

CAROLUS LUNDIUS

**ZAMOLXIS – FIRST LEGISLATOR  
OF THE GETAE**



**UPSALA - 1687**

translation from Latin and a few notes

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Upon a long dissertation within the Academy of Sciences, it is resolved to be made public this historical truth by Carolus Lundius, the author. On the same occasion, further data regarding the antiquities of the Sveons, the Goths/Getae, as well as other nations, such things never having been tackled before by others, is now brought to light, briefly, by the same author.

TO HIS SERENE HIGHNESS,  
MOST POWERFUL PRINCE AND  
MASTER CAROLUS XI,  
  
**KING OF THE SVEONS,  
GOTHS AND VANDALS,**

GREAT PRINCE OF FINLAND, DUKE OF SCANDINAVIA, ESTONIA, LIVONIA, KARELIA, Bremen, Verden, Stetin, Pomerania, Cassubia and Vandalia, Prince of Rugia, Ingria, ruler of Vismaria and of the County of Rhenania Palatinate as well, Duke of the Bavarian Mountains, Jullich and Clivie, August The Most Faithful And Happy, my Most Best King and Master.

Most enlightened and all-powerful KING, most gentle MASTER!

May dear this humble, little book - and yet deserving the attention of an elevated spirit - be submitted to the bright eye of Your Royal Majesty; well, yes, since through it anyone would be able to recall things the little book speaks of and which Your Royal Majesty has, heart and soul, devoted to, as early as the years of Your youth - everything plentifully bears witness of it: I mean the German JUSTICE and EQUITY; to those two noble missions and attributes a rare finesse KINDNESS adds, which is cautiously handled by Your Royal Majesty, so the human wisdom perfection reflects in IT, so that, should such features be performed on a theatre stage, it would resound to such an extent with the shouts and applause of the mob, that it would spread all over and as far as the end of the world. And it is quite at all a miracle, as wherever such a show would be performed, wiping the tears and misery of that poor aggrieved people, and those wrongfully ill-fated/ wrongfully sentenced to jail terms /, would find their freedom and take shelter, in a complete absence of their concerns in the bosom of Your Royal Majesty;

and why not other citizens, too, from other social layers, would find their rescue by having recourse to that Holy Anchor; by slowly steering their ship they shall eventually discover the very coveted port and the most peaceful place to drop anchor. So, that way the human condition and whatever other things recover, providing for everything that is linked together, keeping with much care both the general and particular things, even the state budget He fortunately constantly keeping, it is very usual He being saluted, acclaimed with one voice, fully deserving, that You - ah, You August, are KING and FATHER OF OUR HOMELAND (Pater Patrie). Whereas this Giant Man, no doubt by right, is surrounded in praises, everywhere and in the battlefield too He is loaded with praises both by the defeated and the winners, be they old or in their primes, so the praises I am bringing Him are at all insignificant over the highest esteem I should show Him. Then, why shouldn't we say it openly: Your Majesty is nearby the Divinity, no doubt by right, since, as we can see, even on this small occasion - this book printing - He has involved. You really are the embodiment of the Great God who is believed cannot be deviated by any imperfections of the common people, or maybe insignificantly at all, since He gets by Himself higher and higher by any means possible. Look, Your Royal Highness, Your forehead clear at this all-modest homage, the books, not at all bulky, they lay down before You, with many bows, at the shrine of Your Majesty. For this little book I am grateful first of all to Your Royal Majesty and then to those devoted to me, who have supported its publishing, headed by Your Highness: may You in the future too be equally inclined to the requests, hopes and trust of those resorting to the generosity of Your Highness like to an all-mighty God of our dear Homeland, and of the whole Globe and may we have You well and happy as long as possible from now on, to the comfort of those needing Your Majesty! Most festive be that day and hold on with our descendants too, a day in which the heavens sent us that most brilliant star, a star most blessed, bringing with it on earth the goodness of a happy destiny - from skies they should send it again to deliver us from all evils. Why not, I would like the Muses would command my lips break silence and make a poem accompanied on the lyre, through the voice of which, in immaculate wishes, it would meet with the approval of others and at the same time I would be rewarded with applause and raised higher.

CAROLUS, You, King of the North, glory of the Earth,  
adornment of the world, most great conqueror,

Whom arts are singing, the virtues raising Him to the stars:  
Justice, isn't it the first praise? Isn't the knotty staff  
Hercules' works, which all nations honour, with one voice:

Among the first nations, that of the Svions was by You, with  
armed hand, defeated

And how ever other peoples clambered on the walls.

And that way this Kingdom has been in no time turned into ruin.

For that was not our job?

To violently slam its body and joints.

Tell me you Muses, who did enlarge his country, its boundaries,  
through laws,

Tell me, who was the first to choke the terrible fires of the cruel  
Mars?

He was who choked them; He alone rebuilt it all in a moment.

This way glorious CAROLUS has raised above all, as He gave  
many people back their eternal life.

Through His grand Soul, This way also His CONCORD reign,  
imposing was,

The PIETY blossoms, the JUSTICE - mother of equality;

And may the old CURIA plentifully shine in

Senate's garment. The citizens assembly to honour King Carolus  
in all respects,

He, who, having struck out the old criminal laws, new penalties  
set up, more just than others;

He, thinking by right that laws cannot remain the same for ever,

More fair laws He laid. According to Him, CAROLUS, the LAW  
is the holiest thing in the world.

HE, CAROLUS, all righteous and glorious, outstrips Apollo.

Long live Augustus, through Him alone all that's good in our  
country is saved and prospers; may its powers soar, may it be safe  
from evil, as only this way it could aspire to summits;

His Queen - mother, who's she - indeed Hedwig, born from noble  
blood, in a northern family.

Illustrious in the world, apart at all. Long live!  
She, who embodies the GREAT LOVE for the people!  
May she have only joys now and for ever!  
Long live and blossom UDALRICA, the Queen-wife  
And the greatest mistress in the world,  
Virtue and honour model of heaven's spirits!  
May also the royal offspring blossom, worthiest of the Kingdom!  
CAROLUS, first of all, whose sceptre so peaceful will stay  
After He great wars carried, and shields in heavens would be left.  
Remaining on the family destined, descendants; among them His  
grandsons count,

With similar destinies, of the same magnificence.  
May He always enjoy only GOOD things,  
May it be flinched by neither the things' limits nor the centuries!  
These all, my gracious Muse they wish you,  
Singing your virtues on notes popped from their hearts.  
Do accept, kind KING, accept, You, GLORY OF THE KINGS,  
Accept these words born in my burning soul;  
And, wherever I am, my words are singing You  
On notes arranged with care, You raising, singing You, as better as  
can do,  
Crawling on earth like a thin thread  
And falling down to Your feet, the feet of YOUR SACRED  
MAJESTY

With a highly devoted faith  
And too obedient as long as I'll be living  
CAROLUS LUNDIUS

## MY WELCOME TO THE READER

Twenty-two years elapsed since, by a public vote, I was admitted the first in the Academy, to study the law sciences. As for my very spirit, my endeavour and thinking placed at the service of those sciences, I leave them to the judgement of those then admitting me among the students, and giving me thereafter frequent opportunities to hear their lectures.

During all this time I have committed to the paper, with great care, - not somehow neglectful, like others do - not corrupt, like others use to - , a great deal of those I've noted with my own hand during the University lectures. The only impediment encountered, should I confess and state it sincerely, it was that of making a selection of the many elements heard at the lectures; it was difficult for me to make a decision, the more that, during all that time, the number of manuscripts in question has grown, and in some cases, due to some ignorant transcribers, certain facts have been wrongly changed, not rarely unjustified omissions and additions being operated. Finally, our task was to carefully plan how should we move among that many winding paths, recognise our errors and, in consequence thereof, eliminate them. This is why I do not shrink from saying it, during those study years as a young magistrate, all that memorable dates have been well forged, more faithfully. Yet I do not doubt, there are certain people to consider what I have done less than correct, due to the fact that speaking about the beginning of laws with the Getae, I am referring in the first place to SAMOLSE (as this being the proper spelling of his name); they strongly believing that our erudite people would have inspired from the Greek letters, but the Getic letters, already invented and used then, the Greeks did not take from us, according to our ancient history and our wise men skilled in old writers' literature, by such kind of persons, they wouldn't be deemed as such; we would not give a dime for such persons, and the judgement of the posterity would condemn them - and they deserve to be condemned unanimously; this, because about SAMOLSE's style (thus, the Getic writing pre-existed the Greek one) we have in evidence the authority of certain ancient historians writing down everything in every clearness. On that very occasion I would dare to prove that putting side by side the ancient laws of the fatherland and the Attic ones, we may find out a clear superiority over those of Athens, since at the beginning of the law, the lawgiver's finger had to be put on with great care, and did so before those gathered for such purpose (so, it was some kind of a parliament - T.'s N.)

So it was clear for everybody that any legalisations of deeds could not take place unless both parties were attending. Besides, we have in evidence a number of literary monuments having a completely overwhelming convincing force, attesting the Greek having taken from the Goth (Geta), in every particular, the essential element of the Athenian legislation, since words and fact as well are presented to and laid before us everywhere in detail, yet also on the whole and, if I keep silence, everything else speaks. But I have already passed beyond the stage of those small songs I have encircled myself in times of leisure, of a minimum importance; besides, save for the things that formerly, being actuated by the importance of the moment, it appeared to have investigated long time a separate volume. Besides, Great Grotius asserts, quite justified, the Persian language itself having its origins in the Getic vocabula; of such I did not doubt at all in asserting it otherwise than something very important, adding at the same time Arabic and Turkish, which however in our days, as I can see, use Latin letters, as determined in the printing shop, with the letters I have prescribed. May Heaven let come a time when all those and other like them will be published more accurately, even with same letters and fonts, in which they have been expressed in ancient times. Until then, affable reader, accept open minded those, as they are; should I obtain your acceptance, it would be for me an occasion for joy and satisfaction. As for the wrong ones, that would be for them a thesaurus, in order for the sad ones to always have occasion to amuse themselves, and those unworthy would hardly deserve a thing. To the latter I only have to say: the cedar and marble manners of Vossius (Gerhardus Josephus, German scientist, 1577-1640), (p. 112), have guided me, through the following most respectable words: "... therefore, in order for the prophecies (divine predictions) to be transmitted with the sense they have been received before, should comply with certain requirements. As for the other data in Latin, I deem it has been sufficiently discussed, as all words to be found in the quoted passage read. What could really be wished inside that treatise would be the reasons about which, for the sake of the Posterity I have avoided to speak of.

## CHAPTER I

### Summary

§1. Ζαμολξίς, SAMOLSES in our scrolls. To him are related the beginnings of the paternal laws and the defence of that truth. Who is he and where comes from? He belongs to the Getae, who are the same with Goths and Scythians. §2. The ones being called Getae are also called SVEONES. §3. Some deny they are called *Svions* from *Svidur*: their argument can easily be overthrown. §4. Before ODIN, there is no reference of that word in the writings of the old ones. §5. Sueons' power extended once all over. §6. Whether the country is called *Svia* from *Svidia*, a region apart from Goths' land. Why *Svidia*? §7. Why the inhabitants are not called rather *Gautae* than *Svions* from *Odin*: SVIFDAGR was born to Odin The Svif. §8 It is quite ridiculous believing that the name of SUEONIA could be related to the place and forest (VEDEN?), idem from ZWEI REICHE (two empires / a double empire). §9. SVIPIOD has a different meaning, while the name of *Svions*, who are also called *Ingueones* or *Ingevones* (in both cases they are spelt correctly); it is the same name with *Ingi*, *Ingve* and *Ingemundr*. §10. Those who have been called *Scythians*, thereafter called *Sueons* (Sueones). Where does the name of Scythians come from? For they come from the Elysium Fields, hence their name. §11. Who are the Hyperboreans? So do the foreign writers call them. Where comes the name of Ωγυγη (Oghiughie). The earliest authors mean by that word the trajectory of terrestrial days. §12. Once in our homeland, heredity was considered by the number of bows and arrows. What is the meaning of ARS and ARSDOBOLKAR in the earliest legislation rules. §13. The number twelve, of arrows, was deemed by the ancient peoples to be ordained by the gods; the number of nine days also had the same interpretation. §14. The Gothic SKUTA matches the Latin verb *sagittare* ("to take very well aim with an arrow"). §1. The waxed tablets together with the other manuscripts, where they talk about the origin of paternal (national) laws, they are referring to SAMOLSE. It is not known quite exactly about him whether he was a real man and when he was born. However, most authors assert, with greatest levity, that he was born somewhere in the Thracian Land. About that time, the Getae were living there, "Θρεικων ανδρειοτατοι και δικαιοτατοι" (Hdt., IV, XCIII, to the end), that is "the most brave and pious of the Thracians", in Herodotus' words. Among the praiseworthy virtues, no doubt by right, that of *undefeated* is added, with which Procopius (IV, Hist. **Goth.**, 419) has adorned the Goths.



The ones who in Thrace were called *Getae*, later in Procopius' (a Greek historian that died in 562 AD) time were called *Goths* and in older times they were called *Scythians*. Such authors we owe a due trust, since they are among the best ones; beside them, through his ancient dignity and authority, brilliant Messenius imposed, too (Foreword to a versified edition of the laws, signed Ragvaldus) who, in a few words, has shown with so much clarity and perspicacity that the first laws of the Svions and Goths (*Getae*) have been made up by Samolse. In order for such conclusion to necessarily be most correct, he clothed it with the word *infallible*. Subsidiary, if needed anymore, opinions have thereafter recorded, of certain brilliant scholars like BOXHORNIIUS (**Hist.**, VII, in the year 101), LOCCENIUS (**Antiquit. Sveog.**, lib. I, chap.1), SCHERINGHAM (**De orig. Angl.**, chap.IX, X, XI), HACHENBERGIUS (**De orig. Sved.**, §XII, ff.), IACOB GISLON (in foreword and **Chron.** p.m.5 to the end) and in however other passages where the same opinion on the *Getae*, *Goths* and *Scythians* based on different proofs also in the mind of doctrine disciplines writers, such writers being among the most enlightened: that truth is perfectly confirmed by uncounted evidence. It is worthy retaining *that unique truth, namely the Getae and the Goths were one and the same people and they were also called with the name of Scythians* (**Joh. Magn. Hist.**, S. 4, lib. I, chap.IV, f.f. Schol. Antiq. In Adam N. LXXXVII and authors next chapter)

§2. Therefore, they are called GETAE, GOTHONES, GOTHINI, GETAR, GETTAR, JETTAR, JOTTAR, GAUTAR<sup>2</sup>, GOTAR<sup>3</sup>, like with the natives, attrâ from GA, GE, which is the same thing with GAU, GO, JO, GIO, GOJA, i.e. TERRA from the verb GIETA, meaning *to give birth, develop, spread open-handed* (others have a quite different opinion, namely their names would come from GAUT or ATTYS, the son, loved by Cybele, of the Sangarius river). SVIONES, SVEVI, SVIDAND, SVAND, SVEAR, SVIANAR would come from Attys, more recently; who is also called ODIN, SVIDUR, SVIUR, SVIFR, FTOLSVIDUR, SVIDUDUR, SVIDRIR, SVIDI, from SVIDIA, meaning *to devastate through fires*. The following add, too: SIGFADUR, SIGTHYR, SIGMUNDUR, SIGTHER, SIGTHROOR, SIGI; and also GAUT, GAUTE, GAUTUR and WALGAUTUR, an assembly of administrative (business) names, which were en vogue at that time, designating both *courage* and *wiseness* and a charming *finesse* in every victorious people; a destruction of enemies' fields, fires, sieges, has been also called *havoc, ruin*.

Why not also *Thràsàr* (meaning more vulnerable to cruelty of cutting and burning, not rarely attacked to be publicly exposed). That is yet also name and cult object of the ancestor Attys through most useless games (caprices) and witchcraft; after that superstitions have invaded him, as we learn from the **Eddic monuments** (it is about two collections of mythological and legendary poems of ancient Scandinavian peoples, T.'s N.) at the location and with the inhabitants SVITHI-OD, SVI-THOD, it is transmitted to us that a new and perpetual name has been given from itself, that just mentioned.

§3. They are not even experts in old literary works that would deny such designation of ODIN. At first, for grammar reasons, his name should have been spelt that way, as coming from SVIDRIR, SVIDRISTHIOD and not SVITHIOD; those are some kind of sophisms, like some enigma that nobody can clear up. Yet the mass of scholars is too big for their boots, looking for vain glory, like our own ignoramuses, out of vanity, consider them admirable. Since not so much SVIDRIS, but at the same time under other flexional titles of names, Odin can be recognised, as already set forth above. In the case of such words in disorder it is always more clear if not expressed but in the case of a multitude of expressions relating to such word. Thus it is reasonable from GAUT or GAUTUR - GAUTLAND, from SIGI or SIGTYR - SIGTUNA, from SEMMINGUR - SEMMIING - HUNDRA, from RAUMUR, RAUMELF, RAUMARIKE, from INGI - INGLINGAR, from SKIOLDUR - SKIOLDUNGAR, and so we may find, of that type, with the thousands, where the second case, not clearly, but precisely, towards they incline, is to be preferred. See also moreover other historical documents - **Thorstiens viikings soanr saugu** (chap.I), where just the following words can be read: *pad eru Kallader Alfheimar, er Alfur Konungar ried fyri. Afheimo* from the king name of *Alfo*. What does it mean? That the assailant, in his opinion, would need rather to prove an alibi; for a similar reason, the word SVITHIOD popularly reads SVEON and moreover, and the whole matter, in itself, in such a manner it is said, that it can be carried through with a sword only.

§4. Then, that ODIN word seems to be much older than his coming into the world. Here it is, on what rely those claiming such a thing: sure thing is that that name has never been mentioned before Odin would appear, neither by foreign writers, nor by the native ones. They endeavour to impose the contrary with ability and through trifles, as resulting from the **Eddic** writings. that such is the state of things, As so

it is in the foreword of the **Eddic** writings, where, in both books written with great care, they call DROTZET of the High Praetorian Tribunal, the heroine of the all-heavenly and companion, master, GREAT GABRIEL of Gardie, whom the Academy in Uppsala has since long: “... thadan for Othin i Svithiod, *thar var sa Kongur er Gylsi het: oc er han fretti til Asia manna er Aesir voru Kalladir, for han i moti theim, oc baud seim i fit riki en fatimi fylgdi ferd theirra. Hwar sem their dvol thust i londum, ja thar par ar oc trutho men artheir voru theþradandr thui ar rikis menn sa tha olika flestum mannum othrum at segurd oc vitj. Thar thotti Othin sagrit vellir, oc Landzkostir godur, oc Kaus fier thar Vorgarstadt sem nu heitir Sigtun.*”

Odin left there for Sveonia, the king of which was Gylso. At him arrived the fame of the Asians’ names, which one called AESIR who, upon his throne mounting, invited them all: they complied with the invitation without delay. Wherever your eyes may have looked, you only could see but thriving crops, as everywhere peace was flourishing, among the local people of good faith, there were accepted with them those things that were well thought-out, while for others, the science and the excellence of the form were more alluring. Odin, where he saw the crop thriving and the soil being fertile, chose a location for the stronghold, which the local people call now *Sigtuna*, thadan, says the author, *for Othin et Svithiod*. From there, Odin came to Sueonia, as it is called today. With such name does it show off, but, except that, it was called before *Svithiod* as it is confirmed by the **Eddic** writings, as printed by the most deliberated Ressenius, in question being an edition resulted from a collating of a few more copies: *Effir thad for han nordut that sein nu heiter*. Words that are completely the same, the Danish interpret assures us; it also tallies with the Latin version of the Icelander Olaus Magnus of 1629. Therefore, it is in question the same place that is called now *Svithiod*, that is *Svecia*. Of the same opinion also is Stephanus The Icelander Olaus when in 1646, he proves, the adorned interpretation of Haunia. However, about that and many other words, I deem as useless appealing to more precepts than it has been done before - it’s simple enough.

§5. Stress is being laid on the same issue: it is, undoubtedly, astonishing why resorting to other regions, the names of which did not come from the same name, on the contrary, their names read with those names with which they have remained since long. As it is quite easy for such an objection to be rejected. If in that passage of the **Eddic** writings so it was understood to be reproduced, where, in clear

words, it is proved as more suitable that the reign of Sueonia should begin with Odin and where, after so many errors a reliable place can be finally set and, to the fated person's fame, it can still be invested with monumental names, which can be legally transmitted to the descendants. To conclude, by the name of *Svithiod* it was meant all that was in sight in the north; the other reigns were called at other times *tractus* ("vast country"), it meaning a reunion of lands of a very vast empire - at the level of the universe. In fact, it was replaced by the old ones with *Manheim, Gudheim, Alsheim, Jotnaheim* or *Risaland / Vanheim, oc oll thau titi thar til halda* (every reign that had to be haunted by the majesty of Sueonic Empire, as clearly asserted by Snorrus, accord. to Snorrus, in the version of Johannes Martinus, Slingerup p.1). The book, published in 1594, gives us the following information: "*Norden for palude Maeoti ot swarte hass/ kalde de paa gammel Norske Svithiode. Det nafn haswe de paa alle diße kalde land som ligge mod norden/ oc erre somme af diße land öde fot fraast oc snee*" (as author mistranslated the Gothic text in Latin, I dare to translate it, conveying in fact the essence: "Svithiod land being located north of Azov Sea, just in its most northern point, it has a very severe climate, the region being exhausted by frosty weather and snow", T.'s N.) Let's add to that source also Iordanes, the chapters (**De Getarum sive Gothorum origin et rebus gestis, IV and V**) in which we can find very clearly and well substantiated, from where and how arrived there for the first time the Goths (the Getae), that they have settled in Scythia, next to Black Sea and he describes already a number of settlements of theirs; from the notes of other writers, cited by Nicolaus Ragvaldus, in his speech (**Herod.**, lib. IV), never praised enough. And it is in question not only the native writers, but to such also add some of other nations, in the words of whose we should trust with the power of truth comprised in them, having the strictness of purely scientific works: these are Herodotus (chap.IV), Xenophon (chap.11, **Memoriale**), Plato (**Timaus and Kritias**) and many others nearer, among which one rises above all. This is Cl. Olaus Rudbeck (**Atlant.**, chap.VII, §VIII).

Let's go back however to Lucan, chap.II of **De bello civili**, from which we learn that our ancestors have roamed Europe, Egypt and Etruria and "have reached with their boats also Scythia Minor, at Lacus Maeotis, a black swamp full of all kinds of peoples."

§6. So, in vain some endeavour to convince us that *Svealand*, the Sveonia region apart from Gothia, derives from *Svidia*, which means “to ravage”, “to burn.” Also, to destroy through iron and fire villages and forests, as in spite of the fact that the field, attacked inside, was, according to the custom, seeded and harrowed, everything was turned into graves, nothing having been sifted from the crop. The first to come to these lands called *Sviar*, which cannot yet be proved by any written document, worthy of being noticed.

§7. Although the name came into common use, yet the people wonder why not GAUTA would rather be called the inhabitants, instead of SVIONES from Odin, as many centuries before the emergence of Odin, such name was given to those populations, like I set forth above and this historical truth can be easily proved through different peoples’ and nations’ history. Why then tarrying about this one? If however would anyone doubt the legend of the nomenclature, then one argument would suffice: why did not that ethnic group usurp that name before Odin. *Lang fedgatal* yet does not doubt that ethnic group having borrowed its name from Odin’ son, called *Svifdage*.

§8. From all these considerations is clearly resulting that somebody is nevertheless asserting that *Sueonia* can be inferred from Veden’ lake and forest (“*se lacu et veden sylva*”) – words mentioned above – an opinion which one could rather wonder about than reject. No less valid an opinion would be, that it would come from *zwei Reiche* (two reigns/empires), ideas about which Messenius claimed (**Spe. Suec. et Goth**, chap.VIII) they “render callous their errors by right and in fact.”

§9. From all stated above, it clearly results how much the concept of *svithiod*, I mean Sueons’ power or empire had to “suffer.” To thwart such a saying, a man (now passed away to join the happy ones) not a profane in homeland and ancient history, comes with an argument supporting the Sueons, Goths (Getae) and Odin; upon returning to the concept of Scandia everything getting mixed: undoubtedly *Svealand* is something different from *Svearik* or *Sviavelli*, as moreover, other literary monuments of our ancestors, there are also homeland laws, under which it is asserted, in clear words, the following development: “*Swerikis Rzjke a aff Hedhna World samankomit/af Swealand oc Götha*”, chap.1 main **Konungz Valter**, e.e. (“The Kingdom of Sveonia, according to the last memory of the profane religion, has coagulated from the Sveonic and Gothic regions”). Same are the things in the case of the proper name of *svithiod* instead of *Svealand* that clearly differs from GOTHALAND. accord. to the legend of **Vilkina** (p. d. 76):

“*Vilkini kunungr eignadist med rikinú, oc hernadi thad land er kallad var Vilkinaland en thad heitir nú Svithiod oc Gautland, oc alt Sviavelli, Skaney, Sialand, Jutland, Vinland, oc oll thau riki er par til halda.*” (“King Vilkinus, by the force of weapons, appropriated the Kingdom of Vilkinaland, which is today made out of Sveonia, Gothia, Scania, Selandia, Jutia, Vinlandia (Vandalsa) and all regions bounding that empire”). Thus, to spade a pikestaff, *Svithiod* differs from *Gautland* and *Sviavelli*. And let’s us rely on the same history: *af heiti ens, fyrsta haufdingia* tekr hans riki, *nafn, oc su thiod er han stiornar* (from the name of its first prince the kingdom took its name, and not from the people the prince reigned over. It is entirely worthy being trusted, according to what is said above. So, from *Ingve*, or *Inge* comes the word *Sueones* and *Ingveones*. *Ingveones*, according to Plinius (lib. IV, C. XIII), and even Tacitus (**De mor. Germ.**, chap.12); yet they do not call by something obscure or hidden, but even by something more open and clear, I mean they are those citizens who have been under the domination and authority of the Ingons. *Ingi* or *Ingve*, *Inge* or *Ingemunder* designate one and the same thing, as we can read in most documents dedicated to such name.

§10. But they also called Scythians, which thereafter called *Sueoni*, accord. to an old manuscript titled **Chronicon. As Iaphet dre komne Skyter oc Geter, som langt epter Kalladis Gother / oc nú Swenske**. (“Scythians and Getae were born to Iaphet who later, after the Goths, called also Sveons.”) But in no hand written laws collection that order is wrongly written. Even Isidorus (the beginning of that **Chronicle** and the next chapter) begins his chronicle as follows: *the reign of the Goths* (undoubtedly it reads Getae’s - T.’s N.) *is the oldest, as it was born from the reign of the Scythians*. Scythians truly are brilliant archers, they raising a lot above other nations, as that kind of weapons was specifically proper to them - just for that reason Herodotus (IV, 27) called them ARIMASPOI, “the ones who pointed at very well with the arrow” (although the legend says the Arimasps had one eye only, T.’s N.); they were *mounted archers* (*ιπποτοξοται*, Thuc. 11, 139); Laurentius Valla gave the same interpretation that later was also recognised by Henricus Stephanus. Moreover, Herodotus (I, 73) called that skill of wielding the bow and arrows *τενην των τοξων*, i.e. “the art of pointing at with arrows”, and Xenophon (**On Socrates’ acts and words**, I, III, the Latin translator being Cardinal Nicenus), where it is said that, unlikely other nations, *the Scythians and Thracians are naturally gifted with that net superiority in wielding a bow and arrows. Yet, unlikely the Spartans, who wield a sword and*

*shield, the Scythians and Thracians do not dare to also conversely handle them, Spartans refuse to fight the first using their weapons - bow and arrows.*

Lucan (Lib. III) also calls the Gelons *sagittiferi volucres*, i.e. “from the hands of which the arrows fly like birds”, and the Gelons are a Scythian nation. As Lucan (chap.II) claims, the Masagets are Scythian too, like the Gelons occurring about the Maeotis Lake, i.e. the Azov Sea, driving Scythian wagons or riding horses that flew like birds, like arrows. Through the art of wielding the bow and arrows our ancestors have stood out from other peoples, as our national history confirms it to us. Since they knew how to send an arrow with a perfect precision, they went to war or fights, their bodies bare, to show the enemy how expert are they in pointing at by piercing with their arrows exactly the targeted point. For their skill in wielding the bow and arrows e.g. Magn. Sigurdar. Sigurdar., **Magnusa Barfots** and the legend of Olof Trygfars (**Flot. Lb.**, III, chap.8) and many other passages. So, the Scythians were among the first of our ancestors. The handling of the bow and arrows with the Scythians was learned since the early childhood; Florus (Lib. III, chap.VIII) recounts that a child would refuse the food given by his mother until she did not show him, through her self example, how is she hit by arrows. All their hopes were those arrows, as Tacitus (**De mor. Germ.**, to the end) recounts. They roamed with their herds, herds of horses, goats and sheep through forests and untilted deserts, hence they were called *Nomads*, *Shepherds*, by Homer, Strabo and, among others, also by Silius (I, III). They did not have any houses, living in wagons, roaming over the plains, and wandering as they did, they always had around the penates. Strabo locates them to the north, where the north wind blows, and Diodorus Siculus (**Bibl. Hist.**, chap. p.m. 209) recounts that they were living on an island called Basilea out of which, in bad weather, came out a kind of very bright amber, which could not be found in any other part of the world: this was also called *electrum*. Urania, daughter of the skies, upon her father’s death, accepted to reign over Basilea and afterwards gave birth to *δια δοχους της βασιλειας*, the devisees of the reign, Hyperions (Diod. Sic., **Bibl. Hist.**, chap.III, chap.7, 9, 10, 13 and 14). Solinus adds that *from the islands inhabited by the Germans, Scandinavia is the biggest and nothing in that island is more valuable than the glassware that offers both the crystal, yet also the amber, which the Germans call with a native word GLAESUM (STICLA)*. Plinius calls it *glassware* (XXVII, 1, 2).

And just in our Sveonia, in the region of Helsingia, there was such a valley called ELYSIA [(the valley of glass = Glysisdal, Elysisdal, LIUSDAL), according to Ovid, Champs-Elysees according to Virgil, *Glysis hed, Elysis hed*, i.e. LIUSHED] (See also Tacitus, **De mor. Germ.**, XLV; Tibull., I, 3, **In Messal.**) According to illustrious D. Gustavus Rosenhanus, who in 1658 chaired that province, he talked me about the places where the merchandise was exported from, like coming from the *Elyzeens and Naharvals*, who formerly would have inhabited those lands; Tacitus (**De mor. Germ.**, XLIII) recounts about the *Manimos [Manheimos] Elyzieni and Naharvali*. Quoting Plutarch who, in his turn quotes Homer, asserts that in the Champs-Elysees is the end of the Earth, since there the shadow becomes visible putting an end to the Globe; there, where the light is prevented, and the descending sun just doubles the growing shadows, Radamantes' kingdom, i.e. the Inferno begins.

Why from the Gothic *lysa*, and this, in its turn, from *lius, liusis* or *lysis*? Its origin is unclear, since in the summer those fields, as their name tells, are *always* seen to be bright; hence poets invented the wording “at the happy places of the righteous people”, “in the happy islands”, “where neither the winds blow nor the clouds drop their rain” and “the sky is always clear and laughs with a generously spread light” (Lucret., **De rerum natura**, chap.III, about the beginning) or in Horatius, **Epoda XVI**:

“The Planetary Ocean leaves us, we are surrounded by fields we arrive at the happiest fields, at rich islands: look, the field unploughed for so many years is being given back to us – Ceres gives it us now flourishing and loaded with grape clusters. the olive trees pull out their buds and every tree is adorned with buds; the resin springs out of the high mountain oaks and trickles through the bark down to earth.

There come from itself directly in the chapel's censer ...” (See also the comments of Acronius Porphyrius of Rotterdam, as well as of the others concerning the ode in question). Other versions concerning the origin of that region's name may also be heard; among them, the Plato's (**Gorgias**, p.m. 370 ff.) Virgil, for instance, sets against Champs-Elysees, *Lacus Stygias* (where Plouton, the “god” of the Inferno rules, T.'s N.), *nigra Tartara*, a place reserved after death those wrongdoers, unfaithful, where people shiver with cold (See also Hesiod, **Theogonia**, see 682, 721, 736 and Plato, **Phaedron**, p. 517 ff.) Both *Stygii lacus*, and *Seneca's Stygiae shadow*, come from the Gothic STYG. The verb is *stygias formidare* (“to be afraid of the styg”);



many other words have hence formed in our language. In Greek there is the verb *συγγω*, having the same meaning, although yet the interpreters doubt its Greek origin (I deem it would rather refer to certain old Romanian words: 1. *Strig?* = “grey coloured owl with orange eyes, also meaning lady vampire, witch”, as well as 2. *Strigoi*, T.’s N.) (see also Virgil, *Aeneis*, p. 237 and 251). For good reason even the question is put, just where it has been called by the ancient people GLESARIA after: no doubt it comes from the verb GLA, meaning “to shine”, “to glow”, and hence GLEA, GLIA, GLOA, GLIOSA and LYSA = “to lighten” (It is not excluded **it** might be linked to the old Romanian GLIE, “ploughed land” and GAIA / GEIA / GE, “mother land” and of course the Greek must have taken it from us and not conversely, as it is too the case of *wallach* - from German, meaning “castrated horse”, as it is the case too of the West *Falls* (*Westfalen*) and the *East* (*Ostfalen*) and the Egyptian and Indian *fellah*, all those nations whose names are related to the land cultivation, agriculture, having their origin in the traditional word *Valach*, the oldest the Romanian ethnic group attested until now, accord. to Homer, *Iliad*, II, 739, T.’s N.) Since it is not like the case of the Latin *Aquilo,-onis* (“north wind”), *Boreas* in Greek, which asserts Aulus Gellius with serenity (II, 22) must have been formed from *boatus*, meaning “bellow” (*ἄπο της βοης*), while some erudite men, who devoted themselves long ago to the letters and antiques, cannot approve of such an etymological explanation, believable among babies only.

§11. That is too the case of the toponym BASILIA mentioned by Pytheas of Marseille (a famous navigator and geographer of the 4th century BC, T.’s N.) as the seat of the royal Scythians: *βασιλειος* meaning quite “kingly”, “royal” (Plin. XXXVII, II). I call as a witness just Herodotus (IV, 56) in a passage where Gerrhos clearly recounts on the county of nomad Scythians and that of royal Scythians (“*τόν τε τῶν Νομαδῶν χωριον και τον τῶν βασιληιων Σκυθεων*”). Lacus Maeotis (Azov Sea, T.’s N.) too is inhabited by the Royal Scythians and the Sauromatians (“*Μαιητιν, Σκυθαξ τε τους βασιληιους και Σαυροματαξ*”). This is how far the Sveons’ Empire stretched once, as I already said here above (that is also perfectly valid for the Geto-Dacians, who have lived for centuries, if not even millenniums, mixed with Germanic peoples, both in the Scandinavian Peninsula, and in the southern Russia, T.’s N.) Those Scythians who lived in Asia, it is due to call them *Nomads* (*Σκυθαξ τους Νομαδαξ*, Hdt. I, 73). On the same island – BASILIA – the old ones called it

BALTHIA from BALDUR or Apollo or from the bows and belts (*baltheis*) which the Scythians used, a respect in which it is worth mentioning Herodotus (IV, 11, 19 and 50, VI. 74), where he some times speaks about the bow, and other times about Hercules *The Baltic* (centurion) and not only about *Scytha* as *Hercules'* son, after whom the Kings Scythian have been called (Plin., 1.chap., Hdt., IV, 8, IX, 10). Apollo himself is called by Virgil *The Bow Carrier* (Verg., **Aen.** III). And in the 5th book of the same **Aeneid** says it explicitly: "Be it now allowed us to explain how it came from the *belt* to the word *Baltic* (*belte*) Sea, as it appears in ancient words. The Scythians called Royal, were also called Hyperborean<sup>4</sup>, and their seat was in the Hyperborean island, *Yswer Norden*, in Greek *ὑπερ*, poetic *super* in Latin, *Yser* with the Goths and Sveons, letters *p* and *s* are used alternately, either instead of the other. „*Same way could also be explained SCAN, nowadays SKAN / SKANE, Scania being called in ancient times Scandia. As Scandia, Scanau, Scanorum sive Scandorum island* (Scans' or Scanzs' Islans), a name under which we have yet another region located beyond the other regions, getting in touch with the Aquilone (the north wind). That is why Lucan mentions them as dwelling in a region located under the Polar Circle or Hyperborean Ursa (**De bell. Civil.**, V, p. m. 121), and Cicero, quoting from Aratus' poetry, he says: "consequently come the Northern" (**De nat. deorum**, II, p.m. 47); Seneca calls the *North Pole*, by the synechdoche *Ursas: the icy wagon of the Hyperborean Ursa* (**Med. Act.**, II, cor. V, see 315). In ancient times, our ancestors called it *Scandia*, it being confirmed, among other writings, by the chronicles inclusively. So, in laws fragments, among the oldest are also those prescribed the Sveons and the Goths in 1375, where Sveonia is called YSWERSTOG/OSTWANSTOG and NORDANSTOGH (Diod. Sic., **Bibl. Hist.**, p.m. 91 ...) From the tradition of the old ones, as Diodorus shows it, so it has been found to be graphically represented. The inhabitants of that island have been called by the ancient peoples *Hyperboreans*; all the more it is trustworthy, as such judgement is placed in the beginning of the book. *The Hyperboreans* have been called after the adverb *ὑπερ*, "over", "beyond" and *Βορραξ*, "North wind", therefore the ones who live beyond the whipping north wind (Plin., VI. 1 3), and in his scholar, Adamus (p.m. 149, 111, 83): "the Danes, the Sveons and the Normans, as well as the other Scythian peoples have been called by the Romans, Hyperboreans; those Marcian loaded with praises of all kinds."

The Greek writers (among which Diodorus Siculus, Lib. III, p.m. 132) and Plutarch, **De facie in orbe Lunae**, p. m. 941), called them western, Atlantic, and Hyperborean populations; Tacitus (**De Mor. Germ.**, CXLV) recounts: “beyond the Svions there is but a tranquil sea, almost still, surrounding and enclosing the Globe.” Among all the other Scythians, the Hyperboreans were some very special people, as RUDBECKIUS emphasises it.

§12. In our laws, both older and more recent, there are not only the arrows mentioned, but also always the bow and the arrows are mentioned together. In inheritance matters, where a succession was to be decided, the one of the sons was deemed more fortunate and hence more powerful at wars, which inherits twelve bows: that one was to be called, in fact, a Scythian. And, as the codices prove, in accord with all the other regulations, he had the title of agent through heredity – ARFDABOLKER, ARF meaning both “arrow”, and “bow.” Since an estate was regarded depending on the number of bows and arrows, a custom transmitted also to our Getae ancestors descending from the Scythians, the true Scythians were only deemed to be those possessing three times twelve bows (“*thre tölptir SKUTHA strång ok bogha*”), and by the word ARF it is meant both “arrow”, and “bow.” That way of judging was also reflected in the heredity title - the more the number of bows and arrows a son inherited, the more appreciated he was in the battlefield; here he is, instituted in the context of a hunting: “If someone, in his own forest, therefore, in his own hunting ground, upon having cornered a beast, feels exhausted and wants to have some rest, so discontinuing the hunting, sends on the beasts trail a bow or an arrow; and if that beast is subsequently killed by others, those due is the skin, and that who was the first to shoot an arrow is due the rest of the beast; and should a dispute arise, then they would resort to an arbitration by good faith men (I suspect it isn’t meant a proceedings in court, yet instead a hunters’ association assigned to settle such differences T.’s N.), thus everything is to be settled with an elegance that characterises us” (I wonder if that is neither the ontological-gnoseological root of an old Romanian say “To sell the skin of a bear in the woods”?, T.’s N.)

§13. I have said that, in our laws, by the word ARF it is meant not only an “arrow”, yet also a “bow”, which is called too ARMBORST. The wording ARMBORST ATARS BRESTER has the meaning “the arrow is shot with a bow.”

In our laws, both old and recent, it is only mentioned as weapons the *bow and arrows*, hence their name of Scythians. According to information supplied by Kongbr (chap.XXIX of **Codex Magni Eri** and c. XXIV of the general law (Civil Code) of King Christoph), the warriors wore twelve arrows each, to match the number of gods, accord. to Virg. (**Georg.**, I, p. 41): “That is why over the endless earth reigns the sun gilded by those twelve stars of the world.”; in Homer (**Iliad. I**, p. 2, see 3) we find the digit 9 to be used: “for nine long days the arrows of Zeus flew in the army.”

**§14.** From the foregoing quoted passages, as well as from other sources, it could be seen that *Skyta* meant, in our laws, “to shoot by a bow and arrow”; it results more clear from VOSSIUS, SCIOPIUS, CELLARIUS and BORRICHIVS (**De variis linguae Latinae aetatibus: Defensione Vossii adversus Sciopium**).

## CHAPTER II

### Summary

§1. It can be precisely proved with nine solid arguments the terrible weapons of the Goths/ Getae would have wandered all over the earth, set out of Scandinavia. §2. About that truth none of the ancient writers ever doubt; that thesis is supported too by several colonies spread all over the world. §3. According to Jordanes' confession, if it will be approved of by everyone, it would be an extra argumentation. §4. According to Procopius, it isn't in question as much the Goths, as especially the Langobards and Vandals. §5. That fits, his name, very popular, being Langobard by origin, Paulus The Langobard Warnefridi. To that it is also to be added the authority of a DEXIPPUS, ABLAVIUS, EUNAPIUS, AMMIANUS, DIO, ZOSIMUS, ZONARA and of many others. §6. The old history of the Fatherland comes to an agreement with the ancient annals; it is just the same with the oldest Greek writers. §7. Those come to join the Spanish, too. §8 As for the Italics, a debate would prove useless. Why should it take place, so long as the Scythians are the founders of Italy, too? That truth is confirmed by a series of very old words, since countless of them are of Scythian origin, as we can tell it very well. §9 The Gauls or Franks themselves have come from our Scandia and why not the Trojans, too. What else it would be meant by TROY if not LAZIUS (*Lazio, -orum*, accord. to Plin., VI.12, is a nation in Colchis; accord. to V. Pârvan, **Getica**, 281, 363, 777, as well as the opuscule **Dacians in TROY**; see also M. Crisan, **Die Lage der antiken Städte Troja und Theben aus Böötien in der Bronzezeit**, T.'s N.) §10. The land of Amazonia, KUENLAND in Scandinavia. In SMALANDIA's VERENDIA even these days the honour remained as a permanence of ancient valour and body strength. §11. The Britons originate from the Saxons, Angles and Getae. §12 Yet either the Scots don't know they are descending from the same stock. There arose firstly the nobility of the whole Europe from, a truth confirmed by Carolus Quintus. §13. Even the Germans were born in Scandinavia. §14. The Helvets likewise. §15. Not less the DANS and neighbouring peoples. §16. And what is believed about the Moscow inhabitants, who draw on the source of old Gothic language (read *Getic*, T.'s N.) §17. The Cyprian words tally perfectly with our ancient lexical rules. §18. At the time the first settlement of the *Goths* (read *Getae*, T.'s N.) was set up and where the place of those who have migrated is determined. How many likewise causes have generated migrations. The first expedition of the Gods, when did it come to live.

§19. A majority of the writers agreed it was that of the *Goths* (read *Getae*, T.'s N.) and they set out of Scandia; there are too few those denying such opinion over those asserting it. Their reasoning spells as follows: From Kranzius to Valdensium is everyone that thinks accurately. §20. Yet America, as it is called today, our ancestors have given nothing at all? There are no opposite opinions, on part of anyone: therefore, more likely the answer is affirmative.

§1. I deem it was enough reasoned to say it clearly that the Goths and Getae are one and the same (that is the first author I came upon that made the points in that dilemma, which M. Eliade himself could not crack, T.'s N.), the most undefeated by their virtue and exploits and known under other names as well; both the titles and cities and peoples are common to them; they have subdued many other peoples by siege, bringing them under their ruling. Why? Like from the sown earth comes out the green grass, the knotty stem wheat rise lithe from the surface of the earth, its ears jutted out like from a womb, I wonder if not likewise have come out too of our Scandinavia, at different times of the history, a huge host of settlers, who have spread, from that womb, all over the world, as we may see? Such fact has been affirmed accordingly, long ago, by Jordanes, naming the same Scandinavia “a plant”, “a womb of the nations.” Those were indeed the Getae or Goths who often have roamed, both before and after Christ time, the world all over and conquered it; in support of the thesis that they have left Gothia come several proofs. And first of all, that historical truth is asserted by: I. The monuments of ancient poets, which ours call SCALLDI; their descriptions rely on such proofs, which, by their nature, are immutable. They are inferred just from the skies, the sun, the sea, lakes, springs, rivers, trees, mountains and others; hence the truth itself can be clearly discerned. II. A full consistency of the national history with that in the books and annals. Like Olaus Petri (the author of a **Chronicon**) overlooked to specify it, I myself don't know which way they have been uprooted by others and taken by force to other places those Goths. Given the circumstances, of a very high uncertainty, in fact for unknowing the truth, they have been included in the preamble of the Chronicle in a ridiculous and stupid background. III. The general consensus of foreign writers, which we hardly can make out. Why? For almost no place does exist, neither so long nor hidden, which the Goths' virtue terror had not filled, at that times. IV. *The laws of the Ostrogoths in Italy, the laws of the Visigoths in Spain;* beside others, even many of the Langobards, Burgunds, Franks,

Alemans and other nations , (V.Aug. Buchn. **Saxon. Soll.**, p.m.43 the ancient laws of different peoples and stocks), of certain and obvious origin, as their name show, perceived as such with the eyes and mind. It adds here also a confirmation by King Carolus IX regarding R. Christophorus' Common Law; and not only the Stiernhielmus' foreword to the West-Gothic laws, which, had not been so edited at the beginning, but in an intrinsic bundle of ancient laws by Lindenbrogius. And it must not be overlooked what, in his speech, that Ill. The Scythian Johannes, dealing eruditely with just those Gothic laws, asserted with elegance the oldness and military virtue of the Sueons and the Goths. And what a unparalleled talent to write by hand that most beautiful opusculum, this is why in very few copies and by so few it can be ever used: just for that reason I never doubted a moment it has been transcribed with greatest care. Which, in a seamless succession of words, shall read: *What more do you expect? Olaus Magnus recounts he would see with his eyes in Italy, in Peruse (a city in Etruria, located between the lake Trasimene and the river Tibru - T.'s N.) a book of Gothic/Getic laws, written in Gothic characters and, despite the oldness of that literary, legal monument, as of course many years elapsed from the time when the Goths lived in Italy, was carefully preserved and kept by the Perusians. That book is a volume containing the laws of the Goths, gathering an assembly of laws, which the Suets and the Goths make use of these days, too, so the same laws have been discovered, which are effective now, too. Such a consistency of the contents of the laws led us towards a very certain argument, namely the Goths, when leaving for Italy, took with them the law codices, too. The more ample authority of that Olaus has been outlined by the illustrious man Joannes Metellus Sequanus, the most brilliant historian of the Roman Emperor, Rudolf II, who both me, and the most noble man Johannes Rosenhan of the Torp settlement, made public in the dwelling of the Ruler of Neuland, Carolus Uthenhov, and always asserted to have browsed through that book, even before the 50s, together with brothers Joannes and Olaus Magnus. Why? For that most brilliant Prince, Master Fridericus, Duke of Braunschweig and Luneburg, has shown that most brilliant and powerful Prince, Master Carolus and designated as a King of Sweden and my most merciful Master, with a noble attendance of the most noble people, not how he has shown before, but the same book, with who he had been in Rome in Peruse and who he has seen with a special admiration.*

As far there was III. Scythian. But several monuments have been seen – signs of an ancient virtue of our ancestors, the Goths, over Italy and many other kingdoms on the occasion of their wanderings, with great significance and in good order drawn up in their travel diaries, as it is the case too of that brought to light by chance, by the noble young man Johannes Gabriel Sparvenfelt: it is happily and with cleverness annotated; thus, thanks to the destiny governing everything, they could finally be recovered. V. The ancient paternal Laws of all the Goths and, partially, regarding the West-Gothic expeditions, both that military, in Greece, and in other places, in a word, there are clearly mentioned the migration regions. VI. The customs, letters, language, sacred things and other concerning any relations with the exterior. All these have been clearly stated at their places. Sure thing, Grotius (**Proleg. Hist. Goth. Melancht. in the Busbeq Chronicle. Ep. IV. Scal. lib. III**) stresses the idea that by the Sea of Azov, even in our days, there are alive the customs, the language and names of the Goths (i.e. the Getae's, T.'s N.) He adds several names in the Persian language five of Scythian places, places over which Persia had ruled for a long time (so, because they were inhabited/reigned by the Persians, they got Persian names, as the case with us with the translation into Slavonic of many toponyms purely Geto-Dacian, at the time of Slavic peoples invasions, leading to wrong solutions on part of those linguists not knowing the history of the country, or, pure and simple, even if they do know it, they mystify it, T.'s N.), only now, for the first time transmitted. Then, about the current use of some Gothic words in *Chersonesus Taurica* (our days Crimea) and in *Tartaria Praecopensis*, most illustrious men, like Melancht., Busbeq., Scal., Vulcan., Boxhorn., Rachel. Even our Verelius (**Chron.**, p.m. 338, Vulcan in ad. dit. Not. in Jordanes, Boxhorn. **Hist. Univ. ad. Rachel De jure Publ. Imp. Germ. CXIII**), has shown on the text margin and in the notes to the additions operated by Vulcanius, that more than a few of those words are absolutely Getic. For the same reason, the other can also be referred to the same origin, seen on the same writings. Right this is a reason for being worried, as expressed in the recently appeared book by the illustrious man Wolff and already gone Verelius, which we leave to be brought to a good end. VII. *The natural migration of the peoples towards south* are the words belonging to Cromerus (I, I, CXV, by R. Pollon). "It is much more common", he says, "that the north peoples would migrate towards south. It is the case of the Cimbres, Goths, Vandals and Langobards." As I said above, what did separated the Goths from the other peoples, it was the health and body robustness; the respectable writers assert the same thing: since they have white skin, fair locks of hair and are one head taller than others.



By such qualities *blonde Ceres* would give birth to *a grand offspring*, like Lucan sang (Lib. IV, **De bello Civili**, p. 104); beside others, that one was Procopius (Lib. I, Hist. **Vandal.**), who added: “The Gothic nations have been manifolds once, but also today. The noblest of all are the Goths/Getae, Vandals, Visigoths and Gepidae who have also been called ancient Sauromatians and Melanchleens. There are some who called those ones Getae.” (It is very clear that, right as everywhere in his book, as he did in fact stated it, the Goths is the same as the Getae, T.’s N.) But those, i.e. the Getae, do not differ at all from the Goths, but by their names (see also Maria Crisan, **Ubicuitatea Geto-Dacilor** – annexed to **Arta poetic? la G. Co?buc** and **Limba str?mo?ilor no?tri ?i primul poet Romano-geto-dac**, **Publius Ovid Naso** in which the author speaks about the vowel alternation *e/o*; so the Goths are nothing else than tribes of warlike Getae, as they were inclusively at the mouth of the river Dnieper–Borysthene, as Dion Chrysostom attests it in **Getica**, Getae not yet settled, T.’s N.): all having white skin, reddish fair locks of hair, very tall and with handsome faces. They have common laws and neither the cult of gods tells them apart. This is what Coelius says through the mouth of Horace (chap.II, chap.XXI, in Horat. **Epod. XVI**): “And neither the savage Germans could be tamed by the invasion of the blue-eyed Teutons and Cimmerians (it deals with the invasion of the Teutons and Cimmerians held by Marius in 102 and 101 BC at Aix and Verceil, T.’s N.) They are leading their life beneath the North Pole, as Vitruvius (a Roman architect of the 1st century BC, author of a valuable architecture treatise, T.’s N.) leaves it to us, they are very burly, have a white skin, straight and reddish hair, blue sky coloured eyes and have much blood; as a result of a humoural abundance, they are very frost resistant. While the people living in southern regions are much shorter, dark-haired, curly-haired, dark-eyed, sick-footed and feeble-blooded.” Bonfin. (l.c.): “I don’t know what a special and proper thing would affect to such a degree the human being in relation to the place of birth - that only by the exterior appearance, by the body constitution, one can forthwith tell apart a German from a Gaul, a Gaul from a Hispano and, to be more specific, an Insubre (The Insubres were a people of Cisalpine Gaul that lived in the present Milanese region having its capital at Milan, T.’s N.) from a Ligurian, a Ligurian from an Etruscan, a Roman from a Venetian, a Venetian from a Florentine.” The same way as Procopius speaks about the Goths, also Alphonsus Carthagian and the Emperor Constantine The Porphirogenet recount (**Anat. Reg. Hisp.**, chap.IX, Const. Porph. ref. Hachenb. **Orig. Germ.** n. XVIII to the end), and the same does Lucan (**De bello civ.**, lib. 11).

“The Scythian Masaget does not halt at the Hister, he roves through towards the far north, to the fair-haired and white-bodied Suevs<sup>6</sup>.”

Mutually agreed with them, Lucretius expresses himself, too (**De R. Nat.**, lib. VI):

“What a distinction, frankly speaking, between the skies of Britain itself and that of Egypt, where the blue vault bows,  
Or between the sky of Pont and that of the city of Gades,  
and that of the country where live the bronzed-faced Negros.  
So, there are four all-distinct realms,  
Since each of them has its wind and share of the skies.”

(Titus Lucretius Carus, **Poem of Nature**, translation, foreword and notes by D. Mur?ra?u, Bucharest, Minerva Publishing House, 1981)

See also in Tacitus’ (**De vita Julii Agricolae**, chap.XI) the passage where he recounts about the sky position that had given the human bodies a certain habitus; and in Diodorus Siculus’ (**Bibl. Hist.**, chap.8, p.m. 212) who mentions the Gaulateils’ hairs growing in accordance with the nature (*εκ φύσεως*). See also in Cicero’s (**De Divin.**, lib. 11, p.m. 1 23), who in his turn comes to, by very clear words, confirm quite the same thing. “Why? He says: a distinction between places, isn’t it ever naturally to entail also distinct offspring in people? Those we can easily review: why are there so great differences between Ethiopians and Syrians as regards their bodies and souls, as different as their homelands are: wherefrom it could be understood that at birth it matters more the position of the land (homelands) than the trajectory of the Moon.” VIII. At the Attendant on the Holies in almost the entire Christian Universe, at the Royal Council that thing has been told by the energetical Nicolaus Ragvaldus (the then representative of *Wexionensus*, sent to the said council, thereafter even High Pontiff of Uppsala (see C. Stephanus) which everyone subscribed to, a thing included in the Documents executed at that Council and even in the history. Such thing also occurs in the speech held there and together with the annex of a solemn contestation, published both in Latin, and in the mother’s tongue. IX. It is disputed the authenticity (*α?τεντικωζ*) of the confirmation given the laws of CHRISTOPHORUS, King of Sueonia, Dania and Norway, which are preserved to our days in the

Archives of the Kingdom (the **Ancient** History by Ablavius, conveyed in manuscript confirms the laws of the Kingdom of Sueonia having been common with those of the Danes, since they are undersigned by the Kings of both kingdoms. And such arguments are important, since by us, the lawyers, it is understood an eviction (*evincentia*) and which just “on such an occasion, almost only at a sign (by the thumb, I guess, T.’s N.) it could suffice to obtain it (I think it deals with a recognition/confirmation of the authenticity of the laws in question, T.’s N.)

§2. I already said in the preceding paragraph this being the common opinion of the writers: that is the power of the truth entailing a unanimous consent. And among the historians who did really doubt it? If, for too much concern about novelty, you deny such a thing, then you would need to deny everything: if you say it is a lie coming from the old ones, then you have to say that everything is a lie. So, what a force more powerful than the history’s, which you should give credit, than the old mandates conveyed to us through the monuments. And why just them, in point now, the Goths, the Langobards and others; there it is confessed they have left for many corners of the world: in what directions and how; by the own confession of everyone, as living beings, gifted with sight, prudence, of those whose memory did not yet get to sleep, I note it is my duty to completely reveal the truth and dissolve the misunderstandings.

§3. So, let’s start with Jordanes, himself a Goth (i.e. Geta, T.’s N.) who extracted his work from the ancients’ writings; he recounts the Goths having come from SCANZIA (Scandinavia of our days) just like a bee swarm (**De Getarum sive Gothorum origine et rebus gestis**, C. I, II, III, IV, V). He then shows us what means that SCANZIA and the nations living there; thus, making use of a reach vocabulary, he reveals the way the Goths left their dwellings. So, he calls our Scandia a plant of peoples, a womb of nations. Further on he shows us the extent of the *eastern and western Goths have spread*, although Getae by the voice inflection (thus, singing, because they did sing their laws too like psalms, proving that their language was harmonious and melodious, a feature proved also by the fact that Ovid could adapt the Latin prosody to the Getic language, see the poem **Laudes de Caesare**, T.’s N.) called those peoples Ostrogoths and Visigoths. So, we should understand: *with another troop of Goths they left Scanzia (under the ruling of King Berich (read Herich)*, Jordanes mentions; things about he spoke above, he now repeats them on short.

§4. Procopius (**Hist. Goth.**, IV, fragment, p.m. 241 and 248) takes out the *Ostrogoths* and *Visigoths* from the same *Scanzia*, as well as the *Langobards* (so, he added that to the same history fragment, relating to the countries inhabited by the Goths). Same way does Procopius<sup>7</sup>, adding to them other uncounted Vandals (in Tacitus', **De Mor. Germ.**, chap.II, we find under the name of VANDALS, in Procopius' and Zosimus βανδιλοι, and in Eutropius ουανδαλοι, with the versions *Vandeli, Vindili, Vinili, Vinuli, Winili, Winuli*), with the Goths affirming their common origin: *Γοθοι τε εισι και Βανδιλοι και Ουισιγοθοι και*

*Γεπαιδε?* ("Goths are also the Vandals and the Visigoths and the Gepidae", Hachenberg, **Orig. Germ.**, XIII); that the Vandals have adjoined to the other Goths, it confirms us an issue of great confidence (Procop., **Vandal.**, lib. I, lib.IV, chap.39) - under King *Gilimer*, who enjoyed a great sympathy; he had under his leadership the every and the most noble offspring of the nation; among the writers enjoying the greatest confidence is Grotius (**Proleg. Hist. Goth.**)

§5. Alike Paulus too, in The Langobard Warnefridi (**De Gestis Langobardorum**, lib. I, chap.II), as himself confesses, mentioning his nation, it proved that its inhabitants (the Langobards) together with the Goths, leaving our *Scandinavia*, approached *Scandinau*. Johannes Boëmus (**De Mor., leg. et ritibus omnium gentium**, lib. III, chap.8) calls it with the same name, yet also with many others; then also in Ptolemy's we find mentioned Goths living by the Vistula. Naturally Mela too (lib. III, chap.6) calls them identically, with the same word. The same way does Plinius (IV, 1 2), as well as Solinus (III, 19 ?i 20). Right here, in Scandia (just how Plinius said) Isidorus asserts (**Init. Chron. Gothorum**) there was the oldest kingdom of the Goths (= Getae, T.'s N.) And as he very accurate mentions, it *came out from the Kingdom of the Scythians*. For that reason Dexippus (lib. II) entitled his books dedicated to the matters of the Goths, **Τα Σκυθικα** ("The Exploits of the Scythians) to make clear every good faith writer that historical truth (namely, the Getae descend from the Scythians, T.'s N.) And Eunapius mentions the Scythians in a blurred language, idem Ammianus; and Ablavius Gothus, in a choice language, speaks most accurately of all (Nicol. Ragv. Orat., p.m. 165 ex Ablav.) But Dion Chrysostom, in his book about the wars of the Goths, calls them *Γετικον*, "Getic" 8 (here Carolus Lundius makes a serious error, for it is common knowledge that Dion lived in the 1st century AD and wrote a treatise titled **Γετικα (Getic Matters)** from which JORDANES /JORNANDES inspired himself, as Lundius calls him again and again, while the Goths (even if the same thing with the Getae)

appeared in the history, *certainly detached from the Getae*, only in the 4th or 5th century AD, T.'s N.) Let's add here Zosimus and Zonaras too, in many passages of their works; beside them, Plinius himself counts the Getae among the Scythian peoples (IV, 12); the same with Trebellius Pollio (**Vita Galieni et Claudii**), where the Austro Goths are included in the set of the same nations. Anastas comes to adjoin here, too. (**Hist. Chronol.**) *Σκυθαι οι λεγομενοι Γοτθοι* ("the Scythians that are called Goths"). Rosendius (**Antiquit. Lusit.**): "Many peoples", he says, "draw their Gothic names from Scania, a thing overlooked by the old writers and confusedly presented under the title of Getica." Jacobus Bergomensis (**Suplem. Chron.**): "Peoples that have been called by the Greek and from which Scythia and Gothia drew their names." Schedel/Senensis: "the Scythians from which Svecia and Gothia draw their names." Heinsius, in **Paneg. Gust. Magni** asserts: "The more recent geographers unwittingly made a distinction between the ancient Getae and the Goths. They didn't realise that the Getae and the Goths are pretty alike and in several books by the old ones, the authors rely on both the testimonies of the Romans, and those of the Greeks, since they share both a common name and origin." From here Ferrarius recounts, relating to that historical truth, recollecting the most serious writers whose authority compels like a marble stone (**Paneg. R. Christ. laud. dic.**)

§6. But all these assertions do not coincide in every respect with our histories and the ancient Annals of Sveonia? Of course they do! *Af Japhet are komne Scyther och Geter, som longt epter Kalladis Gother / och nu Schwenske* ("the Scythians and the Getae draw from Japhet, and later on, after the Goths, they were called Sueones" (accord. to **Chron.** and **Hist. Pat.**) I now pass by the Scythian Empire stretching over the whole Globe and about which fully recount Herodotus, Xenophon, Strabo, Diodorus Siculus and how many ever others and in how many ever passages and whose assertions fully agree with every major history and national annals.

§7. About the Hispani Alphonsus de Villa Diego The Hispano too heard (**Chron. Goth. Regni** p.m. II): "Gothia is in Scandia, he says, the natural fatherland of our Gothic people, where themselves set out, and where they still have their Royal and State residence." To such assertion consent Roderic and Tolet, too. (**Rerum in Hispania gest.**, lib. II, chap.4); Joh. Lup. (**De J. et J. Regni Navari**, VI. 4): Alphons. Carthag. (**Anac. Regum Hisp.**, chap.IX) and others.

§8. As for the set-out of the Goths from there to Italy, Italians themselves witness it with one voice, which by all means served as an argument in the History drawn up, partly printed, partly hand written,

kept in the Library of the Vatican in Rome, not both in Latin, as rather in *Italic* dialect (isn't it by chance just the old Romanian language, I mean Geto-Dacian? T.'s N.), in it being included the Exploits of the Goths, as conveyed to the Posterity. It didn't propose itself so much to bring great praises the Goths with elegance and firmness, as it tells us illustrious Octavius Ferrarius (**Pan. Chr. Reg.**, p. 7, 8, and 19). Connected therewith also Sigonius (**De regno Ital.**, lib., I, p.m. 11) proves that the Goths themselves would not have given birth the eternal empire of the Romans in Italy, quite conversely, since, as I was saying, the Scythians were the creators of Italy. Among other writers concerned with the origins of the Goths/Getae, also counted Cato, from whom there have preserved fragments that survive in our days, too (so, less than four centuries ago, Cato Maior's book, **The Originis of Rome**, in which he also recounts about ancientness of the *Getic writings*, still existed or at least fragments of it, T.'s N.) So it wasn't surprising when Plautus called Italy *barbarian* (Poen III) II, 21). The *Italic* priest of Hercules he called Poticism The Barbarian (Poticism = Pinars, -orum, an old family in Latium dedicated to Hercules, T.'s N.), and the Italian ritual, *barbarian*. The Italian cities have got the epithet of *barbarian*, too. The Italian or Roman laws have also been labelled as *barbarian* (**Bacchid.**, I, 11, 15; **Casin.**, II, VI. 19; **Chap.**, IV, II, 104 and III, 1, 32) and translated into Latin in a *barbarian* manner. And why not should I say the holidays, too, as well as others, have been deemed as *barbarian*, once such names were accepted with any peoples, except for the Greeks. Even the oldest words that were by origin *Tuscan* (from Tuscany in Etruria, i.e. Etruscan) and Scythian, are clearly convincingly Gothic (indeed Getic!, T.'s N.), accord. to Plautus., **Asin.**, prolog. II and **Trin.**, prolog. XIX. The verb *pultare* ("to strike lightly"), which Plautus uses very often, comes from our *pulta* or *bulta* (Latin French Dictionary, the 5th edition, Hachette, 1923, provides us with the following explanation: *pulto,-are* is an archaism for *pulso,-are*, "to strike", "to knock at the door", it meaning in Plautus "to slightly knock at the gate/door" and, whereas the comic poet Titus Maccius Plautus, designated as an inimitable *painter* of bad popular habits, lived between 250 and 184 BC, it is quite obvious that all the *barbarian* words present in his comedies come from the Geto-Dacian language and not from the Gothic itself, Gothic being in its turn an adorned Getic, as old sources reveal it, more so that the Goths (in my opinion, quite at all far from Lundius' opinion, T.'s N.) they appeared on the stage of the history (the East Goths and the West Goths - Ostrogoths and Visigoths) in the middle of the 4th century (350-375), with Amaler and Hermanrich, respectively (350-375), an empire,

destroyed by the Huns; W-G under Alarich (395-410) invaded Italy (in 410 they took over Rome); Rekkared (586-601) > Catholicism; their last King was Roderich (710-711). W-Goths their last king, King Teja, falls at Vezuv in 552; they disappeared in 601 AD, so their ruling extended over a period of two and a half centuries. Thus, with not even a trace of doubt, every barbarian word used by the talented Latin comedigrapher Plautus are created from the *Getic* language, since the Getae and the Dacians had arrived on the Italic soil long before Rome has been founded and remained at home as such, to which have adjoined the prisoners of war - some of them reduced to slavery - therefore the characters - slaves of the comedies, both Greek and Latin are called simply *Davos* or *Davus*, *Getes* or *Geta* (yet there was a Roman Emperor, Antoninus Geta, among those seven Antonins Emperors (Nerva, Trajan, Hadrian, Antoninus, Marcus Aurelius, Verus and Commodus). Antoninus Geta (born in Milan in 189) was Caracalla's brother, with whom he shared the reign and who killed him in 212 AD, thus at the age of 23. Caracalla ordered to be executed over 20,000 people; he was also the murderer of the jurist Papinian, because he refused to make the apology of Geta's having been murdered (so those state rulers killing also their next relatives descend from that hateful Roman emperor, T.'s N.) The verb *mulcare* ("to milk") is not a Latin word, VARRO (116-27 BC, a poet and one of the most renowned scholars of his time, from who also a treatise on the agriculture, **De re rustica**, has preserved; so the author relies on very reliable sources, authors that lived centuries BC, reinforcing the idea of having to deal with a pure Getic vocabulary, T.'s N.), yet Gellius too admits it openly (**Noct. Attic.**, lib. XI) chap.1). As neither the verb *mulctare* is Latin. Since, in fact, in the same way, *by milking*, the milk is drawn from the teats (udder), which by a *sermone vernaculo*, i.e. a *popular* word (in Varro, however, by the words *vernacula vocabula* it is meant "Latin words"), we say *mulka*, *molka* (Thys. and Gronovius in Plautus, Stich., III, 1, 19; **Fragm. Legum Sueon. et Goth.**, chap.XVI). There are some asserting that *mulgeo* and *mulceo* ("I milk"), herein and *mulcto* or *mulco* ("I punish") would come from the Greek *αμελγω* ("I milk"), while in fact it is suitable to look for a common source, first of all, in Scythian. *Halophantam*, a word we know it occurs in Plautus (**Curcul.**, IV, I, 2), as well as in Salmasius and Scaliger, as the commentators of the same passage, (but that word can perfectly be derived from *hal* and *fante* and we deem it being wrongly connected to the Greek *ολοφαντης* (a word that appears neither in Bailly, **Old Greek Dictionary**, Paris, 1929 nor in E. Legrand, ample modern Greek dictionary, Paris, printed about in the same time period;

I suspect it being a pure legal term, used in the Middle Ages, which could be found in a specialty dictionary), meaning “the requirement to appear before a court of law”, “to pay a bail for someone”, “vessel”, an expression originating in Sueonia and that can be connected to a similar wording, occurring again in Martial in his 9th book, T.’s N.); same are things with the word *bustirapus* (at origin meaning “thief/graves desecrater”), *Bust-ei-rapr*; which in the old Gothic language/i.e. Getic means “man”, is used by Plautus with the same meaning, of “bald man”, having no hair on the head to be entitled to be called a full man (*vir bonus*); in Plautus (Merc., V, 2, 85, and Rud., II, II, 9) the word MACHAERIA is used with the meaning of “small swords”, it being the old Gothic word MAEKER, from where also the Greek *μαχαίρα* (“meat chopper”) took it; *de socco, socca* (from the word *soccus*, a special low boot put on by the comedy actors), used by Plautus in his **Boastful Soldier**, last act (comp. with Mercat., V, II, 85; Rud., II, II, 9 and Edd. Havamal., LXXI) is Scythian by origin, and the Gothic SOLA (see Bacchid. II, III, 98) answers perfectly that word (we should not forget that always in question is a Geta or a Geta too, when he says Goth, T.’s N.); SCURRA (“buffoon”, “sycophant”, “trickster”) which with the ancients meant “to utter idle talk/sarcasms to trigger the laugh of others”, takes us to the meaning of SKURA of our national language, meaning “prattler”, “babbler.” Yet what status have other pure Scythian (i.e. Getic words, T.’s N.) which occur frequently in ENNIUS, PLAUTUS, CATO, VARRO and many other authors, from whom we quote a part: *vinnula, cista, cistula, cistellula, herus, herilis, heres, heredium, herediolum, caput, arca, arcula, cippula, nasus, denasare, casteria, claro, clarifico, claritas, claror, claritudo, clarigatio, mundus, mundare, vocare, advocare, fallere, velare, stygius, carcer, carcerare, gelu, cura, curare, stare, urbare, turbare, nomen, nominare, meminisse, taberna, tabernarius, catus, cat?, nicere, nere, nictare, sputare, insputare, caupo, stega, puteus, potus, putus, putillus, baltheus, pipare, pipire, boreas, rica, rricula, ricinium, acheruns, boia, rosca, pellis, palla, pallium, pallula, palliolum, palliolatus, paludamentum, paludatus, palatum, palatium, specio, cum compositis, specto, speculor, spiculum, speculator, speculum, specus, spelunca, species* (a majority of those words also occur in present German language - *fein, kiste, Kapitel, klar, Palast, Niere* - not only in Romanian, proving once more that our ancestors shared a common history with Germanic peoples, we lived in the same regions, the Vlach-Geto-Dacians and Carpians peoples spoke the same or almost the same language as the Cimmerians, the Celts and the Teutons,



the Getic laying in fact at the bedrock of all, in its bosom being he writing, too - T.'s N.) Reverting to the ancient word PAN, analysed here above, we found it is at the same time, Greek, Italic, and Germanic, since originally it is a Scythian/Getic word. i.e. Getic. To the Latin *legere* ("to read") it corresponds the Greek *legein* *λεγειν*, and *lesa/läsa* in our language, and in Wulfila *legunt* ("they read") (Math., VI. 26) occurs *lisan*. *Zythus*, and in Diodorus Siculus' *Zυθος* is neither an Egyptian nor a Greek word, from *ζεω ζεω* meaning "to boil", yet pure Gothic (i.e. also Getic, T.'s N.), since the Greek *Zυθος* reads with us *seth sodh*, where *th* is expressed by *th* or *dh* (Arngrim confirms it, lib. I, chap.III) and from him, also Verelius (**Runog. Scand.**, chap.VII, chap.III); hence has formed the verb *sieda*, *siuda*, in German *sieden*, meaning "to boil", "to thaw." We say, for instance, a drink of boiled barley; the Greek *τερω*, in Latin *tero* ("I crush, crumble, grind") comes from our verb *teira/tera*, wherefrom *handtera* ("to grind/crush by hand"; *θιν* or *θις θινος* ("pile", "accumulation") is said to come from *θεω*, meaning "plenty"; for such a derivation I won't give a dime, for it is clear to me that it comes from the Getic *tina*, since in Cicero (**Orat. cont. Rull.**) we have *cogere* ("to gather") and *coacervare* ("to pile up"). Even the noun *montes* ("mountains") is used as an equivalent to *maximi* ("the biggest"), *acervi* ("loads of cereals") in Plautus (**Pseud.**, I, II, 55). The Latin *aevum* ("duration", "time", "century") comes from the Gothic/Getic *äwe* and is quite close to the Greek *αιων* and the Arab *avan* (thus, there could be built whole sentences in ancient Getic language, based on those extremely valuable etymological formulas the current Romanian also keeps the ancient Getic word *ev*, T.'s N.) Compare to what Celsus says (**Com. Eccl.**, p. I, chap.8 – dealing with a philosopher renowned for his attacks against the Christianity, who lived in Rome in the 2<sup>nd</sup> century AD, under the Antonins). I now refer to Plato (**Crat.**, p.m. 319) where we would find several Greek words received from the barbarians; I also refer to Dionysus (lib. I, to the end) who clearly asserts Rome having at first made use of the Greek language, wherefrom many words penetrated thereafter into Latin, mixing up with Latin (so, the Latin language has took a lot from the old Getic both directly, through the Geto-Dacian population in Rome and indirectly, via the Greek language, T.'s N.) I also refer to Julius Caesar Scaliger (an Italian philologist and doctor, one of most scholars of Renaissance, 1484-1558), author of a brilliant treatise of poetry, T.'s N.) from whom we learn that old Latins took over uncounted words from **Magna Grecia**.

I also refer to illustrious Morhosius (lib. **De patav. Liv.**, chap.XI) who conveys to us the information that in Italy have existed more languages: those of the native slaves, but originated in other regions, as well as those of the house; each of them had its own language, an opinion which I fully agree to, yet wanting to underscore that many of the Latin words were of Scythian origin. Even the odd number comes yet not from the Greeks, but from the Scythians; erudite people have shown already that both the flexion of the verb, and that of the noun in Latin have a barbarian origin, for instance; *karkar*, *karker*, *karkeris*, *karkeri* = *carcer*, *carceris*, *carceri*, (“jail, of the jail, to the jail”). In *karkarai*, according to Wulfila (see also the Glossary of Wulfila The Goth, as well as the ancient laws Codices **Pat.**) *ai* reads as being an *e*, in *carcere*, as the sounds themselves *au* and *ai* read *e*: *namen*, *namnis*, *namni* = *nomen*, *nominis*, *nomini* (“names, of the name, to the name”); *father*, *fathris*, *fathri* = *pater*, *patris*, *patri* (“father, of the father, to the father”); *mother*, *mothris*, *mothri* = *mater*, *matris*, *matri* (“mother, of the mother, to the mother”). And in verbs: *im*, *is*, *ist* = *sum*, *es*, *es*, (“I am, you are, he/she/it is”); *vidiau*, *videis*, *videith?* = *video*, *vides*, *videt* (= I see, you see, he/she/it sees); *vastiau*, *vastis*, *vastit* /or *vastijt* *vestio*, *vestis*, *vestit* (“I put on, you put on, he/she/it put on”); *au* with the Goths reads like *o* or *ó*; *haba*, *habas*, *habaith* = *habeo*, *habes*, *habet* (“I have, you have, he has”). from the Gothic *haba* it came to the Latin *habeo*; therefore *haba* is *habeo*, *habas* - *habes*, *habaith* - *habet*, *habam* - *habemus* (“we have”), *habaith* - *habetis* (“you have”) and *habant* - *habent* (“they have”). *Haba* is today *hawer*. Pretty sure thing, *habetus* is instead of *avitus* (“had, held”, but also “stout” in Plautus) and *habe* instead of *ave* (“may you have”), according to Non. And Bongars. Ad Justin. (lib. I, chap.I, 4). So, it is easy to connect things together in such a way, as to conclude those words not only having pre-existed in Gothic (Getic), but also they having been adapted and translated in Latin rather at the mercy of anyone; even the acceptation of the verb is often construed in Plautus and Terentius a little too boldly, when they want to say that a woman has been had (*haberi*) it is added *cum coit* (“has been possessed/has united through a marriage”), which in our old laws would be expressed with some chastity and never would be elaborated in such a manner.

§9. It is now the Franks' turn, about which many convincing authors speak, among them Freculphus too (loc. cit.), who makes clear as follows "they have arrived thereat from the island of Scanzia (= Scandinavia) which is in the womb of the nations, that an exodus took place, by which the Goths and the other Teutonic peoples have left, as proved by their language and idioms." The first to live in France were the Celts (such thing happened in the 1st century BC, T.'s N.), through the yoke of which the aboriginal populations, the Gauls, have been submitted and eventually they adopted Franc names for themselves. Nothing more true than this: that the Gauls of *Gaul* or *Galgavia* have been useful to the Sueons. See **Atlant. Cl. Rudebeckii** (chap.XXXVII).

It has been called JOTNAHEIM or RISALAND, i.e. The Land of the Giants, as certain fragments in ancient histories have sufficiently proved. They have been called *Resar* and even *Kallar* or *Gollar*; and region itself *Kailand* and *Gaulland*. It is clearly written in the Eddic documents; according to others, they called *Gallar* and *Geyter*; or according to other assertions, *Geter*, *Gyller* etc.; even by the name of *Kimbrar*, *Kappar* and *Gallar*. Hence the name of *Γαλαται*, *Gauls*, *Galatae*, *ευμεκεεις και λευκοι* (“tall and fair-haired”), asserts Diodorus (**Bibl.** (Hist. ε. p.m. 212). As we shall see, a same statute shall be granted the Trojans, like in the case of Gauls’ origin, who lived in the Celtic Gaul, an opinion unanimously accepted. The *Trojans* are the same with the Sueons, and *Troy* is the capital of the Nation, a monumental city of which preserved but ruins, once very powerful, as a seat of the kings of *Uppsala*, wherefrom *Uppsala kongr* (“King of Uppsala”), as being a Sueons’ king of the whole Globe: among the ancient monuments wholly trustful, we quote the foreword to the Eddic writings, having exactly the same significance with the assertions by Diodorus Siculus (**Bibl.** (Hist., ε. m.p.132) that the Trojans spread in the fields have gathered at one place, *εις πολεως περιβολον* or *περιβολην*. *Περιβολη*, since Troy was surrounded by walls; the verb *περιβαλλω* is formed of *περι*, “around” and *βαλλω*, “to throw”, “to build”, since it looked like a well built castle and principal place of defence of the stronghold (*πολεως*), so *περιβολον* designates Troy<sup>9</sup>. I said *Uppsala kongr*, where the noun *Uppsala* is a plural. This way were things always, the singular never being met in ancient authors; therefore, it always should be written UPSALIAE, in plural, and not UPSALIAS or UPPSALA, in singular; the plural again is used in the case of other cities, like ATHENAE, THEBAE, SYRACUSAE and other towns alike. That is too the origin of Trojan colonies (R. Magnus Ericus’ Law Book, **Eddic Writings**, legends 3 and 7). According to Monaster (**Chron.**, p.m. 113), Homer (**Il.**, in different passages), they have been the Goths (read Geto-Dacians, T.’s N.) from the family of which came out the Trojans. Homer, as an author of the epic on the Trojan War, made annotations not so much about the Greek bodies as especially the Trojans’ ones, they being very stout and handsome at that time, resembling the gods, qualities they may have lost in time (note that Homer was born 169 years after the Trojan War, we learn it from Herodotus, who dedicated him a little book, **On Homer’s Life and Works, T.’s N.**)

We often find in **Iliad** annotations like *οισι νυν βροτοι εισι*, “those look now like common people, that is the difference the centuries have marked” (See also Val. Paterc., lib. I, chap.5).

Sure thing they have been called *Gaullar, Jottnar, GETTAR, GETAR*, from *Ga, GIO, Jo* etc. (so the same etymon as in the case of the Getic word, T.’s N.), i.e. they have been called *Earth*, for that reason they having been called by the ancients *Giants, sons of Terra, Γιγας* (“giant”), from *γε* (“earth”), which in the Doric dialect is *γα*, meaning the same thing (see the Eddic texts, the legend V,18) and Diodorus, **Bibl. (Hist., III, p.m. 142).**

Here are some lines by Hesiod (**Theog., V, 147 and 183**):

“*Οσται γαρ ραθαμιγγες απεστυθεν αιματοεσται,  
Πασας δεξατο Γαια περιπλομενων δ’ενιαντων,  
Γεινατ’, Εριννυς τε κρατερας μεγαλος τε γιγαντας.*”

The popular version

“All that heap of tears shed, mixed with blood  
all the Earth sucked in, in order for them to, years thereafter,  
return to him as sturdy Erinies and great giants.”

Orpheus himself masterfully sang the *Giants* fed by *Terra* **also with the blood in the skies.**

“*Ουνεκα γες εγενοντο και αιματος ουρανιοιο .*”(Orph. I, 8, s.s.)

In the same way opines Tacitus too (**De mor. Et pop. Germ., chap.II**), like other writers too, when speaking about the origin and customs of the Germans: “They praise in old poems the God *Tuiston*, grown on *Terra*, and his son *Mannus*, as creators and founders of the nation’s origin” Tacitus., d.l., chap.IV, and lib. II, **Annal.**, chap.XIV); they are very stout, underscores the Latin historian; “their look is savage” (**Histor.**, lib. V, chap.18; chap.XI **Vit. Agric.**) Let’s hear also what Saxo Grammaticus, the Danish saying (lib. 11, p.m. XXX): “Her are the cruel and fierce-eyed Goths, their look likewise, threatening with their aquiline helmets and noisy sticks.”

Claudianus (lib. II) adds about the Goths living in Phrygia, how *together with* the Ostrogoths and Guthini, they *farm the Phrygian field...*

Therefore it is fitting to give attention to the codex manuscript. In what particular way there can be distinguished the *Giothars* from the *Guthars* (see except the very old law fragments (**Kunungsdr. Vpp.**, chap.XXIX, chap.1) and many other documents). Region Smaland (a country in south Sweden, located in the Götaland peninsula, T.’s N.) called *Guta* (as it called once by Ptolemy, we learn from the foreword at Joannes Magnus’ **History**, first book to the end).

There it was the stronghold - capital of those Colerus (a commentator of Tacitus (**De mor. Germ.**, chap.XLIII), comp. with Homer (**Il.**, III, 96, f.f.) and Virgil, **Aeneid**, p.m. 1 52), called it *Calmaria* (CALMAR, a stronghold and port in south Sweden and capital of the province with the same name, T.'s N.) Right that is the brilliant Trojan stronghold, *Troja*, having strong walls. One of its gates is called *Skaear* (Scheana Gate), in Greek *Σκαίαι*, in Latin *Scaeeae*, the vaults of which have been praised by Homer (**Il.**, III, 96, 30 passim) and Virgil, (**Aeneis**, I, 2, p.m. 152).

“With barbarian gold and through spoliations the renowned gate has been built.” And yet, Virgil too (**Aeneis**, chap.III, see 1-3):

“After the gods deemed it right to ruin the power of Asia,

through no fault of it, they exterminating the Priam’s people,

Ilion when perished and TROY sunk in smoke...” (trans. after G. Coşbuc)

According to Hachenberg (**Orig. German.**, I, 28; Laz., **De Migr. Gent.**, lib. III), the Trojans or Phrygians, Cimbrians and Francs were originally one people; just for that reason it is dealt with the Phrygian Cimbrian language, i.e. the Teuton language firstly spoken at Troy.

We also learn from Virgil (d. I, III) that all the holy things, the Trojan deities are in fact those of ours:

“The son of Tros and interpreter for deities, you, the skilled in  
Signs given by the laurel, the Phoeb and the holy tripod,

Given by the stars in the sky, the flight and song of birds.”

(trans. after G. Coşbuc)

§10. Petrus Trecensius Gallus (Rud. N. praefat. ad lat. leg. Ragvaldus’ version), praised somewhere here above by Joannes Messenius, recounts more ample the Scandinavian Goths: “The ancient ones called those nations, the descendants of which have populated the most part of Europe and Asia, rather Getae than Goths.” A too scrupulous censor rejected such an opinion. It has been in turn defended by Cicero (**Verr. Divin.**, p.m. 56, Sturm Publishing House) through the following words: “...although completely oppressed and ruined regions, yet populated.” Then, the same thing Gallus said: “There is up to our days a very large region, having at north Norway and Dacia, and in the other parts being surrounded by the planetary ocean.” And yet, how it differs from Sveonia: “...that nation, he says, is very strong, since by its military power has subjugated most of Asia and Europe for long time, only being scared by the courage of Alexander the Great of the Greeks when he attacked them.

Even Julius Caesar's invincible power, who defeated the Gauls, was terrified by the German fighters united with the Danes, the Britons, the Norric Goths and northern peoples, as well as other peoples. Among them there were also the Amazons who marched in front of all, as recounts Orosius and Isidorus" (lib. XIV). Ferrarius, as above mentioned, abundantly confirms all these qualities of the Goths wandering around almost the whole globe. As for that women population, I told you more here above. Sure thing, the writers recall it unanimously, having only words of praise for them. They have come now in Smalandia's Verendia (the Country of Amazons, according to our ancient writers, is *Kuenland* and *Konogard*. See also **Verel Hervarar**, the legend c. I, where our ancestors call it *Conogardia*), in very vast lands, enjoying the esteem for the ancient physical power. as for the silk military fascias, they call *feitteckn*; these women wear them at feasts too, as I've seen with my eyes, and as for the heredity concept, they are admitted, dealing on equal terms with men; as regards other things, they are worked out based on a common jurisdiction for women / confused = *promiscuo jure* / (I suspect some kind of an agreement between them, ad- hoc, at random, T.'s N.), accord. to Joh. Magn (D. praefat. C. III to the end; Adam Bremens, **De situ Danorum et reliq. Septent. Reg.**, chap.LXXVIII and XC.)

§11. About the Cantabrigiensi Britons (*Angles*), Cl. Seringham (**De orig. Anglorum** c. VII) he says: "Those are the Getae which afterwards have been called Goths; setting out from Scanzian Peninsula, they were the first to occupy the neighbouring islands. From there they left for Chersonesus and the neighbouring regions, where our ancestors had left some time before; until they came there, those regions have never before been inhabited by other nations" (Id., chap.I and II, 5). The same thing he recounts about the Anglo-Britons who draw from the Angles (so the Dacians always will be the same with the Getae, and the Getae one thing with the Goths, T.'s N.), who at first were called by the old Britons to help, with whom they had to carry a terrible and long war and the same, through many battles, finally they have defeated them (for that reason, many authors praised them; among such also Arngrimus Jonas (**Criin.**, lib. I, chap.III). "These letters (meaning the Gothic Runes) I do not relate to Norway or Iceland, but instead to the tongue that called *Danica* and which is still spoken in Dania (and also in Norrigia), now Norvagica, or even to that old Gothic", which, which even in that time I think to have been spoken all over the Aretinian country (in ancient times Etruria, with its later developed cities: Tuscany, Arezzo ...,

in any case, in the Antiquity it was inhabited by the Etruscans, T.'s N.) and extended to the neighbouring peoples; idem England, Scotland, Ireland. Since about Angles we got very clearly written, it dealing with that language of Norway also used in Wilhelm Nothus' time: such things are asserted by Arngrimus (**Cryin.**, lib. I, chap.3).

§12. "In no way we are dealing with a Scottish name fraud, if he admits himself as a descendent of the Goths / the Getae, while the most powerful kings of the Hispanics are glorified as ones to took away the coat of arms from here; even the most noble of the Italy draw their stock from the Goths (i.e. the Getae, T.'s N.) or deny their origin; and subsequently even the Emperor Carolus Quintus used to claim that in fact the nobility of the whole Europe set out indeed from Scandia and Gothia through filiations." So spoke Camdenus (**Britann. de Scotis**, p.m. 40 and the following)). The Emperor Carolus Quintus, in his letters sent the King GUSTAV I of Sueonia, also containing some memories, confessed that both he and his kind draw from the Goths' stock. Concerning such descent, some princes have been more ambitious, as Munsterus recounts (**Cosmog., De Regnis Septent.** lib IV c. XX): "... the Goths' glory comes from Scandia", and the Roman Empire is an absolute result of that Goths' glory, which, upon penetrating by foot in Italy, they have laid vast Rome and maintained their reign many years over Italy; they occupied Gaul, established kingdoms in Spain and raised the most noble prince's houses (in fact, Spain has been invaded as early as 600 BC by the Celts - a German people group that upon mixing with the Iberians, gave birth to the Celto-Iberians; in 19 BC, the whole Spain has been occupied by the Romans. In 400 AD the Alans, the Suets and the Vandals overran - all of them being German ethnical groups that, in 415 yielded their place to the West Goths, which formed a kingdom destroyed in 711 by the Arabs, from their kingdom only lasting a strip in the north of Spain; thus, Spain owes a greater part of its culture the German peoples, i.e. including the Geto-Dacian, T.'s N.)

§13. About the Germans as a nation, there it is what Paulus Fagius, himself a German, asserts (**Lib. De Meth. Hebr.**, p.m. 56),: "... the Gothic nations (peoples) everywhere they may have come in with their armies, have also brought their language, either fully, as it is spoken today in the German regions or corrupted, as it happened in Italy, Spain and Gaul." It has been only recently proved (it is likely to be a work issued around the year 1687, when Lundius published his book, T.'s N.) that the Teutons have born from the Goths (meaning the Getae), see also Gulielm. Postel., **De origin.**, Versteg.



annotated by Cl. Shering. d.d.chap.VII); according to Versteganus, in *Scanzia* never got any peoples confederated, recounting the number of people of Germany being so great, that it would be necessary to establish colonies or, by the word of the author himself: “*that they were constrained to seek habitations mor nor thereby*”, it meaning they have been compelled to leave their fatherland in the northern regions, for housing reasons: that was the state of affairs. The whole prosecution background concerning that item is disclosed in court by the above praised Cl. Seringham yet where, by his fellow countrymen’s testimonies, the charge has been rejected pretty convincing, and the rationale, if anymore, is vehemently denied, too.

**§14.** The same the *Svizers* (the Swiss), and the name itself reveals the origin of the people, since it is about *Svevia* that we deem by right and as a matter of fact, on juridical grounds, as being ours. *Stumpfius* himself, since long a renowned writer of the great and flintlike Swiss people, for that being praised even by Hachenbergius (**Orig. Germ.**, q. XX), citing from the ancient author *Gilgus Tschudus*, plentifully confessed that the *Suevs*’ ruler, accompanied by a lot of people, descended from Scandia, gave his name, deeming it as holy, noble and everlasting, the places he crossed, as well as their inhabitants. And Julius Caesar Scaliger (1484-1558; not only this Scaliger, one of the most erudite Renaissance men, a renowned philologist and doctor, and also author of a dissertation on the art of poetry, called Julius Caesar, after the name of the famous Roman general, who was said to have descended from Venus and Anchises, but also Pope Julius II (1503-1513) and according to the works they have completed, it clearly shows that names have been fated, T.’s N.), since in the funeral oration held in public in the memory of those Germans fallen in the battlefield near Vienna, we can read as follows: “Wherefrom do our days Swiss come in fact? If not somehow from the villages of those, yet also from the neighbouring strongholds, very powerful, in Svecia, which the citizens occupied, so that under the influence of the name and their fatherland name, they have been called Svizers.” No doubt the distinguished and loaded with praises scholar Hachenbergius, in his work, **On the Origins of the Germans**, by way of all kinds of reasoning, based on reason, no doubt by right, draws the following conclusions: “From these it clearly results it is difficult to deceive them, since the Germans ar a native, honest, enduring, and fair people, as it may be easily seen. Neither the Germans nor any of their peoples plunged into actions for sincerity glory’s sake.

The more recent ones spent the century in wars, so that the Spaniards, Italians, Gauls, Svecians, Danes and Hungarians, having nested in Germany, coming also by the right of the marriage, have mixed their blood with that of the Germans. That way it might be explained why a great part of them, if you want to LOOK INTO THE PRIMARY ORIGIN, one almost cannot tell them apart from the Germans, because, in fact, they descend from the common mother of the European peoples, i.e. they came from Scandinavia; this is why that great Swedish King, GUSTAV ADOLF, in 1627 urged the German army to come back to the old regions, shared by the Swedish and Goths alike, under the jurisdiction in effect (*utendi jure*).” That fact is properly mentioned by Goldastus (lib. II, chap.V, **De Boh. Regn.**), when he wrote that the Germans have complied with an order by Gustav Adolf to come back to their native places. So, It is therefore with guts to give credit to such and other legends like that, childishy fabricated; identically, it is not advisable to deny them without a prior judgement. “Nor are happier those taking refuge in other places, be it that endless wilderness of Asia, to regain the unknown race of the origin of their people, to so avoid any wrong theory on the birth of the Goths and Huns; as they are known to everybody through a vivid proof too, of the Nordic peoples, the Goths draw from Svecia, being born in that kingdom, in which even today lasts the race of that people, preserving the same names.” These were the words of the wisest Werdenhagens (**Rerump. Hanseat.**, p. III, chap.1). As regards the name of *Semnonum*, a name by which are designated a hundred of inhabited villages, as Tacitus wrote (**Annal.** and **Lib. De mor. Germanorum**), a region in the Kingdom of *Sveonia*, called *Semminghundra*, witnesses to our days for that old toponym. All the same are things with the other *Svev* peoples, which I’ve discussed herabove.

§15. Even the Dans neighbour with them; it proves both the people that remained there and the blood. Why should I recall the land of their ancestors, since themselves admit what is confirmed by the old chronicles of *Sveonia*, the lapse of time, the oral tradition, and the further course of affairs, and by literary monuments that truth has clarified beyond any doubts (V. Sambl. **Swenst. Cron. in vita Herici I**, at the beginning and **Chron. Rhythmis comprehensum in ejusdem vita**) I also have regard to a study recently published by me and annotated by Rachelius and Hachenbergius; in a book by the latter, (**Orig. Dan. Et Germ.**, n. XII) the author says: “So, as well as we hear the Nordic writers asserting about the Dans and their deeds,

we learn that the Goths or the Getae, leaving the Scanzia Peninsula, led by Erich, occupied firstly the neighbouring islands. It was then that the Danic (i.e. Danish) Nation has established and the whole region along the Baltic Sea was alike populated by the Danes (Danish).” In witness lay the writings of renowned historians, among which the Danish Saxo Grammaticus, too (**History of Dania - Saxonis Grammatici sialandici viri eloquentissimi, in gesta Danorum**, Francoforti, Apud Andream Wechelum, 1581, lib. II, p.m. 30 ff., but especially in Book I, T.’s N.), in which it is recounted us about the undefeated power of the Goths as a certainty.

§16. All the same could be also said about the Moscovers, since their language drew on the issue of our language; that truth of their History is confirmed by Sigismundus Baro Herberstenius (of Helmold. Snorr. Olaf. Tr. and Hervar Saug. Verel., in the notes of c. I, Herv. Sigism. Bar. Herberst., in **Hist. Mosc.** and Hachenb., (**De orig. Sved.**, chap. XXIII, to the end). Hachenbergius recounts - a report received by the writers with a unanimous consensus - namely the Goths left our Sueonia taking with them over the whole Globe the fame and fear of their name and the fact of being surrounded in everybody’s admiration.

§17. “Nowhere in the world, on the whole Globe, we don’t know to have been ever mentioned the name of Gotlandia, with its regions and the name of the Ostrogoths’ land, West Gothia or Wisigothia, in a context different from that of the power of the boundless Kingdom of the Goths; and Jornandes, Ablavius, Dion, Procopius, Agathias and others who wrote about the Goths’ / the Getae’s History claim their abode to be in that northern part of the world, where the Goths (the Getae) have settled, for the first time, in ancient times.” Those were the words of *Chytreus* (Foreword to Herod. and Thucyd.’s **Chron.**) What would I look for more clear or trustworthy? What could be ever said more favourably about our laws or the local people? If I’m not wrong, all the same is the meaning of the words in the beginning of the first chapter cited from **Konungs br. EE**: “*Konungsbr. Twenne aro Gothai Swerike / Ostgotha och Wästgotha: Ey finds Gotha Nampn i sterom Land? fast ständande uthan i Swearijke: Forthy at aff them uthspreddis Gótha Nampn in annor land / som Skrifften sagher.*” (“The Goths, so they have been called until now, are denominated by those two nations in the Kingdom of Sveonia, the East Goths and the West Goths. And they don’t even define two different nations that would have remained as such to our days, but in Sveonia.

So, from them the name of the Goths has spread and propagated into other regions, as historical documents do assert”). So they became extinct, since nowhere in our days is anymore used that obsolete name (of Ostrogoths and Wisigoths). But where it is need to make distinct the name of that people, it kept, since by arriving at regions very far from their origin fatherland, they took it with them to Dacia, Moesia, Italy, Spain and everywhere they settled it has preserved as such.

§18. About in the time of Sarug, the grand grandfather of Abraham, an exact number of years after the world having been created by God and / less ICCCC (1900), as recorded in the annals of the ancient fatherland: “*Tha lifde Saruch goder madur / Abraham Patriarchas fadur fadur*”: (The first of the Goths that broke apart were those leaving the port have arrived at the Baltic Sea shore Baltic Sea). In the following passage that reached us out of a series of ancient scrolls, we shall learn some words relating to the foregoing context:

“*Aig war i watalum näkor til  
er plugum mundi tha wända:  
Góthana ginstan Heirikr mild  
Tog utan Runung athsämdir.*”

(These lines we find rendered in Latin in the **History de omnibus Gothorum Sueonumque regibus** by Joannes Magnus Gothus (chap.I, chap.8, in **Vita Erici I**):

“The Kingdom of Dania was arranged in colonies .-  
as long as in the fields of that region  
I ordered the Gothic/Getic peoples to live  
Yet under no king.”

Comp. with Olahus Magnus, **Historia Septentrionalibus regionibus** ..., c. IV, chap.27, chap.V, chap.1 and Johann. Messen. **Spec. Sueon.**, chap.III; Petr Upsal., **Chron. Sueon.**, lib. I, chap.6 and **Chron. Dan.**, Hauniae edit, Anno Christi I CCCXCXV (1495), in **Vita Humeli**).

(The most important thing to be noted in the Gothic - i.e. Getic - text seems to me to be the word *plugum*, which Joannes Magnus returned by the synecdoche *agros* = “fields”, in accusative, about which we know to be one of the oldest Geto-Dacian words, *plug*, which we may find again in present German in the form of *Pflug*; the best proof that things are this way, is that to our days that word presents identically with the ancient one; besides, that is the case of many other words and syntagma, among which also the demonstrative pronoun *ista*, occurring also in Cato and Plautus, preserved identically especially in the tongue spoken by the Moldavians and Bukovineans, T.’s N.)

The second abode of the Goths that left their native place was the Vistula River flowing into the sea nearby the Dantiscus Bay (it is indeed the port city of *Dantzig*, situated at the Baltic Sea bay with the same name, near the mouth of Vistula T.'s N.); the third place where the Goths settled was Transylvania and Dacia; the fourth in Thrace; the fifth in Pannonia and Moesia; the sixth in Illyria, finally, the seventh was in Italy, from which they moved to Gaul and Hispania and have occupied their regions (that configuration of the Goths' scattering over the Globe matches exactly the regions occupied in old times by the Geto-Dacian-Carpian, Etruscans, Pelasgians and other peoples related to our ancestors - first of all German, accord. to every ancient source, starting with Homer and Herodotus; a repetition of ancient history in the Middle Ages, by the Goths (i.e. the Getae / also the Getae) is confirmed inclusively by our days English historians; among which André Maurois, too a name in the matter T.'s N.) See, except the old authors, already mentioned, and **Chron. Vetustum Sveoniae** (chap.II and III), **Smabl. Minst.**; **Klint. Kron. In Vita Er. I**, and the following two kings, where there are also enumerated the subdued kingdoms as far as Egypt; Minus (Prosody Dissertation) by Kranzius (**Hist. Svec.**, lib. I, chap.2), Joh. Magn., lib. I, chap.14 ?i 15; L. Paulinus (**Hist. Arct.**, lib. II, chap.6 ?i 7, lib. III, chap.I and the following), Joh. Bazius (**Hist. Eccles. Sveog.**, I,1), Lazius (**De Migr. Gent.**, lib. X), Werdenhagen (**De Rebusp. Hanseat.** p. III, chap.1 and 24), Ambros of Mor (**Chron. Gent.**, lib. XI) chap.1 and 12; lib. XII, chap.16). One should add here also Cassiodorus and Eutropius (in Gallien.), Jacobus Zieglerus (Scand.), Barcaljus (**Icon. Anim.**, chap.VIII, p.m. 97), Hachenbergius (**Orig. Germ.**, n. XII, XIII and the following) and **Tabulas Geog.** by Bertius (lib. II, **Descript. Goth.**) as regards one of their longer expeditions. Hence Hug. Favol. (**Theat. Orb. Terr. Sept. Regn.**, p. 130):

“Lycaon's country, neighbouring the Aquarius' wagon divided into different sea bays by a huge movement inside it the dauntless Svedosians (Swedish) and Goths that once subdued the Latin people with an armed battalion, when the blind fury destroyed with more boldness the Ausonic shore and orchards by Vandal and Gothic plunders and which by a long state of liberty stirred the still peoples and emptied by their own force the old city of Rome.”

All the same says Gulielmus Xylander Augustanus in **Epigr. Dist. IV**: “Who doesn't want to know, from the very origin, the matters and deeds of the Goths? Scandia, which lies not far from the North Pole,

separates the Teutonic shores from the Baltic Sea. There set out the great and numerous Gothic people and has spread all over the countries and by the force of arms surrounded the world as a victor, with huge harshness devastated everything and subdued kingdoms to himself, taking possession on peoples and their places - and so, by their own forces they accomplished everything they wished; witness is the vast land of the double Sarmatia (a matter of, I guess, both the European Sarmatia, and the Asian one T.'s N.) and the whole region neighbouring the Scythian land and all the regions in the east towards the polar axis and districts in the east towards the polar axis and districts stretching far away and the long shores of Asia and everything that may be seen at Pontus Euxinus and up to the Caspian Sea and Europe with all its peoples, Thracian, Dalmatian, Dacian, and the rich Gaul with its triple field: Rome itself, the former capital of the world, was then destroyed, since Italy, once defeated, proved to be weak.”

Yet look how Franciscus Bac. too, *De Verulamio* (**De vicissit. Rerum ferm.**, LVI), unwillingly, speaks the truth: “From here it clearly results that the whole northern region of the world, by its own nature, is more belligerent: either such quality it can be ascribed due to the north hemisphere stars or the neighbouring of its circumference in the northern parts with the southern parts (as shown so far) are almost occupied by seas; or (which, in fact, is very clear) due to the chill relating to the northern climate. And just that, from which arise every other causes, freezes the bodies and sets the souls on fire.” He, the Goth, had that extraordinary wish to fight, with which they arouse always and so set out all that violence, as reported. There is yet another reason: the prevalence of births compelled them to be always in search of new places to settle, therefore they have spread into other regions, which they appropriated. Here is what the same Franciscus Bac. says further in *De Verulamio*: “Since the lots of warlike populations are bigger and bigger, as a result of their continuously getting descendants, the daily food provision being also in the future a hot problem, it was very naturally for them to always be in search of other and other new places to settle and to so invade again and again other peoples - which the northern peoples used to do usually: the destiny being sealed, a part of house mates remained, yet the other was meant to migrate.”

Yet neither concerning the election of a man worthy to lead they didn't fail - even he was previously chosen -(I suspect, in such a context, the Latin *Deus of Deorum migratio*, having the meaning of northern populations migrating towards south: the Getae, Scanzi, Gothi... T.'s N.), since they were not at once meant to be leaders and together with an army ready to fight leave our fatherland - if I don't speak anymore about it, then the above praised histories speak by themselves; the one that fate would have touched, that should leave (and possibly die) in remote regions of the world. Since what belongs to the first expedition of the gods, possibly to have taken place, according to a reasonable calculation, - and not how some national writers have recorded it, in the year 2400 from the Creation of the World or, according to others, in 2492; a few speak about the year 2527 however, the most of them about 2530 or 2531 - as the above praised authors recall it. In witness whereof we have also the oldest laws codices in manuscript (**Membranae legum vetustiss.**) which dates it around the year 2200; to which should I firstly consent - hard to say.

§19. Personally, I adhered to the opinion of those of the most cultivated writers of all peoples and more ancient than others, relying on very convincing (and so, trustworthy) things and literary monuments and whose authority was never doubted any of erudite literates of the Antiquity; as for me, I am astonished seeing me opposing a couple of most recent ones, among which the prominent Bishop Piascius (**Chron. Gest. in Europ. Sing.**, p.m. 48), Antonius Bonfinius (**Dec. I, Rer. Hung.**, lib. II, p. 33 and the following.) Goropius Becanus (lib. VII in **Got. Dan.**), Cluverius (Germ. **Antiq.**, lib. III, chap.34), Pontanus (**Descript. Dan.**, p. 607 and the following) and others in what they wrote in the last years, among which also the illustrious Christophorus Hart Knock (**Dissert.**, III, (**De orig. Gent.**) and the most noble Philip. De Waldenfels (**Select. Antiquit.**, lib. X. chap.9). Since their reasons, - partially ridiculous - , like Piascius', who asserts the Sueons, although living at King Sigismund's Court, having not understood the monuments of ancient Goths; partially by denying the solid data of the Gothic people universal history (see Bonfinus, Cluverius Pontanus Becanus, etc.); partially, by bonds at all futile and useless, completely lacking a solid ground, as we can realise very well. That regarding Cluverius, Pontanus and others I've brought up, shows by nothing to be facile and childish; from public assignment, it has been rejected by Sheringham (**Dict. Discept.**, chap.XI),

even submitted to discussion in **Accusation** along with the same argument used Boxornius in his dissertation; and even these: Cluverius' dreams, even about the signs (tracks) of those persisting, by the winds, even before they being spread, means Grotius (**Proleg. ad hist. Goth.**) To those put to Grotius' account we may add, if we wish so, an Anticluverius opposed by the same author to Philippus Cluverius Stiernhielmius (**Dissert. I, de Antiquiss. in Scandia sede Gothorum**; d. Diss., p. II), then, I don't figure how, Johannes Cluverius' name crept into; Hachenbergius (**Orig. Germ.**, n. XVII and XVIII) asserts the ones that hear themselves singing the less do they appear in public - only with the courage given by the weapons *against the clear consent of the co-nationals and those outside the country*. From there it clearly results how much unequal the debate is and how weak is the one desiring to combat the truth. The truth is indomitable, it traverses the centuries, people's ages and can never get old: slanderous words aimed at our most noble Scandia. Valdensesius wished to destroy Kranzius' elevating belief, since it cannot even be swallowed, and the less assimilated. Kranzius asserts: "once the Goths have left Scandia." That fact is in every respect clear to us and we know it sufficiently. The issues only are how could it be better proved, how? The authors' style, as I remarked, does not allow us always to pick up accurately the intents behind their words - then it comes in the fantasy, too. But we have available some other "monuments" too, which nevertheless nobody could reject. The matter comes therefore, to appeal to more clear multiple witnesses (of some writers) or monuments? Happily, there are fewer those who, disturbed with a passion to great, tried to mystify all the History. I deem as not being so hard to be traced out those mystifying historical facts, the History itself, its development stages, those asserting untruths about the sky, the district, its laying, localities, about old legislations, customs, rituals, letters (alphabets), old inscriptions... How easy it is to creep in insults aimed at some populations, peoples, just because one or another dictate you to do so, for arbitrary reasons, yet known by him, this way making the own will of "someone" rule. Valdensesius goes on: "At first their origin and arrival is demonstrated", and then other things. Others instead put first the human factor, i.e. what is more human, a thing that Kranzius omitted. It could so be counted by others with the bad habits, by those granting more attention that factor, so that, given their large belief in the inter-humane relations, its absence, they think, could draw them back. In my view, such error crept up on the most brilliant man due to his mind being less care with that aspect, despite he having dealt extensively and for long time with every aspect of that matter.



Here we have it more extensively pleaded: "It is almost incredible, but the Scandinavian soil is incredible hard, as in fact it has constituted in time immemorial, yet well and carefully prepared and planted, it bears fruits plentifully." I do believe it: It meaning that, poor us, we feed (i.e. survive) by digging and cutting in grim rock at great pains to bring something out of the ploughed land, or: "once the miserable soil defeated, by our hard labour, it gives us produce and fruits, even abundantly, and our animals graze the grass with pulled out roots."

And the fruits so obtained from the arid soil crust - being unknown to us, new types of cultivating the field by other means - we are judged, through that worthy of pity way without Ceres, or Bacchus, northern Venus freezes us, relating all these to, as they stand, that passage in Terentius', which even Cicero (**De natura Deorum**, chap.II) praises: "*Sine Cerere et Libero friget Venus*" ("Venus freezes us with no grains and wine"). . And yet here too it is said, when, instead of the remains of the Kingdom of Scandinavia, an empire was born, of Sveonia, stretching out into the exterior: "The district of Sveonia is very fertile, the field gives us fruits and honey. And besides the lambs walking in front of the sheep flock, we also have a great richness of rivers and forests and the whole district abounds in peregrine merchandise; so it cannot be said the Sveons lack any richness, save for one - which we honour or rather adore - proud. The girls are virgin when they marry." These words belong to Adamus Bremensis (**De situ Dan. et reliq. sept. Reg.** , chap.LXXXIV and the following). Let's add here also Diodorus Siculus (**Bibl. Hist.**, II, p.m. 91) in whose work our land is described as one in which "*δυστους κατ' ετος εκφερειν καρπους*" ("the trees bear fruits all the year around"). All the same asserts Plutarch (**De Fac. in orb. Lun.**, p.m. 941), reinforcing the idea of many of those coming to visit us remain with us: "*τους μεν υπο συνθειας τους δε, οτι πονου διχα και πραγματων αφθονα παρεσι παντα προς θισιας και χορηγιας*" ("some, as a result of a shared living (therefore marriages took place, too, T.'s N.), others due to shared hard labour and fatigue lacking envy, since, everything being available in abundance, they were rewarded without discrimination and because there was a mutual need, we needed them and also they needed us, in sacrifices and choirs training")..

And they all praised and hailed those fertile fields, as the above quoted proofs claim, many of which being very convincing; until our country did not adhere to the Christian religion and the geniuses or disciplines were not bound to a certain geographical space. And I hardly believe that since the receipt of the sacred Christianity the soil became very hard and was stripped of every natural quality. See the foreword - annexe to the Great ancient Chronicle of Sveonia, completely worthy to be known, containing the things necessary for a decree, including denigrations and insolence aroused by envy (**Kijnikronikon**); by them, neither the sky of Sveonia became warmer, nor the soil more fertile. It is also worthy reading some other foreign writers, and among them especially Bertius (**Tab. Geogr.**, lib. II, **Descript. Sveciae**), who speaks as follows: "It is the most fertile district from all northern countries: the land is very fertile, it has large lakes, rivers full of different fish species; we got metals: lead, iron, copper and silver that are extracted near Salburg, woods full of beasts with dear furs and beehives with noble bees."<sup>10</sup> This is why I made reference to those authors: the things they assert are neither questionable nor obscure. Only in duke Valdenselsius' acceptance our fatherland's soil is presented in the negative; by all the others is presented positively. There are still uncounted people belonging to different foreign peoples that our country fertility has invited, and whose opinion does not differ from ours and the true things are described accordingly, writers that can also judge with the eyes of their minds and whose works are drawn up based on a special erudition, yet also a good faith. There are currently "patrons" of a contrary opinion lacking good faith, in spite of having available ancient documents proving that historical truth. And, in fact, nobody can doubt, now and here, an examination carried out by young and old fellows, which, by right, prove that who wants, can rely on the joint opinions of all in the ancient times. Praiseworthy books are already in circulation and, why not, even today; the sluggish hands of our former fighters and sturdy men languish, and at war they were more reliable, being in danger and putting others' lives at risk. In spite of the inhabitants of the Scandinavian Peninsula being called with a generic term *Scandians*, the Sueons differ however from the other peoples and nations. Untill now, same numerous as the Sueons widespread in the world are the sheep flocks and even after the belief in Christ has spread, the SCANDIANS, but not the Swedish, yet are not satisfied with one spouse, they being surrounded with many a wife, officially wedded,

like in the past, too (see Tacit., **De mor. Germ.**, chap.XVIII) more frequent in the villages than in towns; the Swedish were the single ones to be satisfied with one spouse; while with the other peoples and especially among the soldiers, the number of spouses starts from three and amounts to six, seven; the polygamy is still a habit, especially in villages. The fact that among the Swedish the monogamy is customary, we have it confirmed by the ancient documents, and even by the actual, invincible King of Sweden, Carolus XI and his father, Carolus Gustav, as well as the recently published war memories of several warriors: the polygamy, neither it was allowed, nor wished by the Swedish. Here it is what Kranzius wrote (C.T., chap.1) about Sweden, fully agreeing with the opinions of all writers: "... so, by right, it is fitting to bring a special praise the people of Svecia, which raises above any other peoples of the Goths, from which it draws, since time immemorial; it emigrated in Asia, which it reigned for a long time and in Europe for centuries in a file, setting up kingdoms in many districts." As demonstrated therefore, it should not be trusted easily every word and regardless of the mouths uttering it. Let's give due attention the brilliant Hachenbergius, whose words are a true legal guarantee (**Orig. Svediae**, chap.XXI): "The most powerful and noble nation among the Gothic people always was the one appeared on the Swedish soil - that was their proud (an effect to which every sources - both native and foreign - agree, it being a truth backed by facts, (T.'s N.)"

§20. Here it is picture of the Sueons' and Goths' movement in Dania, Germany, Britain, Scotland, Gaul, Italy, Hispania, Lusitania, Catalonia, Thrace, Greece, Phrygia, Taurical Chersonesus, Russia and in other regions, they being spread almost all over the Globe. Whether America, as it is called now, was unknown and inaccessible to the Sueons and Scythians? I confess there are different opinions of different fellows, on the time when that huge part of the Globe began being occupied and inhabited: when the natives arrived there or from what part of the world they arrived there, that is of the recent discovered inhabitants of the Earth (out of which seven are however deemed to be more important). Since the first opinion belongs to those deeming America only began to be inhabited after Noah's Flood, the scattering of the peoples and confusion of languages, it laying at the base of a fact: infinite crowds and kinds of inhabitants disseminated in *America* - hence a diversity of idioms, from its aborigines, or from the Europeans, or from other ethnical groups, and also with very important differences between them; a second opinion says the *Americans* have

their origins in Noah's son, Chamus and as an offspring of those being driven away from their dwellings, JOSUA DUX (Jews' chief after Moses and conqueror of the Country of Canaan. According to the Bible, he is the one fighting against Adonisedech, King of Jerusalem, and commands the Sun to halt to so allow him to complete his victory, T.'s N.) placed in front of those banished, led them through a lot of roaming and wandering, to these new "American" lands, such lands becoming their new dwelling places. A third is ascribed to the Israelites, out of which ten tribes have been firstly led to Assyria and from there thrown into many dwellings and scattered in different places of the Earth, and finally they would seize America. A fourth claims the Americans being Tartars, because Asia, which stretches towards north, its terminal district would be America. A fifth claims the *Americans* draw from the Phoenicians, the reasons of which draw their sap from, among others, the Mexicans' habits that have been taken from the Phoenicians, whose language, and other things, resemble those of the *Americans*. A sixth claims the *Americans*, inhabiting predilectly the *Panama* Isthmus - as neighbours of the Panamanians - arrived there from Norway via Iceland and Greenland. The inhabitants of *Yucatan*, however their neighbours, originate in Ethiopia. The *Peruans* themselves, as they are called today, draw their name from the Sinens (Chinese?) of the southern districts and from other peoples living in the same districts, up to the Strait of Magellan. In fact, after the Deluge, and maybe just as a result thereof, by land, by sea, through unforeseen circumstances, by laws, in America have penetrated animals and people, in different periods of time, those ethnical groups that have been banished by such nations where they originated in. Here it should be retained the opinion that we have established the first American area having ever been cultivated was the northern part and only after that, and, from there, the migration extended towards the southern area; therefore, from the west arrived the Phoenicians, from north the Scythians (so, inclusively the Getae, T.'s N.), from the east the Chinese; according to Johan. Ler. (**Hist. Navig. in Brasil**, chap.XVI), Gom. (**Hist. Ind.**, lib. V, chap.15; lib. VI. chap.5), Brul. (**Histor. Peruan.**, lib. I, chap.1), Acost. (**De Nat. N. O.**, lib. I, chap.25), Freder. (**Lum. de B. ext.**, I, II, chap.8), Grot. (**Diss. de orig. Gent. Am.**), Joh. de Laet. (in the notes of the same dissertation), Marc. Lescarb. (**Hist. Nov. Fr.**, lib. I, chap.3), Horn. (**De orig. Gent. Amer.**), and Joh. Hornbeck (**De Convers. Ind.**, lib. I, chap.9) - in which it is demonstrated the agreement of their opinion with the Hornian one.

§21. What should be retained first of all is not only the historical truth that our Scythian ancestors have spread all over the Earth, but also that - a first ranking argument - , they had a very strong fleet and they were the most bold navigators and by taking the stars as a guide, they left to know other districts complete unknown to others - and this not only out of a pirate's spirit or a wish of being praised, as more especially others would enjoy the wealth that they, by their searches and discoveries - made available. Let's call in witness Aratus, the Greek poet and astronomer of Cilicia ("Get on board the ship, the Scythians navigate in the deep night, / but that star shines more than all the others, / and it is seen at once in the night to be the first, / and, small as it is, of great use to the boatmen it is."), who recounts about the Ursas - the northern constellation after which the Scythians guided themselves, accord. to Cicero (lib. II, d. N. D., p.m. 46 and the following; Sen. Med. V.309 and 318 and Farnab's Notes, chap.X. Kon. Br.) We have in witness the annals of our ancestors, old national legislations on naval expeditions and the lawgivers' admiration for Scythians' skills of very good navigators. I call in witness Arngrimus, too (**Descript. Island.**, chap.I) and Petrus Claudius (**Norveg.**, chap.XXX) as regards the art with which our ancestors mastered the sea; this skill with nautical matters is also immortalised by ancient inscriptions scratched in rocks, in which the Scythian is shown as *the most trained ship commander*; 2) in search of new districts to settle, on sea and land, the natives crowd united to leave Sveonia towards other shores, as submitted in the foregoing; 3) The most famous crossings performed in ancient times, have been those from Norway to Iceland, Greenland and neighbouring places; besides the History of those districts, we have in witness some very erudite people's works referring to Norwegians, Danes and other northern peoples, which not only under the coutume of the Sueons, but also under a decree by the committees in Uppsala, have thereafter met with everybody's extolling approval; the then Norway (Norrigia, in the text), along with other kingdoms, out of a great respect for their reign, has been submitted to them. As for Iceland (which has been called so for the first time by its discoverer, Garderus Gardsholm), since the 8th century from the birth of Christ, we receive it as populated as it is;4) the religion of the *Americans* is different, but inclines to the northern, because they took it from our Scythians in ancient times, should we trust the historians.

That opinion is shared also by the Hugo Grotius and the illustrious Hornius, here above cited and by others, whose arguments you will find and did already in this work, since they have been in vain rejected by some. Why so? 6) Because our ancestors' expedition to far Indies, *Indialand*, is mentioned in the oldest histories of their fatherland. Since what else is talking about the legend of *Remunda* and *Thorsten*, son of the Vikings (*Remunda et Thorstens Viikingssons*) and in many passages of the history. Yet there it is narrated not only about the true India, but also about some other places in Orient; it can be inferred even the name of true India draws from the opposite settlement. How vast the Empire of Sueons was - from the Indian waters to the shores of Germany - we learn such also from Pomponius Mela (lib. III, chap.5) and Plinius (chap.II, chap.67), as well as Cornelius Nepos (**Fragm.**, p.m. 417), as well as from different notes. Compare then the texts of the foregoing to those of Colerus, commenting the **Germana** by Tacitus (chap.XLVI), since Svetia joined the neighbouring islands and was surrounded by a boundless sea. What should I say about the Sueons' or Scythians' richness in gold (*προς δε αρκτον της Ευρωπης*, "from the north of Europe"), in which they had then abundantly available, as Herodotus directly acknowledges (III, chap.96; IV, chap.13), he himself not knowing where such lots of gold should have come from.

The Greeks called them *Γρυπαζ* and our writers *Grypar*. And these are, as Scaliger recounts, in Plautus' *Aulularia* (IV, 8,1), those believed to extract gold from the Hyperborean mountains; according to Nonius (ad h. I), the name of *Pici* (a population by the Sea of Azov, according to Plin. VI. 21) T.'s N.) is given to those extracting the gold from the mountains. Look how rich Scythia was, where in our days still are discovered, one by one, new gold veins; we have in evidence the instruments and golden jewellery of different weights, discovered in different places, some of them in large number, the evidence being offered by the Uppsala temple itself, the *Hlidskialf*, "naus", of which is made of the most pure indigenous gold, *χρυσευς* as Diodorus Siculus (I, p.m. 9) says. Besides them, how many ever others, forgotten in the meanwhile and maybe it would have been fitting having commented more zealously and largely; yet in that space only one passage has been mentioned. In such a way *daring* and *acting* the *Getic* State appeared at the same time. And, in its hugeness it is found that finally it has grown; wherefrom, how?

From a demand and need to have by home soldiers, since dealing with a district situated in the midst of the enemies, it should be acted with *bravery, with force*; so did the Goths always fight (meaning the Getae's descendants, T.'s N.), disdaining the fear, obsequiousness. I said with *boldness and power*, exactly how old documents say; their deeds, the wars they carried, are by all means praiseworthy, since in the matters requiring haste it is need especially of courage and boldness. I cannot agree with those for which it is with great effort to consent to such fact, in fact. Since, Look how Livius, is characterising us (lib. XXV, chap.38). "Since yesterday, when I signalled the warding off of the violent enemy trailing you, you had not to break your courage, since I wanted you would scatter with the greatest honour and in our favour." And no long thereafter: "I know, the courage is deemed as an advice: but in very hard circumstances, even with a very weak hope, is a replacement for the most strong and sure advice." Propertius (lib. II, **Elegia 8**): "Even when your powers ran out, but the courage controls you, it is praisable, since in great circumstances the will suffice." Plautus (**Mil. III, 2, 33**): "Come on! Speak out with courage." Cicero (**Ad. Brut.**, Ep. IV): "And just how I said boldly." Caesar (**De B. C.**, lib. I): "They would like to express their opinions courageously and powerful." Quintilian (**Dial. de orat.**, chap.XVIII): "Act more powerful and courageously." Justinus (**Praef.**, 2): "Herculean boldness." Curtius (lib. IV, chap.9): "Had the conqueror's courage been present, the army could be defeated." And again: "Dare in such a manner as to win; despise the arrow when aimed at some powerful men like you." Justinus (lib. V, chap.9): "You have to be courageous when it comes to the fatherland, common save, even put at risk." Ovid (**Fr. II**): "The fate and Zeus take the side of those daring."

By such quotations from classical writers I think I have argued enough the way we should construe the Goths'/Getae's nature and facts, since the participle *daring*, a feature of my people, opposes fully the *shy, the humble, the fallen down, the disheartened*. Here it is how Bazius, Bishop of Wexion (**Ist. Eccles. Sveo-Goth.**, chap.I, to the end) in the following context, invokes the figure of Alphonsus Cartagenensis, the poet (**H.**, chap.VI): "The Goth despises a death that came through a extolled wound." It is the same author who glorifies the powers of the Gothic people, both military and civil, to the greatest extent.

## CHAPTER III

### Summary

§1. There are a few denying the oldness of our laws, in front of which being Coringius (Hermann Conring – 1606-1681- the founder of German law history; his main work is **De origine juris germanici** (On the Origins of the German Law), 1643, T.'s N.) His main reason is the Goths (the Getae) did not have letters in those times. Such reason is obviously false, since the use of the Gothic (= Getic) letters in our fatherland is ancient. *Lex Attinis, lex lata* which Messenius demonstrates. The Greeks and other peoples took the letters (the alphabet) from the Getae. In Herodotus and Diodorus we may find direct opinions on the spread of such letters §2. Another argument of Conringius – a lighter pen. §3. Under the influence of the ancient writers claiming the writing having appeared firstly with the Getae, Jornandes (in Lundius we only shall find the name under that form, while with us JORDANES has established, T.'s N.) recommends in every conviction the written laws of Zamolxis and Diceneus.

**Bellagines** should be more accurately called BIJLAGINES, according to the hand written codices. Vulcanius' account. §4. What is a *Vittod*? What is *Lagh* and what *Biuths*? What's the origin of *Lagh*? §5. Bureus (a jurist) is praised. It is explained the ancient law of the Visigoths outside the Kingdom the native Goths. In the old documents there are mentioned often incursions made by our ancestors in Greece. When have been perfected the law codices of the Western Goths by the provincial lawyers? §6. The province Judges the did not enjoy the same power as the Roman praetors did. I the Roman Law the Empire authority was attributed to the praetors. §7. The authority and the Power *αρχιτεκτονικη* (architecturally, i.e. perfectly structured like an edifice, like a column in a temple, T.'s N.), in our fatherland have always been ascribed only to the kings and the citizens have never been inquired. The definition of authority is given depending on the facts, objective or personal. Whether the subject of Majesty is duplicitary, as Grotius asserts, therefore communitary and proper? Formerly nothing would be undertaken by the Svions Kings without having firstly consulted *The Counsel of Friends*. Not even such thing – the imperial budget – was subjected for decision since the counsels and ministers didn't take part in the leadership, they were not de facto leaders.



§8. The laws were kept in holiness with the old people, since they have been recited for many years in a row, thus well known (such custom reminds us Teopomp's assertion regarding the Getae's learning by heart of the laws; this way passing from a generation to the next one, T.'s N.) A truth carefully checked has no need of other explanations. §9 and 10. *Anni* (i.e. years) that are called *ar* with us, correspond to a common, ritual revolution that occurring with the Goths (Getae); Greeks and Romans, it matches *expositio*, construed about at random; in fact the year finished with the *summer*, that's why it was called also the *summer year* or simply *summer*, when court of law and other law offices were closed, because they took their leave of absence, both the Romans, refused to give law advice in summer. §11. The number of Assessors and Counsels was of twelve; it has remained ever since; sometimes it was allowed ten, but never eleven. Why today too, one of that College of Assessors (called *Nembdam*), meaning that territorial, is called DOMARE? One thing it was understood (from the first judgements rendered) by *condemning* or *acquitting* and something else from those judgements that should appealed. "*An nat waria oc falla: annat doma.*" Why are the condemning and acquitting judgements at par? Why and how should be condemned by different punishments? Whether a judgement rendered by a President is stronger? §12. *Jureiurando* (taking an oath) it should be taken even after the judgement is rendered. *Jurisjurandi* was a solemn formula in our homeland: the Greek took it from us, it passed then to other peoples. The special place that Plato occupies. *The legitime ones, about which even Cornelius Nepos speaks.* The attendance of eleven men was required in case of people being condemned to public ordeal. Those prefect, in old Bircensic laws, was called *Stupagreswe*. The reason for such name. §13 ?i 14. There is yet another, very old, law called *Iarnbyrd*, belonging to the form of trial, which also had its importance.

§1. It should be clear for everybody, those which the Antiquity called with chosen veneration Getae, the writers have called thereafter, by unanimous consent, *Goths*. In that respect there were a great deal of writers, the most different ones. and I didn't count them all. Goths (the Getae) exceeded, in glory and exploits, every peoples and nations, until today; the most, recounting the wars and battles carried by the Goths (and Getae), remain astonished and full of admiration with them. Never have been written so many literary and historical works, never have been promulgated so many civil and sacred laws – they are unparalleled in the world!

About all these we have in witness so many literary manners speaking of those ancient times. From there, and just the misjudged Andreas Bureus (**Descript. Sueon. Polit.**, p. m 20), whose words, followed step by step, we find they don't divert from the truth: "The fact that the oldness of our west gothic laws should be counted since the Goths set out of here or not longer thereafter, is doubtless, since we have in evidence the presence of the Goths in Greece and Thrace, where they have settled." With them side by side, or at least at the same level would be positioned illustrious Hermannus Conringius (**De orig. Jur. Germ.**, chap.V). And that dispute, shows as instrumented: if recourse has been taken to ridicule games only, a few weapons, scenical devices, overlooking serious things; those Herculeans have been not considered, set aside forthwith. hence the first claim, yet very vehement No doubt before Wulfila, *these were the Runes the northern peoples used; and Wulfila would not even have occurred to invent new characters, if the Goths already used the Runes* (but, as we learn it from Bonaventura Vulcanius' book, **De literis et lingua Getarum sive Gothorum**, Lyon, 1597 and from that by Johannes Magnus, Gothus, **Historia de omnibus Gothorum Sueonumque regibus**, Roma, 1554, a book in which it has been published, for the first time, both the Getic alphabet, and the laws of Zamolxis, Wulfila used the Getic alphabet to create the Gothic one, in which he then "translated" the Bible, known by the name of **Codex argenteus**, T.'s N.) So, the Goths might have not on that times, neither an alphabet nor written laws, Those would born since Wulfila, i.e. about the year 460. Conringius relies also on the accounts of Soganienus (a Greek historian of the 5th century, T.'s N.) in his **Ecclesiastical History** (VI, 37), praises Wulfila for his merit of being the first inventor of the Gothic alphabet and *the translator of the Bible using that alphabet...* And thereafter, through a little avoidance, he adds impetuously: "Wulfila indeed was not the first to conceive and perfect the Gothic letters, he only developed and adapted the Greek ones, discovering the φ and Θ ." Claudius, likewise the commenter of Tacitus' **Annals** (XI, 14) who would have discovered three new letters and added them to the number of those old Latin, letters which, he says, are very necessary. About their forms, see Vertranus. Sure thing, the use of a phonetic alphabet by the Getae in our country (i.e. Sweden) dates immediately after the Deluge, an alphabet discovered on some splendid rocks, of a considerable size, as recounted us very clearly Joannes Magnus (**Historia de omnibus Gothorum Sueonumque regibus**, Roma, 1554, book I, chap.7,

here too are published the Laws of Zamolxis, T.'s N.): To be added, For the same reason, *the law of the first Attin*, which Messenius remarks in Joannes Martinus' Chronicles and which fully correspond with the oldest codices of national laws: this law of a great richness has been elaborated in the 18th century from the Creation of World. Why so? Because it proves, Stiernhielmus deems the Greek language to be the same of the old Goths (i.e. the Getae). And, to avoid doubting of anything, the letters of that language, as of the others, nevertheless have been taken from the Getae (Not only Lundius, but also M. Crisan claims such thing in all the lectures she presented at international congresses this year, Targoviste, Constantza, Bucharest, already published, T.'s N.) And, closest to my heart, and to left nothing unclear in respect of the letters of that language, all of which coming from the Getae as however in the case of any other alphabets see what has to say Cl. Rudbeckius in his **Atlantic**, where that truth is proved with a power at all apart. But also Cl. Salmasius says it clearly and directly, that first people that ever populated Greece and are *authors* too of the Hellenic language, *were those coming from the north and Scythical region*. And same are things as regards other things (to say nothing about Palamede or Simonide) - without a solid reason you probably will take objection and insist on this: this would have been Cadmus, who ever first would bring the letters from Phoenicia to Greece, yet by that it could be not denied that the first letters did not appear with the northern peoples, as appraises here above the mentioned Rudbeckius. Since by right the old Herodotus V, 58) clearly confesses the Greeks, before using the letters brought from the Phoenicians by Cadmus, have improved them somehow (have adapted to their language). *Μεταρρυθμιζω*, meaning "I adjust", "I adapt", "I correct"; *μεταρρυθμισαντες*, says Herodotus, *σφεων ολιγα*, i.e. bringing some of them light changes; *σφεων* is an *Ionic* used instead of *αυτων* = "to themselves" / "to the same"; the popular interpretation is less successful: "upon making some changes here, and there, they starting using them." About in the same way expressed Diodorus Siculus. V, p. 235, **Edit. Laur. Rhodom.**): "*ουκ εξ αρχης ευρειν, αλλα τους τυπους των γραμματων μεταθειναι μονον*" ("not they – the Phoenicians – have been the first to invent them, but instead the first to use them"). And the letters themselves, out of respect for the truth, show you, since they are pretty convincing. In that respect, even Tacitus (**Annal.** d.l. XI) chap.13, in the end) quite justified,

recalls the Greek literature as being not absolute and immutable. According to the opinions of many theologians, The Phoenicians should have taken the letters from the Jews, and the Jews from Moses The positioning is not to be denied; The earth and its shaft inclined towards east, end in Arabia; in the south is Egypt; to the west, the Phoenicians and the sea; to the north, to the side, along Syria, according to Tacitus (**Hist.**, lib. V, chap.6, **Annal.**, l.d. XI) chap.14; see also Eupol. **Lib. de regibus**, Clement. Strom., lib. I, Horn **De convers Ind.**, lib. I, chap.4). Those asserting the Phoenician letters should come to Greece via Egypt, assert too the vanity of the Egyptians, since it is obvious the letters' inventors could be some ones, yet the Greeks might have received them from others (in this case, the Getae, and the Greeks would not received them directly from them, but instead through the Phoenicians or Egyptians; yet since the Getae already have lived in Greece in the Antiquity, it was quite normally the things are as above shown; then, in a second wave, they might be brought also by Cadmus, T.'s N.)

§2. However, Conringius stands firmly on the same position, asserting that before the Sueons and Goths, the Danes, (i.e. the Dacians of West Dacia, our days Denmark, T.'s N.) have been those to use, the first, written laws: "... as it was usually for the first authors of laws to praise the kings, Valdemar I and Valdemar II to the names of which add also the adjectives *Scanicae* and *Sialandicae*, as the case of the law passed in 1163 was, under Valdemar I, and *Cimbricae* (in our laws it occurs under the name of *Jutarum*, "West Dacia"), the case of a law passed in 1240, under Valdemar II and such laws were, in greater part, billed after the pattern of the Saxon jurisdiction, as Arnoldus Huitfeldius recounts, Grand Chancellor of the King of Dania" (**Praef. Leg. Prov. Fion.**) But ending in un experienced hands, it was simply to agree to such right (law), as it could be seen, either being in question princely correctors, or too zealous authors that situated themselves above the kings, praised above by Conringius. But in the beginning there was no need of a consensus, since among other things, and by different ways of pleading and allowing spaced hearings in rendering the decisions in legal cases concerning with the profane cult of the gods, these having been received from those having a power to discern or applauding or rejecting blatantly that decision (I am not sure that I understood correctly the sentence, T.'s N.) Thus it is a great undertaking to make an incursion into the old history of a very cultivated people, with which there have been laws of the kind we mentioned.

And what belongs apart to the Scans (Scandinavians) sure they are very similar to those of the Goths, because by simply comparing the laws, I deem everything clarifies quite well, which, as they are, are censored through the erudition of those laws. And yet it is not surprising, since long time ago Scania was a part in the Kingdom, it was the pantry of Gothia (a true pantry where the foods were kept for the Goths). King Amundus / *Slemmel*/ was the one to have separated Gothia from the other countries, by boundaries, See also the law fragments enclosed to the west Gothic laws: *Am gamble Wästgiotha Kämärken emillan Sverige och Danmarck* (“On the old boundaries of West Gothia with Sueonia and Dania”). As for the laws of the Danes (West Dacians), imagine a confusing jam of words (in the text it is *verbotenus*, a word not occurring in Quicherat, T.’s N.), because distinguished Conringius understands in that way (a thing you cannot agree to without blushing); maybe just for that reason it is not followed seriously, since even relating to the Sueons and Goths, before the clear words about the laws, the confidence in the authors is invincible and by a very assuring permanence of certain archive documents it can be drawn unhesitatingly a solid conclusion.

§3. How clear Jornandes describes Diceneus as a philosopher (who in Strabo (lib. VII, 16 and XVI) is called Δεκαίνοος. How his co nationals lived under the laws he made, *which being written have been called until today Bellagine*. What wants to mean truly the word *Bellagines* or *Bylagines*, like it occurs in manuscript codices, the wise and most famous man of letters and science Bonaventura Vulcanius, in his notes to Jornandes (p.m. 179 and the following.) deems *Bylagines* as not being a Gothic word, but instead a corrupted word proceeding from the Gothic language. Thinks the things stood as follows: “*Welhagen* is the contrasted form - for reasons of economy of language - of *Welbehagen*, meaning “well”, “very pleasant” and in fact *Bellagines* are nothing else than the principle of one’s will.” Yet in the annotations made to Paulus Warnefridus (**De reb. Gest. Longob.**, lib. IV, p.m. 281) it is asserted that *by the word Bylagines it is meant quaerendum* (“what should be searched/ wished/ wanted”, T.’s N.) Cl. Verelius, in a letter exchange between me and him, is of the opinion that, in consensus with every manuscript works, by *Bylagines* cannot be understood anything else, with the old ones than *the civil law*: this way conceive the fatherland laws our scholars The submission by the illustrious Vulcanius, beyond the novelty of the subject, keeps us informed with unpublished writings, with vestiges of a inestimable cultural, scientific value.

My opinions appear in the foreword of Verelianus' book, which now possesses distinguished Wolff, on which also Verelius' hand writing is clearly to be noted. Let us go straight to the point! In the legal fragments of our ancient fatherland occurs especially the same *ρησις* ("word", "speech"), which alike prove the printed laws (chap.XV, Tinghr.; Wessman I. chap.XIX, Tinfr., Wesig.)

§4. But with the Goths (i.e. the Getae) these laws have been denied (rejected), while using them; yet in the time of Diceneus, they enjoyed a period of maximum flourishing; *Vittod* was not understood by them as the Latin *Lag*, but using such word in speaking, since often the word *Vittod* appeared instead of *Lag*; among others, it appears also in Wulfila's writings, and not only *Vittod*, but also *biuths*, which was used by the old ones, instead of *Lag*, from the Gothic word *Biuthan*, meaning "to command"; Just for that reason the unwritten law or habit/custom/ coutume was often called *biuths* (see also Stiernhook, **De jur. Vet. Sueonum Gothorumque**, lib. I, chap.1). Here is an example: "Because, not without a reason, in lieu of the law it is being maintained the "plain" coutume (*consuetudo*) it meaning *a right created by the custom.*" (see also "the custom of the land" in our legislation, T.'s N.), Julianus is emphasizing it (XXXII, **D. de legibus**), where, after a few interpolations, the following: "Thus, here it is the important thing: whether by a suffrage do people express their will and not through the things themselves and deeds? Of course! Just for that reason it has been remarked such thing, very right indeed, that laws can be repealed not only by a law giver's suffrage, yet also a quiet consensus, i.e. *breaking from a habit.*." This meaning not at all that *Lag* was then disregarded by the Goths. Like *biuths* comes from *biuthan /biuda*, similarly *Lag* comes from *Lagian /Laga*. It is due showing here, first of all, that it is a false idea that of *lag* having a Roman origin. "Because *Lag*, no longer in use today, more used being *lägh*, means "humble", "ruined", "fallen", exactly with the same meaning it occurs in Virgil (**Ecl.**, II, idem, lib. XII, **Aeneid.** to the end, accord. to Liv. Lib. VIII, chap.35, Nep. Atit. CXII, Cic., **Orat.**, III and VI, **In Verr.**, p.m. 108, lib. IV, **Orat.**, X. p. 261, lib. I, **De Invent.**, p. 71 et lib. I, p. 118, as well as la **Heren.**, lib. I, p. 7). Here it is the example taken from Virgil (**Ecl. XI**) where to the Latin adjective *humble, fallen*, corresponds the Gothic *lägh*: "*Humiles habitare casas. Et / Ille humilis, supplexque, oculos dextramque, precantem Protendes; equidem merui, nec deprecor, inquit; utere sorte tua.*"

("The humble ones live in huts. And the humble one, rising his hands and eyes, imploring the compassion, says: I do not ask you to take pity on me, I deserved my fate; enjoy your fate!"), at which it should be remarked at the same time the difference between the verb *precari* ("to ask", "to entreat through supplications") and *deprecari* ("to divert someone from his way through entreats"). Therefore *Liggia* means *jacere* and *cubare*, "to lie", "to be laid up", while *Läggia* = *ponere*, *locare* = "to put", "to place"; *laga* = *fundare*, *disponere* = *ordinare* = "to settle", "to lay solidly", "to put in order", "to arrange." Whereas let us look at Cato (**De re rustica**, in the beginning), as he says: "*Majores nostri sic habuere et sic in legibus statuere*" (= The way our ancestors administrated, likewise they stated through laws). Why so? Because *lagian* occurs in Wulfila, instead of the Latin *ordinare* "to put in order", since that seems to have been used even by those Goths then living outside their national boundaries, therefore their language, due to their living mixed up with other peoples, was mixed, too; yet I don't deny that even in the previous ages it was corrupt. The most important thing, as we can see, is that our law (*jus*) called *Lag*. In Birgerus' foreword to Royal Uplandic Laws (?) we can read as follows: "*Land skulu med Lagum byggias / och ey med wäldzwärkum: ty att tha stande Land wäl / tha lagum filgies*" ("The regions need laws not stated by the force, since their safeguard is being intended through the coutume / correct interpretation of the laws"). For that reason it is need for explanation words of a kind as those occurring in the prologue of the Wessmanic laws (?). For a quite justified reason, we would find added at the end of Helsingius' laws preamble: "*Wari ey lag ä Lande / tha gate engin boodz firi*" ("if a law is not in force in the province, then nobody is required to make use of its essence"). In the foreword of Waldemar II (in **Leg. Jur.**) it is written as follows: "*Wet lod skal mand Land bygge.*" On law should duly rely both the province (region) and the population. Look what Emperor Justinian says in **Digests to Tribonians** (a Collection of decisions made by the most brilliant Roman legal advisors, drawn up at Justinian's order; *Tribonianus* was the most famous lawyer under the same emperor, for such reason the corps, his college got the epithet of *tribonian*, T.'s N.): "the authority of the laws lays in their correctly putting in order both the divine and human affairs." Yet most correctly says it Samuel Puffendorf (1622-1694, a German publicist and author of a work titled **Right of Nature and Men**, T.'s N.) who, (in **J.N. et G.**, lib. VII, chap. 1 and the last to the end), emphasizes: "Since Plutarch has considered the things with great wisdom, given people's propensity to obligations far beyond their natural powers, when he deemed as being abolished the civic laws (the civil law), the honour and peace of mankind can be instituted, by the decrees of Parmenide, Socrates, Plato and Heraclit.

“So, that is the effect of the laws: the holy and secret things should be disclosed to the justice, since always it should be acted with religious feeling and respect towards the ones good and righteous, only that way they being able to be heard with the greatest sense of responsibility – since “*νομοθετηματα ως παρα ουν Θεουν νομιζομενα*” (“the legislative standards should be consistent with the religion”).

§5. Right from the first chapter of the Law Codex of the Western Goths, collected by different magistrates of that region, Bureus notes the Goths’ migration to Greece and Thrace. A chapter, frankly speaking, full of anxiousness, since deals with their leave of their fatherland for the Holy Land, from where some of them, after having carried battles with a number of oriental emperors, while crossing their countries, returned home to their Kingdom, yet others have settled in the countries of those. Who could conceive with his mind and put down with a reed pen the percentage of errors contained by all those? Yet from the foregoing rows it ensues they must have left for religious reasons. What do you think? Are you sure of what you are saying? Ponder over, I beg you, everything, so that not to be disappointed at the confusion you made of the correct and vicious laws. Should you consult the old manuscripts, so you would see only being two laws differing particularly: one of them is very old, and the other is of a date more recent. The one on the well-known leave of the Goths (Getae), which I’ve mentioned above. is demonstrated in absolutely convincing words, as set forth too in the following text: “*Ingsins mans Arf taker then Man i Gircklandi sittr*” (“So nobody at all has a right to claim a title to inheritance inside that kingdom, once he established his residence in Greece”). And now, look how it is pleaded the cause of those that left very recent. “*Wänder man hál oc nacka at hemkyunum / oc stiger fotum af fosterlandi: ther skulu arwer wara ?r skyldasti waru hanum / tha han heman for / an han komber eig apter till hemkynna.*” (“The one turning his heel and head towards the neighbours is out of the fatherland, that one has no more the right to return to it: the relatives in civil line (*agnatia*) or based on consanguinity (so, natural relatives called also *cognatio*, unlike *agnatio*, T.’s N.), who at the time of his emigration were around, they will inherit”). Why making it longer anymore? If there is any manuscript codex in which those read confusedly, I don’t think it would have happened the same in all the cases: so it should be examined everyone apart with our own eyes. What reason has finally imposed such thing?



Would have it been written otherwise in the printing house? I wonder? Yet many other codices are published in almost every human fields and disciplines of activity, they have no mistakes, don't they? Yet in the day the manuscripts of the best written works are brought, are they not corrected by others? It imposes then the authority of a popular (vulgate) lecture. That cannot be however detrimental to the other situations, once in such case / legal case everything is separated by paragraphs, too: be you an ever so good orator, you could be too a very strong lawgiver in the legal cases you encounter and in which, as a rule, it was common to make a fast decision, you can still be wrong. Except the foregoing, there are situations – about 60 more recent laws and codices are mixed with others older /bound in the same vulgate collection; in their case, things are either clearly said or can be easily distinguished from one another. You would rush to say that it is less likely the other laws should be related to a context regarding a receipt by the Goths – who have been the first in Sarmatia, - even for centuries - then they migrated to Thrace and Greece - of an inheritance they expected from their fatherland. Yet the spirit of the law is differently prefigured as imagined by them, since it has been long time reflected, in order to defend as better as possible the truth of the facts. It is due here mentioning the last law collection of the Western Goths, all the laws located and all the constitutions of all times, without discrimination, which have gathered under their own authority, such law assembly needing no solemn recognition or confirmation on part of any kings. “And this because, together with me, there are all those that have had a look into old papers (incunabula) witnessing and backing it; and, if we keep silence, the law codex witnesses it in excess. So, the law, does and still exists today only since the huge migration towards us, although, for centuries in a file afterwards, it could not be consulted. Still the same uncountable laws are today, old and impaired and nobody knows anything about them. To them add huge funerary columns and stone monuments, the inscriptions of which are self eloquent; such stones have been erected for the memory eternal of some outstanding heroes, fallen in Greece and Thrace or in other places, who used the victorious weapons of the Goths, remained as swift signs of their virtue.. On old stones and incunabula is written *Girkia*, *Grikia* and *Girklandi*, meaning the word *Greece*, corrupted. There was often found *Grikum*, *Grikium* and *Girkium* (it follows a text written with Runes, which in translation means: “dedicated to a peregrine who died in Greece”, T.'s N.)

And in a close future, as we can realise very well. we would have available the entire volume of stone carved inscriptions, written with Runes of that type, through the outstanding endeavour of the erudite Hadorsius Johannes, a volume, the apparition of which already has begun, under the most favourable auspices.

§6. These laws collections have been drawn by the lawyers called provincial by us and which are called today *Lagmann*. On the same occasion, beware trusting those who, I don't know from what appearance of error, are not shy asserting that those found would have been all that remained in Sveonia from the power of province judges, who must have been as many as the number of praetors the Romans had. (the praetor was a Roman magistrate, chosen among the privileged noble men – the patricians – who, during the period of the Republic, was the second dignitary of the State, his assignment being to administer justice; thereafter, his role would be especially a legislative one, issuing edicts with an indication of their coming into force, the end and rules it guides after. The collection of these edicts build up *the praetorian or onorar law*, as opposed to the regularly voted laws; concurrently with the increase in the number of the foreigners, besides the *urban praetor* it has been set up a *peregrine* one; as the German States, in their legislation and jurisdiction they guided themselves after *the Roman law*, hence the circumstances coincidences; no less it is true that, in its turn, the Roman State inspired at first, partially from Samolse's laws through the Vlacho-Pelasgo-Etrusco-Geto-Dacians, the ancestors inclusively of the northern peoples, especially Germanic ones, with whom our people were closed related and who, long before to be built Rome (753 BC), lived inclusively in the territory of our days Italy in every corner of the world, T.'s N.), Edicts that just have been proposed on a table attached thereto by the appointed magistrate, which, throughout his praetorian office, had to exist as laws and subsequently be imposed - whose power meant the Imperial power (*MAJESTAS Imperii*), ascribed in fact to the praetor (l. XI) in fin. **D. de Just. et Jure**). Cicero himself (lib. V, **Act. In Verr. Orat.** VIII, in fin). speaks about the Edicts and the power of the praetors “Even in these new edicts the power of the Praetors and those regarding Apronius' reign, too, the stealings perpetrated by the slaves in Venus' temples, upon other robberies, should be brought to the end. Why not, instead of purchasing the food, would it be not given for nothing? Why not, the pantry should be filled, at somebody's liking, also for nothing, moreover, they should give you a great deal of money in addition? Why not, every kind of damages and convictions as a result of serious

insults and abuses, should not be acquitted? So, those judges who, in no way, have tolerated all these, did they or did they not fulfil their duty?” Here should be noted the phrases *damna pati*, “to suffer convictions” and *damna perferre* (“to execute up to the end the convictions”). Even about the power of the praetors see again in Cicero’s (lib. VII, Orat. X. **Verr.**, p.m. 243) where it is talked at length about the praetorian fascia, the adornments of which spoke about their power and dignity within the Empire; they alone dealt with the legal cases on the rolls, they made suggestions in ambiguous litigation circumstances, etc. In witness thereof we have not only the old law texts (Confirmed. **Leg. Upsal. An. 1296**, confirm. II **Suderm. A. 1327**), yet also the ancient kings’ histories, as it is too **Konung Olof Haraldz sagu** (p. 89); **Sidhan satti thet up under Laghman fin.** (chap.XXV to the end; **Tingbr EE.**), from which it clearly results such laws must have been composed by the Western Goths, and the kings did nothing else than confirm, promulgate them, upon people having been consulted (possibly through a referendum, T.’s N.)

§7. So, the power of kings always was great and remained as such and be it ever so big, over the sacred things it should be even architectonic, how the Greek use to say, in Aristotle, for instance (**Polit.**, lib. VII, chap.8) *αρχιτεκτονικη*, that is very well organised **and** hierarchized since the offence towards the gods - *περι το Θεiov επιμελεια* - always equalled the one towards the kings and remained as such; it happened therefore the kingdom laws, although reinforced by a long time use, sometimes they would be violated and infringed. See also **Olf. Saug.** (chap.XCII): “*Allr Svear wilia hasa forn laug / och fullan ratt sinn*” (“All the Sveons want to fully make use of their old laws”). According to those, you always should be oriented towards serving a certain purpose. We can infer such thing from every old law and incunabula, an effect to which they correspond in everything. See also the fragments c. seq. VI of **Kongr. M. Ericsons** (and book IV q. VI cod.-tit.; **K. Christof. Betl. A. MDCLII**); since, for a solid reason, insignificantly at all, they do not correspond. And, like in the case of food being swallowed (from the stomach the bolus, on which we feed, is passed into the intestines, from there it is passed into the median /mesenteric/ intestine to the veins, since through the shared receptacle located nearby the kidneys, called *ductum thoracicum*, from there being passed into a vein called by physicians *subclavicular*; so mixing up in the cave vein, from where, accumulated, would be passed into the right orifice /auricle of the heart; from the heart through uncounted arteries,

it would spread into the whole body. in every corner of it), same are things with the citizens, too; out of the taxes paid year by year, which are collected by quaestors and state finance officers, a portion would go to the treasury (state budget), for ports maintenance expenses, for settlement of invoices covering goods and other merchandise of public interest; and from there payments would be made in different ways and manners. And certain particulars, yet also the state bodies which, by their services maintained the vigour and vital spirit of the nation, contributing to keeping the public health and unity of the Empire components. There were indeed cases of riots appeared from assuming and claiming of rights undue on part of certain corrupt people and as a result of abuses: sometimes they would go to such an extent as putting the fatherland at risk. From David who, no doubt by right, was called The Holy, everything else was holy, including the oracles, as we have it confessed in very clear words. “The one rising his hand against the King cannot be innocent”. “*Hoo will komma sina hand wijdh HERRANS Smorda och blifwa oskyldigh?*” And next to it: “*Säläte Herren thet wara längt iftä migh att iag skall komna mina hand wijdh HERRANS SMORDA*”, and in Plutarch (A., CX, XCIII, “*τραχυς μοναρχος κ’ ουχ υπευθυνος κρατει*”, “the King, making use of his right, is beyond reproach”, “legally, nobody could hold him responsible”). Look what Anaxarcus says after Plutarch: “*Παν το πρακτον υπο τον κρατουντος θεμιτον*”, “Everything that’s done by the Emperor is right.” And senator Terentius according to Tacitus, **Annal.** (lib. VI. chap.VIII): “You, Princes, gods have invested with a supreme judgement of the things, and us it was reserved the glory of submittal”. So it is explained why between the drinking and banqueting, Alexander, unjustly, ordered to be killed Clytus. The Macedonians decided to slaughter him, like a mean he was *even he was deprived of a grave, since the King gave order not to be buried*. So, an idea was established, even among the unbelievers, that, on the earth, the King is the one to administer Jupiter’s right, since the King is invested with that right, he is the image of Jupiter: therefore, everything the King decided had the effect of a law that nobody could challenge. See also Curtius (lib. VII, chap.2 and Pomp., in the notes to h. I.), There were indeed often voices to plead the adulation, in order to, if need be, the laws would be promulgated according to everybody’s wish, even a pact was concluded, of the *human society*, so that to it not the King would appear ill-willing, but instead his unlimited power (*Fullmyndig Konung*) governed by law.

Yet the ruling condition was to rely on nothing else than being assigned to a single man. And for that reason it should be distinguished between what wished to mean the Majesty (the supreme power) going with the person to which it was committed and calling *personal* and that decided at the level of the city or the people shall be called *real* (see also Grotius, **De Jure B. and P.** lib. I, chap.12 and 7). There are also indeed other opinions according to which the subject of Majesty is jointly acting – both common and proper – and which is set up based on a thin flute sound, being translated through a power to reign, rapidly given by God (in the common idiom *forthwith*), when there is a possibility for the people to chose one or more than one, who is/are to reign in the place of God (see also **Casp. Ziegl.** at d. q. VII by Grotius). Him the King will not submit, since he has not to give account to the citizens; but such a submittal would be sought by everyone carrying with them the patience of last unjust deeds. About to the same effect Curtius too expressed himself (lib. X. chap.III): “The peoples under kings honour their names like the gods’ ones.” By right, Grotius gives us an advice (on l.b. and **P.**, lib. I, chap.IV, n. VIII and the following) such law should not be infringed and, in fact, it is not. And neither our Kings’ power is infringed and nothing is more important than the situation is examined by a *called conusel of the friends*, since the counsellors and administrators (I guess they were some kind of ushers, T.’s N.) they were not leaders. The ministers, however good they might have been, they were not leaders, but called to explain very ample and adorned councils decrees. Just for that reason Cicero, in **Pro domo sua** (p.m. 222 and the following) uses the formula: “by such *consiliarius*, by such officer, which in Phaedrus (**Fab.**, II, 7) and in Plinius (IV, 17) occurs under the form as a *counsellor* from *consiliando*; with the French, *conseiller*; and, in my view, such words should have been rejected as false, barbarian and replaced with expressions *a consiliis* (by the commissioners), *a pedibus* (courier slaves), *ab epistolis* (through letters) in the second case should be added formulas through which the ancestors, according to their traditional custom, expressed their necessity as for a slave or an affranchised Roman slave undergo a punishment. Other fragments of other writers (Plautus **Epid.**, I, II, IV; **Mil. Glor.** IV, II, XXII) to be found again in this book, refer to the same subject.”

§8. I have already shown that with the Sveons and Goths, as deriving from an ancient natural custom, but also through their customs, it was intended the laws be established upon a ritual and kept piously < therefore we read that in order to have been deeply kept in everybody's mind, in ancient times on a day and at a place previously fixed, the laws were recited and corrected every year (“*All Laugh à enum dagh*”). Such thing is to be found in ancient law fragments, mentioned as such. That custom, established as such, of explaining and having corrected the laws, was carried out not only in villages and provinces, but also in towns, and even the cities. The legislator's intent was to have the civil laws transcribed and punctually corrected with great care (*um median summar*), to be absolutely the same all over the empire (**Konungzbr. S.**, chap.XXIII) thus no misunderstanding might creep into and they are uniformly learned, accord. to Quintilian (**Dial. De orat.**, chap.XXXII); the same specification – *uniforme* – is made by Macrobius too, and later by brilliant Cellarius (**Class. Immerito damnat. Antib.**)

§9. I said a *median summar*. No doubt the word *an*, i.e. *ar*, has originally the first and at the same time the simplest letter, the vowel *a*, which encloses in itself *habeo*'s concept of “being born” (“I have”), hence *αττα, τεττα, Atta*, the Gothic *fater*, “father” (Eust., ILIAD. ; ILIAD 9, **Ulph. Mat.** VI. V, 9), a concept which the Greeks, in analyzing the origin of the words, simply ignore. With the Hebrew it occurs as IN that should be related to *teneo, too* (“I possess”) and *contineo* (“I keep, maintain”); therefore, *ar = an*, since the Sun revolves around the Earth, passing through twelve Zodiac signs, which the Greeks called ζωδιακος and which divide the Earth, from each such sign it turning and setting out further. Hence the year was called *revolving (annus vertens)*, “which revolves”, as might be found also in Cicero, C. Nepos, Suetonius, Macrobius and also others: *at arit wendis*, as occurs in certain law fragments – and *jamnlanga*. Also, *Η λίου περιοδος*, “the circuit, the revolution of the Sun”. Although I do not know how big is the difference between a solar year and a sidereal one, about which speak with due competence the mathematicians, The Sun, by its inclination, its immobility and return, makes the years and seasons turn – the spring, summer, autumn and winter-, according to natural rules, as Seneca remarks (**Nat. Q.**, lib. II, chap.XI), it rotates even from one month to the other, claims Plautus (**Pers.**, IV, IV, 70), and from Cicero (**Ex Timaeo Plat.**, lib. **De Universit.**, p.m. 201), we learn that the stars rove through the sky by conversion, from the Solstitial to Foggial and conversely;

Lucretius (**De R. N.**, lib. V). “And thereafter, by a neat order of the celestial arch, the flow may be seen, seasons and years are flowing”. And to the end of the same book: “To the lofty temple of the World, to the cradle of which Moon and Sun are on the watch, shedding the light around in abundance, teaching people that the years come back and time goes by.” And Lucretius again: “Once the summer is gone, The Capricorn appears and with it, the hoar lays, too; and when it turns to the Cancer, the solstice comes and the Moon sees as dying inside moon spaces, and year spaces consumed by Itself, Holy Sun, while rolling greedily for ever.” And Tibull. (lib. IV, **Paneg. Ad. Messal.**):

“How good we feel when the year turns to summertime.

The spring begins with the vernal equinox,

The summer, with the summer solstice, the autumn with the autumnal equinox,

And the winter, with the winter solstice,”

Therefore they speak about the *new summer*, in the first part of the summer or its beginning; another is *the medium* or *mellow* and, finally, a third stage is *that extreme* or *the aging one*; about all these it may be seen in Lucretius (lib. V, **De R. N.**) and about that medium or adult (mature). With us it is said *median summer*, with exactly the same meaning; it is the one to turn the year. From Cicero (**De Nat. deor.**, lib. II, p.m. 35 and the following) we learn that from the African peoples, the Sun is the one defining the year, that is the summer time, then they deem they pass from a year into another. This is why, with them, the year is longer than with us, since there is always the same position of the sky and stars: therefore, when we call their year *the 12th*, for example, it would be completed with 854; *anni* (“years”) with the Romans they also are called *aestivi* (“of the summer”) or *aestivo die* (“in a summer day”),

because in the summer holidays (*feriis aestivi*) the forum was closed for legal proceedings, did not take place any trials.

§10. From those noted until now, I deem as enough clear why the Romans the year is defined through the summer (see also Gell., **Noct. Att.**, lib. II, chap.XXI and XIX, chap.V). The fact that the ancient ones disregarded that period of the year is of good omen. The Greeks, like the Romans, use to refer to laws depending on the summer; both in Cicero (lib. II, **De legibus**. to the end), and in Plato, it is verified that every speech about the laws, took place in a summer day, yet about the summer holidays on which the court were closed other documents shall talk.

§11. Indeed, as early as Odin's time, the assessors should have been twelve, this also because for you, dear reader, those times are too remote, we shall bring them before your eyes, just turn your look and spirit towards them. Once arrived at the city of Sveonia, Odin, to make his arrival of good omen, did something that would remain related to his name, *Sigi Sigtunam*, that is he instituted a number of twelve prefects to serve according to the coutume; something like that it was in ancient Troy. From the foreword to the Eddic writings we may learn how the trials were carried out with the ancient ones: “*Skipathr ar Haufpingiar i tha liking sem i Troio voru setir XII haufthingiar at dömma Landzlag Haufthingiar*”, meaning *the city princeps*, that is *Haubith* or *haufut*, a word to which it corresponds in Latin *caput* and in Greek *κεφαλη*; with the Goths they are called *haubith*, *haubitis* meaning *caput* and *capitis* (“head”, “of the head”) in Latin; see how little differs *h* from *c*. Among the others, that is Scaliger (**De causis ling. lat.**, lib. I, chap. XXV), who proves *h* being nothing but an aspirated *c*, a situation frequently met today in Swedish. That phenomenon we can meet also with the ancient Sueons and Goths, as well as with the Trojans, who in fact are nothing else than the ancestors of the Goths/ Getae, as it results from the sacred written laws, which we shared. In their customs, I say it judging by the form in which the trials were carried out, they made use, like we do, of an extremely religiosity council. We have available fragments of very old laws, as well as the histories and annals confirming it with the power of the law. “*Nu war that swa / at Othin aff theim tolf war domarin: sidhan staddis swa / at Kunungr en firi sik sätir a Thingi. Ater gafs that swa sem syrst war / at Kunungr a tueim mannom duom i händer sättia: the domarar aghu thing sokia ä rättom thingrdagh*” (“And so in that twelve men college is also Odin, himself a judge, then another has appeared, who represented the King at the trial. Again, like in the first ages, it was established that two will be the parts, a trial should be made up of

(I think it refers inclusively to the prosecution and defence attorneys, T.'s N.), to plead at the trial on the fixed day, according to the rule”). Therefore, they needed twelve judges to assist the parties. This is why, even in our days, the suffrages put together of the assessors are called *Domare*. However, sometimes the number of notabilities was of ten only, as I shall prove somewhere else. Just for that reason there were *Tuai* or *duau*, i.e. *Duo*, i.e. there were two, the assignment of which was entirely worth of trust and respect.



About those twelve assessors it is told also in the legend of Hervarat (**Hervarat saug.**, chap.XIV): “*han hielt tha med sier toloff spekinga / tha er sitia skildu yfr ollum bandamalum*” (“Twelve they were at that time (in King Heidricus’ time), among the most wise men, called to investigate the most serious issues”). Twelve it says *spekinga*, meaning the men most imposing in scientific fields and the knowledge of facts, since to the forum did not come people from the fields, not from the handles of the plough, not from the countryside trade were they coming, to unusual trials, as prosecuted, no. That is why *Spekinga* comes from *spaian*, *speia*, *spana*, from which the Latin *specio*, meaning *speculari*, *esse in speculis*, i.e. “to examine very carefully, to feel, to sniff like a setter, very deeply”, a notion which Cicero (lib. I, **De Divin.**, p.m. 94) defines through *sagire*, which equals *praesagire*, i.e. “to feel the future beforehand”; hence the Swedish *spa*, “wise”, as well as *spaikingur*, *spekingur*, “philosopher.” Why? But not from the same root, besides many others, is also *spelunca*, Gr. *σπηλαιον* and *σπηλυξ*, lat. *specus* (“cavern”, “cave”, “depth”, the sense in the text, T.’s N.); but even *species* does not mean the image of the thing, since many times appear before us forms that are not real, but we are offered an image (it is about abstract philosophical, notions, T.’s N.) In the version annotated by Cl. Verelius to Cicero (**De Divin.**, p. 97), these are appointed as judges. And so we can read in Olof’s legend (**Olofs Saug.**, chap.XC): “*Olafr Kunungr hasdi jafnan med ser XII enu vistrustu menn; their satu yfr domutn med honom / oc ráðu um bandamal*” (“King Olaus had always twelve very wise assessors, which he consulted in cases with very difficult issues”). These *Radu* in the text, occurring also in many other passages, mean “men”, by which one could win up to the end, since that is understood by *Radu* (whether that could be also the etymology of a man’s name with us? - T.’s N.), attended always the King’s council, they were also called *Radmenn* or more accurate *Kunungs Radmenn*, “King’s wise advisors.” The formerly judges’ assessors have been called *Rademenn*, as they are called in our days, too, in the towns, al over the Kingdom of Sueonia. From the last fragments of the ancient memory of the laws, we can infer the following: “*Kunungr a nembd med ser sátia tolfmänn*” (“The King’s assessors (since they attended even the sacred councils called *Konungs Radmenn*) were in number of twelve”). “*Konungr skal nembd firi sik sátia / oc lagmadr á Thingi*” (“Twelve royal assessors and as much judges should be present in the province, in the absence of the King’s deputy judge.

The same number had to attend as part of the cases carried out in the regions, yet not in a minor territory (popularly called *Herad* or *Hundari*, it meaning in our days a territory counting one hundred villages). See similar fragments of the other codices and particularly that of the King Ericus The Great, which, as we can see, corresponds with the legislation in force in the territory of our country. Except that the assessors were not also appointed as judges (see also **Tingbr. Upsl.**, chap.XXVII, chap.XXXV; **Konungsbr.**, chap.X. chap.XXXIV, chap.XLI). When the assessors held also the office as judges, it was preceded by a *special formula*, as we find it recounted in Cicero (**Pro Mil.**), in Seneca (**De mort Claud.**), again in Cicero (**In Verr.**, VII, lib. IV, p. 121), for instance: “If someone would request from me a notability, I would name you, because you know me best” (Seneca); “Refuse the friends, even the case is new, even you don’t know the plaintiff, he defaulting, this court of law has been set up, out of respect for him”, where just Cicero’s defender is appointed, familiar to him, who knew his case and united with the attorney. “Me, said he, as one that knew the legal matters, they wished to appoint as a defender of the whole case” (see also Cicero **in Verr. Divin.**, p.m. 56). Yet not with the quaestors. These Cicero has united with the judges: “As far as I am concerned, he says, have I to judge with wisdom? Why not a quaestor, too?” Here it may be noted very well that the judge should be *ingenious, very wise and right*. In our legislation *nämd* and *nämдемänn* from *nämna* meaning “to appoint.” Therefore, as I said, the assessors had the duty *to investigate and not to judge: In the first judgements it is condemned or acquitted, yet not through those verdicts, which, under the laws, should be entered again on the roll. “Fälla eller fakia / oc ey domma.”* Since the judges’ duty also was to weigh the capacity of the prefects, to perfectly know the matter tried and, based on the laws of the sacrament, to duly strike a case off the roll (to try it again) to appraise, finally correctly a trial, through major arguments sufficiently convincing, since it is very simple, with insufficient evidence, to convict or acquit; and the laws cannot be correctly applied, if the jurisdiction is not properly mastered. Such reason of judgement was well known and pointed out accordingly in the Attic forum, as Xenophon recounts

(**Sympos.**, p.m. 520): “και ο Κριστοβουλος ουκ επι εφη εχω προς σε αντιλεγειν αλλα διαφεροντων, εφη τας ψηφους, ινα ως ταχιστα ειδω ο τι με χρη παθειν η αποτισαι”

(“and Cristoboulos says: there are not enough reasons so I oppose; and in the first instance it does not clearly result, so I can forthwith realize, whether it is due convicting or acquitting”). A first judgement has indeed its importance with Aeschines (**Orat. in Ctesiphont.**) Also with Cicero (lib. I, **De orat.**, p.m. 164, Sturm Publishing House.) who explains the same thing in a few words: Socrates was condemned not only as a result of first instances (verdicts) by which the judges set just one thing, to condemn or absolve him, but just under those laws to be again interpreted, polished, reconsidered, *ψηφοι*, as it is said in the passage quoted from Xenophon, because that word comes from the verb *ψηφιζω*, “I judge, I count, I reckon”, since the votes of all are collected and counted before a verdict of conviction or acquittal is rendered. One is expressed with the Greeks through *αποψηφισις* (acquittal through a voting) and the other is *καταψηφισις* (conviction order). What happens therefore if *ομοψηφοι* (those having a voting right equal to that of the others) do not attend all of them? Then it was invoked the concept of “all” (universal) because the most of them were present. There is what we can derive from Dionysius Of Halicarnassus (lib. VII): From those 21 tribunes, 11 had acquitted Coriolan (a famous Roman general in the 5th century BC, who, although brilliantly served his fatherland, by bringing down the hate of the mob upon him, he refused to appoint him as a consul. Accused then by the people’s tribunes, he was condemned to exile. Fled to the Volsces, the enemies of the Romans, who Coriolan once defeated, he set up before the gates of Rome. The Senate and people, frightened, have sent him in vain a couple of missions to persuade him, he was about to assault Rome, when, finally, he yielded to his mother, Veturia’s and his wife, Volumnia’s entreats, T.’s N.), but should have been another two votes, the acquittal verdict would apply “*δια την ισοψηφίαν*” (“due to equality of the votes”). Since the votes have not been equal, yet one more for acquittal. There it is what Cujacius says, commenting on Aristotle (lib. XII, obs., chap.XVI, Arist. chap.VI. **Polit.**, chap.II, Perionius’ version): *κυριον τοις πλειοσι δοξαν* (“Justice is served when right is what is seen by many”) or how Perionius says it: “when a right is analysed by the most, finally it can be said it is right”. The same thing too counts in the case of those belonging to the whole kingdom, i.e. *jus patrium* (the civil law): “*Hwem theße tolf eller siu af them f?lla / vari fältr*” (“When out of twelve seven condemn, be he condemned”).

What happens when the condemning votes equal the acquitting ones? In such a case, Grotius (De I. **B and P.**, lib. II, chap.V and XVIII) is of the opinion that a fair trial should incline towards an *acquittal*, a verdict called in this case *humanior* (“more humanistically”). That is too the case of Euripide’s **Orestia**: “ὅταν ἴσων γενῶνται ψηφοὶ ἀπολύεται ὁ κατηγορούμενος” (“given the equal voting, the accused is acquitted”); a judgement totally complying with the ancient system of the Swedish jurisdiction: “*Nu än ster willia beria / oc ster fälla / tha agu their witzord sum wária willia*” (“Six votes for a condemnation, six again for an acquittal, the release idea prevails”). That thing has been inserted thereafter in east Gothic laws, and even in every trial and in the whole Kingdom of Sveonia. In the criminal cases, things are a little more intricate, especially when we are before a fool. See also what says Cicero (I, XXXVIII, to the end, in **De re jud.**, accord. to **Orat. VII** and the last of **In Verrem**, p. 124). In the civil cases, however, things are as already shown, but it is better to see what does reveal Zieglerus (Ad. **loc. Grotii** cit., chap.VII, **Konungs dr. S. Rätteg.**, art. XXXIII), whose ideas, in fact, do not differ too much from those of our ancestors.

§12. As for the concept of *jus jurandum*, we offer Valerius Maximus’ opinion (lib. II, last chap.) from whom we learn that they appealed alike to the Divinity and the oath of the one, who, while climbing up to the shrine, appeared to the judges not to believe sufficiently in the gods, was disregarded, therefore the sincerity of his word was doubted. So, Aristotle (Polit., II, 6) even request from the judge to condemn such an accused or witness. hence the phrases *sacramento rogare aliquem* (“to entreat someone through a holy oath”), *sacramento dicere sententiam* (“to express an opinion under a holy oath”), *sacramentum* used frequently, Instead of *jus jurandi / jurandum*, Plaut shall use *juramentum*, which he deems more correct than *sacramentum*, which he deems as *perfidum*, by using the verb *perjurare* (“to perjure”) (**Cistell.** II, 1, 19 and 26). Like Plaut and Cicero (**Pro Rab. Posth.**), who would use the verb *pejere*, with that meaning. See also Horatio, **Carm. Od. XVII.** accord. to Hesychius (p.m. 916), “*τρεις Θεοὶ παρὰ Σολωνὶ ἐν τοῖς ἌΞΟΣΙΝ ὀρκῶ τετακ*” (“In Solon’s laws engraved on wooden boards (το ἄξων = “a wooden board on which the laws were engraved”) it is written that they swore on three gods *Jupiter, Neptune* and *Ceres*”), and certain courts on “*Ἀπολλῶν πατρώος καὶ Δημητῆρος καὶ δις Βασιλευς*”

("on Apollo the father, on Ceres and King Jupiter"). The fact that with the Greeks there was sworn, according to a sacred ritual, on Apollo the father, he was *κατα τα πατρια*, i.e. "under a traditional custom" (therefore the coutume, T's N.) That cult of Apollo as *πατρωος*, "patriarchal", has been alike called *hyperborean* or *barbarian*. And what wants to mean in fact *κατα τα πατρια*, if not *κατα τρια*, hence *τρια* (three) with the Hyperboreans it being the most important number, accepted in the rituals "*τριχθα παντα δεδασαι*" (Arist., **De Coel.**, lib. I, chap.1), "Everything is dived into three", "*και παντα τα ανθρωπινα τριας συνεχει*", "the number three is which meets everything is human". "*Καθαπερ.: γαρ φασι και οι πυθαγορειωι το παν, και τα παντα*" "Thus even the Pythagoreans deem it very valuable, since with them everything is determined by THREE"). From there the number *three* penetrated into the sacred things, too and into the laws. See also Jamblichus, (**Prot. C.** see in **Vita Pythagorae**), chap.28. That opinion is confirmed also by Plato (**Epinom.**, p.m. 924) asserting that the Greeks have received these gods from the Scythians, that is from the barbarians, together with many other precepts, cultivated with much religiosity through the oracles of Delphi. About *jure jurando* there are thus recounts in uncounted passages of our laws, both old and more recent, where we come across the following formulas: *Med sed thera, Med Sed, Sed Tolfmanna, sed siu Manna and other like* Snorr. in **Sivar. Thor.** and **Vita Hacqui. Olafs Saug**, chap.CXVII, **Scheff. Ups. Ant.**, chap.X. p. 141 and the following also in **Sag. et legibus veteribus passim**). Both in the everyday life, and in the religious superstitions, in our fatherland has preserved the custom of swearing on *Neptune* or *Attin*, *Jove* or *Thor*, *Ceres* or *Freya*, as we learn from both certain laws fragments, and the legends and historical documents. The oldest formula read about this way: *Hialpi mier sua Freia Thor oc hin almatki As*, "so help me Freya (Ceres), Thor (Jupiter) and Great Attin (by who it is understood inclusively the Sun or Apollo)." Afterwards the name and image of the Asian Odin. And yet they are lawful, about which also Cornelius Nepos recounts: "From there it came to a trial, should the oath be broken, due to certain elements, on absolutely lawful grounds you were condemned, summoned before a court of law by eleven men, who, according to the Athenians' custom would condemn you to public torment." A number of eleven men should be, under the very old Civil Code in force, to apply the public torment of those condemned, as well as the prefect of those which in the old *Bircensian* laws called *stupagrew*.

And, *grewa* or *gerewa*, from the verb particle *Ge* (usually a prefix) and *rewa* meaning “to investigate carefully”, “to seek in order to find something”, “to follow up to the end”, hence *grewa* meaning “judge”, “praetor”, “quaestor”, because, under the judicial rule, should research very carefully. Then a custom has been instituted, after the one of our ancestors, and including the peoples neighbouring Sweden, like those who, by their birth, manhood, fame and deeds prove themselves prominent, rising above those belonging to the equestrian order, yet as a result of their dignity exceptionally in everything, they would be given properties by inaugurating a new ritual (should they have insufficient assets to join the equestrian order, T’s N.), received by the King (as sword handlers) in his personal guard as a sign of eternal gratefulness. And, relating to such quality they have even been called *Kunungr swerdtakare* (swords handlers/royal shield carriers), like in the *Hirdskra Iarlar* accord. to **Rubr. Um Hertu ga eid Aegid. Girs in Vit. R. Er. XIV**). That Gothic word could be translated within other peoples through some fight situation having arisen, in which they dash with all their soul ardour, even often risking to be crushed, when, in words of I do not know what other languages, an idea was suggested, they should not doubt that Minerva would interfere unexpectedly and everything would be sorted out (the hint is at frequent similar situations of the Trojan War, T’s N.) As we could ascertain, in many matters between very wise men, when they were overstrided, not by others, yet rather by themselves. From *Rewa* even *Rafft / Kunungr/ Räfte/Reffingarthing/ Räfte eller Landzthing* derives, “the counts assigned with judging those sinning against the public health”, as Verelius explains. See also Joan. Oetting (**De jure limit.**, lib. I, chap.V), **Olofs Sag.**, chap.XCI, chap.XXXV; **Kongbr.**, chap.IX and X, Verelius in **Lex. Scand.**)

**§13.** There is yet another very old law, **De gestatione igniti ferri** (On the power of the incandescent iron) aiming at proving the innocence in dubious cases, brought into this Kingdom at the same time with the Christian religion; to be sure that nothing false has crept into, on the example of Poppon, who was the first to bring it to Dania based on Christ’s teachings, in the time of King Erik of Sveonia and Dania. The law has been conceived and kept based on the following words: “*Allir dulsmal standi undir Jarne or Gutz Domi.: wardir ikier at Järni / se saktauser / brennt at tårni / heti med rettri feltr*” (“In every dubious cases the burning iron method would have been applied to prove the innocence and thus submit them to the trial of God;

through iron the guilty ones were cleansed, through iron the convicted ones were duly punished.”). Then again: “*Nu wanis thòn sak til thera tha war thet swo fàrst i Laghum / at thòn skuidu wàrta sit med Jarne ok Gudz Donti*” (See **Stiernhook de Jure ver. Sveon. Gothorumque**, lib. I, chap.8 and **Fragm. leg. Antiquiss. Loccen. Antiq. Sveogoth.**, lib. XI) chap.4 and chap.XVIII **Gudzard**). People that once were accused of concealed murders, it was a set rule, since the earliest and oldest laws - through iron just the justice of God comes.

So, in such a way the offences belonging to the heart of the matter could not be skipped over. And besides, these trials were not set up as much to punish the wrongdoers than especially to investigate in detail the causes that lead to blameworthy deeds being perpetrated. And when the matter of the case related to something very shameful, it was required all the more an extreme maturity on part of the judges, and if the religious aspect was also involved, then the case was radiated from the rolls. So, in such a way there could not be omitted deeds, letting them be purified. That kind of trial was also a kind of challenging those unfaithful, being about the certifying of the heavenly doctrine as the most sure, yet not the only one, but in any case, the only truly sacred. On that occasion it was also on trial the degree of faith in God, since some appealed either to the name of God, asking for help, or the sacred things keeping with the gods, others were coursing the edge of the iron squeezing their feet. Indeed, moreover, we learn also from old incunabula, an example from which Count Ioannes Heisig conveyed to us, mentioning Tiburtius, son of a nobody Cromatius, in which it is clearly to be seen that his opinion was forced. It is entirely worthy giving credit to the following text excerpt from very old law fragments (**Loccen. Antiq. Sveogoth.**, lib. XI) chap.4 and 17): *gripin / oc gaffz honom watd at offra Gduhom alla tråda barsotter a brännar; de glodtrum Tiburtius giorde kors for sinom Fotom / de trod oråddir barfottr wta glödenar / oc sang Gudz loff / oc sagde: mik thykkir sem iak ginge fram at rosa blomstre i mins HERR a Jesu Christi Nampn* («Tiburtius understood then he was left but one chance – to present these “gods” some fictions or else let his legs be bound with a burned iron and walk that way. Yet Tiburtius, laying under the sign of the cross, bare foot, stretched with the edges of a chain glowing with fire, began to sing in louder voice, bringing praises to God, even adding: “It seems to me like feeling roses caressing, like a tender endearment, my feet, in the name of Jesus Christ, my God.”»

Yet, as I already said before, with the profane people that sacred way of trial was effective, called the Judgement of God (*Gottesurteil* or *Gottesgericht* in German, T's N.) with a popular term, in the Roman Pontifical Law, yet never accepted by the Church of Christ. (D.D. ad cit., chap.D. chap.XVII q. I, **Edzorbr.** Ol.) For a while having become an important chapter of the jurisdiction, in the end it is proved to be wholly unproven and challenging, as long as the Great and Mighty God is depicted as putting at trial those unfaithful in a cruel manner. That is why, in our fatherland it was eventually repealed, while in other kingdoms in the Christened regions still being in force (II q. V., chap.XX) last chap.ext. **De purgat. Vulgari.** King Jarl Birgerus was the one who repealed that Judgement of God. His example was followed by his son, Magnus, even by his grandson; every King of Sveonia and of the Goths condemned such proceedings. Still preserving here and there by native mistakes, under the reign of Erik The Great it has been completely abolished all over Sveonia:

**Arfdabalkar / Helsingicorum legum.** *“Forty at Arkibiscup Olaswer kiörði at Jarnbird war ater uptakin i Helsingta Landi / sidhan hon war aslagòn i kunung Magnusa oc kunung Birghirs daghum: tha staddis thätte i Stockholmi af alt kunung Magnusa Radh/ sum kunung àr badhe Sweriki ok Norghi / at Jarnbyrd skulde aldri optare wara. Ok toks therfore samu rätter sum förrä war tolf manna nämpd / um thòn mal Jarnbyrdä mal waru: ok skal bötàs fore hwart mal sum kämpd sállir / swa sum thet at han ath tarni fallin wrdi”* (“Since under Olaus, Archbishop of Uppsala, a decrease in the use of the “divine trial” through the burned iron procedure has been obtained, only under the protection and authority of Birgerus The Great has been abolished in the whole territory of the Kingdom. In Stockholm even took place a council of the Senate, by which Birgerus has been acknowledged as the Great King of Sveonia and Norway, since He was who, by a more rigid act, repealed the said divine law”). In its place it has been implemented a *jus jurandum* of those twelve men, as it was before. And, as before again, with much precaution, they enforce penalties with the same sense of equity, as they have before that act coming in force, now, after the repealing of the “burned iron trial” (chap.II, q. I).

§14. And like in many other cases having been considered, with the Greeks too it occurs a trial equal to that cruel one, in the case of sacred institutions: thus it just cannot be weighed whether they are really sacred things, the ritual yet seems to be similar in uncertain cases, so that, looking closer into the case, a neat conclusion cannot be drawn whether or not they dealt with a sacred case.



A clear example of such gives us Sophocles in his tragedy **Antigone**. Polinice (one of the two brothers – the other is Eteocle – who killed one another in the fight for the throne, the latter fighting on part of Thebes, his homeland, Polinice - against it, both sons of Oedipus and Jocasta, T's N.), according to an order given by Creon, their uncle and a temporary tyrant of Thebes, remained unburied; Creon has given even an edict by which *anyone daring to bury him* would be condemned to death. Antigone, their sister, committed his body to the ground in great secret. Guards have been set up to watch over Polinice's dead body; in a moment of listlessly on their part, the breach of the order was committed; one of the guards had to bring the terrible news to Creon; lots were cast as for who would go, and that one – because he did not know the perpetrator -, notifies the tyrant this way:

«That man isn't guilty!

Since everybody said: "I don't know, didn't see anything!"

An iron

Burned by us in the embers we would hold in our hands, through the fire

We would walk, we would swear on the gods that we neither Perpetrators have been nor have we anything to do

With such perpetrator...» (trans. after that into Romanian by George Fotino, Bucharest, Albatros Publishing House, 1979)

“*Σμην δ ετοιμοι και μυδρους αιρειν χερσιν και πυρ διερπειν, και Θεους ορκωμοτειν.*”

Look what the ancient scholar Vet. **Schol.** said (**Ad. (H.'s N. Antig.)**): *μυδρους βασαζειν και πυρ υπερβαινειν*, “the burned iron trial and the fire of justice.” It is noted just in that place *ορκωμοτης, jure jurando*, “by the right to swear”, they had to make a solemn oath while having the legs tighten up. And thereafter, in the same tragedy, in which way should have she, Antigone, atoned her “crime”, subsequent the verdict given by Creon – confined, buried alive: “*Γετικον δε το ζωντας κατορνοσειν*, and “with the Getae it was a habit to be buried alive.” That is confirmed by our ancient laws, a fact occurring in several law fragments and other documents.

## CHAPTER IV

### Summary

§1. There is no doubt that in the time of Zamolxis there were written laws. In evidence we have the writings of Joannes Magnus and Jornandes. §2. To them also adds the authority of Ablavius. The same opinion have also the other Greek and Latin authors. §3. All these agree with the opinions and judgements of the Greek inhabitants of Hellespont and Pontus Euxinos, as early as the time of Herodotus. §4. Some corrections brought to the Homer's text, where he speaks about Pythagora. The philosophy scholars were once called *sophists*. However, through strong arguments, those fooling around them have labelled them with that epithet. Herodotus' opinion on the underground abode of Zamolxis. §5. The perfect agreement and harmony between the incunabula of the ancient Goths (i.e. Getae) and Herodotus. §6. Neither more recent manuscript codices differ. In the uninterrupted set with such codex it is to be found also that adorned with the names of some important kings, under the title of JOANNES III. §7. Even the assertions of Strabo fully concord with those of our writers. Laertius' location in that matter, both corrected and explained.

§1. I deem to be just sufficient and clear proofs, even ancient, which would allow us to assert that in the time of Zamolxis existed written laws. Joannes Gothus, for instance, recounts that Zamolxis, once returned from Pythagora to his homeland, began to share with the Getae the *philosophical precepts and golden laws he learned from his teacher* (**Hist. Sueon. Gothorumq.**, lib. III, chap.15); Jornandes (*De Getarum sive Gothorum origin et rebus gestis*, chap.V and XI), himself a Gothic writer, out of respect for the ancient ones (Lundius pays heed in the first place to Dion Chrysostom (1<sup>st</sup> century AD, who wrote **Getica**, a dissertation, and served as a model for Jordanes, as he confesses it repeatedly, T's N.) who wrote histories and annals of the Goths (i.e. Getae or their too, since, as I emphasised it repeatedly and Lundius clearly says, the Goths were Getae yet unsettled, as those of the mouth of Borysthene – Dnieper river, about which Dion narrates, T's N.) records that Zamolxis and Diceneus have been of an extraordinary erudition and their fellow-citizens are very grateful to them for the laws they have given.

§2. Yet out of the multitude of the authors that Joannes Magnus praises – Ablavius, Dexippus, Dion Chrysostom, Orosius (and he did not consider the ancient writers), praising the great spirit of justice of the Goths, there are other two, among many others, speaking in one voice: Nicolaus Ragvaldus (Orat. **Basi. Hab. et supra allegat.**) and Paulinus Gothus (Hist. **Arct.**, lib. I, chap.40), convincingly proving that the powerful and majestic justice of the Goths originates in Sweden. Here too it is fitting to add the erudite Vulcanius Brugensis and many other writers, of every nationality, who have dealt with the Goths, Getae and Scythians and a full series of other ones, as enumerated just above by me (in **Epist. Ad Ord. Fris. Hist. Jornand. (Praef.)**)

§3. Indeed, about Samolse, in full consensus with the Greek inhabitants of Hellespont and by the Black Sea, of his time, as the Father of History confesses it, as Cicero stresses it (lib. I, **De legibus.**; Herodotus, lib. (I, chap.95), “for whose books – the HISTORIES - recited at the Olympic Games, the whole Greece knew to respect him.” Cicero’s words are in full consonance with any of our manuscripts and books, being available to any well-intentioned reader. There is the voice of the old Herodotus (chap.(I, chap.95):

*“Τον Ζαλμοξιν τουτον εοντα ανθρωπον δουλευσαι εν Σαμω δουλευσαι δε Πυθαγορητω Μνησαρχου. ενθεντεν δε γενομενον ελευθερον...”*) that Zamolxis, the son of Mnesarchus of Samos, was a man who served Pythagora as a slave.” According to them, Zamolxis wins his freedom and then, upon gaining a great wealth, comes back to his fatherland. When he realised that the Thracians lived in misery like caddish people, himself being educated in Ionic customs and therefore more refined than those of the Thracians, since he lived together with the Greeks and the illustrious and erudite Pythagora, he built a guest house where he received the most distinguished fellow-citizens, which he feasted while teaching them that neither he, nor his table companions or those to be born from now on, should die, but instead go to a place where they would live for ever and enjoy every selected goods. While he was doing just as I said, he was building an underground dwelling; when it was ready, he got out of the sight of the Thracians, he descended into it and remained there for three years; in the meanwhile, the Thracians thinking him dead, mourned him weeping; in the fourth year, he came back to the sight of the Thracians, so giving credibility to the precepts he had given them.

So recounted Herodotus, guiding himself after the sayings circulated by the natives. In the next chapter, therefore 96, Herodotus clearly says he does not trust entirely what it is said about an underground abode, but he rather thinks that Zamolxis has lived many years before Pythagora, that he was a man too, born in the land of the Goths, and also a god of the Getae; (Herodotus wonders at a people like that of the Getae believing in immortality, but once subdued by the Persians, under Darius, joined their army without opposing; “And this because they, I think, have lived long before in those districts, in *Geiha* or *Gete* by the river Oxus, today Amudaria, a fact that made some researchers, among them M. Kogalniceanu too, write down that the Getae would have originated in Persia; the Geto-Dacians yet lived since the oldest times in every corner of the world, setting out of West Dacia, where – in my opinion – they firstly appeared; in witness we have also the Eskimos of our days, showing that it is/was possible to live also under the ice dome of the Arctic Ocean and anyhow, let us remember that a foetus traverses, in its intrauterine life, a part of the stages the animal kingdom has traversed – the vertebrates in particular – up to the man of our days; therefore, the man was an amphibian at first, for thousands or even millions of years, then took to the land. Would you take a look, please, at a walrus and you will be astonished of its resemblance with the man; within same range I think we should also explain the “sea mermaids” and the presence of those two fishes in the antiquity, which thereafter got a Christian connotation, T’s N.)

§4. I reproduced accurately what Herodotus said, not changing a single word. So, his speech about Pythagora as being the lousiest sophist, “*οὐ τῶ ἀσθενεσατῶ σοφιστῆ*” seems to me to resemble the way Homer describes Ajax as one of the weakest among the Achaeans (“*οὐκ ἀφαιροτάτον Ἀχαιῶν*”) who, well known as one of the bravest (Lundius missed a detail: regarding the history of Troy, there were two heroes with the name of *Ajax*: one, the son of Telamon, defeated by Ulysses in the dispute on the weapons of Achilles and, by getting crazy with the pain, strangling Greek troops, as he mistook them for the Trojan ones and realising the error he made, kills himself; the second Ajax is the son of Oleus, who after the siege of Troy, shipwrecked and takes refuge on a rock, from which threatens the heavens (the frequent hint “Ajax threatening the gods” is proverbial), then he is swallowed up by the waves; thus Lundius has melted them together, and maybe he just has not mistaken, considering the context, T’s N.)

Such phrases occur frequently in Latin writers, as Vorstius (**De latin. falso susp.**, chap.XXV) remarks, and the philosophy experts were called *sophists* long before, since they, by a less honest exposition and also the pursuing of a shameful gain, the name of philosophy itself was disgraced; by indulging to subtle artifices, they in fact hardened others, attacking them with ingenious utterances, in matters sometimes scandalous, diverting them to paradoxical theories: “*παραδοξους υποθεσεις*”, so they deserved their names of *sophists*. And, thus, not exceeding their condition, as regards the story of that underground abode that Herodotus accounts, neither did they reject it, nor approved it, but rather they gave credit to the idea (besides expressed directly by Herodotus in chap.96, T’s N.) namely Zamolxis would having existed many years before Pythagora (see also Plat. **Protag.**, Iocr., **Hel. land.** in the beginning) Cic., II, **Acad. Questio**); in the beginning of the next chapter, where he talks again about Zamolxis, Herodotus says: “either Zamolxis was a man in flesh and blood or a demon of the Getae, it’s all the same to me!” (“*ειτε δε εγενετο τις Ζαμολξις ανθρωπος, ειτ’ επι δαιμων τις Γετησι ουτος επιχωριος χαιρετω.*”) And yet we should not doubt that even before Herodotus writers existed to recount the same he did: Cicero (**De claris orationibus, qui dicitur Brutus**, p.m. 266) himself asserts that such poets existed, even before Homer, to pay tribute to Zamolxis in their festive poems.

§5. To the opinion of Herodotus also agrees an opinion, worthy of every credit, of one of our incunabula: “*Fyrsti war Samolthius sa er Lag framsordi medh mykli snilli / han war Pythagorassa Thrahl i Samey. Han for frälsgiswi hingat til alsheriær thing. Han bygdi har Htvs oc baudtill sijn Kunungi oc ollu stormânni um alt Svithiod pa raladi han vid pa er med honom satu t Hollini at Natvardi /oc Dryckio sina samanhasdu / at han Odain wäri oc theßin stad Odains: Litlu sidar hwars han vr asyn aldra thera / och eptr thrij ara Dag apnadis Jardr / tha kom han ater til war: pui trudu allir men uthan all genmali hwad i thessu mali sagt war*” (“Samolse was the first to, with a special skill, put down his laws, he who had been a slave to Pythagora of Samos and then freed himself, arrived at us and the committees of citizens joined together from the whole Sueonic Empire, came to celebrate him. With his wisdom exceeding by far the one of those convened into the forum, he built a house where invited as guests the King and all the nobility. There, by a speech that took longer than the supper, he asserted the immortality of the gods and heroes of the disappeared Scythians, that himself too would be immortal,

and those of his nation among many peoples, inducing them believe at the same time that the place of the immortals was there; not long thereafter, he disappeared on a sudden. After a three-year absence he came back among them, telling them this having a direct connection with his previous words. I wonder whether is there anymore such an example by which the proof is made through such a relation between word and deed.”).

§6. There is also further evidence supporting what is said above. And why not? Since it is also another row of books published lately, which were just manuscripts by other day. Shall we halt at the codex of King Joannes III and review many other manuscripts and, with the due respect we owe them, interpret them. Do not be suspicious about, since look what is written there: “*Sammaledes war ett Varn fodt af Götherne / som tiente Pythagoras uthi Graecien, och lärde af honom himmelstekn / Gudz willta / och att äthskillia andt ifran godt genom bokliga konster. Then samma drog ifran Graecien och till Aegypten / och lärde ther the Fäders lärdom och Gudz dyrkan som the hade. Sedan drog han till sitt Fädernesland igen / och blef en Oswerste i Konungens Rädh / och hwad han beslutade / thet lät Konungen sä bliswa effter han hade förstånd att skillia ondt isfrän godt. Then samma gaf fig i ehn Jordkuula / där han satt och studerade och ibland alle andre sijne studeringar drog han uth Sweriges Lag / ther then menige Man weeth sig att esterrätta*” (“There was already born in that nation of the Goths (i.e. Getae) a child, who, as soon as he grew up, engaged himself as a slave with the philosopher Pythagora, famous in the whole Greece, who knew by heart the stars succession, the cult of Zeus and the difference between good and wrong. Then, arriving in Egypt, he trained himself in the institutions and religion of that people, and finally he came back home. It was him that the King received in great honour and appointed as a Prime Minister, and He managed both the royal and divine affairs through his will (through head gestures). Due to fatigue he descended a cavern and there he set up the Sueonian law that the whole people carry on to the descendants”).

§7. He descended, I say, in the cave, the entrance of which He wished remain unknown. About in a similar manner Strabo too narrates that story, writing that Zamolxis would have come into a cave inaccessible to the others (*αβατον τοις αλλοις*) Geogr. VII, p.m. 207 and the following). To imitate his tutor, who just entered the cave called Ida (*εις το Ιδαιον καλουμενον αντρον*), attempted also himself, Zamolxis, to enter the cave, as Malchus asserts (**Vita Pythag.**)

Would you add also Laertius (**De vita Dogm. et apophth. Philos.**, lib. VIII, **De Pythagora**), where he asserts Pythagora would have received him “*δουλον Ζαμολξιν ω Γεται θυουσι, Κρονον νομιζοντες ως Φησιν Ηροδοτος*” (“the slave Zamolxi, who the Getae hold to be a saint, as Herodotus recounts”). Yet, although the brilliant man Isaacus Casaubonus, in the points he makes at that passage, asserts that it should be an orthography mistake and everything should therefore be revised, even though it has been written so by Herodotus:

*Γεβελειζιν νομιζοντες* (“calling Gebeleizis”). Besides, the words *ως Φησιν* are deemed to have been added by the great, erudite Aegidius Menagius. It is quite possible that instead of Ηροδοτος it might be read *ιπωοβοτος*, i.e. it might have been written *Hippobotus την των φιλοσοφων αναγραφην* (“an anagram of the philosophers”), which Laertius often uses. I rather think that scholar Monachius (**Animad. Ad b. I**) approved of Laertius’ words transposition having been performed by the clerks, so it would read as follows: “*ω Γεται θυουσι, ο Φησιν Ηροδοτος, Κρονον νομιζοντες*” (“the Getae hold him to be a saint – Zamolxis -, calling him Chronos”, as Herodotus recounts), words that, for the reason of juxtaposition, should have been written at first on the margins, which thereafter might have been included in the context to so continue Laertius’ word – what we know for sure it has happened – a creeping into of some of the marginals in many passages, even in the case of most authors. Whether not by the clerks too is Hesychius’ place corrupted (p.m.409). “*Αλλοι δε τω Κρονω εινα λεγουσιν*” (“Others assert that in the text it is of *Chronos*”). Since, in fact, correct it would be to read it together with Salmasius: *τον Κρονον* i.e. Saturn, deemed by others to be Zamolxis. In any case, in the Sun and inclusively Samolse we recognise Saturn, as the Honoured Antiquity proves in the following.

## CHAPTER V

### Summary

§1. It is thus clear that Zamolxis was a god and a man as well, as he is in fact celebrated by the Getae. Both facets are confirmed to us by the ancient writers. §2. As a god, Zamolxis is also called *Κρονος* or *Χρονος*, that is Saturn. Also Attis, the one-eyed – son of the river Sangarius in Phrygia, *Θαμμιασαδης* (Poseidon with the Scythians) and to him was also ascribed the cult of Hercules; Hercules, as a military deity, the most powerful of the gods, as confessed by national incunabula, in concordance with writers' confessions. Zamolxis was also called Bal, Ballur, and Aballur, i.e. Apollo; depending on the context, it can be inferred whom it is dealt with. And by Macrobius too, but also by the ancient ones he was called *Sun*, too. He was also identified with Liber Pater, which is Dionysus - Bacchus. With god Mars and Mercury, their object of cult being not anything else (so, it is about other deities). Strabo's opinion requires to be corrected and cleared up. And also Aesculapius, that means "health" and Isis, even with Serapis, which are the gods, too of the Sun. So, an identification with Adonis, Attin, Osiris and Horus points to nothing else but again the Sun. Osiris means the Sun with the Egyptians and the Greeks, yet for others it means the word *dark*. With exactly the same meaning it occurs in Plutarch and has a Scythian origin. What does that word mean?. By the endeavour of others, the origin of that word is wrongly explained, through an inference. But the ancient ones understood a moral philosophy (*φιλοσοφίαν ηθικην*) by Osiris, Isis, Horus and Typhon. It is explained the Heurnius' opinion. The reason why the Antiquity ascribed the characteristic of eight eyes to Attinus. It is praised the superior place occupied by Plato. No doubt, the Hyperborean laws, as Plato claims, which have been duly sanctioned, have spread among the Egyptians, the Syrians, and even the Greeks. The King of Sueons being ascribed eight legal deeds, he was imagined as imposing as the majestic face of Great Apollo. It has been proved by Macrobius and others too that also Nemesis and Pan, even Jupiter is the same with the deity *Adad* of the Asyrians and all of them are the same thing with the Sun. Both the corps of lay theologians and those of Orpheus' band conclude that all those deities equal the Sun. Pan is the supreme master of the universal material substance or a god of the whole Nature. The name of that god comes from the Gothic *Pan* or *Fan* in offering *χρυσοκομης*.



According to Ennius, Cicero and others, only the Sun gets the epithet *aureus* = “golden”, yet the Moon is “silvery”, thus the Sun and the Moon stand out from the other stars. What is meant by the word *arrows*; in our language the arrow is called *solarstralar*: with the Italians, until today the Gothic word reads STRALE, *sagitta*, that is *arrow*. But, Apollo is the one held to be the inventor of the skill of wielding a bow and arrows; his bow is Scythian. §8 Zamolxis was also called *Samnaas*, *Samnmalthius*, *Samnmalses*, *Samalses*, *Samolses*, *Samel*, *Samelitz*, *He*, *Bel*, *Belsamen*, and *Samlhog*, *Zamolxis* and *Zalmoxis* as well. §9. The highest priest of Apollo was called *Abar* / *Habar* in the popular idiom. To the idea of having been Hyperborean agree also the ancient and Greek writers. He was represented accompanied by two virgins, when setting out of his shores. §10. From him come the sacred literature and the concept of *artes liberales*, which from Greece arrived as far as at Latium. §11. Minerva is believed to have received such name (Pallas Athens with the Greeks) as a result of her major cult for literature and arts; idem the city of Athens. That city was called the *Greece of the Greece*. §12. Why those virgins, messengers of sacred news have been called also prophets of the fate in the woods where the Dodonians raised the temple of Jupiter, which the Thessalians called then *Πελειαδας* (Pleiades, i.e. the Doves, etymologically speaking, T’s N.) Neptune’s turtledoves have a brown colour. §13. Where comes the name of *Neptune* from. §14. Why is Neptune called *Thekur πολυχεις*, “the beauty one.” §15. Neptune called those virgins “dropped sleeves virgins”; tunics of that kind are to be found mentioned in ancient law codices, and also in the ones of these days. §16. Those two virgins are crowned with the sign of the holy things. The imperial sign, just since the Antiquity, is made up of three crowns, which are also the distinguishing signs of the Goths when they are outside the country. §17. The odd number is to be remarked in the sacred things. §18. and §19. The insignia of two twin lions leaning upon the Earth (Gaia, Frigga, Freya, Vesta). To her, the great goddess *Terra*, are ascribed many other names, explained since long by Greek and Latin writers.