

Hollerbeer Hof

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Letter from the Editor

Arden Taylor - San Diego

When do we fight?

This season has been a difficult one, and I'm speaking broadly now: not just the long winter, or even this year and last, but our lives right now. We are, collectively and individually, experiencing heavy losses. We are losing our homes, our jobs, our pets, our children, our parents and our friends. We are also losing our grip on this tenuous reality, as institutions we rely on are summarily dismantled or made obsolete.

And to be very frank, many of us are losing our fight.

I find myself, as I experience this season for myself, wondering what more I could be doing - and how I could be doing more. Clearly what we were doing wasn't enough, right? We've lost so much. We must be doing something wrong.

In some ways I'm sure that's true. But surely, there's something more constructive to be found here than "I'm a failure."

I've requested an article, from a community member with more experience with organized resistance than I, that will provide some direct guidance for us as we move forward. It will likely be our first article in the summer issue.

In the meantime, our fight is entirely internal.

It takes fight just to go on sometimes. And it takes fight to force your mind to think about what's next instead of getting stuck on the worst of the here and now. Perhaps most especially, it takes fight to find excuses to DO things, rather than finding excuses not to - and wow, is that a mindset shift.

If you'll indulge me, it's that last part that I'd like you to take away from this letter. No matter what "the thing" is, try to spend more time finding excuses to do it, than to not do it. Celebrate every small victory. Macht's immer besser, my friends.

In Memoriam - Larry L. Goble, Jr.

October 15, 1964 - December 19, 2024



Larry L. Goble, Jr., joined Distelfink Sippschaft in 2015. In March, 2017, he was ordained as a Ziewer (Godsman). He was a Braucher and Hex in Blobarrick Freindschaft, the Urglaawe Braucherei Guild. He served as Distelfink's Vice President, as a Certified Death Midwife, and in countless other ways that can't be quantified. He was a dear friend and will be missed.



Upcoming Events and Observances

OSCHDRESEGE



Very little about the Oschdre in the way of ancient lore has survived to reach us. Deutsch oral lore provides some additional insights. The Oschdre are counted in Braucherei among the Wane.

From Grimm (IV, 1371) we know her name lives on in places in the German

lands. We know She is considered to be “White Lady” (III, 908) Along with Her sisters, Helling and Nacht, She heralds the arrival of Spring. Like our ancestors, we yearn for Oschdra and the return of Spring. Nacht is the personification of night, of darkness, and of black. Her shade, when added to those of Her Sisters, gives us many colors.

And Her time provides our eyes, our bodies, and our mind time to relax, to rejuvenate, and to dream.

Helling is the daylight and the shade of white. Bright and beaming -- sometimes even blinding, Her shade, when added to those of Her sisters, also gives us many colors. Her time provides us the ability to explore, to investigate, and to make our dreams realities.

Between Helling and Nacht is Oschdra, the goddess of the Dawn, Lady of gray yet also of color whom, along with Her sisters, we honor as the Bringers of Color and joy back to a winter-weary world.

Our modern conveniences separate us from the cycle of the seasons, thus, we do not, or cannot, understand fully what the return of Spring meant to our forebears. Yet we do still understand and share the desire for, and love of, Earth's beauty and bounty. It is the same longing we feel for the end of winter.

Heathen symbols were brought forth by the Deitsch settlers and have become traditions, Though most people are not aware that they are sacred to this radiant deity. The restoration of the land is reflected in the so-called secular imagery of today. The rabbit, or the hare, long seen in the western German lands as a symbol of fertility, emerging from the winter's sleep and exploring the world. And, of course, the egg represents new life.

So today we honor the Oschdre: Helling, goddess of Daylight and the upspringing light, Nacht, goddess of Darkness and the easing rest, and Oschdra, She who stands between them, the Lady of the radiant dawn.

The goddesses of the day's journey

The goddesses of color and shade

Spectacles who now bring joy and blessing

To a land and a folk who are eagerly awaiting the springing of life in the land.



DER ZIEGDAAG

It literally means “moving day.” April 1 is the traditional date for tenant farmers to relocate, just prior to Spring planting. If a business were relocating, April 1 was also the traditional date. This observance pairs nicely with April Fool’s Day and the unpredictable weather of this particular time of year.

Exceptions to the April 1 date included:

1. When April 1 fell on a Sunday; this was of importance to the Christians due to the significance of their sabbath.
2. Christians in the past viewed Friday as the unluckiest of days, and there was a belief among many of them that to move on a Friday would result in a short stay or in bad luck.
3. For people who held to old Heathen ways, Friday (Freidaag) was the luckiest of days for Ziegdaag to fall on, and the connection between Freidaag and the goddess Freid is well established. What better time to relocate than on the day of the week that is named after the goddess most closely associated with the peace and security of the home?
4. While Friday is a good day for the move of the home, it, along with Monday and Wednesday, was considered to be an inauspicious day for cattle driving. Thus, you will find references saying to send cattle early (Thursday is particularly auspicious for cattle movement) or after (Tuesday is also a good day).
5. Monday was viewed by anyone with superstitious leanings as a bad day to move either items related to the home and business (the belief was that finances would become thin) or cattle (the belief was that the integrity of the herd or the output of beef and milk) would be greatly reduced. So we end up with this:

Sunday: Home and Cattle, fine for Heathens; Inauspicious day for Christians due to their sabbath.

Monday: Bad all around for the movement of the home and of cattle, regardless of religion. I cannot pinpoint the origin of this, but it even today does affect cattle driving in the Deitscherei.

Tuesday: For everyone, this was a good day for the move (association with Ziu may play a role in the syncretic/Heathen practices).

Wednesday: Home and cattle, fine for Christians. For Heathens, it was fine for the movement of the home but not for cattle, yet relocating horses it is considered auspicious. This appears to be rooted in the attributes of Wudan. The horse movement makes sense, but pinpointing the origin of the aversion to moving cattle on Wednesdays due to something related to Wudan is still a half-baked notion that I am not ready to present this year.

Thursday: For Heathens, a fine day to move the home or business, and the ideal day to move cattle. This, of course, stems from cattle being associated with Dunner and also Dunner being a deity who is concerned with people and their everyday successes. For Christians, the day is neutral in regard to moving.

Friday: For Heathens, a poor day to move cattle (exact reason undetermined) but the ideal day to move the home or business. The latter is due to the association with Freid (and, possibly, the Frouwa also, particularly in the business aspect).

Saturday: For Heathens, a good day to move either home/business items or cattle. For Christians, it is considered inauspicious (exact reason not determined, but maybe the Jewish sabbath?) to move home or business items, but moving cattle is fine.

Bonus tradition: If a stray cat approaches your home within a week of moving in, one is to befriend the cat and to consider the property to be where the cat belongs. This is, quite possibly, a nod to Frouwa and, possibly it is a shred of Frouwa's lore that is not associated directly also with St. Gertrude. There is a similar superstition about not taking a cat to the new home on the day of the big move, and there is a Friday exemption in syncretic practice).

These cattle-driving traditions are still alive today, though their origins are not likely known to most of the herd workers. The cattle-driving superstitions, though, began to impact the actual date of Moving Day less and less because, as

time moved on, contracts became less fluid and more litigious, so the Moving Day became set in more firmly as April 1. Within my lifetime, Moving Day would be a time of great motion and flitting, though many of the older traditions have been reduced or lost due to the need for expediency.



The Processional

Keep in mind also that, in the elder Deitsch traditions, there were land-taking practices and other traditions that were featured as part of the move. Among the most difficult of those traditions (which is nigh impossible today for most people) is the practice of a carefully staged progression from the old property to the

new property in order to bring the luck from one location to the next.

Prior to the “official” beginning of the move, there were some items placed in the destination home as soon as it was available. Bread, salt, and often water and vinegar were frequently left behind by the departing family as a boon to the arriving family (I personally find this to be a beautiful expression of hospitality, particularly since the wish behind the items is never to know hunger nor thirst and that the family will find prosperity (salt) and protection (salt) long into the future (vinegar)).

In some areas, the arriving family would send ahead, often at dawn, a broom from the old location, and one of the family members (traditionally the eldest daughter who will reside in the home) would sweep all of the thresholds and entrance areas. Since the departing families usually would sweep the home prior to leaving, there seems to be a ritual element to the practice. The sweeping started from outside of the new home and worked its way inside, beginning at the main threshold into the home, where the sweeper would begin to “claim” the house,

threshold by threshold. Accumulated dust and dirt would be disposed of, as needed, by leaving the broom in the claimed area and taking the dirt through the unclaimed area to a bin placed by the exit from the home closest to the last area that was to be claimed, which was usually the kitchen.

The ritual sweeping would then go throughout the home, always claiming an area of the threshold into the room but then sweeping outward. An exception would be if the room had two thresholds. In that case, the sweeping of the first threshold would be inward, claiming the room, and the second threshold would be outward, in order to claim what is on the other side.

If the house had only one threshold to the outside, a way would have to be devised to have the final inside area be as close to that door as possible (note that this conflicts with the superstition that it is bad luck to enter the house through one door and to leave through another). If it had more than one threshold, then one was to be chosen (preference going to the kitchen, if possible) to be the point of disposal outside of the home.

Interestingly, although one can see clear ties to other forms of ritual sweeping to remove unwanted energies (and that always plays a role, at least as a subtext), the most commonly cited purpose is to ward off homesickness or other senses of loss that might result from the move.

The processional from the old property to the new usually would start as soon as daylight would be sufficient, with the managing of the processional so that the lead wagon crossed onto the new property just as the last wagon was departing from the old property being key. Although the first thing to be moved out of the old home was the oven, it was considered bad luck to move the oven into the new home first.

Traditionally speaking, the first item to be removed from the old home in order to be set in the new is the broom used in the ritual sweeping. The first item to be removed from the processional would be a kneading trough, or, in the absence of one of those, the oldest kitchen tool that is being transported (if one had a tool that had been passed down from prior generations, the continuity added an extra oomph to the luck).

URGLAAWE PERSPECTIVE

This observance is about physical relocation, but, in the current era, it is also about change, transition, transformation, and growth in all manners of speaking. If the year were to represent a lifetime, this is the entrance into the teenage years, which are a time of often clumsy growth with lots of magnified tribulations that commonly accompany that phase of one's life.

For many, a big move was scary and stressful, hence the elaborate rituals of the sweeping of the home, leaving items for good luck to those who follow, and the processional to bring luck with them from the old property. Akin to the fear is the presence of numerous "superstitions" that serve as advisories on how to prevent loss, whether of livelihood or of life, through the transition process. Transitions often also open new doors, so, of course, proper planning and diligence can prepare us to walk through those doors and to embrace new opportunities.

All of that sounds wonderful on paper, but transitions are often painful and occasionally life-scarring. There is a grittiness to the Ziegdaag observance that should not be ignored. Whether one is facing a simple transition, such as the eager acceptance of a new job, or one more complex, such as embracing one's true gender identity, the emotions involved in decision-making and turning the thought into word and deed are often mixed. These are often the matters for which we turn to friends, ancestors/forebears, or deities for clarity or assistance.

In the lore of the Deitsch alone, we can often find mirrors, parallels, and perpendiculars to our individual experiences that can help us through the struggle. Sometimes we don't get what we want, and that can result in grief and turmoil. Other times, we are successful. Occasionally, what we think is a victory can be Pyrrhic ("winning the battle but losing the war"). Sometimes a failure results in an ultimate win. How we handle these trials and realities can affect our lives. We're never guaranteed happiness.

I personally believe that most people try to do the right thing most of the time but that conflict arises from different interpretations of what the "right thing" is. There are, however, times when we all screw up; that does not automatically make us "bad people." What we do with the errors matters.

The personifications of the struggles of change are the trickster figures, the Giants, and the shadowy figures that line the lore of the Pennsylvania Dutch, and of cultures all around the world. Since this is an Urglaawe post, I'll focus on some of the characters from our lore.

Within the stories of these beings, we see many of the causes of pain in struggle: unrequited love, victimization, lack of purpose, failed endeavors, physical and mental challenges, and more. Ziegdaag is the observance at which we are to recognize the struggles, the pains, the limitations as well as the opportunities, the gains, and the transformations that take place in our lives. May we all find strength and purpose as we emerge. May we learn the lessons of the past and work together in the present to build a better future!

CHARACTERS

Unlike the Norse lore with Loki, Germanic lore does not have one particularly prominent agent of change. Instead, our folklore is riddled with innumerable characters, some of whom may be rooted in real people, others who have their origins in Heathen lore, and yet others who are entities whose lore we are still picking apart. This year, we will again focus mostly on the Mountain Giant known as Rips, whom people will know better by his unwanted nickname, Riewezaahl. We will look at a few others as well.

Der Bariyeharr - Rips:

NOTE: Do not address him directly as Riewezaahl, Riebzaahl, Rübezah!, or anything similar. The term of respect is Der Bariyeharr or the Mountain Lord, but he calls himself Rips when in human form.

This Giant, whose nickname means “turnips count,” is known in the lore of both Germanic and Slavic cultures. During an interview with a Hexerei practitioner, the topic of the Frost Giants' Wonnezeit attack came up, and the elderly women asked me if I knew much of Riewezaahl (“turnips count”). I had not



heard of this being prior to this conversation, and she told me she remembered from her youth her mother talking about Riewezaahl. She said that her mother described Riewezaahl as a irritable Mountain Giant who has a strong ability to bring about unstable weather and would occasionally simply cause trouble because "that is what Giants do." Since that time, I have come across a few other references to him, including him causing squalls and sudden windstorms, earthquakes, and more.

Rübezahl appears in many Silesian legends, and there is a strong historical Silesian presence among the Deitsch in the particular area in which I was doing interviews. Although some of the information I am coming across treats him like a god, even more information indicates that he is not a pleasant spirit and has more attributes that would place him among the Giants, specifically a Mountain Giant.

The lore emanates mostly from the Germans and Slavs of Silesia and Bohemia. Grimm (Volume II, p. 480) refers to him as a wood-sprite and has some notes regarding him that may link him to Knecht Ruprecht, but there is not an ample description there.

There are tales in which Riewezaahl is a helpful trickster and a shapeshifter (the theme of transforming turnips into people or vice-versa comes up occasionally in Germanic lore). Folks may be interested in checking out this article:

<http://www.heathenhof.com/rubezahl>

Further readings into Silesian lore turn up a very complex Giant who is capable of meting out his own forms of justice. In the book, *Silesian Folk Tales (The Book of Rübezahl)*, by James Lee, M.D., and James T. Carey, A.M., we see the following:

- He is a Mountain Giant with trickster and shapeshifter characteristics.
- His stories frequently involve people in motion, people moving, people in need of change, etc., and he captures the spirit of the Ziegdaag "moving day" features in many ways.
- He appears as many different types of beings, including men, women, etc.
- He aids people who try to improve themselves or to help others.

- He is not to be messed around with, or one will find oneself being beaten to death and hanging from a tree or being rooted firmly into the ground in the middle of a busy marketplace.
- His stories feature a lot of common tasks, including herb collecting, spinning, etc.
- Blue cornflower, already connected to some long life and other magical concepts in Deitsch lore, turns up in at least one of his myths.
- Dreams and dream states turn up in quite a few of these stories, which reminds me more than a bit of Schlumm.
- He plays a prank on an abusive husband that changes the domestic situation in the house (although I think the husband deserved more punishment than he got).

So, in the context of the Ziegdaag observance, focus on this trickster figure's ability to bring about change through appearing as common folk but performing uncommon tasks. One may also want to consider that he can be capricious; he starts off disliking some people he encounters but a curious aspect to that person may cause him to give that person a chance. If you irritate him, it is at your own risk.

How He Got His Name

He is also lovelorn. He knows the aching pain of unrequited love all too well. His nickname, Rübzahl, originates in a story about how he had taken the form of a peasant named Rips and had proven himself a fine worker. He worked as a farmer, but the landlord was a spendthrift. He worked as a shepherd, but his master was a miser. Then he worked as a constable under a corrupt judge. He enjoyed enforcing the law properly but refused to be a part of injustice, so he was thrown into jail himself. As a shapeshifter, he was able to escape prison by jumping through the keyhole. He returned to the summit of Riesengebirge (Giants' Mountain) and wondered why nature was so kind to creatures like humans.

In a nearby kingdom, the king had a daughter named Emma. Rips set eyes upon her and fell in love, so he appeared as a prince from the East and asked the king for the princess' hand.

Unfortunately, the princess was already engaged to another prince. Here's where Rips acts poorly: He creates a castle and transports Princess Emma to it. Here he held her prisoner until she agreed to marry him.

She became lonely, so he gave her a magic wand. With that wand, she would be able to turn turnips into anything she wanted. She used the wand to turn turnips into people, animals, and many other things. She took some comfort in this, but she had it in her mind to escape.

Rips kept a large field of turnips so that she always had a supply. One day, Emma agreed to marry Rips, so she asked him to count the number of plants that had sprouted so she would know how many people would come to their wedding. She said she needed an accurate number because even a small mistake would cause her to change her mind. Rips counted the number of sprouts twice, but the counts did not match. So he counted again, and the number was still off. While Rips was busy trying to figure out the number of turnips in the field, Emma used the wand to turn one into a horse, and she rode away. Since that time, Rips has yearned for her.

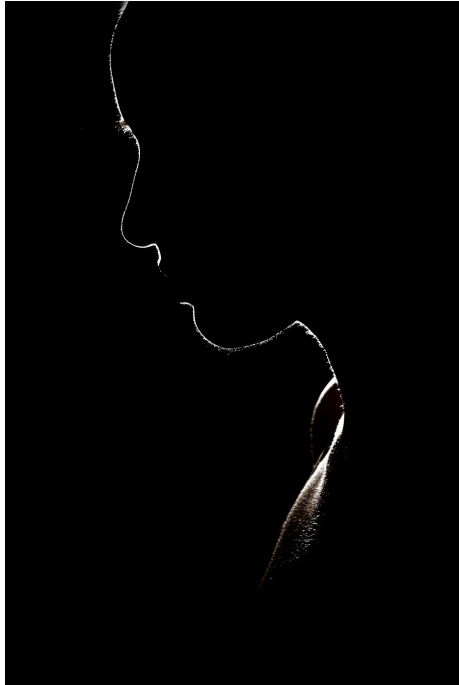
Thus, he earned his nickname because he was counting turnips while his unrequited love slipped away, using his own gift as a tool for her escape.

There are multiple lessons in this simple tale... Many of us have experienced unrequited love or have been the objects of love or infatuation that we did not share. Particularly in one's youth, one may try to find ways to hold onto love that are inappropriate and damaging to both parties. Sometimes, though, even after one learns (hopefully) some lessons and finally accepts that the relationship was not meant to be, the sting of unrequited love remains. Such is the case with Rübezahl.

He appears to have learned the lesson and has let go of Emma, but, every time he is called by his nickname, the memory returns. He manages to overcome some of his pain and helps a human female, whom he initially disliked because of his experiences with Emma, to change the circumstances with her abusive husband.

Throughout some of these stories, Rips shows the need for change, the fear of change, and the outcome of painful change.

Very much akin to the observance of Ziegdaag.



Schadde

Schadde (sometimes appears as Schaade) is a trickster figure in a Deitsch story in which he manipulates Schlumm, the blind god associated with sleep, to blow darts that knock out Sunna and Muun. The full story may be found at:

Till Eileschpiggel

Perhaps based on an actual human, the stories of Till are widely known in the German, Dutch, and Flemish cultures. Till is a true trickster in many ways. He thinks outside the box, engages periodically in buffoonery, and has a knack for overturning conventional wisdom. His name

reflects the latter; “Eileschpiggel” translates to “owl mirror,” with the owl representing wisdom, and the mirror symbolizing the reflection or the opposite of that wisdom. In some sense, Till is an anti-hero, but, at this time of year, it is worthy to consider the wit and out-of-the-box thinking that are the inspirations for this character.



Elwedritsch

Known by many name variations, including Elwedritsch, this is a trickster figure in Deitsch lore, most innocently as the target of snipe hunts. In journeywork, the Elbedritsch can mislead the worker or the client. In these circumstances, the being is considered to be a form of Elf (Elbe and Elwe both are names for elves). The name literally means “elf twitch.” Also, on the Muunraad, should a thirteenth new moon occur after Oschdre (the spring equinox), it is called the Haas (Hare) or the Elbedritsch moon.

DIE WONNEZEIT



1.-12. Wonnet

Sunset April 30-May 12 (sunset)

This is the most "hexich" of Urglaawe observances, with the possible exception of Berchtaslaaf at the end of December. Urglaawer do not use the name "Walpurgisnacht" because St. Walburga was a saint who had features of the goddess Holle grafted onto her identity. We use our native Deutsch terms: "die Hexenacht" ("Night of the Hexe") and "die Wonnezeit" ("Time of Joy" because the Hexe, led by Holle and Berchta, dance winter away and reawaken the land).

This is the observance of Holle's return to Mannheim and the end of the Wild Hunt! It is the spiritual touchpoint of the beginning and end of the life cycle.

die HEXENACHT, Part of die WONNEZEIT

Hexenacht begins at sunset on April 30, which is 1. Wonnet on the Urglaawe calendar.

APPROPRIATE OFFERINGS/ALTAR DECORATIONS: Dried plums or other dried fruit from last year's harvests), branches or flowers of sacred trees, libations made from last year's harvests, seasonal flowers (especially those that can be transplanted).

WONNEZEIT TREES, SHRUBS, PLANT BLESSINGS

Wonnezeit is an observance of the fertility and fecundity of the land. We tend to focus on particular annual milestones, such as Wonnennacht and the Frost Giants' attack, that mark the beginning of the season and reference points in lore. We focus on the Gwetschebaum (roughly a Maypole) and on the general awakening of the land, but, within these overarching themes are smaller, more localized events and observances that form the building blocks of the celebration.



For instance, why do we call our cognate of a Maypole a Gwetschebaum? A

Gwetschebaum is literally a plum tree. Plum trees bloom in winter and are among the earliest trees to bear fruit here in Pennsylvania, and very likely the situation is the same in the lands whence our forebears had come. Rituals of honoring and blessing of fruiting trees have been conducted by Germanic tribes since times immemorial. The legacy of these practices includes common Apple Blossom and Cherry Blossom festivals, but they are an echo of the rituals of the past. Other traditions survive in May Day customs; for Deutsch folks, this comes down to the ritual honoring

of the plum tree (Gwetschebaam) as a focal point of Wonnefescht on the first day of May.

Here is a starter list that was derived from the input of quite a few sources. Not every region has all of these items, and there are many other plants and trees local to all of us (regardless of where you are located on this great planet) whose forms and spirits must be honored.

These dates are general because they are derived from a temperate climate which can result in wide variations of the appearance of blooms and blossoms from year to year. To make these rituals more meaningful in function and purpose, they should be adjusted to meet local trees and plants blossoming, blooming, and harvesting dates. Other trees might be honored by different growers and orchards based on the stage they are at during Wonnezeit.

The Urglaawe community is still pulling things from notes and from research, but the blessings of fruit-bearing trees is actually an ongoing cycle, perhaps with its beginning point being, depending on the year, between September and November for trees for which it is advantageous to be in the ground six weeks before the first signs of hard frost. It is hard to predict a moving target six weeks in advance, so this brings us back to the old topic of using animal behavior for prognostication. In the Fall, it is more the fox that is looked to for an idea of when the first hard frost will strike. The thickness of the fox's fur is used to predict whether that frost will hit in October, November, or December, and then the depth of the den and the distance from water are factors that observers use to predict the date of the frost. Unfortunately, this facet of lore has not been as well preserved as Groundhog Day, so we are still doing some research on this.

Trees are again honored at Yuul in December and end with the harvests the following autumn. Conifers are honored in December and January. Birch in February, and Oak and March.

The more practical (and somewhat common) ways to honor fruit-bearing trees includes straw in the following manners: 1. tying straw around its trunk; 2. strewing straw among its branches (which I think is a contributor to tree garlands);

3. tapping the trunk of the tree, particularly toward the base, with wisps of straw. I have used option 3 during Wonnezeit in the past.

One of the most common means of honoring orchard trees, even today, is New Year's shot into each. I am not personally a fan of this practice, but it is common and an established tradition. It is our cognate of wassailing, and people do greet their trees with New Year's wishes. Bows and arrows would also work.

Hanging iron or stone from tree branches is believed to increase the bearing of fruit. This is likely a contributor to the modern Yule/Christmas tree ornament. The same also applies to the egg trees that are uniquely Deitsch and that we see at Oschdre and Easter.

This old tradition one is a little macabre: A lamb (or kid) that has dropped dead or died while very young is hung up in a tree with thorns, though any fruit-bearing tree will do. This hearkens back to older traditions of hanging animal skins in trees.

As the Urglaawe community strives to produce a ritual format (and it will be simple) for the honoring of trees in their bud, blossom, bloom and fruit stages, I'd suggest option 3 of the straw wisps for Wonnezeit.

Below is a starter suggestion list for dates to honor particular trees, shrubs, or plants if you have them. Plums on May 1 are fixed as the Deitsch cognate of the Maypole is the Gwetschebaam, which is literally a plum tree. Linden has been moved from May 12



to May 5 as a tip of the hat to Gedreier Eckhart, who sleeps inside the bark of a linden tree as the Parade of Spirits heads toward Hexenkopf. The linden tree is said to be on Hexefeld in Lancaster County, which occurs in the earlier part of

Wonnezeit. This means the Urglaawe date of May 4 is more suitable for linden blessings.

The reckoning below pairs the solar and lunar calendar. The first date should be read as "sunset on May # is Urglaawe May #." For example, in the first entry, sunset on April 30 is Urglaawe May 1.

April 30-May 1: Plum Blessing and Harvest

May 1-2: Dogwood Harvest - Since today is May 2, let's also note that Dogwood is a medicinal tree that is one of the Nine Sacred Herbs of Braucherei, hence also of Urglaawe.

May 2-3: Pawpaw Bloom and Blessing

May 3-4: Linden Bloom and Blessing [observing Gedreier Eckhart at Hexefeld]

May 4-5: Crabapple and Apple Blossom / Apple Tree Blessings

May 5-6: Hawthorn Bloom and Blessing

May 6-7: Magnolia Bloom and Blessing

May 7-8: American Chestnut; also Blueberry and Huckleberry Pruning and Honoring (second-year plants have all budding flowers cut back.

May 8-9: Blueberry and Huckleberry Blossom - all remaining blueberry and huckleberry bushes are blessed [Observing the Hexedanz at Hexebarrick]

May 9-10: Cherry Bloom and Blessing

May 10-11: Serviceberry Bloom and Blessing

May 11-12: Strawberry Bloom and Blessing; Asparagus Harvest Festivals

SUNSET MAY 12 (beginning of 13. Wonnet) IS THE FIRST ATTACK OF THE REIFRIES (Frost Giants). A separate post will be made on this topic.

HALLICHI WONNEZEIT!

OBSERVANCE OF THE DESECRATED SHRINES

June 4th at sunset marks the beginning of the Observance of the Desecrated Shrines. This observance is in honor of those deities whose shrines were destroyed, damaged, and disrespected through the actions of missionaries and zealots. The lore of many of these deities was lost in the persecution of those who held to the old ways, and there may be many more deities who are now completely unknown to us.

June 5 is the feast day of the Christian missionary Boniface, who destroyed the sacred oak of Dunner and desecrated the shrines of Jecha, Stoffo, and Lohra/Lare. We hold our observance on this day to renew our ties to our deities and to assert our sovereignty of conscience and our right to religious freedom.

This is a pan-Pagan observance, and people of all traditions and backgrounds are invited to take part in the observance, honoring their deities in the manner to which they are accustomed.

Moon Tides - Planting Seeds for Soil and Soul

Originally published in Summer 2007, uncredited

For centuries, moon-wise gardeners have observed many outward expressions of fertility and fullness during the waxing of the moon (the two weeks of the lunar cycle when the moon grows from new to full). The sap rises in the tree, blossoms burst open and fruits swell, increasing in size and sweetness.

Pay close attention and you will witness the earth exhale and breathe life force to all that is growing above the ground. The new moon brings forth the finest 'seed potential' and the promise of germination and new growth.



A glance through the farmer's almanac reminds us that planting by the moon reconnects us to the rhythms of the heavens. "Plant above annual ground vegetable plants, herbs and flowers from the new moon through the second quarter."

A thoughtful gardener knows that seed planting requires the garden site to be properly prepared. Soil needs to be loosened and unwanted debris, stones and weeds removed. Compost and manure are added for nourishment of the future seedlings.

In this way, we consciously prepare a space for our seeds and invite them to flourish after they have been lovingly pushed into the ground. If we are fortunate, the heavens reward our efforts with rain and sunshine.

So, too, should we consciously prepare our own 'inner' garden space in the days leading up to the new moon phase. By anticipating and preparing for the monthly return of the invisible moon, when the sky is a dark, rich fertile field, we are inviting our

intuition to whisper the seeds and using the new moon's energy to blow sweet life into them.

By being conscious, instinctual, open and receptive during the time of the new moon and waxing phase that leads us up to the full moon, we can cultivate our own worthwhile seeds... and aspire to grow them.

The new moon sends us a monthly invitation to dig in with both hands, prune, weed and plant our soil gardens. Tending it and giving it the nourishment it needs will keep our lives moving towards a rich and meaningful harvest.

The Nine Sacred Herbs of Braucherei & Urglaawe

Originally published in Spring 2014, uncredited

The Lacnunga describes the nine herbs sacred to the Anglo-Saxons, but what is not as well known is that the Deitsch have their own sacred nine, Neine Heiliche Gegreider.

Three come from wood (Dogwood, Elder, Wintergreen). Three come from the fields (Fimffingergraut or Cinquefoil, Catnip, Ground Ivy), and three from the garden (Horehound, Sage, and Thyme). In Urglaawe, these herbs are gathered after 15. Wonnet (May 15).

Those that come from wood can include many parts of the plant.

Wood

Dogwood (Deitsch: Hundsholz): *Cornus florida*

Elder (Deitsch: Hollerbeer): *Sambucus nigra* but also *Sambucus canadensis*

Wintergreen (Deitsch: Bruschttee), a.k.a. Teaberry (Buchsbeer) *Gaultheria procumbens* but also the distantly related *Chimaphila umbellata* (Pipsissewa; Deitsch: Gehlwassergraut)

Field

Cinquefoil (Deitsch: Fimffingergraut): *Potentilla reptans* or *Potentilla canadensis*

Catnip (Deitsch: Katzegrout): *Nepeta cataria*

Ground Ivy (Deitsch: Grundelreewe): *Glechoma hederacea*

Garden

Horehound (Deitsch: Edann): *Marrubium vulgare*; other species

Sage (Deitsch: Groddebalsem; Salwetee): *Salvia officinalis* and many other varieties

Thyme (Deitsch: Gwendel): Many varieties, but especially *Thymus pulegioides* ("Pennsylvania Dutch Tea"; Deitsch: Deitscher Tee)

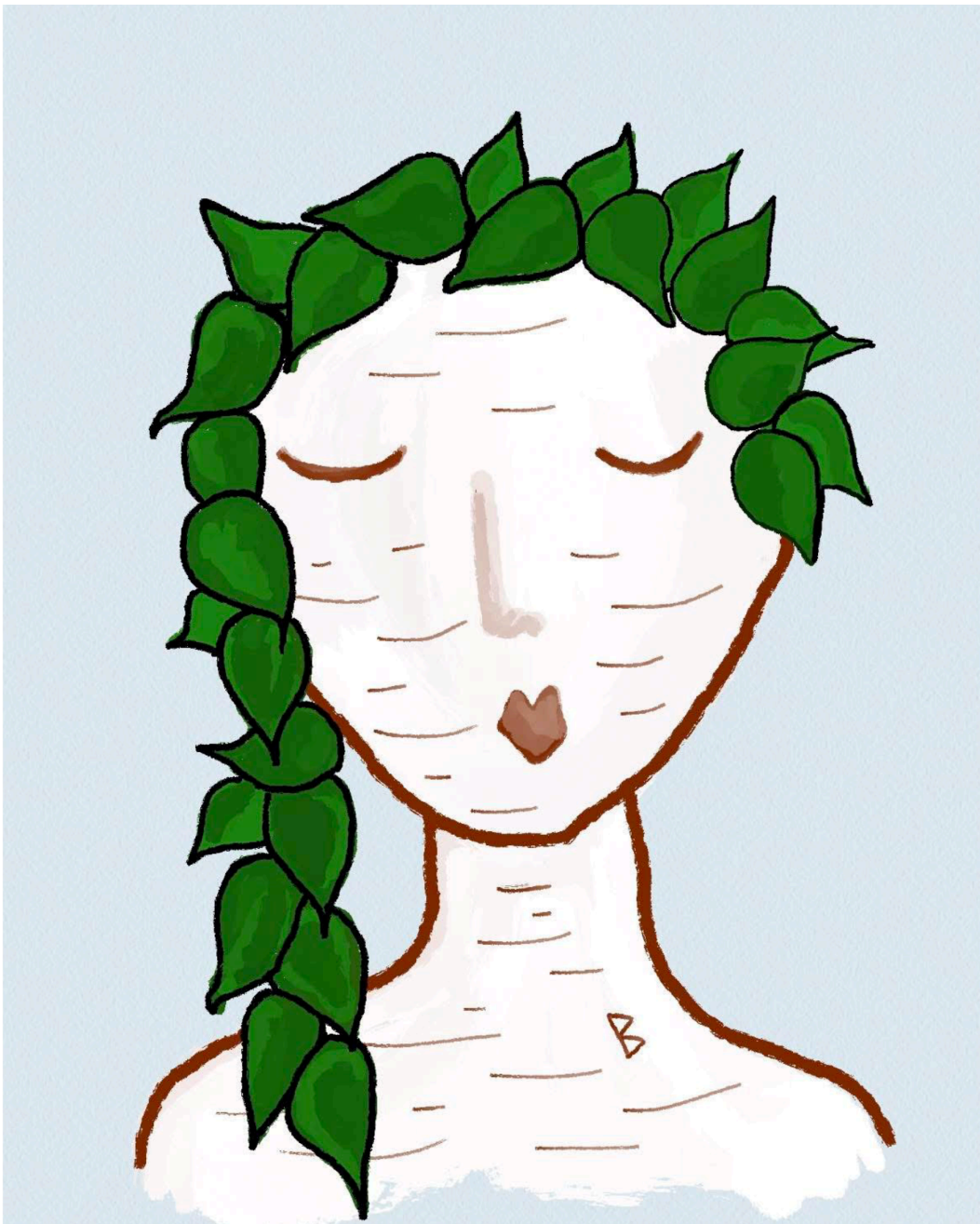
The Fimffingergraut is already taking off rapidly in the garden, and the Ground Ivy and Catnip are beginning to raise their leaves above the ground. Some of my sage and thyme never went away.

One thing that is interesting to note is that Mugwort (Aldi Fraa; *Artemisia vulgaris* and other species) is mentioned in The Lacnunga but is omitted from the Deutsch sacred herbs list... yet in Braucherei and Urglaawe, Mugwort is probably the most commonly used sacred herb. It has a standing of its own. Holle is represented in the Nine Sacred Herbs by Elder.

Artist's Corner

Submissions to artist's corner can be short poems, paintings, photographs and anything else that can fit neatly on a page for everyone to enjoy. Please send submissions to arden@ur glaawe.org.

This month's submission comes from Stacey Lynne Stewart of Clementon, New Jersey



Resources

Books

The First Book of Urglaawe Myths

Available on [Amazon](#)

A Dictionary of Urglaawe Terminology

Available on [Amazon](#) and [Lulu](#)

Websites

[Urglaawe International](#)

Social Media

[Urglaawe Facebook Community](#)

[Heathens Against Hate](#)

[Alliance for Inclusive Heathenry](#)

[Heathens in Recovery](#)

Blogs and Podcasts

[Blanzenheilkunscht](#)

[Braucherei](#)

[Deitsch Mythology](#)

[Urglaawe](#)

[Holle's Haven Podcast](#) (also available on Spotify and Apple Podcasts)

Regional Groups

[Distelfink Sippschaft](#) Southeastern PA, NJ

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Schwazwald Sippschaft Michigan

[Weisser Hund Freibesitz](#) North Carolina

[Bittreselaatsaame Freibesitz](#) San Diego

Landmarks

[Lüsch-Müselman Graabhof](#) (Graveyard) Pennsylvania

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Submissions for the Summer 2025 issue must be received by June 19, 2025 and may be submitted for consideration to arden@urglaawe.org. Artists retain all rights to their work. By submitting, the artist agrees to allow Hollerbeer Hof to publish their work within one year of the submission due date; after that year, Hollerbeer Hof must reacquire permission to publish.

