

# Hervistmânôth

SK.1569

*Firingatal of Thia Frankisk Aldsido in the 1569<sup>th</sup> year Since Katalannia (CE 2020)*

| Sunnadag   | Mânendag  | Dingisdag   | Wuodansdag       | Ponaresdag       | Fríadag           | Saterdag           |
|--|---|---|------------------|------------------|-------------------|--------------------|
|  | 1 (N.16)<br><b>Slahtoffron</b><br> | 2 (17)  | 3 (18)           | 4 (19)           | 5 (20)            | 6 (21)             |
|  7 (22)                         | 8 (23)  | 9 (24)  | 10 (25)          | 11 (26)          | 12 (27)           | 13 (28)            |
| <b>Wintarnaht</b><br> 14 (29) | <b>Wantarsfol</b><br> 15 (30)    | <b>Wigansatid</b><br> 16 (D.1) | <b>II</b> 17 (2) | <b>III</b> 18(3) | <b>IV</b> 19 (4)  | <b>v</b> 20 (5)    |
| <b>VI</b> 21 (6)   | <b>VII</b> 22 (7)   | <b>VIII</b><br> 23 (8)         | <b>IX</b> 24 (9) | <b>X</b> 25 (10) | <b>XI</b> 26 (11) | <b>XII</b> 27 (12) |
| <b>XIII</b> 28 (13)  | <b>XIV</b><br> 29(14)            |   |                  |                  |                   |                    |

## Farhalon

- I. It is time now that I speak of the happenings under the Slaughter-Moon, which is also hight Autumn-Moon. Here it is said the god hight **Slahtgot** (Slaughter-God) came from **Nordega** (North-Edge) in the lands of **Merkur** – for this he is assumed hight Merkur. **Thonar**, **Inguo** and **Sigifña** had learned the slaughtering arts from him who was also claimed hight **Wuodan**, since in that age he caused the holy butchering of beasts. He directed that affair, instructing those three **Slahtgoda** (Slaughter-Gods) to secure the rooster hight **Hanno** (Hen) so that that fowl may be readied for the act. Here the three bid Hanno with favoured wine and grain and to the **Slahtgard** (Slaughter-Yard) they assembled accomplish that deed.
- II. Wuodan thus instructed them. Slahtgoda fastened Hanno's feet by a lead to **Tiwatrêo** (Gods'-Tree). **Inguo** then, eyes to **Overhimili** (Upper-Heavens), called out that the offering be well received by the gods. With **Giwaldig** (Ruling), that neck was severed clean. The gore collected in the bowl hight **Urbollo** (Primal-Bowl) and mixed with oil, milk and red wine for it pleases Merkur and the gods to do so. **Sigifña** plucked the bird clean and **Thonar** emptied him so, into Urbollo. Merkur who is hight **Urtoufrere** (Primordial-Troufrere/Magician) then foretold – with that gleaming eye he read – proclaiming the coming of the year from the **Garn** (Exta, also yarn) there spilled. In **Ravanketil** (Raven-Cauldron) the meat was seethed by Slahtgot and the carcass burned in Hlota's flames hight **Skadon Jagothu** (He Hunts the Shadow). Shrouded, Hanno's skull was set perched atop Tiwatrêo for all the gods to witness, being ever wakeful over their affairs and those of humanity. For this Hanno is hight **Adalâr** (Noble-Eagle), for that common rooster was now hight a noble eagle.
- III. In the darkness of the night, before the age of the gods, **Ertha** is said to have roamed **Idisfeld** (Idisi-Field). There the **Êrmuoder** (First-Mother) who is of the likeness of a bear, thus also hight **Landberinna** (Land Bear ♀), fed upon the fruit hight **Wundarapelas** (Apples of Wonder), which Nehalennia now bears. This feast made Ertha exceedingly beautiful to Êwa above, yet also exceedingly tired. In that age there were no days to be reckoned and so in the **Êworgrip** (Seizing of Eternity), she fed in that holy place. A slumber she felt come upon her, as was her custom in winter. Into the depths of Êwa she so slept, a mighty mound hight **Erthanmond** (Earthen-Mound) rising from that place to cover her.
- IV. Now I shall tell of the world, all which is beneath **Êwagibiodan** (Êwa's Dominion). In days of yore, hight **Êwisk Wintar** (Eternal Winter), nothing was but Êwa. Then Êwa heaved his shield hight **Stifig** (Sturdy) and shade was cast upon Ertha. Êwa then set out **Girehti** (Justice), which flows nearest to **Wurd** (Wyrd), which governs the world. He changed his shield with his spear hight **Akar** (Metal) and sparks then showered Ertha. These became the stars. In the East, Êwa called out and there came **Mâno** with the orb hight **Luna**. Êwa called out anew and **Sunna** arose with the orb hight **Sol**. Together the **Himilridarios** (Heaven's-Riders) mark out Êwa's work, namely **Êwisk Werra** (Eternal-Warfare). Thus night ushers day and so the seasons came to follow winter.
- V. Ertha shone from Erthanmond so that Êwa was drawn to her beauty. Longing to be with her, yet unable to call her from her mound, he came to hurl Akar at the earth which shrouded her. The sparks from Akar striking the frozen stony mound became those we call **Wrisil**. These abominable begins clambered up Akar into **Overhimil** (Upper-Heaven), to overthrow Êwa, yet each and every one he defenestrated from **Himilrand** (Heaven's Ledge). Now they stalk Ertha, Sunna and Mâno here and ever after. Often hight **Helwargen** – when in such a likeness – are they and thus they are enemies to the gods.
- VI. At Idisfeld, it came to be that Akar pierced that mound and in so doing Ertha's belly was wounded. The wound hight **Kwiklik** (Lively) caused her to swell as she slept. Êwa, stricken with pangs of sorrow, yelled out in melancholy. Stifig thus quaked from his sorrows. Then, her belly swelling, showed sign of quickening and therein Tiwisko was brought into being. In this act, seasons came to be, as the great maturations, each after winter. Soon, Tiwiskô would walk out of that earthly mound and after him others would be likewise counted as gods. Êwa thus would supplicate to those descending from Tiwiskô, upon his knees, saying "Êwisk Wintar!" (Eternal winters or many years to come) unto them. Thus, it is at the hands of our gods that all things would come into being, following the birth of the **Êrgiburdengot** (Firstborn God).
- VII. As the years came to turn, further and further Êwa and Ertha drifted apart. The gulf between them – hight **Dunkaldal** (Dark-Valley) – came to be thrust wider and wider by the fulness of the gods, Wrisil, humans and every **wihhta**. Aloft in Overhimil, Êwa continued his journey upwards until he was above all. for this he is often hight **Overiother** (Over-Any), his **reht** and **wald** felt strongly upon all below him, yet his presence far removed. For this it is believed he lives far beyond Dunkadal. Ertha for her part, remained in Erthanmond, her divinity flourishing over all the Earth. From Bodohêm, into Widohêm and even to Salihêm. Frankia is thus nurtured at her bosom, and so it can be said "Frankus is hight **Ursio** (Bear) or **Ursinajung** (She-bear's young)". For this reason, Ursio and Lupus came to be enemies in a later age.
- VIII. Ertha thus became the first burial mound and Êwa the first mourner above her. In this mournful grief, it is said that she was kept well alive and thus her form continued to bring life to the world. Here and ever after the two were locked in this cycle of longing. It is at this time that Tiwiskô stepped out of that mound, which is recounted under the Winter-Moon. Êwa is said to have taken a fistful of dirt from Erthanmond and cast it far west, each grain an island. This dirt became the **Brittiawjô** (Isles of Brittia), which are beyond Mâno's reach. In Brittiawjô it is believed that Êwa is the ruler and that the long forgotten dead, faded from all memory come here to rest. The cool waves carrying these forlorn wanderers into Nehalennia's ferry hight **Slingan** (Swaying)– with her hound hight **Kol** (coal) – onto those welcoming shores. Each evening **Slingan** departs a familiar shore, disembarks at Brittia and repeats this act. Only **Slingan** comes and goes, save for that shrew hight **Skrêwa** who is known to tunnel from Brittiawjô to Erthanmond, Aran ever chasing that mischievous creature out of his fields.
- IX. Êwa is said to have hired Aran to work the fields of Brittia and this Aran so did. He laboured eternally to ensure that none there would go wanting. Aran ploughed the furrows with the plow hight **Kuoni** (Skillful) which Weland had crafted on his behalf. It is said that all which he works with it is saved from spoil. At this the Wrisil were driven to anger for they were barred from that place and so the Wrisil hight **Likwif** (Corpse-Woman) – for she is of rotting flesh – descends upon the world and brings spoil throughout it. When the year grew long Êwa took Kuoni and worked it into the brand hight **Houwibrand** (Hay-Sword) with nothing but his own grip. Thus when Aran is not tending to Brittia, he returns to the wider world to assist in the harvests of mankind. Upon his return, Houwibrand is again worked into Kuoni, sword to plow and plow to sword, under Êwagibiodan. Aran and Likwif are as much locked in their dance as Êwa is to Ertha.
- X. It is now that I tell of the arrival of that victorious goddess hight Wigansa. It is of her we have come to know tactics and the wisdom of warfare. To her thanks is given for the haughty return of the cohort, praise heaped upon her is the minimal respect due unto that goddess. As with Stironâ, she is reckoned to be the sister of that **Sigiwif** (Victory-Wife) hight Sigifña. When the **Baduswester** (Battle-Sisters) assemble, this is believed to be most provident, for Sigifña is victorious and a hard mistress, Stironâ is the most replenishing and Wigansa the all-triumphant. When Tiwiskô laid resting upon the earth, exhausted in his grief, it is to Wigansa he is said to have dedicated his rod hight **Weroldgalgo** (World-Gallows), which Irmin now wields well.
- XI. At her return from **Trajanthorp** (Trajan's-Settlement), Inguo was struck by her largess. It was her custom to share out her coffer hight **Pralen** (Radiate) which she filled with booty hight **Lôn** (Booty). Gold, silver and gleaming gems showered from her. A ring, hight **Helpfol** (Helpful) thus fell from **Overhimili** (Upper-Heavens) which was of such renown it has been sought for ever-since. Inguo is said to desire this ring most, for he wishes to possess it and cast its magnificence over the Êrgoda for he believes it shall win for himself a great following. Thus in this way, Wigansa is the triumph and the war is waged for that ring. In our age we are to say – when triumphant – **Giwunnan Helpfol** (Helpful was won).
- XII. Frankus and Vassus are born in the East from that goddess' form. As it is well known Frankus is the ancestor of Childeric, thus Wigansa his ultimate matron. From her divine womb they rode out while Ertha suckled that foremost brother to great fame. The **Gifetlik Bruothar** hight Dûropali were as such conceived through Inguoda – that is Hangist's phallus – which Inguo had won triumphantly in that age. Wigansa is said to have accepted that offering, yet Inguo was turned away. From that refusal, it is said Inguo took the Quinotaur's form and hight Mâro-Ing was driven to commit the act of his birth as Kuning in that later age.

## Farêrung

### Gibedan

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

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

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

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

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

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

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

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

### Wbilithi



## Sido

*Slahtofiron**Wintarnaht*

In the **hêmsali**, recite the **gibeda**, upon the **godesbeddi** and before the icon perform **wirdskap** of poultry before the **pulvinar**.

Read and/or perform the **farlahon fan Hervismânôth** with introspection.

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

In a holy **lea**, recite the **gibeda**, offer cured and fatty meats, butter, cheese and cakes with dried fruit.

Read and/or perform the **farlahon fan Hervismânôth** with introspection.

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

*Wintarsfol**Wîgansatîd*

In the **hêmsali**, , recite the **gibeda**, offer wîruok and grain upon the **godesbeddi**.

Read and/or perform the **farlahon fan Hervismânôth** with introspection.

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

In the **hêmsali**, at the **godesbeddi**, recite the gibeda. Before the icon and axe, offer incense, coins and red wine.

Read and/or perform the **farlahon fan Hervismânôth** with introspection.

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