
CAROLUS LUNDIUS

Zamolxis, the first lawgiver of the Getae
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SUMMARY

of Carolus Lundius' "*Zamolxis—the first lawgiver of the Getae*",
the full title of which reads:

Upon a long debate (dissertation) within the Swedish Academy of Science, it is resolved to be made public this historical truth by Carolus Lundius, the author. On the same occasion, further data regarding the antiquities of the Sueons, the Goths, and other nations, has been added to, such things never having been tackled before by others, are now brought to light by the same author.

The book is dedicated to King Carol XI, under whose protection that worthy book has been published, a King that managed to have united under His sceptre about twenty regions, among which there were Sueonia, Scandinavia, Estonia, Livonia, Karelia, Stetin, Pomerania, Bavaria, and the County of Rhenania Palatinate. Among the virtues of that King—an emperor he could be called as well—which Carolus Lundius points out, most honoured are the human Justice and Equity, backed up by Kindness, as reflected in the laws He laid in the huge territories He ruled, laws inspired by the laws that have been promulgated by the ancestor of the Getae—the descendants of which are the Sweden too, and every Germanic nation—i.e. the most right and wise Zamolxis.

The dedication made to Carol XI, as a due heir of Zamolxis, concerning the jurisdiction established all over the Kingdom, stretches over eight pages, it including a poem, too.

As many of us may know, the name of Carol XI is connected to—among other things—the construction of *Coltea Tower* and the Lord Byron's *Mazeppa*, masterfully translated into Romanian by George Cosbuc, later a poet and scholar, when he was not even eighteen years old.

It is due to say here a few words about the author of that opus too, extremely useful indeed, not only to international, European and compared law experts, but also the

Geto-Dacian mythology specialists—and not only—and especially in general linguistics and etymology, in clearing facts of civilisation and culture of our ancestors.

Carolus Lundius, a legal adviser, was born in Nörrköping in 1638, and died in Upsala in 1725. As the one that has been charged with a reviewing of the Swedish laws, he has visited, aiming especially at researching of old monuments—Germany, France, The Netherlands, and Italy. It was there where he met countless old papers, including incunabula, in the Vatican's library, noting the frequency of Getical words therein, as we learn from the book dedicated to Zamolxis.

Among other books published by him, we remark here as follows:

- *De legibus Hyperboreis* (On Hyperborean Law) 1686;
- *Collatio juris sueonici cum romano* (A Parallel Between Sueonic And Roman Law) 1699;
- *De justitia et jure Sueonum* (On Sueonian Justice And Law) 1708.

Zamolxis, the first lawgiver of the Getae 1687 published by him 21 years after he began his studies—as we learn from an address to his readers—is divided into nine chapters, ending with a letter addressed to him by an old chum and guild mate of his, Johan Axehielmus (1608-1692).

In the first chapter of the book, the author at first lets us know that the correct name of that great lawgiver is SAMOLSE, as it appears in the old law codices of the Scandinavians, and in the manuscripts as well, and not somehow Ζαμολεξις, as corrupted by the Greek writers. He was a Getae, Goth and Scythian at the same time, since the Getae descend from the Scythians. Thus, first we have the Scythians and then the Sueons. The Getae, who also called themselves SUEONS, are the same people with the Goths (*unam eandemque gentem Getas et Gothes fuisse*); Lundius is the first scholar ever to clear up matters of major importance, like the one of the Getae.

The Getae are also called GOTHONES, GOTHINI, GETAR, GETTAR, JETTAR, JOTTAR, GAUTAR, GOTAR (in the local language, *ǣtriâ*, coming from GA, GE meaning “earth”, the same root with GAU, GO, JO, GOIA, GIALU, hence GELLU and I would not be surprised at all if the famous Gens Julia would have the same origin).

The term SUEONES, a name under which are to be met both Scythians and Getae, comes from SVIFO, the birthplace of ODIN (WOTAN, WODAN) = a god of people, dead, fights, a god of Runes wisdom and of medicine.

SUEONES are also called the INGUEONES/INGEVONES INGI/ INGVE/ INGEMUNDR.

In Isidor's Chronicle it is told that the oldest kingdom of all is the Goths' one, i.e. of the Getae, since it was born from the Scythian one (*Gothorum antiquissimus est regnum quod ex regnum Scytharum est ortum*). The Scythians, according to Herodotus (IV, 156) were called Hyperboreans too, as they lived in northern areas, located behind Palus Maeotis (Azov Sea). They used to wield bow and arrows, a habit inherited from Germanic nations, as old law codices read (*Arf* and *Arfdabolkar*), a reason why the Gothic word *skyta* translates by *arrows shooting* (the Latin *sagittare*).

The etymology of the word GETAE is fully convincing, backing my thesis (see The Ubiquity of Geto-Dacians), related to the e/o, i.e. GET/GOT, vowel alternation, and the concept of the warrior tribes of *unsettled Getae*, therefore called *Goths*, after the 4th century AD.

In Chapter II, Lundius keeps us abreast of a historical fact, well pondered over and reasoned, namely the Goths (= Getae), of which the world filled itself, have left Scandinavia. He calls at first in witness thereof Dio Chrysostomus, the author of a valuable treatise titled "Getica", which of course did not preserved, but through frequent citations given by certain writers following him—Ammianus, Zosimos, Zonara, Ablavius—entitles us to judge as not fully lost.

The author issues an opinion, and not at all false, that Italy itself has been founded by the Scythians, and backed up by many very old Getical words spread in many manuscripts and books in Vatican's library in Rome.

He calls also as a witness Cato The Old, who clearly asserts the Getical poets having praised, flute accompanied, the acts of bravery of their heroes, many years before the eternal city—Rome—would have been erected (*Getae etiam ante Romam conditam heroum suorum praeclare gestas carmine conscriptas ad tibiam cecinerint*), and Plautus' comedies as well that, as also asserted by me in the opening of the 2nd International Dacology Congress in August 2001, are a treasure of Geto-Dacian words, put in the mouths of his characters, usually common people. While Plaut lived in the 3rd century BC, it is very clear how many centuries before—just how Cato himself stressed—the Geto-Dacian language and writing has formed; that is why I also suggested for the next congress, one of the themes thereof should be exactly the lexicon of that very valuable comedy writer.

Were all the people of Troy Geto-Dacian, or were they mixed with the Pelasgians, Etruscians, Cimmerians? –Yes!—Lundius asserts Troy would have been erected by the Getae. It is also interesting that, about three and a half centuries later, Vasile Parvan, our historian and archaeologist, relying on archaeological stuff/findings, asserts Troy would have been erected by our ancestors, that both in “*Getica*” and in his smaller opus *Dacians in Troy*. Lundius reasons his opinion by the fact of laws being common and the name of one of Troy’s six gates itself, namely *Scheiana Gate* (*scaeea* in Latin, σκαίαι in Greek) becomes *skaer* in Swedish and Getic; and then, Trojans or Phrygians or Cymbrians and Francs are one and the same nation and speak the same language, Phrygian Umbrian, i.e. Teutonic (according to Lazuis, *De migratione gentibus*, lib.III). See also *Sueonia’s Chronicle*. And since the ancient ones used to name all those nations rather Getae than Goths, the descendants of which have populated most of Europe and Asia (*Veteres illas nationes magis Getas quam Gothos nominarunt, de quorum sobole maxima pars Europae et Asiae creditur populata*), it is clear that the author keeps at all times to the word he gave, namely the Getae are the same with the Goths, i.e. one nation. Gotholandia/ Gothia/ Jgland/ Jutlandia, in the local idiom, from Got/ gut + land, means both “god” and “good, fertile”, hence a fertile land, since on that Denmark peninsula, located between the North Sea and Baltic Sea, we also learn from many other writers, including Saxo Grammaticus, completely everything could be found, it was a land blessed by God and Mother-Nature. And again the Getae—to be called Goths (*qui postea Gothi dicti sunt*) later—were those to have reached Britain, we learn it from, among others, Saxo Grammaticus, a historian of Danish origin, author of a history of Dania (i.e. Denmark) in 22 volumes (*Saxonis Grammatici sialandici viri eloquentissimi, in gesta Danorum*.- Francoforti, Apud Andream Wechelum, 1581), from which we infer that the land—Dania (Dacia = Danemarca)—derives its name from its first king, King Dan, who, together with Angul, were sons of Humblus; that, Angul left for Britain and, becoming a ruler over a region thereof, gave it the name of *Anglia* (*England*), after his name. That, the inhabitants of Dania/ Dacia were called in ancient times *Danoi*, we know it from Strabon (VII, 3, 7). That, the subsequent memory of Danes themselves remained fresh, that England still belongs to them (and has belonged to them for a period of time, like Norway and Sweden too, over which also *Dani* ruled, and the “yoke” of which they get rid just somewhere in the 14th century, we learn it from the historians of modern and contemporary England, including André Maurois). Reporting on England, Lundius mentions at first the Scots, in which I myself and indeed Prof. Eng. Tonciulescu, but also others, recognise our shepherds of our

Myorithic space. In one word, the nation of Sueons and Goths (i.e. the Getae) migrated to Dania, Germany, Britain, Scotland, Gaul, Italy, Hispania, Lusitania, Catalonia, Thrace, Greece, Phrygia, Taurica Chersonesus, Russia, and to the other areas of the world, almost on the whole Earth, yet even to America, and from the time of the Flood, as old writings prove it, including Sueonia's Chronicle. Scythes, the ancestors of the Getae—scrutinisers by their own kind—were very skilled navigators and orientated themselves on the stars, therefore they were the first ever to reach America.

In Chapter III, we learn that Sweden was the first place, where a phonetic alphabet has been ever used. That, the Greeks and the other nations took it all over from them, in evidence it stands a series of laws collections, starting with those of Samolse and Deceneus. Of such laws made use at first the Danes, therefore the West Dacians, i.e. of Denmark and subsequently the Sueons and Goths.

By the concept of VITTOD it is understood among the Goths (including the Getae), often encountered instead of the Latin *lag*—to command—relating to the concept of law, but also occurs BIUTHS/ BIUPAN in lieu of *lag*, subsuming the *unwritten law*, the common law, since the old custom, the acting law, has preserved and still lasts and not without reason, including with us—that is the *law* used to be called as *constituted through a custom* (*Quippe inveterata consuetudo pro lege non immerito custoditur. Et hoc est jus, quod dicitur moribus constitutum*).

The common law, once blooming with the Getae at the time of Boerebista, seems to have preserved in the modern law—and I underline it again—and, not only in our state's, with a well-deserved vigour. Also with us the unwritten laws—*consuetudines*—have preserved, not only with the North nations, where they used to be recited, a custom inherited from the Geto-Dacians, since, put on music, they were sung like psalms, and so, learned by heart.

Upon swearing an oath in any court proceedings, twelve assessors had to attend, to so keep with the religious aspect, as in all ancient religions, including the Indian ones, which also are of Getical origin, twelve was the number of gods, like also with Greeks, like the Christian apostles, too.

I suspect such should be the link with the later calendar too, based on the zodiac.

When six jury members were for a condemnation, and six for an acquittal, the judgement passed was of acquittal in civil actions, while in the criminal actions a decision was more difficult to be made.

In Rome they had to swear on three gods—Jupiter, Neptune, and Ceres, a kind of *jus jurandum*, which initially has been introduced by Solon, in Athens; with North peoples they had to swear on Freya (Ceres), Thorus (Jupiter) and Attin Maximus (also having the attributes of Apollo and Adonis, those North goddesses being those on which rely the Hellenic and Roman ones, including the Hebrew ones).

In Chapter IV, Lundius underlines once more that in Zamolxis times the laws were written, relying on both Iordanes (*De origine actibusque Getarum*) and Joannes Magnus, who was the first ever to publish the Getical alphabet, and the laws of Zamolxis of *Historia de Omnibus Gothorum Sveonumque Regibus*, Rome 1554, and none the less on a number of other authors, Greek and Roman, trustworthy, Herodotus (IV, 95) and Cato Major, cited hereabove, and, thereafter, Publius Ovidius Naso—who we deem the first Geto-Dacian poet. They report that Zamolxis would have been one of Pythagora's slaves, the son of Mnesarhus, that, after having got liberty and a great fortune, he returned to his fatherland and started to preach at Thracians, who lived in misery and ignorance, about what he has learned from his master, where he led a life Ionic style, with more refined habits.

But, in the very next chapter, i.e. at 96, Herodotus says that he doubts about that story, as heard from the Hellespont and Pontus Euxinus inhabitants, and that he himself guesses Zamolxis should have lived many years before Pythagora. Zamolxis might be assimilated with Saturn, but also with the Sun (maybe that way it may explain the cult of the Sun with Maramures inhabitants, which presence on their gates is relevant, and the famous *Merry Graveyard In Sapanta* certifies the continuity of Getical belief in immortality. It is worth noting that both with the inhabitants of Bucovina, and the Swabian of Bavaria, the dead persons are watched with dances and cheerful music and society games and sketches involving, without any restraint, the dead himself or herself, and not only his or her family—an event experienced by me in my childhood, upon the death of my father—all of which referring to the Geto-Dacians philosophy and beliefs) (T.N.)

In Chapter V, it is plainly concluded that Zamolxis was both man and god (i.e. deified upon death, as the case is with all Egyptian, Indian, Hellenic, Roman, etc. gods, and also with "gods" far later on, who all are subsequent to Getic gods, derived therefrom—T.N.) According to Herodotus (IV, 59) he also was called BAL, BALLUR, ABALLUR, meaning Apollo, i.e. the Sun; Apollo had nine muses, the Sun nine circles, and the Bachants' choir was made up of nine singers. Since he was regarded as the most

powerful of the gods, he also has been named *Hercules Deus*, *militaris*. He was also assimilated with Aesculap, as also a medical god, with Adonis-Attin = Sun, thus also with Osiris and Orus. It is worth noting here that he was assimilated neither with Mars, the god of war, nor Mercury, a god of eloquence, trade and highway men, but, except for the above mentioned, with any or almost any gods (the so-called gods, as initially they all were people in flesh and blood, whether Egyptian, Indian, Hellenic or Roman, Hebrew, etc. (see Maria Crisan, Troy, 1997).

Most important, in my opinion, is Zamolxis proximity with the god *Pan*, who is the *master of the whole material universe, a god of the entire Nature*, the etymone of his name occurring again in the Gothic/Getic FAN—as we learn inclusively from Vulcanius Brugensis l.c., meaning “God”. One of the many words in the main vocabulary, along with ALDE, BAN¹, BARA, —Bara-Olt, therefore the son of Olt—BLID, HALDAN, HOLDE, HULA, along with old Teutonic and Gothic words I will subsequently publish maybe together with Dr. Iosif Niculescu. As we may find out, that famous professor, lawgiver, and Swedish author of interesting works—Lundius—is very concerned with the etymology, and he deals with it with great diligence, splitting hairs to arrive at a valuable historical truth. This is how the way takes us again and again towards the Sun, in its universal mythological excursion. Apollo was called PAN too, but also PAEAN. As his sceptre was made of gold, also of gold were his bow and arrows. The arrows in Swedish, as the author reports, are called SOLARSTRALAR, a word the last part of which—STRALE—being Gothic, means “arrow”. Or Apollo is the god held as the inventor of the skill of handling the bow and arrows. His bow being Scythian, by that detail it is also to be recognised the channel of the gent—Scythian—Getic—Goth (and Sueon); he, like Salmose, which he mixes up sometimes with, was a Hyperborean. The Greeks inclusively had taken over such Hyperboreans, i.e. Scythians gods, according to Herodotus (V, 96) and Aristotle (De coel. I,1).

Other names of his, like ZAMOLXIS are as follows: SAMNAAS, SAMNAMALTHIUS (possibly referring also to the ancient origin of Maltese military and religious Order?!), SAMNMALSES, SAMALSES, SAMOLSES, SAMEL, SAMELITZ, EL, BEL, BELSAMEN, and SAMLHOG, ZAMOLXIS and ZALMOXES. All Getic deities, starting with GOIA, FRIGGA, FREYA, VESTA, lay at the basis of the Hellenic and Latin ones. Venus is the

¹ The word *BAN* was also used with the meaning of field, territory, hence *bannire/foris bannire* = to drive away from the territory, to ban; *Bannomanna* was in Scandinavia = a big place intended for more riotous men; hence *Bania*, I should say *Bania Craiovei* and Bank Ban by Katona Jozsef, a classic of the Hungarian literature.

same with FREYA; from the name of FREA/PREA we have the Gothic HUUSPREA/HUUSFREA/ in inscriptions HUUSFRU (*Hausfrau* in present German means “mistress of the house”; initially I think such deity has been a mistress of the house budget in Matriarchal ages—mater familias). The Greek Ζευς is close to the Egyptian THEUT, from the Phenyician TA AUT, the German TEUT/ DEUT/ DEUTSCH which in fact, as a Getical word, leads us to the word DAC, i.e. to our Dacians, to those in Denmark (i.e. West Dacia), those in Holland, and all those of other Dacias and Vlahias, under way to get discovered.

As for the most disputed DIANA, Lundius, supported by certain assertions by the antics—Hesiod, Herodotus, Diodor, Lucretius, Juvenal, Lucan..., asserts to be of Scythian, i.e. Getic, origin, to be met again in the Hecate and Persephone, and also in *Juno Inferna*; a leading place occupies VESTA DEA—working together with Zamolxis when promulgating laws, i.e. VATRA (fireplace, village hearth and Cosbuc’s HEARTH), as being much older than the Greek HESTIA and the Roman VESTA, those having in fact borrowed it from our ancestors, as the case is with the MOIRS—genuine Geto-Dacian Fates—who might have inspired the Greeks, too.

In Chapter VI, the author does not exclude the possibility that Zamolxis being the more recently name of an older god, for example of Apollo, BALDUR, with the already enumerated variants. Both Strabo and Eddic Writings attest it; he got the attribute of *Hyperborean*, like Pythagora, otherwise, since both are attested with the *Hyperborean Scythians*. The author calls as a witness Pherekide of Syros, a Greek philosopher of the 6th century BC, one of his disciples being Phytagora, too, and was the first ever, the author underlines, to preach the *immortality*.

In Chapter VII, the author lets us know about the other established name of Zamolxis, namely GEBELEIZIS, according to Herodotus (IV, 94), with the variants of GEBILIISIS/ GEBLIETZEN, corresponding to *Jupiter the Thunder-thrower and Lightning-dropper*, a variant rejected by Lundius.

In Chapter VII, dealing with Samolses theology, Lundius, relying on Edda, two collections of mythological and legendary poems of ancient Scandinavian nations, first of which is drawn up in the 11th century by the Icelandic priest Soemond Sigfusson, the second being attributed to SNORRI STURLLESSON, Lundius introduces to us Zamolxis as the oldest among the laic citizens in Sweden, who believes in the afterlife happiness of the right people, in fact the immortality; those place is in the Elisee Fields (which, like the Styx also, he indicates to be located in the Swedish province of HELSINGIA). At the

opposite pole we find ODIN who, after having killed a lot of people in the wars, he himself ended a violent death. His place is in Walhall, a kind of Tartarus and, unlike Zamolxis, was deemed as a sanguinary god (*Sanguinarius est Deus dictus*).

Chapter IX, dealing with the principles laying at the base of Zamolxis' philosophy, which he deems as very fair, tells us that also the law principles arising from there have led to the fair laws of our ancestors, including the Sweden, who inherited them directly. In working out such principles, a geometry technique has been taken as an example, starting with the definitions. 1st Definition. A cause is an element from which it is to commence. 2nd. A main cause is called a cause, which all the other issue from. 3rd. Secondary causes are those relating to an initial, primary cause, and depending on same. 4th. A motion is the issue for every action, even with those inanimate, and not only with animals, as taking part in human idea of beauty and good, and are prior to those religious.

I conclude with a letter addressed to Lundius by another scholar of that time—Johan Axehielmus—and which may be as well addressed to Dr. Napoleon Savescu, the amphitryon who secured that book, entrusting it to me for translation, which I did and not without trouble and certain benefits, too.

“To the most brilliant man and scholar CAROLUS LUNDIUS, a professor of law sciences and city judge, my old chum, I hail you in the name of the God!

I can see very well how are You dealing with Zamolxis, and not without some kind of spiritual delight; You, true friend, our Zamolxis, kept so many ages in the dark, almost buried, has attracted you so much; look, now he is brought to light and somehow from the Inferno by You. I congratulate the Fatherland for that Fruit pulled out from the Darkness and I congratulate You for your brilliant efforts, to which I only got left to say: exceptional and exceedingly fertile.

I congratulate You from full heart for Your every effort You made to enlighten that phenomenon, trouble that cannot be rewarded with all the goods You deserve or by praising enough Your honoured name. It must be a lucky destiny that accompanied You, to let You deal with such a praiseworthy theme, and advise it to the literary world in such happy a manner. May the Innocence be with You for the rest of Your life; may the Holy Providence of Justice and Equity never let You down. May You have, like until now, Your judgements rendered by You with the same judge wisdom in the most difficult cases, and may their ratification remain valid! May You be healthy, You, the

most cautious judge. I present myself, with a bow, to our old city of Upsala, with my soul and writing. The calends of January 1687 AD.

Yours, as always before, Joannes Axehielmus.

High Judge and Royal Assessor, P.C.R.A.

Johan Axehielm (in fact under that name he was ennobled in 1651, his real name being Johan van Gebern) was born, like Lundius himself, in Nörrkoeping, only 30 years earlier, i.e. in 1608, and died in 1692, at the age of 84.

He was an archaeologist by formation. In 1629, at the age of 21, he was assigned by the King to record all the antiquities within Sweden (so explains why he translated and commented in Latin 250 Runic monuments); between 1633 and 1652 he lived in Finland, as a secretary and tax lawyer and assessor with the Royal Court; in 1652, at the age of 44, he returns to Sweden, becoming a seller of old books for the King of Sweden; in 1667—a Royal assessor; in 1672—chairman of the Royal Board for Antiquities.

He wrote about the three crowns, with the Swedish coat of arms on them; he compiles a *Dictionnarium ex legibus islandicis compilatum*; a *Lexicon sveno-gothicum* together with the scholar Bedreus and J.Hadarph, translates into Swedish *Vilkina Saga*, which has been revised and republished post-mortem, in 1741.

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