

Loose translation from French to English of the book 'La race fabuleuse' by Gerard de Sède

The Fabulous Race

Aliens and the Merovingian mythology

Gérard de Sède

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Prologue

I would probably never have written these pages without the help of marquis de B., who passed away two years ago. Their unusual turn is due to him, in any case. B. wanted to remain anonymous. Despite this, it is to be foreseen that some insiders will be able to identify him: good for them. As for me, I respect his wishes.

Many admired his knowledge which was broad and exact as I have been able to verify a hundred times. Nevertheless, some people just thought of him as a mad historian; it is true that he had a vivid imagination, a great induction power and he drew amazing conclusions from his research. Others thought that a secret society had taught him to only express himself by means of symbols, in such a way that while pretending to treat one subject, he was in fact treating an other one without any connection or analogy to the first one.

I was not able to choose between the three opinions. All I knew was that marquis de B. was an unusual man and that he had become my friend.

It was he who has provided me with some of the files that you are going to read, so I have to start by telling who he was and how I knew him.

Nothing in his appearance distinguished him from other people. He didn't spend a lot of time with the Tout-Paris and, in between his long travels, lead a very respectable life with his wife, née F., and his only son. There were rumours that he was very wealthy but could not dispose of his property : these rumours created a mystery where there was none as he didn't have a lavish lifestyle and, like everybody else, worked for his living.

He didn't live in a posh suburb or in the 16th arrondissement but in a community of the northern suburbs of Paris where he owned a house. He liked to look at the Basilica St. Denis from his window.

I got to know him by coincidence during my genealogical research: as several B.'s appeared in the history of France, I was interested in his family, but its origin seemed to have been lost in the mists of time.

In 1961 I went to see him and very soon we came to like each other. At the time he was about forty years old, remarkable because of his gigantic height. He had red hair and wore it as long as the young hippies, which was in contrast to his age and his classic clothes. His blue eyes were magnificent when they came alive but most of the time his gaze was lingering somewhere else and lacked life. Whatever, this was a man you remembered even if you met him only once.

He was surprised or pretended to be surprised by the interest I had taken in the origins of his family about which many old legends were going round, so he told me. He promised me to do some research in his documents and share the results with me.

Some time afterwards he went on a long journey. I received postcards from Hungary, Greece, Israel and finally India. When he had returned I reminded him of his promise.

Marquis B. seemed quite embarrassed.

Dear friend, he ended up saying, I owe you an apology. Last time I saw you I was sincerely convinced that I would be able to satisfy your curiosity. Since then, I have certainly progressed with my research but I am obliged to keep what I have discovered to myself.

He sensed my surprise and was quick to add:

You have to understand, I have to keep silent. It concerns... a family secret. Such a secret is not to be shared with anyone. If I were able to entrust you with it, not only would you not believe me, you would certainly think I had completely lost my mind.

I protested:

How can you think for one moment that I am going to interfere with you family's secrets? That is out of the question. The only thing I am interested in is the origin of the B.'s.

I understand, said the marquis, but the origin of the B. family, that's exactly what the secret is.

My curiosity had reached its peak. I decided to go via an indirect way:

In any case, it is quite old, as it has been ten centuries.

The marquis interrupted me with a loud laugh:

Ten centuries? Does that matter compared to light-years?

He brushed aside the new question he sensed was coming:

Please, do not press me any further. I want us to remain good friends. Let's not talk about it anymore.

We have remained good friends.

Each history is accompanied by an indefinite number of anti-histories each of which is a complement to the others.

Claude Lévi-Strauss (The Savage Mind)

The city of Sathan

A few years ago, a trip happened to lead me to Stenay for the first time.

This small town with 4.000 inhabitants, situated close to the Belgian border, is built on a rocky spur of one of the first foothills of the Ardennes, at whose the foot river Meuse flows peacefully. At first glance, the town fails to impress. Apart from the 18th century church with its two bell towers, the beautiful porches of two or three old houses and the scarce remains of ancient fortifications, everything is hopelessly boring. It must be said that the place has been exposed to wars and invasions since the time of the barbarians and has been pillaged every now and then.

Nevertheless, on the main square my attention was soon drawn to the coat of arms of the town:

An azure chevron, charged in base with a gold rampant lion and crowned by a devil's head with open mouth. (Note of transl. : I am not familiar with the specific vocabulary of heraldry, so maybe this needs to be corrected)

Suddenly there was something that wasn't ordinary. This coat of arms features an emblem that is never used in heraldry, out of piety or due to superstition: the grimacing and horned face of the Devil.

At that moment I did not know the reason for this anomaly, the reason for this diabolical presence. Even the smallest town has its own historiography, its knowledge, which is ignorant of archives, traditions, old stones and local celebrities. That of Stenay is not hard to discover: it is a priest, his name is Léon Alaïme and the only librarian of the village will gladly give you his address. Thus I went to see him. He is a friendly and precise man.

In this region, he said there is a saying that goes "*Stenay is old, Loreheigne (Lorraine, transl.) is young*". Our town is in fact quite old but it only goes by its current – and reassuring – name since 1632, the year in which Charles IV of Lorraine, who had his reasons no doubt, considered pledging it to the king of France Louis XIII. The reason the Devil appears on the coat of arms, which is indeed unique, is that the name of the town used to be Sathan.

In 486 Clovis, still a heathen, defeated general Syagrius, a braggart who pretended to be "king of the Romans", and seized the town. He named it, or it was already named *Sadorn Tan*, which in old Germanic means "Fire of Saturn" and also "House of Saturn" because in former times the word "fire" was used to indicate the hall, the house.

There was indeed a temple dedicated to this god at the site where the Merovingian kings of Austrasia would later on erect a church consecrated to saint Remi who had baptised Clovis.

This church was followed by another, dedicated to saint king Dagobert II. But these ancient monuments do not exist anymore. The old Latin maps named our town *Sathanaci Villa Regia*: The royal house of Sathan. Later on Sathan was changed to Sathenay and finally to Stenay.

Royal house of Sathan! There, a quite formidable qualifier for such a peaceful town.

It has not always been peaceful. Don't forget we are in the heart of the Ardennes, which was the subject of many legends in the past. The name of the Ardennes comes from the old Celtic Diana, Arduenna, but it also means "that which burns". Stenay, in short, is Sathan in the heart of Hell. In other words, Hell is a kingdom: the subterranean kingdom of the dead.

And he added with a half smile:

And ghosts.

The keys to a coat of arms

Suddenly, in this town that hid its secret so well, I felt the angel of the bizarre flit.

The marquis de B. was an expert in heraldry; I wrote him to ask him about the coat of arms of Stenay.

Here is the answer I received:

[Page 12: Image of the coat of arms]

With regard to coats of arms there are always two levels of interpretation.

I - Symbolic level

First of all, this coat of arms contains the hieroglyph of the ancient name of the town (Fire of Saturn, House of Saturn) which indicates the astronomical data on which it has been founded. "Fire of Saturn" is indicated by the red colour of (the mouth of) Sathan. "House of Saturn" is indicated by Sathan and by the chevron. The word "chevron" comes from "chèvre" (goat, transl.). Or, astrologically speaking, Capricorn is where the house of Saturn is located.

But this coat of arms hides an even more clever, an even subtler allusion. Symbolically, the head or chief is equivalent to the stone; in slang it is still called "caillou" (pebble, transl.) today. In Greek the word "head" (kephalos) is derived from the word "stone" (kephos). The man named Simon only became Peter (In French: Pierre, transl.) to allow an allusion to his function of "chief" of the Church by means of word-play (this word-play is attributed to Christ himself: "You are the stone and on this stone...")

But Sathan is also some kind of head-stone as it is Peter to whom Christ said: "Depart from me, Sathan; you are a stumbling block to me." Thus, the head of Sathan on the coat of arms also refers to a stone. This confirms that the name of Stenay is both derived from Sathan (Sathanacum) and from the Stone (in German *Stein*).

Hence this first message: At Stenay you must look for a stone, a monument aligned with Saturn, with Capricorn and with the Lion of Sathan, the chevron and the lion of the coat of arms.

II – Phonetic level

The current names of heraldic colours, which come from the arab (azure, jaws, etc.) date from the crusades. Before that blue was called "baille" (yawn, transl.) (preserved in slang: "baille" for "the big blue", the sea) and red "règne" (reign, transl.) (preserved in the name of the fox (renard in French, transl.), a red animal, in the first names Régnier, Regnaud, Renaud, etc.)

The secret key of the coat of arms is phonetic. The rule, reminded by Rabelais, is that it must be “conversed by single painting”. In other words, all coats of arms are “talking coats of arms”, all coats of arms are rebuses.

(Regarding these two items, if you’re interested, please refer to “Le Noble Savoir” by Grasset d’Orcet in the “Revue britannique”, January 1878).

Thus, at Stenay we have:

Baille. Chevron. Lion d’or. Cimier : Démon règne. (Blue. Chevron. Gold lion. Crest. Demon reigns, transl.).

In old French this can be read as:

Bayles cheveux ronds li ont d’ores si mie aidez mon règne.

This means:

LES BERGERS SERONT DESORMAIS TONDUS SI VOUS NE M’AIDEZ PAS A REGNER. (From now on the shepherds will be clipped if you do not help me reign, transl.)

This phrase may seem obscure to you: however, it refers quite well to an historic event that took place at Stenay in the past.

Yours sincerely

Marquis de B.

The adventure of the serpent

Stenay, the city of Sathan, is located at the end of the great plain full of lakes on the east side of the Meuse. This plain is called the Woëvre, the forest that lies at the south-east border of Stenay and the river that runs through this forest is also called Woëvre.

In old French, woëvre, vouivre or guivre (from Latin *vipera*) (English: wyvern, transl.) indicated a fantastic serpent that was rumoured to live underneath the earth and protect hidden treasures. This wyvern symbolised the telluric currents, whose influence, which can be felt in certain places, that were always taken into account by our ancestors when choosing the location for a temple and the city that was built around it. (About this, see Luis Charpentier *Les mystères de la cathédrale de Chartres*, Ed. Robert Lafont). The wyvern which lives on in heraldry, belongs to the magico-religious bestiary.

Even if centuries of Christian imagery have caused us to feel aversion for the serpent, let's not do injustice against it. Before its decline, the myths gave it a place of honour and before it crawled it had its place in the sky.

The homeland of all religions, the real sacred Earth, is the sky. The priestly astrology let the world order depend on the movements of the celestial bodies. It is in the starry skies that the key to the meaning of the symbols can be found. It opens the door of the most secret sanctuaries (See in the same collection: *L'énigme zodiaque* by Jacques Sadoul, A 299**).

The earth axis, as you know, is not fixed according to the stars; Like a spinning top, it slowly orbits in space: this phenomenon was already known by Greek astronomers, which was known as the precession of the equinoxes. The earth axis needs 25 800 years to complete the dial in which there are as many stars as there are hours. Plato called this period of 25 800 years the "Great Year", and the Pythagoreans divided it into two halves, the "Great Day" and the "Great Night".

As a result of the precession, the vernal point (the intersection of the ecliptic and the celestial equator) that indicates the vernal equinox goes back from one zodiac sign to another in twenty centuries. In Ancient Egypt, the vernal equinox occurred in Taurus, at the time of the Kings of Elam in Aries, at the time Jesus lived in Pisces, and since 1950, it takes place in Aquarius.

Together with the of the equinoxes that crossed them, the topical signs of the solstices formed the four "Gates of Time", respectively marked by four stars: for the summer solstice Sirius, the most brilliant star of the sky, the Sothis of the Egyptians who calculated their year by means of its appearance (sothic year); for the winter solstice Fomahaut, the mouth of the astral Fish; for the spring equinox Aries; for the autumn solstice Antares, the heart of the Scorpion, with its red light.

The adventures of the gods of heaven correspond with these cyclic data: it is around this *initiating sign* of the “Great Month”, which is considered typical of an era, that each of these successive religions organised their own symbolism.

What’s more, during its multimillennial rotation, the earth axis points at different pole stars. Today the pole star is Alpha of the little Bear; in 1400 years it will be Gamma of Cepheus; but 4500 years ago, in Ancient Egypt, the polar star was Alpha of Draco. That’s why the builders of the Great Pyramid, cautious astronomers, pointed a telescope from Alpha of Draco to the gallery that leads to the Pharaoh’s Chamber (Read in the same collection: *Le secret de la grande pyramide*, by Georges Barbarin A 216*.)

Later on, new myths claimed the serpent was unworthy. Yahweh condemned it to “crawl on its belly” and in the whole world one could see heroes throw winged dragons on the ground. Hercules fought the Hydra of Lerna, while Juno made the Arcadian Calisto rise to heaven in the form of a bear. The astronomical meaning of these myths is clear: they mark the moment when the pole star of the Bear will dethrone the Dragon as the Master of Time.

Beaten, the old tradition, disappeared into the shadows: the treasure was gone. When the “Great Day” turned into the “Great Night” the Serpent of the stars became the subterranean Wyvern.

In Stenay, the symbolism of the names and the places makes perfect sense. All three creatures that were chased from the sky, Saturn, Sathan and the Wyvern, are interchangeable. Sathan took the form of the serpent in the garden of Eden and Moses placed a bronze serpent, called Nahas in the temple – *Sathan*, the Serpent – Sathan (Book of Kings) In Celtic mythology the horned god Cernunnos is always accompanied by serpents, horned like him. Sathan also directs us back to Saturn by its name and its fate as fallen angel. As for the serpent, it is related to Saturn because it is, just like he, a character of Time. Like Time, the serpent that moults changes while staying the same; just like Time elapses, the serpent slithers and Time, because it is a snaking river. The Ancients called the rings of Saturn “Serpent of the Year” (The word “année” (French for year, transl.) (from Latin: *annus*) means “ring”. Ouroboros, the serpent that bites its own tail, symbolised cyclic Time). In the Codex Vaticanus one can see a serpent whose twelve rings are marked with the signs of the Zodiac.

The heraldic Wyvern, showing a crowned serpent devouring an infant: *l’issant* (heraldry: only part is visible, transl.), is the perfect example of the saturnian symbol as Time is our master and devours the child that resides within each of us.

[Page 20: Image of the wyvern]

But it is in another way that the Wyvern, just like Sathan, relates to the stone: According to Celtic tradition the Druids had the power to transform stones into serpents (See Jacques Duchaussoy: *The divine bestiary*).

The circle is complete. The archaeologist Jeantin is right when he writes: "The name Sathan is at the same time geological, cosmogonical and hebraico-celtic: this is the most indisputable proof of age of the town of Stenay (Jeantin: *Manuel d'archéologie de la Meuse*)

Germans who spoke Hebrew

The hebraic element in the name of the city of Sathan that has been revealed by the archaeologist Jeantin is at least surprising: we are here in a land that has been modelled by native people and German traditions and it is hard to see at first by what means Hebrew can have been introduced in the toponymy.

This element is however indisputable, even more so because around Stenay other places can be found of which the names have been derived from the hebraic language and tradition.

The first one is the village of Bââlon, of which the name relates without discussion to the god Bââl. The name of this god of Phoenician origin simply means “the Lord” and is the semitic equivalent of Saturn of whom he represents two opposed aspects. At the time of the winter solstice, he is the terrible and devouring Moloch; on the other hand, at the time of the spring equinox, he symbolises fertility in the form of a young bull. It is known that the Hebrews worshipped it under the form of the Golden Calf in the past and a passage of the prophet Hosea (VI,7) even suggests that its cult preceded that of Jahweh, which seems to be confirmed by the fact that human sacrifices were offered to it (1st Book of Kings, 13-2). Solomon himself did not hesitate to erect an altar for it on the Olive mountain. Afterwards, just like Saturn, it was “satanised”. It was turned into a demon under the names of Bââl – Phegor and Bââl – Zebuth. The famous temple that carried on its memory in Lebanon is a riddle to archaeologists : Three monolithic slabs of four metres high and four metres wide can be seen there, the lengths of them are 18,8 m, 19,1 m and 19,31 respectively. Each of these slabs weighs more than a thousand tonnes; all three are placed seven metres below the surface. Nobody has ever been able to explain how it was possible to transport them and lift them to this height as such a job surpasses human strength. Some have suggested that the slabs were the work of a civilisation of giants, or even, as the Russian ethnologist Agrest has suggested, came from another planet. The enigma is even more obscure because the slabs from Bââlbek are not extremely old: they were placed during the reign of the emperor Antoninus Pius (138-161 AD). At Bââlon (Meuse) traces of this emperor can also be found: the village housed underground minting workshops that were connected with Stenay and a great many medals with his image were found there. One would think that the god Bââl arrived there in the luggage of the Roman legions that had stayed in the Orient and who had “Lodges” in their midst that practised the cult of the God-Bull.

On the other hand, such a link can not be used for explaining the name of the small town of Avioth, which is situated a few kilometres to the north.

[P 24-25: Map of Stenay and surrounding area]

Avioth is a rather strange place, it has still retained its city rights. Its famous gothic basilica, a true masterpiece of the XIVth century, houses a so-called Black Madonna that used to have the power to revive stillborn children. Their short return to life allowed them to be baptised by their mother or a midwife (never a priest) and to be buried in a reserved part of the cemetery; these children are called "*Voleurs de Paradis*" (Paradise thieves, transl.)

According to tradition, this Black Madonna was discovered in a tree in 1140 and manifestly wanted to stay there, because when she was transferred to a neighbouring church, she returned to Avioth at night where she was discovered. Over the course of time the statue was painted so it complied with Christian orthodoxy: the black wood was painted white, the right arm and the infant Jesus were added. These tricks seemed to prove that the Black Madonna of Avioth, just like those of Chartres, of Puy and the Paris Catacombs, was in reality a chthonian goddess. It was Rosmerta, the Germanic goddess who, surrounded by "Paradise thieves", led a procession of dead children.

Whatever the truth is, this statue received a visit from Saint Bernard, friend of the last Druids and spiritual leader of the Templars. A XVIIth century manuscript, attributed to an abbot named Delhôtel, priest of Avioth, confirmed that this "holy and miraculous image was made by the Messengers".

Before the basilica of Avioth there is a unique monument, the "Recevesse". This openwork turret is nothing other than a Lantern of the Dead. In the past, wheat, linen, wax and burning torches were deposited there for the dead, following a rite that went back to the most ancient times.

The sculptures of the great portal illustrate the same theme: the resurrection of the dead. Sixty-six statues that depict characters from Christ's genealogy, the twelve months of the year, the Wise Virgins and the Foolish Virgins, are there to remind the profane that he doesn't know "the day or the time" and to direct the initiate to a complicated astronomical calculation.

"When on its grandiose front the trumpets of the Apocalypse will sound, no one will forget that in the face of the West and during the course of the centuries, Avioth will have cried out in the peaceful fields, the prophetic lesson of the thoughtful wise man, Nostradamus (Jean Cros: *Bulletin de la Société des lettres, arts et sciences de Bar-le-Duc*, n° 3, 1957-1962).

In search of the hidden stone

“The loss of the oldest monuments, the lack of those kept secret, and finally the remoteness of a great number are huge obstacles to write Stenay’s history.”

This is how *The History of Stenay*, written in the 18th century by the notary Grégoire Denain, begins. Denain was the mayor of the town during the French Revolution and disposed of a large number of archives that have disappeared today. This history, an imposing manuscript of 1600 pages, is currently resting on the dusty shelves of the municipal library of Bar-le-Duc.

There is one important thing, though: at the time of the Gauls, a temple dedicated to Saturn did exist at Stenay and the Eubages (a celtic class of prophet, between druids and bards, transl.), at the same time priests, healers and mages, carried on the act of the terrible god that ate its own children, by sacrificing newborns.

In 1801 a stone tunnel was discovered through which the Eubages threw their victims in a pit after slicing their throats. This pit is so deep that not a single probe was able to determine the bottom.

[Page 28: Old drawing of the city of Stenay]

Other remains of this temple, that were discovered at the same site at the end of last century, can be found in the museum of Verdun: it are two cubic stones, with sculptures on each side, and on which the libations and the sacrifices can be seen that were offered to the god of Time (See Jeantin: *Manuel archéologique de la Meuse*).

These archaeological discoveries only show one aspect of the two opposed aspects that were attributed to Saturn by mythology: that of the life devouring Time that kills the child in each of us, the aspect of the Ogre. That should not let us forget that the Ogre is sometimes represented by the debonair glutton Gargantua, that Saturn is also the wise ruler that used to provide hapiness to man in the Golden Age, the good king whose return is awaited. It would be surprising that at Stenay, the legend – or, who knows, the history – doesn’t reveal its second face later on, by erasing the terrible past of these places a little, the satanic image of the carnivorous fire that has no end.

All the authors specify that the remains of the temple of Saturn were discovered at the location of the ancient church of Saint-Dagobert, built in 879 by Charles the Bald, to replace the church Saint-Remi that Theodoric I, son of Clovis built in 533 at the location of this temple.

But, strangely enough, in less then a hundred years all archaeologists have lost trace of this Saint-Dagobert church. Some say it remained in existence until last century, but others say

it was a second church with the same name, built on another spot in town in 1609, the year in which the first one was demolished.

Reading about these controversies convinced me that time had well obscured the tracks. It also reminded me of the fairly sybilline letter of marquis de B. If, as he suggested, a mysterious monument had existed at Stenay of which the coat of arms had revealed the word, what else could it have been but this cave that had been turned into a ghost church. I was eager to locate this famous Saint-Dagobert church that had managed to disappear from memory in less than a century.

Patience is often rewarded, especially when coincidence does its job. I managed to unearth an old document that shed some light on this enigma. It was an etching from the 17th century, the work of someone named Claude Chastillon, and it showed the city and the citadel of Stenay the way they looked more than 300 years ago. On the left, in the centre of town, the Saint-Grégoire church can be seen; on the right, close to the ramparts, the Saint-Dagobert church.

With this precious document in hand, I went back to Stenay. Street by street I have confronted, verified, measured the distances. The location is nowadays situated at the exit of the town, in the direction of Reims, in the proximity of the police station. It is located precisely underneath two houses: that of the Matton family and the one that belongs to M. Laplante. In the first house some remains from the walls are still there, pillars that supported the large arches and even the arches that supported the tower and the bell-tower. In the second house, a Carolingian door, almost intactn can still be seen.

Underneath these, the quiet crypts stretched out.

I thought of the old motto of the alchemists:

“Visit the earth’s interior and by rectification find the hidden stone”.

Those who were not expected

At the end of the Vth century, while the Roman empire was falling apart and the Caesars made room for puppets, an upcoming political power and single Visigoth kingdom appeared in Gaul.

The Goths, who seem to be the Guts that are mentioned in the bible but about whom the exact origin is unknown, had already made Asia tremble: It is against them that China built the Great Wall. When they turned to the west afterwards, they split up in two groups: the Ostrogoths whose name means “bright Goths” and the Visigoths whose name means “wise Goths”. Some of them went to Scandinavia, or a province of Sweden, Gotland that still bears their name today, others crossed the Danube, conquered Athens and Ephesus. In 410, the Visigoth king Alaric the Great conquered Rome and he took possession of the fabulous treasure of the temple of Jerusalem, that was seized three and a half centuries before by Titus, and he stole, among other things, the famous seven-armed candelabra. Rome had to concede almost half of the south of Gaul to the Visigoths; they passed the Pyrenees and chased the hordes of Sueves and Vandals from Spain. Their kingdom, which had not been in existence for more than a century, stretched from the Loire to Andalusia, with Toulouse and Toledo as brightly shining capitals, while Paris was still nothing but a big village on an island of the river Seine. In 451, when they brought the Huns to a standstill, their power and prestige grew even bigger.

The Visigoths were not just strong: they were also highly civilised. To be convinced, one does only need to read the portrait of their king Theodoric, who has left us the bishop Sidoine Apollinaire, although he was not one of his friends, or learn of this little detail that, given the time period, says a lot: each Visigoth soldier was required to carry a toilet kit in his pack, with combs and toothpicks.

At the head of the Visigoth kingdom was the dynasty of the Balti who claimed they were of divine origin. Alone among the ones that are called Barbarians by mistake, the Visigoths, who were practitioners of Arianism (Followers of the priest Arius (4th Cy) who claimed that the son of God had been begotten by the Father and thus could not be eternal like the Father) , had been Christians for more than a century, which seemed to allow them to count on the support of the Church.

In one word, as Ferdinand Lot writes: “It seems that the Romans will follow their destiny in the West, under the protection of the most civilised of nations; the great people of the Goths. The Franks and Alemanni were in dispute over Old Belgium, and it seemed destined to revert back to barbarity and become germanised; that is in fact the part of the fire. But the rest of Gaul formed a romano-gothic state that was ruled by the dynasty of the Balti. The Visigoths were the chosen people (Ferdinand Lot: *La fin du monde antique et les débuts du Moyen Age*).

In a few years the Visigoth empire was shattered. And by whom? By an obscure and puny tribe that vegetated in the Dutch marshes. Their chief Chlodwig, our Clovis, who was not even fifteen years old and a pagan, would soon receive the support of the Roman church.

It's not the wise Goths but the Franks who will give their name to ancient Gaul, who will mould their future, alter the history of the West; it is not the blood of the Balti but that of the Merovingians that will be the chosen bloodline.

However, it is certain that opposed to the Goths, the Franks were still rough, rude, ignorant, often childish and almost always blinded by an impulsive violence. This sudden change of the course of history defeats logic and much more: a real mystery in which one or other occult driving force must have played a role.

In order to unveil this mystery one needs to focus on the facts and deeds, the origins and also the bloodline that had to direct the Franks towards this unexpected destiny, one must begin to search for the strange Merovingian family.

The Lost

“The Franks are one of those people whose origins are very obscure”, Francis Garrison stresses from the first page of his *Histoire des institutions mérovingiennes on* (History of the Merovingian institutions, transl.)

That is quite true. Only one thing is certain from the start: At the beginning of the IVth century, when Western Europe got to know them, the people that are known under the general name of the Franks have already travelled a long road. That is why they do not yet form a nation., but just a vague federation of tribes of diverse ethnic origins, that have gathered between the Rhine and the North Sea, after each of them have completed their own migrant itinerary.

There, out of the Ripuarians, the Chamavi, etc. emerges a tribe that is at the same time a caste: that of the Sicambri, who are also called Salians. This tribe, which had been deported to Belgium in 12 BC by Drusus, will become the cement of all the others because it is the only one that possesses a monarchical institution, and the Franks, who considered it a sacred institution, will choose kings from this tribe who will have authority over all their tribes.

There have been many and long discussions about the name of the Franks. It has been said that it was derived from the word franchise, the tax-exemption that the emperor Valentinian had granted them. But he lived in the IVth century and the name of the Franks was already known five centuries before that. Today most of the specialists agree on this: the name Franks is the same as the Germanic *Wrang*, past participle of the verb *Wringen* and thus means “*those who have been snatched away*”, “*those who got lost in all directions*”. So the name bears witness of their long history of migration.

Thus, the question about their origins arises.

In the VIIth century the chronicler Frédégaire places the origin of the Franks in Troy.

“The king of the Franks, he wrote, was Priam, the abductor of Helen, who was chosen by a shepherd as the winner of a beauty contest. In history books you will find that their next king was Friga. After him they were divided into two groups. The first ones conquered Macedonia and took the name of Macedonians, which was the name of the people that lived in that region. The other ones, who left Phrygia and were tricked by Ulysses, did not become prisoners, but “*were chased from their land and wandered through many regions with their wives and children and they chose a king named Francio, from which they derived the name Franks. This Francio who had destroyed part of Asia, aimed for Europe and settled between the Rhine, the Danube and the sea.*”

Of course, this narrative should not be taken literally. Priam is not part of history but of the Homeric legends and he was not the abductor of Helen, his son Paris was. The kings Friga

and Francio are not historical figures but eponymous heroes that symbolise a people. Frédégaire is also not very accurate regarding the migration speed as he places several tribulations that must have taken centuries to complete under one reign. He is not to be believed when he gives all Franks one single origin: only one tribe of the migration he retraces can have preserved the memory and passed on the traditions, the one that provided the kings, the Sicrambri.

Nevertheless, Frédégaire, who lived at the time of the Merovingians, can not have entirely made up his narrative. He must have heard an echo of an existing tradition, even if he simplified the facts and compressed them in time. It can not have come from nowhere. That's why many historians have stressed that the Trojan "legend" reflects the vague memory of an Asian source (See Ozanam, Pétigny, Roth, Moët, de Fortmaison, etc.).

For the rest, Frédégaire cites his sources. He says that he has borrowed some elements of his narrative from Saint Jerome (331-420) and, even further in time, Virgil (72-19 BC). Under the guise of poetry, Virgil hides many allusions to the elements of a distant past of which he knew a lot. Saint Jerome, the wise translator of the bible, on the other hand, was born at the Adriatic coast and for a long time lived at Trier among the Franks before he settled in the Holy Land; nobody was better placed to hold the "legend" up against what the Scriptures had to say about the movement of people in ancient times. The narrative of Frédégaire deserves to be compared with what we have learned through protohistory and archaeology.

In the XVIIth century BC, Aryas that came from India find themselves in Minor Asia (The Aryas, probably of Caucasian descent, had invaded India, originally populated by Dravidians, towards the 20th century BC. Part of them, the Hittites of the Bible who are also the Hittites of archaeology, will stay there until the XIIIth century BC. The other ones are the Hyksos who took other people with them, in particular the Habiru (Hebrews) and who invaded half of North Egypt, over which their kings, the Shepherd Kings of whom the most famous is Assis, will reign for more than three centuries. On the east branch of the Nile delta, they will found the capital Avaris which will later be named Sin. Others, the Pelasgians, will found the first Troy. During the discovery of the remains of this city at the end of last century close to the village of Hissarlik, the German archaeologist Schliemann will make a sensational discovery: he will find inscriptions that will be deciphered later on and that will prove that during the transition of the Stone Age and the Iron Age, the Trojans already had a writing system. (This Trojan writing system resembles Arcadian writing. The Trojan inscriptions are dedicated to a Pelasgian god Sigos. Cf. F Lenormant *Les antiquités de la Troide*). He will also find the jewels that are identified as Priam's treasure, left behind on the ramparts at the moment of the fire described by Homer. He will also find the emblematic signatures of the Aryas, the infamous Swastika.

Between brackets, the absurdity of the "nazi" theory that opposed Aryans and Jews must be stressed. Gobineau, though he was a racist, had already suspected that the first

Hebrews were linked to the Aryas. The most recent discoveries have demonstrated that the Habiru were at the origin of an Indo-European and not semitic and that the names of Jacob and Joseph appear on Hittite inscriptions (See Arthur Lods: *Israël, des origines au milieu du VIII^e siècle avant notre ère*).

As for the rest, the Bible mentions Eber – the Hebrews – as related to Peleg – the Pelasgians – (Genesis 11.16) and reports that the patriarchs were buried with the Hebrew king Ephron (Genesis 23.3 to 20). One of the tribes of Israel will retain the name of Ephraim. The mixing of the Habiru with the Semites, mostly Arabs, will not happen until later, at the time of the Exodus.

As for the infamous swastika, though it's the Aryas of India who are the first to use it, this solar emblem will later be found in the entire world: in China, in Black Africa, with the Celts, the Basks and even the Aztec people and the Incas. The nazis, who reversed the branches, which gave it an evil meaning (The dextrogyrous swastika has hooks that are turned towards the left. To make it turn, it is necessary that the impulse collides with its "blades" like the water collides with the wheel of a mill. The nazi swastika turns backwards, to the left.), apparently didn't know that it can be seen in the archaeological museum of Jerusalem, in combination with the six pointed star on an antique lamp.

The war and the fire of the last Troy, poetically transposed by Homer, can be situated around 1300 BC. A crowd of people from Asia Minor rushed to rescue the Trojans. Among them, other Pelasgians, the Phrygians, whose country is nowadays the wilayet (some type of province, transl.) Konia, south of Turkey, facing Cyprus.

According to Herodotus, the pressure of the pharaoh Sesostri in Asia Minor causes the migration of the Phrygians, mixed with the rest of the Trojans. These migrants first installed themselves on the south banks of the Black Sea, forming a new people: the Bebryces that gave their name to the country Bebrycia. Later on the Bebrycians passed the Bosphorus and joined in Greece with other Pelasgians who had been living there for several centuries. Some of them stayed there, others, chased by the Hellenes, continued on their way. As Sesostri of Herodotus is none other than Ramses II, the Phrygo-Pelasgian migration is situated in the XIIIth century BC, at the same time of the Exodus from Israel, the name of which appears for the first time in this era.

In these distant times, the people became entangled in these swirling movements. Let's leave aside the group that settled in Greece and follow the Bebryces who "wandered through many regions".

Part of them crossed the Ionian sea and arrived in Sicania (later called Sicily) where they took on the name of Sicani, then in Italy where they mixed with the indigenous population and established the Salian priesthood. This migration formed the theme of the Aeneid. We will call these Bebryces who became Sicani, and then Salians, "Sicambri 1" by convention. The others, who we will call "Sicambri 2" will describe a long curve that will first lead them to the east, on the banks of the Don, next back to the west, to the mouth of the Danube. In 439 BC, hunted by the Goths, they will first arrive in Pannonia (currently Serbia and Hungary). They will give the name "Francochorium" or the Country of the Franks to the region between the Sava and the Danube, at the current location of Belgrado (Constantin

Porphyrogénète, Chronique de Nicetas, etc.), and will found a city more to the north, the future Budapest that they will call Sicambria.; in the 15th century a stone will be discovered on which they engraved: “the legion of the Sicambri that was led here, has constructed this city and named it Sicambria (Bonfini: *Histoire de la Hongrie*). Constantly revolting against the Roman Empire, some of them stayed in this region for three centuries (in year 4, the “Bryces of Pannonia” fought against Tiberius; in 251 they killed the emperor Decius), the others moved towards Germania, and crossed the Rhine.

This is why in the 16th century, the chronicler Jean Lemaire des Belges, has the Franks of the Gueldres descend from the Bryces of Pannonia:

*Of them came the Sicambrian people
Namely the Hungarians and the Gueldres.*

It is in these swamps of Gelderland, currently in the centre of the Netherlands, that the Franks of the Sicamber Clovis will start conquering Gaul, and fulfill the prophecy that was – it seems – made by one of their ancient kings, Marcomir, by “a priest of Diana that was named Abirouna” (Jean Trithème: *De l’origine des peuples et des rois Francs*, Frankfurt 1605).

Saint Remy was not aware of this origin, because during the baptism of Clovis, he uttered the famous phrase that we all have learned at school: “Bow your head, proud Sicambrian!”

There has to exist some truth in this Trojan “saga” that Frédégaire has retold. In the 5th century a chronicler mentioned a Frankish king who reigned in 382 and who bore the name of Priam which proves that the Sicambri themselves claimed to be part of a Trojan tradition. The toponymy moreover, registers the foundation of a new Troy in each stage of the migration road: with Trogir on the Dalmation coast, Trogen in Switzerland, Trier in Germany, Troyen in the Meuse region, and in the Aube region Trouan et Troyes, the ancient Augustodunum rebaptised by the Franks. Let’s also stress the fact that the Brebyces of the Trojan migration reflected in the Pyrenees of Ariège where there was a tribe of Brebyce, and a city named Troie that still exists in what was the ancient territory of this tribe.

As for the name of the Sicambri, it can be found in the whole Merovingian territory, in the Bois de la Cambre near Brussels, Cambron in the Somme and Cambrin in the Pas-de-Calais.

Let’s finally point out that the Franks called themselves Hougas, this means “the Intelligent ones”. This name is also preserved in numerous place names: Le Houga (Landes), La Hougue (Manche), La Hogue (Calvados), Los Hogues (Eure) etc.

[Page 40: Migration scheme]

“Sicambri 1” and “Sicambri 2” joined together in Germania towards the first century BC. It seems that these wanderers did not loose the thread of their ancient origins as Plinius and

Tacitus point at the presence of the “most powerful and most fearsome” tribe of Aryas in German territory.

“Next, so tells Gregory of Tours, who lived in the 6th century, they crossed the Rhine and entered the land of Thuringe. Their leaders were the long-haired kings (reges criniti) who were chosen amongs the nobles of their families.”

“Reges Criniti”

This bloodline, the oldest and noblest bloodline that undoubtedly dates back to the height of the migration is that of the Merovingians. It claims to possess sacred and supernatural blood, something none of the following dynasties will ever dare to claim.

This sacred blood can be recognised by certain marks that the descendants of this lineage possess.

The grandfather of Clovis, Merouweg – our Merovech – is the hero of a strange legend that is told in the chronicle of Frédégaire:

“It is reported that when Chlodio was sitting at the beach with his wife in summer, his wife took a bath in the sea and a sea animal in the form of a Quinotaur threw itself upon her. Soon she conceived, either by this animal or by her husband and gave birth to a son with the name of Merouweg; thanks to him the Frankish princes will be called Merovingians from that day onwards.”

This story, told with candor and a hint of scepticism, is charming and refreshing. But this does not prevent us to be critical: Merouweg, grandfather of Clovis, is a historical character that was preceded by many others: Chlodio and before him, Pharamond and before him Theodemir, of whom coins have been discovered and before Theodemir there was perhaps a Marcomir, of whom we know nothing for certain. As it's always the time of myths that precedes that real time and not the other way round, it is clear that an origin myth can not be attributed to an historical character that was probably not the first of his lineage. Merouweg who was born from a sea monster is assimilated by Frédégaire with the grandfather of Clovis but in reality it must have been a much older Merouweg, the eponymous hero of the tribe (As for the legend, it is copied from the myth of the Minotaur who was the result of the love of Parsiphaë, Minos' wife, for a sea bull.)

As the descendants of a prodigy, the Merovingian kings had to distinguish themselves by their appearance from the common mortals: they are the *Reges Criniti*.

Reges Criniti, this means Long-haired Kings, certainly, but in a broader sense also Hairy Kings.

The Franks were fond of their hair, to such a degree that just pulling someone's hair resulted in a huge fine according to the Salian law. However, the common people shaved their neck and just kept a single lock that was tied together at the top of their head. The first distinctive sign of the royal bloodline, however, was their long flowing hair. When Bertoald, duke of the Saxons, denies the arrival and even the existence of the Merovingian king Chlotar, Chlotar shows up near the Weser, takes off his helmet without a word and lets his long hair down: that's how they can see that he is indeed the king. The Merovingian

kings attached so much importance to their hair that they let it intact during their entire lives.

Hair has a lot of significance. First of all it is a symbol of sexual power, to cut it equals castration: that's why women were shaved to punish them for having granted their favours to the enemy and why the wearing of long hair unites youth in claiming freedom of sex.

Hair also symbolises, by extension, war power. Before they went into war, Israeli soldiers untied their hair that was dyed red by means of cow urine before they discovered henna, and wore it loose. The same for the warriors in the Iliad: Pallas pulls Achilles' long hair and Pyrrhus manages to slit Priam's throat by grabbing his hair. This war symbolism continues on in the manes that are attached to helmets such as our republican guards wear today. And it is not by coincidence that the following expressions exist: "Brave à trois poils" (very courageous – poil = hair – transl.) and the nickname "poilus" (a WWI soldier, transl.)

Finally, by further extension, hair becomes the seat of magical powers and thus concerns the domain of the sacred. This belief seems to be based on the electromagnetic properties of the hair system, which is impressive as they emit electric sparks. In this one can without doubt find the common root of the sacralisation of cats, the important value of flame hair, of red or gold colour, and the bright halo that surrounds the head of saints. The hair of certain predestined beings can capture the cosmic energy that comes from the Sun, with a golden head of which the rays are the hairs.

Hair plays an important role, good or evil, in practical magic: the Franks used their hair to prepare magical potions that were used to exorcise demons; in reverse it sufficed to possess a person's hair to bewitch them. The deacon Amalric, scholar of the palace of Louis the Pious, wrote: "Our hair represents our thoughts."

This sacred hair was the centre of the rite of consecration of priests. When it is taken away from Christian priests and monks it means they must, according to the word of St. Paul, become eunuchs. The same article of canon law imposes tonsure and celibacy on priests and in 1232 a council ordered the shaving of the head of priests who had broken their vow of chastity.

These rites and the concept they symbolised contradict, however, those of the Hebraic priesthood. The nazirite, a child consecrated to God, stood out because of his intact hair. The angel of the annunciation of Samson says: "You will conceive and give birth to a son. His head is never to be touched by a razor because the boy is to be a Nazirite, dedicated to God from the womb." (Judges, XIII.5). Hannah, future mother of Samuel who will be the founder of the kingdom, prays to God with these words: "If you will grant me a son, I will give him to Yaweh for the rest of his life and the razor will not touch his head (Samuel, I,1,11).

In all what precedes it can clearly be seen that the long hair of the Merovingian kings was neither a fashion statement nor a matter of protocol, but had a much deeper meaning.

Marc Bloch, the great historian, writes in his beautiful book about *Les rois thaumaturges* (The mage kings, transl.): “The long hair which was the traditional attribute of the Frankish dynasty was in the beginning definitely a symbol of a supernatural nature, seen as the seat of a miraculous power that was attributed to the sons of the chosen race. In the end it was granted magical powers.

Let’s also read what Godefroy Kurth writes in his book *Clovis*: “The celestial origin of these divine kings could be recognised through a physical mark. While soldiers of the nation shaved the back of their heads, they wore their hair intact, flowing in long blond curls over their shoulders. Adorned by a natural diadem on their head like a lion’s mane, all Merovingians have kept this glorious insignia of their kingship until the extinction of the dynasty. More trustworthy than a crown, the royal hair remained attached to the bleeding head of the prince that has fallen on the battlefield and up to the horrors of the tomb it is meant to point at the respect and grief of the followers for the decomposing corpse. Together with the blood that is passed on from generation to generation, the intact hair is one of the exterior marks that distinguished the king. He could not lose it without losing the right to rule. Shaving the king equalled deposing the king.”

Now one can understand why Clothilde, wife of Clovis, once said that she’d rather see her grandchildren dead than cropped. Because, cropped, the king was not only deposed, he was dead. When the Merovingian king Daniel, whose hair was cropped, was called back to the throne, they not only allowed him to grow his hair back, but he received a new name, that of Childeric II: he no longer existed in the same physical appearance as Daniel, from now on he is someone else, a kind of revenant.

Maybe all this hair magic makes you smile. After all, isn’t it said that only the most common people have hair and the time to let it grow?

But the *crini*, as we said, are not just hair: it is the complete hair system. The *Reges Criniti* are the Hairy Kings.

And it is here that the Merovingian kings distinguished themselves with another attribute that ordinary men would find hard to imitate.

Theophanus, who wrote in the Vith century, reports that these kings wore “pork bristles along their backbone”. In the VIIIth century this is repeated in the poem Beowulf. This fact was so well-known it was known up to Byzantium.

Though this strange attribute is not very gracious, the Merovingians were very proud of it: it proved the antiquity of their race which seemed to date back from the age where man was still close to animals and had the magical powers that allowed them to communicate with them, of the legendary time when “the animals were still able to speak”. They saw a sign of predestination in it: “isn’t it that while examining the back of Mohammed when he was a child that they saw between his shoulders ‘the seal of the prophecy’?”

There is a third sign, inherited and prodigious, that made it possible to recognise a child that bore the sacred blood of the Merovingians at the time of birth: on the skin it bears, most often near the heart, a red mark in the form of a cross (See Marc Bloch: *Les Rois thaumaturges*, p. 230)

Note: from Bloch a mark on the skin, a naevus in the form of the cross that is almost always on the right shoulder of the child and much less on the chest. It is normally a red colour,

The crystal ball of Childeric

On 22th May 1653, a deaf-mute road worker named Adrien Quinquin, who was taking part in the renovation of the St. Brice church, had some luck while shovelling. He couldn't believe his eyes when he turned over the soil of the crypt and dug up hundred pieces of gold and two hundred pieces of silver. Immediately Quinquin started digging feverishly and made one discovery after the other. He dug up a skull, a dagger, a sword and above all a series of unusual objects that he couldn't identify.

By chance, a very learned man was present at the location at the time of the discovery: Jean-Jacques Chiffet, the doctor of the governor of The Netherlands, of which Tournai was a part in those days. Among the objects arranged on the floor, he picked up a seal on which the portrait and the name of a man were engraved: This is how he realised that they had accidentally discovered the tomb of Childeric I.

It is to Chiffet that we owe the complete description of what would soon be known as the treasure of Childeric and this description is very interesting.

First of all, there were *300 gold bees* with garnet wings with hooks, that adorned the royal cloak. Further, and also made of gold, *the head of a bull with a swastika on the front*, next a *"head of the sun"* surrounded by a mane sunbeams, next *a sheet of silver and the pommel of a sword, both adorned with a wyvern.*

But the strangest object that was discovered in the tomb was A CRYSTAL BALL of a thumb and a half (40 centimetres) in diameter.

The ancient chronicles already claimed that the sons of Merovech, who were initiated in secret sciences by his wife Basine, knew the art of predicting the future and that he had been informed of the tumultuous destiny of his race by means of dreams (See Adrien de Barral: *Légendes mérovingiennes*). The discovery of the crystal ball, par excellence the instrument of clairvoyants, in his tomb, seems to give some credit to this legend.

The treasure was carefully stored in the oldest monastery of Tournai: Saint-Martin. The governor of the Netherlands was the archduke Leopold-William of Habsburg. It was solemnly offered to him on the 10th of November 1653. He had the treasure transported to Vienna. When he died, the German emperor Leopold I inherited the treasure.

But Louis XIV was very interested in the treasure. After difficult negotiations, the archbishop of Mainz, Jean-Philippe of Schoenborn, who was tied to the Sun-King, convinced Leopold to pass it on. Nevertheless, the emperor only wanted to pass it on on one condition, that he could keep 27 of the 300 bees.

The treasure was thus transferred to the medal cabinet of the Louvre, from there to the Palace of Versailles, and finally to the Royal Library, nowadays the National Library. But in

1831 the treasure was stolen by mysterious thieves. When they were tracked they threw part of it in the Seine, at the bridge of Tournelle. Immediately a search of the river by divers was launched but the results were meager, as on this day the only items that remain at the National Library are the sword, the dagger and... two bees. It is not known through whose hands the rest passed, in particular the famous crystal ball. According to some, it was still in England last century, in Flintshire at Downing, with Lord Fielding.

Bees, toads and Fleur-de-lis

The emblems of a people, a tribe, a caste, a family, are deeply rooted within the past history and the minds of those who have transmitted them generation after generation. They are revelations for those who know how to read them.

The distinctive emblems of the Merovingians don't escape this rule, to begin with Childeric who had the following placed in his tomb: a bull, a bees and a serpent.

In the divine bestiary, the bull is the object of the oldest cults that we know. In astrological symbolism, it is an earth symbol, ruled by Venus, a symbol of spring, associated with heat and humidity, in one word a fertility symbol. The old beliefs that were attached to it persisted and traces of it could still be found in our country in Merovingian times: Of the 45 bans that the great synode of Autun, presided by bishop Saint Aunaire, enacted, the first one was the that of disguising oneself as a bull on the first day of the year.

In mythology the bee holds the eminent place of the feeder of the gods. When Zeus was a child, he was fed by the Melissas with the honey of the bees of mount Ida. Nectar and ambrosia that give eternal youth and immortality to the gods are extracted from honey, but it also kept the body of heroes from decomposing, which could partially explain their presence in the tomb of Childeric. Because the honey represented spiritual nourishment that allowed to cross the boundaries of the common world, the bee has always been a symbol for initiation. For example, in the *Upanishad* the following can be read: "The rays of honey are the rays of the sun and the bees are the secret doctrines". This symbolism is still used as the bee has remained the emblem of learned societies.

As for the serpent or the wyvern, we have already examined its astrological symbolism, but its presence in the tomb of the son of Merovech who was born from a sea monster, reminds us of another of its aspects, that of the Telkhines, honoured in Crete, Cyprus and Rhodos, who were called "children of the sea" and who could transform themselves into serpents.

The association of these three sacred animals in the tomb of Tournai deserves our attention because they allow for a new reading of their symbolism.

The bull and the bee are linked by myth and etymology. Apis is at the same time the latin name of the bee and that of the god-bull whose cult stretched from Egypt to Greece, where Apis was the first legendary king of Argos. Plinius believed that the first bees originated from the decomposing corpse of a bull, which is probably a way of presenting the substitution of a more learned religious idea in a visual manner.

Archaeology reveals the symbolic relations that existed between the bull and the serpent in past times. Many sculptures dating from the early bronze age in which these two sacred animals are associated were found in Crete and Cyprus. Jacques Duchaussoy, who reports

this fact, concludes that “in these isles, the initial idea of physical fertility had already developed towards a spiritual and initiatory fertility (Jacques Duchaussoy : *Le bestiaire divin*, p. 68.). Closer to us, an altar dating back to the Gaul period was discovered. On this altar the god Cernunnos can be seen flanked by a bull and a serpent.

As such, the emblems found in Childeric’s tomb are highly educational: they bear witness of the antiquity of the religious traditions that the Merovingians referred to and the identity of the lands they had traversed in the past. This way they reveal the element of truth of the “saga”. These emblems also shed an important light on the function of the Merovingian lineage, a lineage of king-priests, royal initiates.

But though the sacred animals in the Tournai tomb are somehow borrowed from a pre-existing religious bestiary, it is another animal that the Merovingians made into their own emblem and coat of arms: the toad.

On one of the tapestries of the cathedral of Reims, which is currently transferred to the city’s museum, and which depicts the battle of Tolbiac, Clovis can be seen wearing a yellow tunic studded with black toads over his breastplate. A bas relief that is kept at Orleans and on which a battle between Franks and Germans is depicted, shows us two standards on the side of the Franks, one of them studded with three toads, the other one with three fleur-de-lys. The title page of a *Histoire des Franks*, published in the Netherlands in the XVIIth century, shows an azure shield studded with three gold toads. Finally, Nostradamus often refers to the Merovingian kings as “toads” in his *Centuries*.

The choice of this apparently disgraceful animal, the subject of ridicule, repulsive to many, has perplexed historians. Among many others, this was the case with M. Ray who writes: “There is no doubt: the tradition of the toad has a basis in our history but there is no explanation for this strange emblem.’

Some have overcome embarrassment by pretending that the toads evoked the stay of the Franks in the swamps of the Netherlands. In that case it would rather be the emblem of the Dutch. With regard to heraldry we’ve already seen that the most realistic explanations are also the shortest ones. And all this is not acceptable.

In his *Cosmographie*, Munster writes: “After entering Hungary, Marcomir, king of the Franks, had a vision of a figure with three heads, one was a lion, and the two others were an eagle and a toad. The prince consulted a local druid named Aron Abrunus, who said that this figure indicated the three powers that would dominate Gaul successively, namely the Celts, symbolised by the lion, the Romans by the eagle and the Franks by the toad.”

This is definitely a fairy tale, as there were no druids in Hungary and had they existed they would have not been named Aron. But this tale demonstrates at least that the Merovingians let the tradition of the toad go back to the era of migration, long before their arrival in the Netherlands.

That's why it is interesting to remind oneself that the toad was the emblem of the goddess Sangaria, patron of Phrygia. The name of this goddess can be translated as "the madwoman who talks" and represents the imagination, "the madwoman of the dwelling." The Greek name of the imagination, *Phroné*, echoes the name of the toad in the same language, *Phryné*. Imported from Greece into Italy, the Phrygian goddess becomes quite naturally through assonance, Ferronia, who was represented by a toad that presided the Saturnalia and who survived until the end of the Middle Ages in the burlesque "Mad Mother".

Strangely enough, the toad reminds us also of Merovech, the eponymous ancestor, in another way. The disgraced batrachian was the subject of a legend to remind us that you can not judge a book by its cover and is illustrated by Andersen in the fairy tale "The daughter of the Sea King". In old times people thought toads had a precious stone in their heads: a stone of an ivory colour that due to this belief bears the name of toadstone. This is not true, but the origin of the toadstone is interesting because in reality it is a petrified tooth of a fish of the Percidae family that is called sea wolf but more commonly known as a "merou" (grouper in English, transl.)

The Merovingian toads were later on replaced by the fleur-de-lys. A religious legend says that a shield with the fleur-de-lys was brought by an angel to the hermit of Joyenval, close to Saint-Germain-en-Laye, and was given by him to Clovis who previously wore a shield adorned with three crescent moons.

For the inventors of this edifying legend, it was necessary that Clovis conversion was completed by those of his armour and that the three crescents of Arduenna, the Diana or better said the triple Hekate of the Ardennes, were substituted by the emblematic lilies of Mary, patron saint of the kingdom, lilies that according to pious commentators, consisted of three in honour of the Holy Trinity.

The shield with three crescent moons is credible, because it has persisted in certain families of Merovingian origin. But the rest of the edifying explanation does not hold up.

The lilies of the royal arms of France could not symbolise the virginity of Mary because they were not white but yellow, not silver but gold, and they could not symbolise the Holy Trinity because originally there were not three, a much larger number of them adorned the shield (That is why on this shield is emblazoned: "Of old France, which is azure with many gold lilies" while on the next one the following was emblazoned: "Of France, who is azure with three gold fleur-de-lys, one pointing upwards and two pointing downwards").

Let's also add that the lily, as everyone knows is not yellow. The only flower that resembles the lily is the wild iris that is called the "swamp lily", or also "flame". It is this flower and none other that is the "oriflamme", the oriflamme of Saint Denis that is the hieroglyph that appears at the coronation of the kings.

But mostly the heraldic figure named “fleur de lys” is not a flower and one only needs to look at it to be convinced. When heraldry wants to show a lily that exists in nature, it uses the figure named “garden lily” (*lis* and not *lys*) of which it is a realistic representation.

That is why numerous authors have concluded that the fleur-de-lys of the royal arms of France are in fact non other than primitive toads, represented in a stylised manner (See with regard to this Arthur Maury: *Emblèmes et drapeaux de la France*. Note that the origin of the fleur-de-lys has been the subject of many other hypotheses. For some they were the stylised version of a spearhead (not correct as the heraldic spearhead is the “otelle”. For others they were the “fleurs de Loÿs”, the name of Clovis that has been assimilated to Louis. Some have even seen two bears attached with their backs to an elm tree in them!)

It is possible that the transformation of toad into lys was suggested by a strange anatomical observation by those – many in Merovingian times – who read signs and predictions in the entrails of sacrificed animals. This transformation was pointed out by Blaise de Vigimère, Bourbon gentleman, cryptographer and alchemist, who was head of the Cypher services of Henri IV. “I have often seen in a recreative manner– he writes – that the brains of a cock have the shape of a well-formed toad and when it is flipped to the other side it resembles a fleur-de-lys, which is the arms of the French and the Gauls.

As a monument of the migration, a hieroglyph of the name of the line, a reminder of the magico-religious powers that were assigned to it, the system of the Merovingian emblems forms, when analysed, a coherent coat of arms.

The irreplaceable lazy king

In the beginning there was Clovis who was nothing but a brute warrior, swinging his axe, only smoothed slightly by his baptism. Then, later, came Dagobert, who was an incorrigible scatterbrain. And right at the end there were those that were good for nothing: the lazy kings, “pulled by cows in soft chariots”. Those were the Merovingians, at least according to the clichés taught at school. One has to wonder why people have tried for centuries to impose such a ridiculous image on those of “Capetian grandeur” and why, as our folklore abundantly proves, they did not succeed.

It's true that the Merovingian kingdom is in contrast with the monarchic institutions that have ruled over France after them. Contrary to the later principle of “what the king does is not done by his person but the law”, it relies entirely on blood. A Merovingian is not made king, he is a king. When he is chosen, it can only be done from a single lineage; when he receives the royal initiation, it is not established but proclaimed. He does not rule over a territory but over subjects who have individually sworn an oath to him; his relations with his subjects are not those of a superior with his citizens but rather those of a spiritual leader with his followers.

This means that the Merovingian dynasty takes root in and exerts its power in a very archaic way, infused with the magic of the institution, and it is very mysterious about the origins of the royalty.

The liturgy that “creates” the king stems from the dark ages and stretches from one end to the other end of the world. The fact that it has been practised by groups of people that were not in contact with one another whatsoever, that one can encounter it as far as one can go back in time, in Egypt as well as in Babylon or India, that it can be still be observed today in the primitive societies in the Pacific and the American continent, makes one think that its origins are prehistoric. This idea seems to be confirmed by the barbaric nature, that marks the beginnings of this liturgy, which is linked with fertility rites, and that have been preserved for a fairly long time. This is how it is possible that in the 12th century one still crowned the king of Ulster by having him couple with a mare that is afterwards cut to pieces and from which he has to eat.

In its essence this liturgy exists everywhere and it is always the same: it is an initiation ritual that involves a death and a symbolic resurrection and it is destined to change the one that is subjected to it from a simple individual into the collective soul of a people.

But this individual must be eligible to be initiated, this means fit and even destined to such a transmutation. He is only fit eligible when the “sacred blood” runs through his veins, authenticated by “signs”. This is why, for example, in the geographical centre of Ireland, there was a stone that cried when a person with royal blood put his foot on it. Just like one can not make a knife from a feather, the ritual can not turn just anybody into a king.

This concept is difficult to grasp by our modern mentality that has been formed in a society where purely political aspects of power prevail. To allow us to better understand this concept, let's examine, as an example, the ritual of the king's consecration in ancient India.

The applicant must belong to a warrior caste, that of the Kshatriyas, because this is the only caste that is reputed to virtually possess the Kshatra, that is the "power to rule". The priests, the Brahmins, in their turn possess the Brahma, this is the "spiritual power". The idea that rules the ritual is that the one who becomes king, becomes the terrestrial representative of Prajapati. Who is Prajapati? He is God, or more precisely the terms of God that are mingled with the cosmic order. The texts read: "Prajapati is the universal sacrifice; he is the Year, framework of the sacrifice; he is Space, the four Orient; he is 17: the 16 points of the wind rose and the one of the centre; he must, as a Supreme being, be caught in his Middle."

The instrument of transformation is the *Abhisheka*, an anointing of perfumed water on the entire body practiced by the Brahmin and which "made" the king. Under the effect of this transformation, the king accumulated the double power of the Kshatra and the Brahma. That's why the applicant addresses the priest who directs the liturgy with the words: "Oh, Brahmin,!" But the priest responds: "It is you who is the Brahmin." The new king takes the role of the sacrificant, he changes the weapons of the Kshatriya against those of the Brahmin and steps forward for the sacrifice, thus identifying himself with Prajapati.

An analog conception is at the base of the Merovingian kingdom. The king can only be selected from a sacred lineage that calls itself "the first race", a race of which the origins go back to the time of legends. Just like the Indian king possessed both the Kshatra and the Brahma, the Merovingian king is at the same time Truthin, or warlord, and Thiodan, religious chief (The name of Truthin reminds us of the celto-germanic name of the boar Trut which reminds us of the oak Dru. The name of Thiodan can be found in the names of Merovingian royals such as Theodebert, Theodebald, Theodoric, etc.). The elevation of the elected king onto the shield corresponds with the first aspect, the ritual of the anointing corresponds with the second.

This ritual, which goes back to primitive societies where the grease of sacrificed animals was used, will be stripped of its original meaning and be christianised by the Carolingians, then by the Capetians, of the Valois and the Bourbons, in the coronation ceremony. The *Ordo at faciendum reges*, the text of the anointing ritual of the Merovingians, was destroyed in a fire a long time ago, but we know it was used for the first kings of Austrasia, and that at that time it was focused on pouring of a miraculous ointment that was kept in a sacred phial.

The religious legend, according to which the sacred phial was brought from heaven by a dove during the baptism of Clovis, was made up four centuries later by Huncmar, archbishop of Reims, to establish the contested authority of Charles the Bald. At that time, there were two other phials, that of Marmoutier, the most ancient one and that of Reims.

All that remains is the epitaph of Clovis that mentions the famous phial that didn't contain oil as was commonly assumed. Bayard describes it in detail: "The glass phial, with the size of a nut, set in a gold relic, contains a precious liquor of a red colour that is almost black. It is no longer a liquid because fragments of the of the hardened oil that have mixed with the sacred chrism have to be scraped loose with a gold needle; but, according to Froissart, the quantity of the substance miraculously remains the same despite the successive uses (J.P. Bayard: *Le sacre des rois*).

The details of this description resemble those of the famous blood of Saint Januarius that is kept in a phial at Naples, "a very dark red, almost black substance, sometimes soft, sometimes set, most often hard, sometimes going from dark red to bright red (*Dictionnaire apologétique de la foi catholique*). Just like the contents of the sacred phial, the blood of Saint Januarius seems to defy the laws of nature as at certain times of the year, even though it is kept in a closed container, the weight and volume of the blood diminishes or increases.

Moreover – especially if one remembers the old texts that define the contents of the sacred phial as "a gemstone" – these descriptions strikingly resemble the description that all the alchemists give of the "red stone", the Philosopher's Stone. That is why the learned doctor, Dr. Hubert Larcher, pointed at the similarities between blood miracles and alchemistic theories in his book *Le sang peut-il vaincre la mort? (Can blood defeat death – transl.)*.

In these conditions it is disturbing to see that there is a legend according to which the famous vase of Soissons, whose destruction provoked Clovis' anger and vengeance, contained blood samples of each of the first 39 kings of France, including Marcomir. Didn't the original sacred phial (The original sacred phial was that of Marcomir in Austrasia. A younger replica existed at Marmoutier in Touraine, which has caused the confusion. The phial of Reims wasn't attested until the year 816) contain a bit of this sacred blood, endowed with miraculous characteristics, which might have been collected at the time of the destruction of the vase? In this case the the anointing of the Merovingian kings, a so-called baptism, will in reality be a baptism of blood.

In any event, the anointment on the head that creates the Merovingian king, creates a king-priest vested with a double power, at the same time that of a warrior and a mage, two aspects that go together – because it is the magic that guarantees the success of the warrior – and which won't be differentiated until much later. The power of legislation, on the other hand, does not fall under the king's competence: *The king reigns but does not govern*.

Reign and government are incompatible. Governing, a civil function, is only performed occasionally by the king; it can be delegated and entrusted to anyone with a bit of competence in the matter. Reigning, on the other hand, is a magical function, a kind of radiation, a balanced power that can only come from the royal initiate.

Because the king reigns without governing, he is to the kingdom what God is to the world; he is the law of the present world and has adapted to it; he identifies himself with the secret order of the universe and thus becomes a universal king, not king of the entire universe, but a king who establishes an order in a more or less vast territory that corresponds with the universal order. His kingdom becomes a kind of magical maquette of the universe. The king-mage establishes the analog concordance between the macrocosmos and the microcosmos that the City is. Just like in the legend he is a joist, in the strongest sense: joist because he is born of a line, the royal line, *Stirps Regia*, joist, because he is the structure that provides the equilibrium and the communication between the "upper world" and the "lower world". In this role, he can not be replaced.

Now one can see on what error the idea that they were "lazy kings" is based.

The modern word "fainéant (lazy, transl.)", is a conceited variant of the old "feignant", correctly preserved in slang, which originally meant something entirely different. We should rather talk about "rois feignants" (dummy kings, transl.), kings whose human aspect was fake, artificial, as they claimed to be of supernatural origin (There is an interesting buddhist text about this subject: "The human and earthly existence of Buddha, though real, is not only miraculous but in a way artificial as well: Buddha adapts to the world, he affects mundane *dharma* (aspects) but in reality they are foreign to him." (Barabudur, quoted by Paul Mus) With the Finnish-ougrian people, the worldly Khan is the image of the celestial Khan. The Chinese emperors were "sons of heaven", just like the African kings of lake Victoria, the clan chiefs of native Americans in Massachusetts, etc.)

Next, contrary to common belief, there has only been one king that has been branded with the epithet of lazy: Louis V. He was undoubtedly no lazier than you or I but he was the last Carolingian to reign: it was necessary to defame him so that the rightful heir to the throne, Charles of Lorraine, could be moved aside for the usurper Hugues Capet.

But Hughes Capet, violently contested, needs a religious consecration and lets himself be crowned in 987 at Noyon. What J.-P. Bayard writes is correct: "It seems that the Capetians made use of the crowning ceremony to justify their succession to the throne, the substitution of 987 affected the Merovingian family.

As such, the monarchy of a magical and mystical nature where the king reigns without governing, and where he is the guarantor of the law and who paves the way to a constitutional monarchy, will be replaced by a political monarchy where the king is first and foremost a sovereign who paves the way to absolutism.

It appeared as if the last offshoots of the Merovingian root were reduced to nothing, "doing nothing". In reality, they were obliged to enter the shadows, "dummy" kings, pretending not to exist, hidden kings, lost kings, but whose descendants, the revenants, will become the nightmare of usurpers.

The Book of the Shepherds

The distance between Paris and Stenay is not even 300 kilometres. But this short distance is space gave me the opportunity to a very long journey through time. By means of this little village, trivial in appearance but unusual deep down, I have gradually discovered a region, its past and its folklore, the old Merovingian country in which the keys to a secret history of France are hidden.

When I was nosing around in the National Library I stumbled upon a book that puzzled me.

It was big in-folio of about twenty pages, with the title: "Généalogie des rois Mérovingiens, par Henri Lebineau. Chez l'auteur, à Genève, 22, place du Molard, 1956."

The book, side Fol Lm³ 4122, is not printed but multigraphed which means that only a very small number of copies were printed. The genealogy tables are very well made, very detailed, with a great number of information on dates and names. But these seemingly learned tables are preceded by a few introductory sentences that confound the reader. Here they are:

"The Sicambri originally were Hebrews who emigrated from Greece (Arcadia) to Sicily, next the Alps and the Rhine and finally Gaul, among the Franks."

Hebrew, Merouweg, Clovis, good king Dagobert? And why does Arcadia appear here? All this, asserted without proof, does not seem serious. That a scientific book opens with such an extravagant and also peremptory statement, is an irritating problem. To be sure I decided to pay a visit to the author. But surprisingly, when I arrived in Geneva, Henri Lebineau was unknown and his address did not exist.

Mystery of mistification? In any case, this wasn't an ordinary affair and I told the whole story to a big fan of the unusual, my friend Marquis de B.

Why haven't you told me before, he asked with a mocking smile, I could have saved you the trip. You risked not being able to meet the author Henri Lebineau, as this is a pseudonym. The real name of the author, who comes from a well-known family in Switzerland, is Leo Schidlof. Or rather, came, as he has recently died in Vienna.

I replied ironically:

In any case, this man had a vivid imagination and he wasn't averse to a joke!

Don't be mistaken: He was a very serious man, a real science well, he spoke several old languages and had a keen interest in comparative mythology.

That doesn't mean that this matter about Hebrews, Arcadians and Sicambri holds up.

That's your opinion, replied my friend, but I believe that you have a lot to learn about this chapter. Because the study of myths gives a firm consistency to this theory, and do not forget that when the veil of myths is lifted, one discovers History.

"As you know, the Aryas, originally of Caucasian origin but coming from India, arrived in the eastern part of the Mediterranean basin around the XVIIth century BC and divided into two big branches, King-Shepherds on one side, Phrygo-Pelasgians on the other, who would mix again four centuries later.

The Caucasus is very likely the cradle of the human race; that's why the traditions related to the "primordial race" that survived the Flood were attached to the memory of the Aryas. Arya means "mountain-dweller", from the root "Ar" that results in "mountain" and "refugee". That's why this root can be found not only in the name of Mount Ararat, that is part of the Caucasus, where Noah fled in his ark, but also in that of mount Araonies, highest point of Arcadia, homeland of the Pelagos, the primordial man of pre-hellenistic mythology. That's also why medals with an arch have been found in Phrygia. The idea of the magical mountain where the first race sought shelter is common to almost all people: it is the mountain Ourartou in Assyro-Babylonian tradition, mount Merou in Hindu tradition, etc. In *Timaeus* Plato writes: "when the gods purified the earth with water, only the shepherds of the mountains were saved." That gives the shepherds the role of keepers of the Tradition, of initiates, which places them above the common world of the mortals. That is why the symbolic legend tells us that the shepherds arrived at the stable in Betlehem before the Magi. It is also why Mahomet was asked the following: "Envoy of Allah, you have been shepherd of sheep?" He replies: "Yes, there has not been a prophet who has not been this." From all this we see a first theme emerge.

On the other side the most recent discoveries show us that the Habirou (Hebrews) entered Egypt and left it at the same time as the King-Shepherds, and it's difficult, when one examines this era so far back in time, to tell them apart (See among others H.R. Hall: *Ancient history of the near East* and C.F. Burney: *Israel's settlement in Canaan*. The King-Shepherds were given the name of Khastiou which means "mountain-dwellers" and that of Shemamou which means "wanderers", "those who have come from elsewhere", word of which the root *Shem* also means "intelligence". The name of the Habirou also means the "wanderers" "those from beyond" and in Hebrew the root that expresses the idea of understanding is *Schem* or *Sem* which evokes the name of the Semites. In the Bible Abraham's place of origin is Ur, where the temple of Sin was, lunar divinity. Avaris, the capital of the King-Shepherd, was originally called Sin and it is on Mount Sinai that Moses received The Law when he left Egypt. Finally, the two first kings of Israel, Saul and David, were also shepherds, King-Shepherds.

"Without doubt, all Habirou settled temporarily in Palestina after they left Egypt in the XIIth Century BC and during the large movement of people at that time, part of them mixed with Phrygo-Pelasgian people, the founders of Troy who went on the road to Greece afterwards."

'About this subject the Bible gives several important indications in its symbolic language. For starters, following the theme of the original race, there is the story of Cain, who was forced to wander, but marked by the sign of Yaveh, who went "East of Eden" where he built a city. His descendants, the Canaaites, who survived the flood, will be the ancestors of smiths on one side, shepherds and musicians on the other side. The Bible gives these Canaaites the nickname of "burned ones", and the name of Phryges or Phrygians also means "the burned ones" (By his own surname of wanderer, Cain appears as the prototype of the Habirou. He emigrates to the land of Nod where the name means "the flight". He is marked by the sign of Yaveh which will become the ointment. The Caanites are "the burned ones", some of them by the desert sun, others by the fire of the forge. The Caanites worshipped Yaveh before the Israelites. "They formed a people that crossed the desert, like Bohemians, at the same time despised and feared, marked by a taboo because they were attributed knowledge and magical powers" (Adolphe Ledes: Israel des origines au VIIIth century BC) See Genesis, 4/15 and Numeri 4, 17-24.) The Bible makes Eber (the Hebrews) the father of Peleg (the Pelasgians). If we go from the mythical times to historical times, we learn that before the establishment of the Jewish kingdom, that is before the Xth century BC, part of the tribe that will later on form this kingdom by the person of Saul, the tribe of Benjamin, was banished from Israel and had to emigrate (Judges XIX, 20-21). But above all the proof of the Hebrew settlement in Greece is given to us by the letter that in the IIIrd century BC was written by the Spartan king Arcies I to the high priest Onias. In a text about Spartans and Jews it was discovered that they are brethren and that they are of the race of Abraham (Maccabees 12, 20-23)."

"As you can see, marquis de B. said, all this clears the terrain somewhat. But mythology and linguistics allow us to go further."

"When he was about to die, Jacob gave each of his twelve sons, personifications of the twelve tribes of Israel, an oral blessing, and gave them each a totem, or to be more precise, an astrological symbol. That of Benjamin is the wolf: "Benjamin is a rapacious wolf: in the morning he devours his prey, in the evening he shares his loot (Genesis, 49, 27)." As such the wolf is the primitive emblem of a tribe with a royal vocation, of which one part will reconcile with Israel, but the other part is forced to emigrate."

"It seems paradoxical that a tribe of shepherds has a wolf for an emblem, however, that can easily be explained. Because they were continually obliged to move on to let their flocks graze, the shepherds were conquerors, predators, in such a way that the wolf emblem fits well with them. But above all, the wolf is not only a predator, it is also, in ancient astrology, the symbol of winter that is chased away by the sun. This explains Apollo, wolf hunter (Apollo Lycegenes), which allowed the Greeks a little word play they were so fond of, the wolf (Loukos) being chased by the light (Louké)."

"We can follow the trace of this benjamite wolf, first in Asia Minor in the Trojan era, in Lycia or the land of wolves and in Phrygia where a king-wolf, the Pelasgian Lykos,

introduced in great mystery the cult of the Cabeiri gods, this means Habirou. In Greece, in Arcadia where the first legendary king was the king-wolf Lycaon and where the oldest coins showed a wolf with a halo of rays, a wolf with long hair.”

“The legend of the first kings of Arcadia allows us to paint a better portrait of them. It was in Arcadia where Maia, depicted as a sow through word play (Maiola = a sow), gave birth to Hermes. Maia also fed the grandson of Lycaon, Arcas who gave his name to the land. That’s where the remark of Philostates comes from: “Arcadians are boars.” This mythical cross between the wolf and the wild boar symbolises that of the Benjamites and the Trojans, as in Latin the name of the sow and Troy are one word: Troia, and the emblem of the Phrygians, if we are to believe the ancient writers, was “ a pig” (Le Père Ménétrier: *Nouvelle méthode raisonnée du blason, 1780, p. 2*). Later on Arcas was changed into a bear (arctos) with his mother Callisto: they are the Ursa Major and the Ursa Minor. This transformation makes sense as the constellation of the Ursa used to be called by some the Wild Boar (See Jean Richer: *Géographie sacrée du monde grec*). “

“Son of the wolf turned into son of the light, Loukos became Louké, brothers of Hermes, the Arcadian kings are also sons of the wild boar and the bears. In other words, they are initiates that remained close to primitive nature. That’s why Arcadia, mountainous, image of the primordial earth and race, is the land where the kings, who were protected by magical goat skins that would become a shield, are at the same time shepherds and musicians, like Saul.”

“Four centuries later, the “wolf” extended its reign from Arcadia to other parts of Greece: the first legislator of the Spartans, “son of Abraham”, Lycurgus and their first king was Agis, which in Hebrew means “the man who fled”. As such the framework of symbols is perfectly applicable to the real trajectory of the migrations.”

- It may be possible, I said, seduced by the talent for poetic evocation of my friend, that a long time ago, the Hebrews of the royal tribe of Benjamin emigrated, mixed with the Trojans in Arcadia, but that doesn’t prove the Hebrew origins of the Sicambri, postulated by Schidlof-Lebineau.

With a small gesture of his hand marquis de B. signalled me to keep silent:

- We will get there, with the help of Vergil this time. The Aeneid is a poetic version of the next phase of the migration, that where the remainder of the Pelasgian population flows back to West Europe, giving birth to new people, all characterised by the SK root, indicate the common origins: Skıptars (Albanians), Sıcanes (Sicilians), Etruscans of Italy who became Tusks who became Tuscans, Eskes who became Euskadians or Basks, etc. Let’s remind ourselves that to write the Aeneid, Vergil took the trouble to travel to Asia Minor and Greece to gather information.
- “Troy is in flames and the survivors flee, led by Aeneas who carries his dather Anchises on his back (The name Anchises can be linked to that of Agis, first king of

Sparta. The name of Aeneas, Aeneos or Anos means “bronzed”; at the same time it evokes “burnt” and the Bronze age, the end of which in Greece coincides with the taking of Troy. But it can also be linked to the Hebrew “ain” which means “sourced”, “origin”.) They construct a raft in Phrygia, disembark in Greece, go to Sicily and finally end up in Italy, where they will find a new fatherland. It is interesting to point out that it is Aeneas who introduced the cult of the Cabeiri gods.

- “During the story we see, appearing bit by bit, the thread that links the Arcadians to the Sicambri and those to the Salians. It is first and foremost the populating of Sicily by Trojan fugitives. Sicily, mythically linked to Arcadia by the river Alfeios, was once called Sicania and its inhabitants Sicani (The Arcadian river Alfeios (currently the Roufia) was supposed to flow under the sea and to emerge in Sicily in the fountain of Arethusa. The name Alfeios comes from the name of the first letter of the alphabet, aleph in Hebrew, alpha in Greek.) After that it is the Arcadian Salius who introduces the institution of the Salians in Italy. The Salians, a warrior-priest caste, wearing a Phrygian cap, guarded the sacred shields. The prototype of the shields was the aegis which name means “goat skin” (Aïgis Idos). Indeed, as one can still see in Africa and Oceania, the first shields were made from animal skin. It was a goat skin that protected the king-shepherd David from his enemies (I Samuel 19,13) and the skin of the goat Amalthea that formed the magical shield of Zeus. The role of magical protection performed by the aegis explains why later on the signs of the zodiac were engraved on the shields (On the shield of Aeneas, scenes from the future of Rome can be seen. Regarding the horoscopolical shields, see Jean Richer: *Géographie sacrée du monde grec*, pages 178 to 188).
- “The name of the Sicambri, isn’t that already suggested by the Sicani and the shield on which the Frankish Salians raised these Sicambri to royalty by the aegis of the Salians that came from Arcadia? Here, names and symbols show, like a dotted line, the filiation and the migration.
- “But it is in the Xth Eclogue that Vergil allows us to follow them to their end under the transparent veil of poetry. Because it is there that he puts the Arcadian Gallus in the scene who pines for his lover Lycoris who was “far away from the homeland, towards the snow of the Alps and the cold weather of the Rhine, in the thorny camps”. This Frank (Gallus) of Arcadian origin, and this migration of the Arcadian Lycoris are even more remarkable as these lines were written at the moment when, by the order of August, the Sicambri were pushed from the Bavarian Alps to the Rhine (end of the 1st century BC). What’s more, by giving the Sicambri the name of the wolf (Lycoris), Virgil indicates us, by Arcadia, their first origin. Archaeology also indicates this to us. In Denmark, the remnants of Franks in Jutland have been found: bronze plaques on which warriors are depicted that wear a helmet that have a wolf as a crest. Do you know how the inhabitants of Jutland call themselves? They call themselves *Yidde*. That’s the same name that the Jews use for themselves.”

- “In his *Metamorphoses*, Ovid gives the same indication as Vergil in another form, but always under the veil of an allegory, by telling how the Lycians were changed into amphibians (*Metamorphoses*, VI, verse 31,3 to 381.) Started from the Benjamite wolf, we have arrived at the Merovingian toad.
My head had started to spin a little.
- You have the ability to make legends speak, I said.
- They are there for that purpose, my friend responded undisturbedly, because the legend, in the etymological sense, is that what one has to be able to read.
- “Take for example the legend according to which Merovech was born from a sea monster. Three medieval authors report that there existed *a sea monster with the face of a man, a back covered in hairs and leaping like frogs*. Here is a fantastical animal that reunites all the characteristic “signs” of the Merovingian lineage. That’s already strange enough, but did you know how, according to these authors, this animal was called? Well, it was called the Old Jew (*Dictionnaire des légendes du christianisme*, by count Douet. Edition Migne. Paris 1855, p. 739).
- “There’s also the legend of the druid who had predicted a Frankish king that one day his race would reign over Gaul. There are two versions of this legend, both forged by occultist monks. In the first one, the druid is called Aron Abrunus and in the second one Abirouna. For druids these are absurd names. But they reveal the hidden meaning of the legend because these names were not chosen at random: the one who predicts the destiny to the lineage that will inscribe its name on the hexagon, this Aron Abrunus, this Abirouna, who else is this but Aaron, the grand priest of the Hebrews, of the Habirou?
The marquis paused and continued:
- The legends are not the only ones to speak. The name itself of the Franks, Wrang, the Wanderers, isn’t it an exact translation of the name of the Habirou? Their surname of Houga, the Intelligent ones, isn’t it the exact translation of that of the Shemamou that the King-Shepherds bore? The ritual of the anointing, that turns the Merovingian king into a king-priest, isn’t it that of the Jewish royalty and in the tympanum of the cathedral of Reims, doesn’t the coronation of Clovis follow that of David? Instead of simply considering it as a borrowing or a graft, isn’t it more logical to see it as the witnessing of an affiliation?”
- “A few persons have always known the truth. Listen to what the great philosopher Leibniz writes in the XVIIth century: “The Franks were banned from all tribes. As they were not able to live at peace with the laws of their fatherland, they were in a permanent state of war against them and they ended by looking for new horizons, following the examples of the ravaging wolves whose name they bore.”
- “It is true that Leibniz was an initiate. He belonged to the Rosicrucians.
The marquis de B. finished with a joke which was typical for him:
- Lutetia became Paris. After all, it’s the name of a Phrygian shepherd, a king’s son, who by abducting the beautiful Spartan Helena, started the Trojan war...

[P 77: Migration scheme]

The announcement of the lost king

Raban Maur (770-856) and Hincmar (806-882) report that during the baptism of Clovis at Reims, Saint Remu predicted: "Know, my son, that the kingdom of the Franks is predestined by God as the defence of the Roman church which is the only true church of Christ. One day, this kingdom will be great among all the kingdoms of the earth and it will encompass all the borders of the Roman Empire and it will submit all other kingdoms to its sceptre. It will last until the end of times."

When it is revealed three centuries after the moment when it is supposed to have happened, a prophecy is always unreliable, even for those who believe in prophets. It is not strange that it announces the most glorious destiny for the Holy Germanic Roman Empire as it was told by two prelates who were loyal collaborators, one of Charlemagne, the other of his successors. Supposing it wasn't forged afterwards and that it truly emanated from Saint Remi, it is not surprising: for Remi the baptism of Clovis was not end of a conversion but the beginning of long-term politics: by launching the Merovingian lineage, he hoped that its destiny would be the take-over of the Roman Empire: in his eyes Clovis was the new Constantine.

What's more remarkable is that an similar prophecy circulated at the time of Saint Augustin, which tells the fact in these words:

"Some of our doctors say that one day a descendant of the Frankish kings will reign over the Roman Empire; he will be the greatest of the Frankish kings and the last one of his race; he will go to Jerusalem to deposit his crown and sceptre on the Mount of Olives; this is how the Sacred Roman and Christian Empire will end."

Saint Augustin lived from 354 to 450, not only long before the Crusades, but when Pharamond still reigned, when Merovech was just a child and Clovis hadn't been born yet. As nobody is obliged to believe in prophecies, we have to conclude that from that time on, the royal Frankish race considered itself a sacred, predestined race, that it assigned itself as a politico-mystical goal the recapture of the Holy Land and that it found people in the Church that did not take those claims lightly.

However, in the prestigious destiny this sacred race was promised, a test was introduced by the prophecies: that of a long stay in the darkness before the victorious reappearance. It is the theme of the Lost King, chased by wicked ones, believed to be dead but who returns and who is recognised by means of "signs".

The myth of the Lost King is as old as the world and has its roots in analytical psychology. Moses drifting in his basket on the Nile, Oedipus exposed infant, hung on the Citheron

mountain by one foot are lost kings. In India there is the king-soothsayer Vikramaditya, who after he fled his country in his youth because of an insult, wanders for a long time before his true identity is discovered in the form of a lotus flower which he wore on his body. According to rabbinic legends the demon Asmodeus stole the magical ring of king Solomon through a ruse and usurped his aspect and his throne. Solomon who reigned over “the upper and the nether worlds” saw his kingdom shrink gradually: he only reigned over earth, next over Israel, and after that he only had his bed and his scepter. He has been forced to go begging from door to door, claiming to be the king without anyone believing him. But Asmodeus had thrown the magical ring into the sea where it was swallowed by a fish. Then, one day, Solomon buys the fish in order to eat it, finds the ring and is finally recognised.

According to another version of the same legend, Solomon is not a king that becomes anonymous before he recovers his kingdom but is instead an unknown person who gains recognition before disappearing into the darkness again. But this does not change the meaning of the myth, because every lost king is a revenant king and every revenant king is a lost king; it all depends on the place where one takes the myth and where one leaves it. What is confirmed in this myth that it is not the reign that makes the king, but the blood. As a public person, the king can be reduced to nothing, *wiped out*: he is no lesser king because of this, because he comes from a sacred lineage. Seen from this angle; the Quest for the Grail “vase” that contains the “sacred blood”, is nothing other than the initiatory search for the Lost King.

The theme of the Lost King has been applied to the Merovingian lineage. In the form of the legend, next along the tone of the prophecy.

The legend tells us how Auberon, the son of the long-haired Chlodio, after having been deprived of the crown, went to live in the wild in the forest of Woëvre. One night, he fell asleep there, exhausted, at the foot of a cromlech of which seven stones were still standing upright. In a dream he saw Jupiter and Mars who promised him that his descendants would one day recover the lost throne (Each cromlech is a sundial. Jupiter and Mars are planets. The legend introduces a theme that will be confirmed through the centuries: the return of the Lost King will happen at the moment of a favourable astrological conjunction).

As for the prophecy, it is the one attributed to Saint Césaire. Saint Césaire who was the bishop of Arles, lived from 470 to 542 and was a contemporary of Clovis. The prophecy is of an apocalyptic nature, announcing difficulties, war and the destruction of cities. Then suddenly the tone changes:

“Thus shines the spark of the divine mercy as the supreme justice hits all the wicked. He arrives, the exiled nobleman, the gift of God. He leaves the isles of captivity. He recovers the crown of the flourishing lily.”

After the Revolution, as to be expected, the royalists, saw in this text a promise of the return of Louis XVII, even more so as the term “gift of God” quite fitted the Dauphin (but also Louis XIV) was called Louis-Dieudonné. “The isle of captivity” was embarrassing but to make it fit, a story was invented according to which Louis XVII continued his life in the Seychelles! In this case, the least one can say is that Saint Césaire was a bad prophet.

But the text says “of Saint Césaire” contains no specific date other than that of 1524, the year in which it was published by Jean de Vatiguerro in his *Liber Mirabilis*. For those who do not believe in prophecies – and nobody is obliged to believe in them, let’s repeat that – it is more reasonable to conclude that this text pertains to the past.

In any case, whether it’s about a “prophecy after the facts’, only one person has existed in the history of France to whom this text applies with the utmost accuracy. At a certain moment the myth becomes real and one can put a name and face on the Lost King. (Let’s not be too unjust regarding Saint Césaire, or even regarding Jean de Vatiguerro if it is about him. In the famous prophecy a fragment can be found that pertains without doubt Napoleon: “ From the heat of the Mediterranean an illustrious captain emerges who raises the salutary cross and receives in his warrior hands the remains of the sceptre. Like the eagle he flies and rises with too much arrogance. He crushes the saint of saints in his sharp claws. In vain. He himself is chained and breaks his chains once. But the averse fortune puts him in the middle of the water until his death.” It is all there. Even if this text only dates from 1524 it is not badly predicted.)

From Lost King to Revenant King

This all resembles Shakespeare, the Shakespeare of *Titus Andronicus*. It even sounds more like a cape and dagger novel, a western. There are good and bad ones, there are murders, spectacular turns of events, substitutions of children. There are betrayed heroes who triumph but who are in return defeated by traitors. They succumb but reappear afterwards. And if it is not him, it is his son... There is all that, but there is also history, a troubled history, bloody, obscure, which Augustin Thierry has understood well, that of the last period of the Merovingians. And it is a history that has changed the destiny of France.

In 638 Dagobert I dies, good king Dagobert who had reunited and expanded the kingdom of Clovis. Again the unity he created is shattered. The sacred land of Austrasia goes to his eldest son, Sigebert III. Neustria and Burgundy go to Clovis II, the youngest.

Sigebert III dies in 656. He leaves a son of seven years old behind, Dagobert II who succeeds him. But then the family of Pepin intervenes, mayors of the Austrasian palace, descended from the Frankish tribe of Hasbrain, their ambition only matched by their lack of scruples. The family is represented by the son of Pepin of Landen, also known as Pepin the Old: Grimoald.

Grimoald has the young king shaved and has him secretly brought to the bishop of Poitiers, Didon, and lets everyone believe he is dead, so even his mother is mourning. He replaces him on the throne by an even younger child, Childebert, who he pretends is the adopted son of Sigebert II, but in reality is his own son. Childebert "the adopted" will only reign for one year. In 657 he is killed in an ambush, at the same time as his father Grimoald, and both die in prison, either in Paris or in Jumièges, that is not clear. After their elimination, Austrasia falls under the yoke of Neustria, which is not well supported.

But Dagobert II is not dead. The bishop Didon goes on a trip and takes him with him but abandons him somewhere on the Irish coast. Fortunately, Saint Wilfrid, the bishop of York, passes by. He finds the child who tells him about his misadventure and is able to convince him "by means of certain signs" that he is the king. Saint Wilfrid takes Dagobert II to the Irish monastery of Slane.

Seamen who had heard this story, told it when they returned to the continent. When they heard that their legitimate king was still alive, the Austrasians immediately wrote to Saint Wilfrid who knew where the king was staying to claim him as their sovereign (About the exile of Dagobert II, see *Historia Francorum*, ch. 43 and Eddius Stephanus: *Vita Wilfridi*.)

The perspective of the return of the Lost King wasn't everyone's business. On one hand it opposed the targeted parties, also rivals, of the kings of Neustria and their mayors of the palace over Austrasia. In 666 Ebroïn, the mayor of Neustria, made a child named Clovis IV king of Austrasia. But it was an impostor which Ebroïn had soon to confess and it was the

Neustrian Thierry III who would sit on the Austrasian throne next. This upset the Pepin family even more. Grimoald was dead but his successor Pepin of Herstal, named the Young, dreamed of turning his job as Austrasian mayor into an hereditary duchy to pave the way towards kingship.

Nevertheless, despite all the intrigue, the return of Dagobert II is prepared by his loyal followers: Saint Wilfrid, Vulfoald, the loyal mayor and the bishop of Sion, Saint Amé. In 676; at the age of 27, the Lost King leaves his island of captivity, crosses the sea, returns to Austrasia, cheered by the people, and successfully battles Thierry III who has to return his state. He establishes his authority up to the Provence and Aquitania.

Dagobert II chooses Stenay, where the secret of the bloodline lies hidden, as his residence. The emblazoned motto of the city has its own adventure: "The shepherds will be shorn if you do not help me reign."

Peace has been restored. The young king multiplies the founding of abbeys which means in those times an economic, administrative and cultural upturn. In short, in this era where everything was chaos, he promises to become a great king, worthy of Clovis and Dagobert I. The first traits of this Great Austrasia which will be the political dream, each time questioned again, each time recommenced by the house of Lorraine, are taking shape.

On the 23rd December 679, Dagobert II goes hunting in the forest of Woëvre, close to Stenay, in a place that was once called Scorze and is now named Mouzay. There is a small spring that bears the mysterious and poetic name of Arphayš. In the evening, the exhausted king abandons the boar hunt to rest there. He doesn't know that Pepin of Herstal has bribed someone to assassinate him: the godson of the king, a Friesian named Jehan. He kills him while the king is sleeping. The old chronicles are remarkably detailed: "He stings him in the face under the left eye, three fingers deep, one thumb wide."

This is the end of the Lost King.

The number of Merovingian kings that meet violent deaths is exceptionally high. In those times, regicide was – if one may say so – almost institutionalised, to this degree that in 633 a council mentions: "the deplorable habit of stabbing kings who are not liked."

But one may wonder if this habit is not rooted in some bloody ritual and the consequence of the magical properties of the kingship, as we have seen.

In some primitive societies the king who is considered to be some kind of condensator of all sorts of cosmic energies, the subjects of the king had given him a responsibility that measured up to the powers he was granted: a military defeat or even a natural calamity proved he could no longer supply magical protection: therefore he was killed. In all societies there were times when a king was ritually sacrificed. When there was a famine among the old Scandinavians, they killed their kings because they, like their ancestor, the

god Freyer, ruled the seasons. The regicides that plagued Merovingian history could well be a trace of these old customs.

One may even think that the murder of the king during the hunt, of which there are many examples, has a ritual component. The hunt was at the same time noble and magical, the image of courage inscribed itself in the hunter. A king murdered during a hunt already has one foot in Walhalla where the boar hunt is the Wotan's eternal reward for the brave.

Let's get this right, it's just one aspect of the matter. On a political level the assassination of Dagobert II is a crucial event: not only does the death of the last Merovingian pave the way towards kingship to Pepin, but it also changes the character of it: now instead of balancing the power, the kingdom will be confused with it.

The body of Dagobert II was taken back to Stenay with the honours of a martyr. He was placed in a stone coffin which was placed in a chapel of his palace. It is told that his assassin died of remorse.

In order to avoid the veneration by the people the grave of the dead king was soon hidden under the earth. But in 872 it was accidentally discovered by a child. In the sarcophagus a parchment was discovered with the latin text: "Here is hidden the corpse of Dagobert II, king and martyr, whose soul rejoices in the celestial court prepared for saints."

Dagobert II was canonised under Charles the Bald. Numerous miracles were attributed to him. His statue can still be seen in the church of Wissembourg. (For the details of the assassination of Dagobert II, see G. Denain: *Histoire de Stenay*, manuscript, library of Bar-le-Duc.)

In his remarkable work about the Merovingians, Wallace Hadrill situates perfectly the role and importance of Dagobert II when he writes: "He was a king who was not inclined to obey the orders of the mayors of the palace and bishops and who wanted to personally steer his ship. The conflict was not only between the king and the aristocracy: it is significant that Dagobert II, who died violently, has been the subject of a popular cult (Wallace Hadrill: *The Long Haired Kings*, p238)