Ruopo Lûd Dusii Lutin Albos Holda Wihta Lêro Holdigifolgon	Askulap mind
pruki	Dwergos Ruopo Lûd Endilôs Hangist	-
Ruopo	Dwergos pruki Lûd Endilôs Hangist	-
Lûd	Dwergos pruki Ruopo Endilôs Hangist	-
Endilôs	Dwergos pruki Ruopo Endilôs Hangist Dâdsisa	-
Wrisilhêm	-	-
Wihsil	-	-

Sunda	Dâdsisa Jâmer	-
Ingruoda	Inguo Hangist Dûropali Wîgansa	-
Kwerka	Wadila Lîth Irmin Hæva Ahuardua Wrisili	Irmin Saterbarachojagôt
Allêno	-	-
Lîth	Kwerka	-
Wadila	Hæva Kwerka Ahuardua Lîth Hopen Rînfader Niksôs Istrô Knotto Tanfana	Wadila
Hopen	Wadila	-
Wêrabeddi	-	-
Nahtmeros	Niksôs Ahuardua Rînfader	Elosand
Elosand	Ahuardua Rînfader	Nahtmeros
Weroldbrugga	-	-
Tanfana	Treogoda Istrô Knotto Mokka Huggan	Kaserbond Kaser
Knotto	Ahuardua Rînfader Nahtmeros Noksôs Wadila Istrô	-

	Mokka	
Wirdlôh	-	-
Treogoda	Tanfana Istrô	-
Mokka	Istrô Tanfana Granna Knotto Grôtiovis Saterbarachojagôt Sater Hêligtakkô Wuodtûdar Rachimburgi Êrgoda Saterbaracho Askulap	Forces opposing the Êrgoda Saterbaracho Hatifogal
Morgangeva	Merkur Rosmerta Elosand Istrô Tanfana	-
Kaser	Tanfana Franks Sigifrîa Evander	Tanfana Franks
Evander	Remus Romulus Siawulf Kaser	Sicambrians
Skuld	Istrô Kernen Huggan Tanfana	-
Kernen	Istrô Skuld Huggan Tanfana	-
Huggan	Tanfana Istrô Huggangisprekki Skuld Kernen	-



Huggangisprekki	Tanfana Istrô Huggan	-
Slahtgot	Ponar Inguo Sigifrîa Hanno Adalâr Slahtgoda Garn Hlota Skadon Jagothu Ravanketil Urbollo	Forces opposing the Êrgoda
Slahtgoda	Ponar Inguo Sigifrîa Hanno Adalâr Slahtgoda Garn Hlota Skadon Jagothu Ravanketil Urbollo Slahtgot	Forces opposing the Êrgoda
Hanno	Ponar Inguo Sigifrîa Adalâr Slahtgoda Garn Hlota Skadon Jagothu Ravanketil Urbollo	-
Urbollo	Ponar Garn Hanno Slahtgoda Urtoufrere	-
Urtoufrere	Slahtgot Slahtgoda	Forces opposing the Êrgoda

	Merkur Ravanketil Garn Whisperon	
Garn	Ponar Urtoufrere Urbollo	-
Wundarapelas	Ertha Nehalennia Êwa	-
Êwogrîp	Ertha Êwa	-
Erthamond	-	-
Êwagibiodan	-	-
Êwisk Wintar	Êwa Himilrîdârios Tîwiskô	-
Stîfig	Êwa	-
Girehti	Êwa	-
Akar	Êwa Ertha	-
Kwiklîk	Êwa Ertha Akar Tîwiskô	-
Wihta	Askulap Dusii Lutin Albos Dwergos Holda Lêro Merkur Wuodan Holdisgifolgon	Askulap mind
Reht	Êwa Wald	-
Wald	Êwa Reht	-
Ursio	Ertha Lupus Frankus	Forces opposing the Êrgoda
Lupus	Ertha	-

	Ursio Frankus	
Brittiawjô	-	-
Slingan	Nehalennia Kol Skrêwa	-
Kol	Nehalennia Slingan Skrêwa	-
Skrêwa	Nehalennia Kol Slingan	-
Brittia	-	-
Kuoni	Aran Weland Êwa Houwibrand Êwagibiodan	-
Lîkwîf	Aran Weland Êwa Houwibrand Êwagibiodan Ertha	Forces opposed to the Wrisili Saterbarachojagôt
Wîgansa	Stironâ Tîwiskô Weroldgalgo Irmin Childeric Inguo Helpfol Lôn Pralen Ingruoda Saterbarachojagôt	Forces opposing the Êrgoda Saterbaracho
Pralen	Inguo Wîgansa Helpfol Lôn	-
Lôn	Inguo Wîgansa Helpfol Pralen	-

Helpfol	Inguo Wîgansa Lôn Pralen	-
Childeric	Wîgansa Frankus Vassus	-
Dusii	Ertha Holda Merkur Askulap Lêro Holdisgifolgon Wihta Lutin Albos Dwergos	Askulap mind
Holda		
Lutin	Ertha Holda Merkur Askulap Lêro Holdisgifolgon Wihta Dusii Albos Dwergos	Askulap mind
Lêro	Holda Merkur Askulap Stironâ Holdisgifolgon	Holdisgifolgon
Holdisgifolgon	Ertha Holda Merkur Askulap Lêro Holdisgifolgon Wihta Dusii Albos Lutin	Askulap mind

	Dwergos	
Holdisdîk	-	-
Hakko	Holda Wuodan Wisperon	Wuodan
Wisperon	Holda Wuodan Hakko	-
Hêm	-	-
Muoder	Idisi Ôsteren Alagevan Muoder Antrustas Muoder Wurd	Forces opposing the Êrgoda
South	-	-
Tungria	-	-
Sater	Grôtiovis Êrgoda Wêradihta Weland Lutin Halogrist Saterbarachojagôt Ananiman Wurd Ambahtô Êwisk Werra Mokka	Grôtiovis Saterbaracho Forces opposing the Êrgoda Arnigrîp Hatifogal
Satersthorp	-	-
Skimeresal	-	-
Wêradihta	Sater Êrgoda Saterbarachojagôt Wârgikwethan	Saterbaracho Forces opposing the Êrgoda
Saterbaracho	Sater Weland Wrisilkundskap Wrisili Kusjam Mars Lutin Halogrist Hatifogal	Saterbarachojagôt Mokka

	Êrgoda Askulap Grôtiovis	
Wrisilkundskap	Sater Weland Smelten Wrisili	-
Halogrist	Lutin Saterbaracho Sater	-
Saterbarachojagôt	Mokka Istrô Grôtiovis Magusanus Intarabus Inguo Irmin ponar Frîhals Wuodan Baldag Sigifrîa Hludana Exomna Hariasa sunuxsal Wîgansa Skara Flît Sater Wêradihta Arnigrîp Wurd Wârgikwethan	Forces opposing the Saterbaracho
Ananiman	Sater Wurd Saterbarachojagôt	-
Hêligtakkô	Mokka Wuodtûdar	Saterbaracho
Wârgikwêthan	Wêradihta Sater Êrgoda Saterbarachojagôt	-

Allodium	Kuning Franks Godôsettinga	-
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<b>Nomina Divinorum</b> ( <i>Divine name</i> )	<b>Apparentiæ</b> ( <i>Appears in</i> )
Kuning	Wintar. Brâk. Houwi. Hervist. Hêlig.
Sicambria	Wintar.
Troy	Wintar. Ôster.
Priam	Wintar.
Antenor	Wintar. Ôster.
Tîwiskô	Wintar. Winne. Brâk. Wînthum. Hervist. Hêlig.
Rome	Wintar. Lentin. Ôster. Winne. Houwi. Widu.
Alrîn	Wintar. Horn. Ôster. Houwi. Aran. Wînthum.
Mannô	Wintar. Winne. Houwi. Aran.
Saltmarisk	Wintar. Aran.
Overhimili	Wintar. Winne. Houwi. Aran. Hervist.



	Hêlig.
Idisi	Wintar. Hêlig.
Hludana	Wintar. Widu. Hêlig.
Sunuxsal	Wintar. Hêlig.
Exomna	Wintar. Hêlig.
Hariasas	Wintar. Hêlig.
Slahtofeldo	Wintar.
rings	Wintar.
Weland	Wintar. Lentin. Ôster. Houwi. Aran. Widu. Wînthum. Hervist. Hêlig.
Ravanfeld	Wintar.
Himilrand	Wintar. Winne. Aran. Hervist.
Idisfeld	Wintar. Aran. Hervist.
Weroldgalgo	Wintar. Aran. Hervist.
Irmin	Wintar. Horn. Ôster. Winne. Aran. Wînthum. Hervist. Hêlig.

bread	Wintar.
Wurd	Wintar. Brâk. Widu. Hervist. Hêlig.
Magusanus	Horn. Aran. Hêlig.
Batuwe	Horn. Aran. Wînthum.
Tavalo	Horn.
Ôsgrâvoskapi	Horn.
Westgrâvoskapi	Horn.
Helwarg(-en,-dier)	Horn. Aran. Hervist.
Kine	Horn.
Eikstaf	Horn.
Untimighil	Horn.
glistening white cattle	Horn.
Gorhûden	Horn.
Meuse	Horn.
Rhine	Horn. Aran. Widu.
Intarabus	Horn. Ôster. Hêlig.
Jungâ	Horn.
Brehthuof	Horn.
Fretswîn	Horn. Hêlig.
Hæva	Horn. Ôster. Winne. Wînthum.
lomer	Horn.
twelve ruddy cattle	Horn.
three white cows	Horn.
three ruddy cows	Horn.
Bivônbôm	Horn.

Forthira	Horn.
Malloberg	Horn. Houwi.
Festuca	Horn.
Rachimburgi	Horn. Hêlig.
Wisowast	Horn. Hêlig.
Rûno	Horn. Hêlig.
Magusanus' twelve oath- helpers	Horn.
Fretswîn's twelve oath- helpers	Horn.
Salic Law	Horn. Houwi.
Aureum	Horn.
Brêd-Adalâr	Horn. Hervist.
Mars	Lentin.
Brâka	Lentin. Brâk. Widu. Hêlig.
strange charms	Lentin.
Hêmbôm	Lentin. Aran.
Kusjam	Lentin. Hêlig.
Nahtmagith	Lentin.
Nahtmagith's three strong bulls	Lentin.
Lâgirîn	Lentin.
Nehalennia	Lentin. Hervist.
Rînwurm	Lentin.
Swartblâw	Lentin.
Brêtmarisk	Lentin.
Ôstland	Lentin. Widu.
Westland	Lentin. Winne.
Pingsô	Lentin.

	Aran.
Dunkaldal	Lentin.
Nîthuod	Lentin.
Durendal	Lentin.
Frîhals	Lentin. Ôster. Houwi. Widu. Wînthum. Hêlig.
Luftig	Lentin.
West side of the Rhine	Lentin.
pingsô's two calves	Lentin.
Hall of the Gods	Lentin.
Sigifrîa	Lentin. *Sumar. Houwi. Wînthum. Hervist. Hêlig.
Godôkempan	Ôster.
Sôtwôrig	Ôster.
Siethanmaht	Ôster.
Kuningâl	Ôster.
Hruomsetel	Ôster.
Cæsar(s)	Ôster.
Îsarna	Ôster.
Sword of Alexander	Ôster.
Frankus	Ôster. Brâk. Houwi. Widu. Hervist.
Vassus	Ôster. Brâk. Hervist.
Boron	Ôster.
Duropali	Ôster. Hervist.
Numitor	Ôster.
Romulus	Ôster.
Remus	Ôster.
Siawulf/Hruomwulfa	Ôster.

Sicambrians	Ôster.
Ôsterik	Ôster.
Albanians	Ôster.
Ôstera	Ôster.
Ôsteren	Ôster. Hêlig.
Sunna	Ôster. Brâk. Houwi. Aran. Wînthum. Hervist.
Mâno	Ôster. Brâk. Houwi. Aran. Hervist.
Takan	Ôster. Widu.
Gorifeld	Ôster. *Sumar.
Dagonsetten	Ôster.
Franks	Ôster. Houwi. Widu. Hêlig.
Rînfader	Ôster. Aran. Wînthum.
Êrgoda	Ôster. Winne. Wînthum. Hervist. Hêlig.
Westrôni	Winne. Aran.
Aran	Winne. Aran. Wînthum. Hervist.
Bluothiuwa	Winne. Aran.

Hunderdkuni	Winne.
floral carriage	Winne.
amber-laden skiff	Winne.
Twalif Strômos	Winne.
Alaweitha	Winne.
Kleinhirut	Winne.
Lôfhund	Winne.
Martofeld	Winne. Widu.
Blâoweg	Winne. Aran. Widu. Wînthum.
Helimerthus	Winne. *Sumar.
Gifastigon	Winne.
Alwind	Winne.
Gladbâri	Winne. Widu.
Dagabluoth	Winne.
Ôditredan	Winne.
Mannis Krîgârios	Winne. Aran. Wînthum.
Hilwand	Winne.
Walafeld	Winne. *Brâk.
mayfrond	Winne.
Merkur	Winne. Wînthum. Hervist. Hêlig.
Nordegga	Winne. Hervist.
Hêmholt	Winne.
Alagevan Muoder	Winne. Hêlig.
Strîdwinnan	Winne.
Ravanketil	Winne. Hervist.
Rosmerta	Winne. Aran.
Morgangeva	Winne.

Antfân	Winne.
Anabiedan	Winne. Aran.
Îsarnberga	Winne.
Legersal	Winne.
Helstadi	Winne.
Sigifrith	Winne. *Sumar.
Grâdagwrêth	Winne.
Thiadan	Brâk.
Nordstrand	Brâk.
Walaleodi	Brâk. Houwi.
Skara	Brâk. Hêlig.
Werrathansen	Brâk.
Godôhêm	Brâk. Aran. Wînthum.
Antrusion	Brâk. Houwi.
Gundfano	Brâk. Wînthum.
Goldflamma	Brâk.
Skarenungas	Brâk.
Disberg	Brâk. Houwi.
Flammahôh	Brâk.
Hîwa	Brâk.
Chrenacruda	Brâk.
Wîruok	Brâk.
Godalah	Brâk.
Hêlage Muoder	Brâk. Hêlig.
Farplihentreo	Brâk.
Girihlindîn	Brâk.
Andrâdlôf	Brâk. Hêlig.
Wurdfeld	Brâk.
Saligast	Brâk.
Sol	Brâk. Aran. Hervist.

Dunkaldal	Brâk. Hervist.
Isarnoburst	Brâk.
Hlota	Brâk. Hervist.
Skadon Jagothu	Brâk. Hervist.
Segilring	Brâk.
Bollôn	Brâk.
Himilsetil	Brâk.
Wurdtreo	Brâk.
Arnigrîp	Brâk. Widu. Wînthum. Hêlig.
Ôdiland	Brâk.
Hatifogal	Brâk. Aran. Widu. Wînthum. Hêlig.
Baldag	*Sumar. Hêlig.
Brunchilde	*Sumar.
West	*Sumar. Hervist.
Ettila	*Sumar.
Ætius	*Sumar.
Wuodan	*Sumar. Hervist. Hêlig. Hêlig.
Irminlôh	*Sumar. Aran.
Slûpenâri	*Sumar.
Gulden	*Sumar.
Galan	*Sumar. Wînthum.
Toufer	*Sumar.
Grâni	*Sumar.
Frankland	*Sumar. Hervist.
Mârowîg	*Sumar.



Thiadrîki	*Sumar.
Thorismund	*Sumar.
Hunaland	*Sumar.
Ôstrîdarios	*Sumar.
Witwîf	*Sumar.
Senthgund	*Sumar.
Fulla	*Sumar.
Gifehtdôda	*Sumar.
Krimchilde	*Sumar.
Gunthâri	*Sumar.
Burgundians	*Sumar.
Êradôda	*Sumar.
Hellia	*Sumar. Aran. Wînthum. Hêlig.
Frithlîkhêm	*Sumar.
Gêstos	*Sumar.
Garnoth	*Sumar.
Giselhari	*Sumar.
Hagan	*Sumar.
Marwihta	*Sumar.
Katalaunia	*Sumar.
Himila	*Sumar.
Brûdbeddi	*Sumar.
Helstâd	*Sumar.
Fargâtun Dôda	*Sumar.
Granna	Houwi. Aran. Widu. Wînthum.
Âgranni	Houwi.
Brêdawiso	Houwi.
Balgi	Houwi. Aran.
Stironâ	Houwi. Hervist. Hêlig.
Bîawerko	Houwi.
Gifullen	Houwi.
Liotho	Houwi.
Grôtwîk	Houwi.
Alzey	Houwi.

Askarîki	Houwi.
Mârogêr	Houwi.
Kaserbond	Houwi.
Wîdoswartnussi	Houwi.
Grôtkonstantine	Houwi.
Irminrîki	Houwi.
East	Houwi. Wînthum. Hervist. Hêlig.
Alamanns	Houwi.
Wîndonissa	Houwi.
Goths	Houwi.
Sarmates	Houwi.
August	Houwi.
Rossmuod	Houwi.
Campona	Houwi.
Slahtgard	Houwi. Hervist.
Rômghoda	Houwi. Widu.
Rômshido	Houwi.
Germans	Houwi. Widu.
Belgians	Houwi. Widu.
Gauls	Houwi. Widu.
Thiadghoda	Houwi. Widu.
Belghoda	Houwi. Widu.
Walaghoda	Houwi. Widu.
Grôthiovis	Houwi. Widu. Hêlig.
Inguo	Houwi. Aran. Widu. Wînthum. Hervist. Hêlig.

Neptunenkund	Houwi.
Basinungs	Houwi.
Chlodio	Houwi.
Salians	Houwi.
Toxandria	Houwi.
Mârowingas	Houwi.
Gallia	Houwi.
Visigothia	Houwi.
Burgundia	Houwi.
Lombardia	Houwi.
Saxonia	Houwi.
Hêlnussi	Houwi. Aran.
Thia Frankisk Aldsido	Houwi.
Quinotaur	Houwi. Hervist.
Lôharstuol	Aran.
Tungelkraft	Aran.
Hêligbôm	Aran.
Byzantium	Aran.
Fersana	Aran.
Lôhar	Aran.
Nôdfuir	Aran.
Duhtig	Aran.
Ethelîk	Aran.
Smelten	Aran. Hêlig.
Godôsetil	Aran.
Istrô	Aran. Wînthum.
Hôhwestrôni	Aran.
Wahsrîktuom	Aran.
Êwafrî	Aran.
Êwa	Aran. Widu. Hervist.
Tarwa	Aran.
Halsberg	Aran.
Giwaldig	Aran. Widu. Hervist.
Guodpluogâri	Aran.
Doldôth	Aran.

Wîtansal	Aran. Wînthum.
Unbikennendal	Aran. Wînthum.
Sangwind	Aran.
Skôni	Aran.
Kust	Aran.
Kunni	Aran.
Nemetona	Aran.
Wîh	Aran.
Flît	Aran. Wînthum. Hêlig.
Ertha	Aran. Wînthum. Hervist. Hêlig.
Hêligtuom	Aran.
Kwikhêm	Aran.
Trajanthorp	Aran. Hervist.
Bîtanstên	Aran.
Giftstrôm	Aran.
Skerenskenken	Aran.
Pingweitha	Aran.
Salihêm	Aran. Hervist.
Widuhêm	Aran. Hervist.
Bodohêm	Aran. Hervist.
Nâldabôm	Aran.
Ahuardua	Aran. Wînthum.
Niksôs	Aran. Wînthum.
Fullitha	Aran.
Overfullde	Aran.
Himilrîdârios	Aran. Hervist.
Luna	Aran. Hervist.

Wrisilkuni	Aran. Wînthum.
Wrisili	Aran. Widu. Wînthum. Hervist.
Tornwulf	Aran. Hêlig.
Grâdag	Aran. Hêlig.
Himilspil	Aran.
Houwibrand	Aran. Hervist.
Kuningagard	Aran.
Framathorp	Widu.
Germania	Widu.
Ravanwîs	Widu.
Grêkland	Widu.
Nêsen	Widu.
Ginêse	Widu.
Wildernussi	Widu.
Likkôn	Widu.
Gruonwidu	Widu.
Drûrig	Widu.
Wuodtûdar	Widu. Wînthum. Hêlig.
Wîngardo	Widu. Wînthum.
Kwêthen	Widu. Wînthum.
Geldgrâd	Widu. Wînthum.
Overtwîgis	Widu.
Tîwatreo	Widu. Hervist.
Askulap	Widu. Hêlig.
Godôberg	Widu. Hêlig.
Lubo	Widu.
Tittas	Widu.
Ardâri	Widu.

	Wînthum.
Hêlen	Widu.
Terien	Widu.
Wirdskap	Widu.
Skarakota	Widu.
Hêl	Widu.
Trier	Widu.
Cologne	Widu.
Mainz	Widu.
Rehtwald	Widu.
Taranis	Widu.
Tonans	Widu.
Ponar	Widu. Hervist. Hêlig.
Sturmârios	Widu.
Êwisk Werra	Widu. Hervist. Hêlig.
Imbo	Widu.
Waddi	Widu.
Ambahtô	Widu. Hêlig.
Godôsettinga	Widu. Hêlig.
Mâro	Widu.
Dagonsetten	Widu.
Soisson	Widu.
Remigius	Widu.
Untimig	Widu.
Clovis	Widu.
Dunstan	Widu. Hêlig.
Dâdsisa	Wînthum.
Drinkan	Wînthum.
Wononhêm	Wînthum.
Huok	Wînthum.
Hangist	Wînthum.
Tahar	Wînthum. Hêlig.
Thrâien	Wînthum.
Reuwa	Wînthum.
Skîris	Wînthum.

Alf	Wínthum. Hêlig.
Jâmer	Wínthum. Hêlig.
Dwergos	Wínthum. Hêlig.
Pruki	Wínthum.
Ruopo	Wínthum.
Lûd	Wínthum.
Endilôs	Wínthum.
Wrisilhêm	Wínthum.
Wihsil	Wínthum.
Sunda	Wínthum.
Ingruoda	Wínthum. Hervist.
Kwerka	Wínthum. Hêlig.
Allêno	Wínthum.
Lîth	Wínthum.
Wadila	Wínthum.
Hopen	Wínthum.
Wêrabeddi	Wínthum.
Nahtmeros	Wínthum.
Elosand	Wínthum.
Weroldbrugga	Wínthum.
Tanfana	Wínthum.
Knotto	Wínthum.
Wirdlôh	Wínthum.
Treogoda	
Mokka	Wínthum. Hêlig.
Morgangeva	Wínthum.
Kaser	Wínthum.
Evander	Wínthum.
Skuld	Wínthum.
Kernen	Wínthum.
Huggan	Wínthum.
Huggangisprekki	Wínthum.
Slahtgot	Hervist.
Slahtgoda	Hervist.
Hanno	Hervist.

Urbollo	Hervist.
Urtoufrere	Hervist.
Garn	Hervist.
Wundarapelas	Hervist.
Êwogrîp	Hervist.
Erthamond	Hervist. Hêlig.
Êwagibiodan	Hervist.
Êwisk Wintar	Hervist.
Stîfig	Hervist.
Girehti	Hervist.
Akar	Hervist.
Kwiklîk	Hervist.
Wihta	Hervist. Hêlig.
Reht	Hervist.
Wald	Hervist.
Ursio	Hervist.
Lupus	Hervist.
Brittiawjô	Hervist.
Slingan	Hervist.
Kol	Hervist.
Skrêwa	Hervist.
Brittia	Hervist.
Kuoni	Hervist.
Lîkwîf	Hervist. Hêlig.
Wîgansa	Hervist. Hêlig.
Pralen	Hervist.
Lôn	Hervist.
Helpfol	Hervist.
Childeric	Hervist.
Dusii	Hêlig.
Holda	Hêlig.
Lutin	Hêlig.
Lêro	Hêlig.
Holdisgifolgon	Hêlig.
Holdisdîk	Hêlig.
Hakko	Hêlig.
Wisperon	Hervist. Hêlig.



Hêm	Hêlig.
Muoder	Hêlig.
South	Ôster. Hêlig.
Tungria	Hêlig.
Sater	Hêlig.
Satersthorp	Hêlig.
Skimeresal	Hêlig.
Wêradihta	Hêlig.
Saterbaracho	Hêlig.
Wrisilkundskap	Hêlig.
Halogrist	Hêlig.
Saterbarachojagôt	Hêlig.
Ananiman	Hêlig.
Hêligtakkô	Hêlig.
Wârgikwêthan	Hêlig.
Allodium	Wintar. Hêlig.

# Ferilale

Here is to be found a Feriale of TFA which is to be the common religious celebrations (Fîringa) within the RFN. As we follow a lunisolar calendar, the months (Mânôth) shift with the phases of the Moon (Mâneskring). In an effort to ensure a timeless Feriale ( a list of religious celebrations) it is incumbent on all New Franks to look well to Mâno and live their religious life in accordance to His rule.

<b>Mânôth</b> (Month)	<b>Fîringa</b> (Celebration)	<b>Mâneskring</b> (Moon Phase)
Wintar.	Tîwiskôfiron	First visible light after Dark Moon following the Winter Solstice
Wintar.	Idisnaht	Moon prior to the Full Moon
Wintar.	Irminfol	Full Moon
Wintar.	Idisting	Moon following the Full Moon, up until the Dark Moon (incl.)
Horning.	Magusanôfiron	First visible light after Dark Moon
Horning.	Forthirotîd	Upon the First Quarter
Horning.	Hævanaht	Moon prior to the Full Moon
Horning.	Wargbiskirmerfol	Full Moon
Horning.	pingsôtîd	Moon following the Full Moon, up until the Dark Moon (incl.)
Lentin.	Martofiron	First visible light after Dark Moon following the Winter Solstice
Lentin.	Nehalenaht	Moon prior to the Full Moon
Lentin.	Welandsfol	Full Moon
Lentin.	Frîhalsthing	Moon following the Full Moon, up until the Dark Moon (incl.)
Ôster.	Sigifrîafiron	First visible light after Dark Moon following the Winter Solstice
Ôster.	Duopalsnaht	Moon prior to the Full Moon

Ôster.	Ôsterfol	Full Moon
Ôster.	Ôsterentîd	Moon following the Full Moon, up until the Dark Moon (incl.)
Winne.	Giblômonfîron	First visible light after Dark Moon following the Winter Solstice
Winne.	Helimerthônaht	Moon prior to the Full Moon
Winne.	Merkursfol	Full Moon
Winne.	Alagevantîd	Moon following the Full Moon, up until the Dark Moon (incl.)
Brâk.	Gundfanofîron	First visible light after Dark Moon following the Winter Solstice
Brâk.	Hîwanaht	Moon prior to the Full Moon
Brâk.	Antrustisfol	Full Moon
Brâk.	Hlotontîd	Moon following the Full Moon, up until the Dark Moon (incl.)
Sumar.*	Baldagfîron	First visible light after Dark Moon following the Winter Solstice
Sumar.*	Witwîfonaht	Moon prior to the Full Moon
Sumar.*	Gêstofol	Full Moon
Sumar.*	Marwihtotîd	Moon following the Full Moon, up until the Dark Moon (incl.)
Houwi.	Grannofîron	First visible light after Dark Moon following the Winter Solstice
Houwi.	Mîmarônaht	Moon prior to the Full Moon
Houwi.	Inguofol	Full Moon
Houwi.	Mârentîd	Moon following the Full Moon, up until the Dark Moon (incl.)
Aran.	Lôharsfîron	First visible light after Dark Moon following the Winter Solstice
Aran.	Nemetonaht	Moon prior to the Full Moon
Aran.	Rînisfol	Full Moon
Aran.	Arantîd	Moon following the Full Moon, up until the Dark Moon (incl.)
Widu.	Wîngardofîron	First visible light after Dark Moon following the Winter Solstice
Widu.	Hêlenaht	Moon prior to the Full Moon
Widu.	Ponarsfol	Full Moon
Widu.	Giwinnantîd	Moon following the Full Moon, up until the Dark Moon (incl.)

Wînthu.	Wînthumefîron	First visible light after Dark Moon following the Winter Solstice
Wînthu.	Hangistonaht	Moon prior to the Full Moon
Wînthu.	Ahuarduafof	Full Moon
Wînthu.	Tanfanatîd	Moon following the Full Moon, up until the Dark Moon (incl.)
Hervist.	Slahtofîron	First visible light after Dark Moon following the Winter Solstice
Hervist.	Wintarnaht	Moon prior to the Full Moon
Hervist.	Wintarsfof	Full Moon
Hervist.	Wîgansatîd	Moon following the Full Moon, up until the Dark Moon (incl.)
Hêlig.	Bergofîron	Moon following the Full Moon, up until the Dark Moon (incl.)
Hêlig.	Holdanaht	Moon prior to the Full Moon
Hêlig.	Hêligfof	Full Moon
Hêlig.	Satertîd	Moon following the Full Moon, up until the Dark Moon (incl.)
Hêlig.	Muodernaht	Moon prior to the Winter Solstice
Hêlig.	Jioltîd**	On the Winter Solstice and lasting until up until the Dark Moon (incl.) of Wintarmânôth

# Declaration of Reversion (Latin)

“[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. 'η' Frk. Run.]

Ericus Ingruoda Lacharitus,

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

[Rîksaiel]

Civitas Ottavaiorum

Regnum Francorum Novum”





# Making of a Frank

Here is to be found the Procedural for the making of New Franks, that is the taking in of new members of the Farbond. As TFA is a lawful and civic tradition, which is steeped in the Scriptorial tradition, it is important that the ritual of bringing New Franks into our ways is properly described and delineated for not only posterity, but most importantly to be done under the sanctity of the Gods.

## Procedural

### Title I

## ON THE MAKING OF A FRANK AND THEIR KWIKENUNG

*Ponaresdag VII Horningmânôth SK 1570 – Thursday February 18<sup>th</sup> 2021 CE*

*Civitas Ottavaiorum, Regnum Francorum Novum.*

Here is to be found a **Procedural** on the making of a Frank within *Thia Frankisk Aldsido* (TFA) – The Frankish Old-Custom – the way in which this work is to be done and the reasons why it is to be done in that manner. It should be understood as *Sido* – that is, a living custom – and the things here revealed are offered to the reader in broad terms so that this process is allowed to take on the regional and personal mannerisms of the *Antrustion* whatever their specific title may be. Everything hereafter is an extension of the living custom of the *Siniskalk* –

the Senior Administrator to the *Kuning* – who is Ingruoda and thus is his *Ingruodine Sido*. Each new Frank being descended therefrom and ultimately from **Mâro-Ing** hight ***Inguo Famosus*** (**Famed Inguo**) as per the *Declaration of Reversion* and is the primary belief of our religion.

The foundation of the process of making a Frank in TFA is derived from Salic Law Title XLVI:

***Concerning (Acfatmire) the transference of property by***

***donation or adoption of an heir.***

*1. It should be done thus. The thunginus or hundredman should convene a court. In the court he should have a shield, and there three men should state the case three times. And afterward let the man appear who is not related to him (who he wishes to transfer his property), and he (the transferer) should throw a stick (festuca) thus into his lap. And he should say to the man into whose lap he through the stick how much he wishes to give him (the selected done) – if he wishes to give him all or half of his property.*

*2. And afterward the man in whose lap the transferer through the stick ought to stay in that one's house and receive there three or more guests and have in his control as much of the property as was given to him. And he to whom it was given should do all these things in the presence of assembled witnesses.*

*3. Afterwards within twelve months he (the transferer) should in the presence of the king hand over his property to him whom he designated or who received the stick in legitimate court – neither more nor less than the amount he gave to him he*

*named as heir and into whose lap he threw the stick.*

*4. And if anyone wishes to contest this, the three witnesses should declare under oath that they were present in the court that the thunginus or hundredman convened and that they saw in what manner that man, who wishes to give his property, threw the stick into the lap of whom he had chosen. And they should name by name the man who threw his property into someone else's lap, and they should likewise name him in whose lap it was thrown and publicly called heir.*

*5. And three other witnesses should state under oath that he in whose lap the stick was thrown remained there in the house of that one who had given him his property and that he assembled there three or more guests and fed them and these three of more guests offered thanks to him in accepting and ate porridge (pultes) at his table (beode) and the three were together witnesses.*

*6. And three other witnesses should declare on oath all these things that it was in court in the presence of the king or in a legitimate public court that he received the property in his lap – either in the presence of the king or in legitimate public court (called anttheoda or thungino in the Malberg gloss) – he (who was giving the property) threw the stick into the lap of that one publicly in the presence of all and thus (threw) his property into the lap of the man whom he called heir. The nine witnesses should affirm these things in testimony.\**

\*The Laws of the Salian Franks p. 110-111, Katherine Fischer Drew translation, Philadelphia 1991

## **First**

1. A *Walah* (Non-Frank, a “Roman”) who is considered a friend and

trusted companion of an *Antrustion* (Retainer of the Kuning) feels drawn to *Thia Frankisk Aldsido* and has attained a great understanding and love thereof makes a request to that *Antrustion* as to be admitted into the *Farbond* (Bond of Franks) under their charge as *Litus* ("Half-Free", Learner).

i. The *Antrustion* and *Litus* may reside in close proximity to each other or at a distance.

a. If within close proximity, then all mention of sending items by post may be performed in person.

ii. They must both be well known to each other, trust one another and truly desire to pursue their religion in companionship.

iii. This companionship is divinely reflected in the relationship expressed between **Frankus** and **Vassus**. There may be trials between them, but they are to support one another as companions should.

2. The *Antrustion* then makes this mutual desire between them and the prospective *Litus* known to the *Siniskalk* through an effective means of communication, with or without formality.

3. The *Siniskalk* and *Antrustion*, as well as the prospective *Litus* deliberate, if required by the *Siniskalk*, on the benefit and overall fitness of that *Walah* to joining the *Farbond*: Thus, becoming a Frank bound to the *Kuning* hight **Mâro-Ing**.

i. The general fitness of the *Walah* is determined by their ability to fulfill the duties of a *Litus*:

a. To uphold and defend the integrity of TFA.

b. Provide counsel to their lord (i.e *Antrustion*).

c. Learn the duties of an *Antrustion*.

d. Be an excellent *Hêmahêto*.

e. Immerse themselves in their local culture.

f. Develop cultus to their local *Hêlen* (Holy Ones, Divine Beings).

g. Perform cultus to those same *Hêlen*.

4. Once all three parties are satisfied that this *Litiship* – that is their taking on the mantle of a *Litus* – is to be beneficial to all Frankdom, then the formal process may begin.

## Second

5. The *Antrustion* is to seek a stand of trees of the genus *Alnus* (Alder) within their *Civitas* (City, as defined in TFA) or more broadly throughout the *Hunderd* (Hundred, broader defined TFA territory), or in the vicinity thereof if within a *Mark* (Bordering a *Hunderd*).

i. The preferred use of alder in relation to kinship is based upon Salic Law title LX “Concerning him who wishes to remove himself

from his kin group". For the purposes of TFA, the matter is used in "joining a kinship group":

*1. He who wishes to remove himself from his kin group (parentilla) should go to a court and in the presence of the thunginus or hundredman break four sticks of alderwood over his head and throw them in four bundles into the four corners of the court and say there that he removes himself from their oathhelping (iuramento), from their inheritance, and from any relationship (with his kin).\**

\*The Laws of the Salian Franks, Katherine Fischer Drew translation, Philadelphia 1991

6. If no *Alnus* is present after fervent search, then another genus of the *Betulaceae* (Birch related) family may be sought.

7. The use of the birch family is based upon the fact that the alder is yielded from the greater birch family.

8. If no *Betulaceae* is present after fervent search, then as a final resort a genus the family *Fagaceae* (Oak related) will suffice.

i. The use of the oak family is based upon the Farhalon fra

Horningmânôth XII:

*"Wisowast then took hold of Magusanus' oaken Festuca and with holy speech, then offered gore and pleasant oils to it, He turned the rod into a gleaming rod of alder-wood hight Aureum (Golden). <sup>2</sup>Upon it were inscribed Rûno telling of the law and the sacred bond which was then forged at the*

*Malloberg. <sup>3</sup>A bond of judgement and acceptance. <sup>4</sup>Magusanus then left that high place to acquire new lands under the ægis of the Brêd-Adalâr (Broad-Noble Eagle). <sup>5</sup>With Him, He carried the law which He used to remedy disputes as did Wisowast, Widogast, Saligast and Bodogast in that age.”\**

\*Farhalon fra Horningmânôth XII, TFA

9. Offerings are then to be made at this stand of Alder.

i. *Ingruodine*: a coin denominated as a quarter, emblematic of the Merovinigan *denarius* and in the same similar spirit as the *Sido* in Formulary of Marculf I, 22:

*“Because the illustrious man X freed his slave named Y by his hand in our presence, by throwing a denarius according to the Salic Law, we confirm his manumission by our present charter. And we order that from now on, in the same way as the other tenants known to have been freed from the yoke of servitude in the presence of princes by this legal title, the said Y with full confirmation in God’s name by our order, without anyone making claims against him, may be able to remain free and secure for all time by God’s grace and ours.”\**

\*The Formularies of Angers and Marculf: Two Merovingian Legal Handbooks, Alice Rio, Liverpool 2008

## Third

10. Once the stand of Alder has been offered to, the *Antrustion* will

cut a *Festuca* (Stick) from a branch thereof.

i. The use of green wood in relation to growing in Frankdom is based upon an excerpt of the *Decem Libri Historiæ*: *“After this he turned to Chararic. When he had fought with Siagrius this Chararic had been summoned to help Clovis, but stood at a distance, aiding neither side, but awaiting the outcome, in order to form a league of friendship with him to whom victory came. For this reason Clovis was angry, and went out against him. He entrapped and captured him and his son also, and kept them in prison, and gave them the tonsure; he gave orders to ordain Chararic priest and his son deacon. And when Chararic complained of his degradation and wept, it is said that his son remarked: “It was on green wood,” said he, “that these twigs were cut, and they are not altogether withered. They will shoot out quickly, and be able to grow; may he perish as swiftly who has done this.”* This utterance was reported to the ears of Clovis, namely, that they were threatening to let their hair grow, and kill him. And he ordered them both to be put to death. When they were dead, he took their kingdom with the treasures and people.”\*

\*Decem Libri Historiae of Gregory of Tours, Book II 41, Fordham Press

11. The *Festuca* is to be cut of the length of the *Antrustion*’s cubit.

12. The cubit is defined as the length of the *Antrustion*’s forearm from the inside of the elbow to the tip of the middle finger when the arm is bent at a ninety-degree angle.



13. The *Festuca* is then to be peeled of its bark.

14. Once the *Festuca* is cut and peeled, it is set at the *Antrustion's Godesbeddi* (Resting place of the Gods) in companionship with the *Antrustion's Aureus*.

## Fourth

15. Now the *Antrustion* begins the *Scriptorial Rite*.

i. The *Scriptorium* is the place from which the *Antrustion* will draft their documents and is considered a place of sacred import for performing the work of the *Kuning*.

16. A (synthetic) vellum is procured, and a sheet is cut to the size required to fit the entirety of the charter text.

17. A pen is procured and black ink.

i. This pen will be used in the *Antrustion's* cultus hereafter and form part of the *Scriptorium*.

ii. *Ingruodine*: A reed may be cut from a wetland and fashioned into a reed pen. This is divinely reflected in Farhalon fra Wintarmânôth I:

*"I beseech the mighty Gods, I am but a poor impassioned wanderer, often more delusional than clever and at others wiser than I have wits.*

*<sup>2</sup>I have made the sacrifices, carved the implements of our office and inscribed the cattle-cladding with my reed. <sup>3</sup>And so, here is my telling of the celebrations and under which moons they find their place, also I posit reasons to unreasonable things that the Gods may only know. <sup>4</sup>In this, we are to find the Allodium and the Kuning's Right, which we now wield well."*

\*Farhalon fra Wintarmânôth I, TFA

iii. And also: *"<sup>1</sup>At the edge of this marsh, where the reeds grew to the Overhimili (Upper-Heavens), there were twelve Swanowîf (Swan-Women) clad in feathers and girded with iron skirts. <sup>2</sup>They sat by the waters and nurtured Their feet with the pale clay. <sup>3</sup>The Two Others went near, and the Maidens readied Their arms. <sup>4</sup>Some with javelins, some with spathas and a foremost War-Wife at Their head with a basket filled with bread."*\*

\*Farhalon fra Wintarmânôth V, TFA

18. *Saielwahs* (Sealing wax) – of a colour other than purple – is procured for the purpose of affixing the *Antrustion's* seal. This sealing wax will be used in the *Antrustion's Scriptorium* hereafter.

19. An incisor is procured for the incising of all runic letters prior to

blackening with ink.

- i. *Ingruodine*: A farrier's nail is used emblematically to reflect that the Rûno are carved and sent, in much the same way as a message was sent via horse-mounted envoys in Merovingian times.
20. *Wîsmalt* (Sacred oil) is blended and dedicated to the *Goda* (Gods) and will be used to tamp the seal prior to sealing the wax on vellum. This sacred oil will be used in the *Antrustion's* cultus hereafter.
- i. *Ingruodine*: olive oil, nardium, etc.
21. *Wîruok* (Sacred incense) is blended and dedicated to the *Goda* this sacred incense will be used in the *Antrustion's* cultus hereafter.
- i. *Ingruodine*: Midsomar's herbs, charcoal, etc.

## Fifth

22. The *Antrustion* now begins scripting the *Litine Charter*.
23. *Wîruok* is lit in the name of **Hîwa** and offerings are made to **Tîwiskô** and then the **Hêmgoda** (Household Gods).
24. The exemplar text of the *Litine Charter* is that which ultimately derives from the *Ingruodine Scriptorium*.
25. The text is to be handwritten using a script which is an emulation of Merovingian Miniscule and ultimately reminiscent of the text in the

*Declaration of Reversion*, this is known as TFA Minusculé.

26. Where runes (Rûno) are employed, they are to be in the form presented in the *Declaration of Reversion*, known as the *Frankisk Rûno*.

27. Should there be any questions or doubts on the part of the *Antrustion* at any time on any aspect of this process, they should consult the *Siniskalk* for direction or a delegate.

28. Once the charter is scripted, it is to be sealed by the *Antrustion*.

i. The *Aureus' seal* is dipped in a mixture of *Wîsmalt* and water, until moistened.

29. *Saielwahs* is poured on the bottom right of the charter.

30. The moistened seal is then pressed into the *Saielwahs*, Ing-rune side up (North), then slowly lifted.

## Sixth

31. The *Antrustion* then sends the charter via post – at their own expense – to the *Siniskalk*.

32. The *Siniskalk* will then, should all be in order and fitting of receiving the *Rîksaiel* (Kuning's seal), seal the charter with the *Rîksaiel* following the same sealing process as described in the Fifth.

33. The *Siniskalk* then electronically scans an image of the charter and

once this is done sends the sanctioned *Litine Charter* back to the *Antrustion* via post – at the *Siniskalk's* own expense.

## Seventh

34. The *Antrustion* receives the sanctioned *Litine Charter*.

35. This charter and *Festuca* are then sent via post – at their own expense – to their *Litus*.

36. It is appropriate to send other gifts to accompany the all if the *Antrustion* so desires, being cognoscente that this begins the gifting cycle between the pair.

## Eighth

37. Once the *Litus* has received their charter and *Festuca*, these are to be displayed upon their own *Godesbeddi*.

38. The *Antrustion* is notified by their *Litus* that they have received their effects.

39. The *Litus* is then proclaimed by their *Antrustion* as being their *Litus* verbally, through the reciting of the Latin text of the *Litine Charter* to them.

40. This proclamation should be done before witnesses (in accordance with Salic Law).

41. Once the proclamation is done, the *Siniskalk* is notified and the *Litine Charter* text and image thereof are uploaded on the official TFA website as a ban, announcing the *Litus* as **NAME Litus**.

## Ninth

42. The *Litus* is now in the charge of their *Antrustion* and the responsibility of their education in the tradition rests with the *Antrustion*.

43. At such a time, when the *Antrustion* ascertains that their *Litus* has gained a significant body of understanding of TFA and can demonstrate their proficiency therein, the *Antrustion* may recommend them for *Antrustionship*.

44. The *Antrustion* will then notify the *Siniskalk* of their intention to have their *Litus* created an *Antrustion* of the *Kuning*.

45. At any time, should the *Litus* feel they do not wish to pursue TFA, they may surrender their *Litine Charter* and *Festuca* and be released from all obligations honourably.

46. At any time, should the *Siniskalk* determine on their own, or through the counsel of *Antrustions*, that a *Litus* is unfit for TFA, any *Litus* may be removed from the *Farbond*.

47. The *Siniskalk* may then rendered through *Scriptorial* deed, their *Litine Charter* and *Festuca* impotent and they are stricken from the rolls.

## Tenth

48. The *Antrustion* and their *Litus* who seeks *Antrustionship* will discuss the various titles available to them upon their creation.

i. Should no title suffice, or a special need arise, the *Siniskalk* may create a new title.

ii. A *Gravio* (Count) or *Dux* (Duke) may create titles specific to their *Civitas* or *Hunderd(s)* respectively.

a. These *Gravional* and *Ducal* titles are not recognized throughout the rest of the *Regnum Francorum*, unless a proclamation through ban by the *Sinisklak* grants such *par courtoisie* (As a courtesy).

49. All possible titles and the responsibilities and prerogatives thereof will be discussed so that an appropriate course may be selected.

50. All courses may be amended or revised at any time by all parties through formal means.

51. The *Siniskalk* will be consulted at all times during this process.

52. An *Antrustion* may only recommend a title of their own rank or equal, never superior.

## Eleventh

53. Once a course of *Antrustionship* is determined, the *Antrustion* begins the formal process of Creation.

54. Once it has been determined the *Litus* may be recommended, the *Antrustion* will request that their *Litus* send to them via post – at their own expense – their *Festuca*.

55. The *Antrustion* will then notify their *Litus* when they have received the *Festuca*.

## Twelfth

56. The *Antrustion* will then begin the first part *Kwikenung Rite* (Enlivening Rite) by creating an *Aureus* from that *Festuca*.

57. The *Festuca* is sanded down to a smooth finish, its circumference rounded and ends flattened.

58. The appropriate *Frankisk Rûno* are burned into the *Festuca* through the use of a wood burning tool.

59. The exemplum of the runic adornments is the *Antrustion's* own *Aureus* save for the row opposite the standard *Erat Anticui Marovechi Genere Natus* (“Begat from the loins of Marovech”) and the personal seal.

60. This row opposite uses a selected phrase from the *Declaration of*



*Reversion* (in Latin) – of the *Antrustion's* choice – which emphasizes the *Heathen* character of the Franks and is to be transcribed in *Frankisk Rûno*.

## Thirteenth

61. Now begins the *Hêtanung* (Naming) process or the second part of the *Kwikenung Rite*, that is to say the divining and conferring of a Frankish name upon the future created *Antrustion*.

i. This *Hêt* (Frankish name) is believed to be granted to the bearer by the **Goda** through the ritual work of the *Antrustion*, when this process is followed.

ii. When used in conjunction with any other name used by that new *Antrustion* – in English – the *Hêt* is transcribed and spoken as **NAME hight (h.) HÊT TITLE(S)**.

a. If the “hight/h.” is omitted, it is understood that **NAME HÊT TITLE(S)** implies **NAME hight (h.) HÊT TITLE(S)**.

iii. The *Antrustion* of the soon to be created *Antrustion* will curate a list of fourteen name themes to be assembled into a dithematic *Hêt*.

iv. If the creation is being undertaken by the *Siniskalk* this will be sixteen name component themes.

v. The discrepancy between fourteen and sixteen lies in the

fact that if the creation is under an *Antrustion* other than the *Siniskalk*, the two separate name themes of the *Antrustion* will form a separate lot (described below at 74).

- a. The *Siniskalk* may opt for the fourteen and two name themes if they wish to create an *Antrustion* specifically of their own *Hîwiskî* (Household).

62. These name themes represent an inheritance of one theme per sixteen individual Frankish **Forthira** (Ancestors) going back four mythic – religiously significant and true – generations and eventually unto the *Kwikened Frank* (Enlivened Frank) of our age.

63. The two name themes selected must be monothematic and of Germanic, Gallic or Latin provenance.

- i. If of Gallic or Latin origin, they must be translations of known Germanic themes (ex: Wulf – Lupus / Beran – Ursio).

64. Once selected (process described below), two name themes will be married together into one dithematic *Hêt*.

65. The dithematic *Hêt* may be Germanic or a combination of Germano-Latin, Gallo-German, Gallo-Latin, or any variant thereof.

## Fourteenth

66. The *Antrustion* (and witnesses, if possible), then begins the third

part of the *Kwikenung Rite*.

67. A temporary altar – *Tavalo* (Table) – separate from the *Godesbeddi*, which is considered permanent – is erected, which includes: A *Tavalensklêt* (Altar-Cloth), a half-liter of *Rôtwîn* (Red-Wine), a *Beker* (Cup), an *Offronstêl* (Offering-Bowl), a *Gibrinnantêl* (small bowl to receive burnt offering), a *Kerse* (Sacred-Candle), *Wîruok* (Sacred incense), *Offron* (Offerings, *Ingruodine*: three apples), *Hêtanblado* (the name themes written on separate folded slips of paper) , two *Ginimantêl* (drawing receptacles containing the name themes), the *Antrustion's Aureus* and the raw *Aureus* to be *Kwikened*.

68. The *Antrustion* and all present are to cover their heads with a *Hêlighuod* (Holy head covering).

69. If the *Antrustion* has a *Wîh* (Holy space) or *Hêligtuom* (Temple) or if not, then at the *Godesbeddi*, they should take the *Hêtanblado*, *Wîruok*, *Rôtwîn* and *Offron* to the **Hêmgoda**.

70. The **Hêmgoda** are first perfumed with *Wîruok* smoke. Then offerings are made to the **Goda**, with the first measure of *Rôtwîn* going to **Tîwiskô**. the second measure of *Rôtwîn* and all other *Offron* then given to the **Hêmgoda**.

71. The *Hêtanblado* containing the *Hêtan* (Name themes) are then presented to the **Hêmgoda** and They are bid to guide the selection process of the *Hêtan*.

72. The *Antrustion* then returns to the *Tavalo* and the *Wîruok* is lit anew as is the *Kerse*.

73. There will be two *Ginimantêl* containing the two groups of *Hêtanblado*, one containing the elements of the *Antrustion's* own *Hêtan* (thus a 50/50 draw) and the second will contain the fourteen other name themes.

74. Then, from the first *Ginimantêl* (name themes of the *Antrustion*), a *Hêtanblad* is selected and lit upon the *Wîkerse* and left to burn in the *Gibrinnantêl*. Then from the second *Ginimantêl*, one by one the *Hêtanblado* are selected and burned in the same manner as the first until only one *Hêtanblad* remains from each *Ginimantêl*. (If performed by the *Siniskalk*, then only one *Ginimantêl* is used with the sixteen *Hêtan*)

75. At this time, both remaining *Hêtanblado* are opened and both name themes are revealed.

76. A word of gratitude is expressed to the **Hêmgoda** and those slips are then burned as well in the *Gibrinnantêl*.

77. The ashes produced from those burned *Hêtanblado* and then the final measure of *Rôtwîn* are offered at the *Wîh*, *Hêligtuom* or *Godesbeddi* (depending on the means of the *Antrustion*).

## Fifteenth

78. The two **Goda**-selected *Hêtan* are then united, then massaged and married until both fit seamlessly together.
79. Massaging may use all known or possible variants of the theme through time.
80. Linguistic sound changes may be utilized to develop these variants further if required for the massaging.
81. The name themes may be arranged in any order.
82. A feminizing suffix may be added to the finalized dithematic *Hêt*.
83. A Latinizing suffix may be added to the finalized dithematic *Hêt*.
84. The final *Hêt* – which if performed by an *Antrustion* (or the *Siniskalk* for the purpose of growing their *Hîwiskî*) – contains one name theme of the two inherited from their lord and another from the lot of fourteen.
  - i. In time, once there are three generations under one *Hîwiskî* this shall form the dynastic lineage of the founding *Antrustion* of that line.
    - a. Ex: Wulfkund (founder) *kwikened* Wulfberga who *kwikened* Berglaic: The Wulfkundings.

## Sixteenth

85. The *Antrustion* then begins the fourth part of the *Kwikenung Rite*.
86. The adorned, but raw *Aureus* is then placed in the *Wamba* (Womb) – which is to say a container or bladder which will fit the *Aureus* and *Fruhtwatar* (Fruit-Water, ritually “amniotic”).
87. Into the *Wamba* the raw *Aureus* is inserted along with the *Fruhtwatar* consisting of a half-liter of *Rôtwîn*, a half-liter of fresh water, a handful of *Worti* (Herbs; *Ingruodine*: herbs collected at Midsummer, such as mugwort, mullein, plantain, etc.) and a drop of *Wismalt*.
88. The *Aureus* in *Wamba* is then laid beside the *Antrusiton’s* own *Aureus*, underneath the *Godesbeddi* for a 24hr period (if the *Antrustion* is the *Siniskalk*, then it will lay with the relic hight *Ingruoda*).
89. Offerings are made to the **Hêmgoda**, that the *Aureus* be made *Kwik*.
90. After 24hrs, the *Aureus* is then birthed from the *Wamba* and allowed to dry.
91. The new *Kwikened Aureus* should be reddish to purple in complexion, to be considered healthy and, then the *Fruhtwatar* of the birth are returned to **Ertha**, emblematic of **Ahuardua’s** birth.
92. The *Antrustion* then designs a *Bindrûna* (bind-rune) seal based off of the divined *Hêt* of the new *Antrustion*.

93. Once a seal design has been composed, the *Antrustion* then uses a burning tool to burn it into the broad-end of the new *Aureus*, the top of the seal will be the side facing the Ing-rune which sits between SCALPSI and MISI.

94. Ensure that the seal is burned in the obverse so that when the wax seal comes out in the proper orientation.

## Seventeenth

95. The *Antrustion* now begins scripting the *Antrustine Charter*.

96. *Wîruok* is lit in the name of **Hîwa** and offerings are made to **Tîwiskô** and then the **Hêmgoda**.

97. The exemplar text of the *Antrustine Charter* of the title it is to emulate.

- i. If this is a new title, then follow the directions of the *Siniskalk*.

98. The text is to be handwritten using a script which is an emulation of TFA Minuscule.

99. Where runes are employed, they are to be in the form presented in the *Declaration of Reversion*, known as the *Frankisk Rûno*.

100. Should there be any questions or doubts on the part of the *Antrustion* at any time on any aspect of this process, they should consult

the *Siniskalk* for direction.

101. Once the charter is scripted, it is to be sealed by the *Antrustion* with the new *Antrustion's* seal (not the seal of the veteran *Antrustion*).

i. The new *Aureus'* seal is dipped in a mixture of *Wismalt* and water, until moistened.

102. *Saielwahs* is poured on the bottom right of the charter.

103. The moistened seal is then pressed into the *Saielwahs*, Ing-rune side up (North), then slowly lifted.

## **Eighteenth**

104. The *Antrustion* then sends the charter via post – at their own expense – to the *Siniskalk*.

105. The *Siniskalk* will then, should all be in order and fitting of receiving the *Rîksaiel*, seal the charter with the *Kuning's seal* following the same sealing process as described in the Fifth and Seventeenth.

106. The *Siniskalk* then electronically scans an image of the charter and once this is done sends the sanctioned *Antrustine Charter* back to the *Antrustion* via post – at the *Siniskalk's* own expense.



## Nineteenth

107. The *Antrustion* receives the sanctioned *Antrustine Charter*.

108. This charter and *Aureus* are then sent via post – at their own expense – to the new *Antrustion*.

109. It is appropriate to send other gifts to accompany the all if the *Antrustion* so desires, being cognoscente that this continues the gifting cycle between the pair.

## Twentieth

110. Once the new *Antrustion* has received their charter and *Aureus*, these are to be displayed upon their own *Godesbeddi*.

111. The *Antrustion* is notified by the new *Antrustion* that they have received their effects.

112. The new *Antrustion* is then proclaimed by the veteran *Antrustion* as being an *Antrustion of the Kuning* in their own right – on behalf of the *Kuning* – verbally, through the reciting of the Latin text of the appropriate *Antrustion Charter* to them.

113. This proclamation should be done before witnesses as per Salic Law.

114. Once the proclamation is done, the *Siniskalk* is notified and the

TFA website as a ban, announcing the *Antrusion* as **HÊT TITLE**.

115. The new *Antrustion* is now recognized as being *Kwik* – thus empowered – and of use and benefit to the whole of the *Regnum Francorum Novum*.

***May the Divine Hêlen who guide this procedure, namely:***

*the Kuning hight Mâro-Ing, Frankus, Vassus, Hîwa, Tîwiskô, Hêmgoda, Forthira and Ertha*

***see to the holiness of this work.***

[illegible]



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