

The heraldic reading of the crest of Zeitz,
an ancient town in South-Eastern Saxony-Anhalt

Who or what is hiding behind the mystery of archangel Michael ?

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The town of Zeitz located in the far south eastern corner of Saxony-Anhalt, in today's area known as the Burgenlandkreis, is by far one of the oldest cities in Germany. It was first mentioned in the historical records in 967 A.D.

Any city appearing in the old records certainly must have existed for quite some time before it was first mentioned.



Figure 1

In fact, remnants have been unearthed that takes its history back to the 6th century A.D. The coat of Arms of this city (Figure 1) shows two heraldic peculiarities worth noting: Whilst the majority of all coats of arms of municipalities often show static objects in the form of a person or animal, this one is different.

The coat of arms of Zeitz shows the very dynamic scene of a battle. The battle between archangel Michael and the dragon.

Whilst most heraldic themes of other towns deal with events in its history or some nearby famous spot, this one hints in an unusual way at a biblical motif.

The question arises why this is the case and what could be the reason the Zeitz population, who were more or less as Christian as its fellow urbanites across the country, chose this motif?

The Archangel Michael and the dragon. At this juncture an etymological investigation will shed some interesting light on this issue.

Our search words are: 'Archangel', 'Michael' and 'Dragon'.

'Archangel' is a modern nonsensical rendering of the old meaning of the word Archangel which falls into two parts 'Arch' as in Noah's Ark and 'Angel' as in the people of the Angles (and Saxons). The word 'Arch'-'Angel' was thus being erroneously translated, and, in its new guise, imbued with a slightly different meaning..

In its mutated version of 'Angel' it appears in many languages (for example, English, French, Spanish, Italian, etc.) which is rendered today as "mensagero, Messaggero, messenger".

What is being related to in today's rendering as word "messenger", "mensaje, and message, etc." and whatever the "message" is said to be remains shrouded in mystery, since the actual meaning is found in the word itself. "Men-sag-ero" - the "Sachsen Man" (the Saxonian man) and "ero" - the "earth" or in other forms "mes" - "to send", "Sag" - "Saxonian" and "ero", the "earth" always show up as syllables composing the words. Thus, we read the "Saxonian man was sent to this earth" or even the Angel and Saxonian man, in short, the Anglo-Saxon. The Ark is as the (solar) barge today, a (space) ship. It is therefore absurd to speak of an ark of the Covenant, as it is called in English, or to search for an ark d'alliance, or in German to talk of a 'heilige Bundeslade', a 'holy federated sacred shrine'. The French language has in this instance preserved a more exacting translation, when it refers to the "Ark of the Al-Li Anc E", the spaceship of E Li from space from the Planet Anc (Ang, Angelia) ".

Figure 3 shows an excerpt from the famous Maya script "Chilam Balam Tekah y Nah". However, what is shown is not the original manuscript, which is shown on the opposite page in my copy of this old scrip, but sadly, it has survived in such poor condition, that it requires a lot of study to become legible. Therefore, here the generally accepted rendering of it.

<i>γ Sol =</i>	<i>Sol = Saturno laix u nukul laix u xuchama</i> Saturno. He aquí el significado de lo que tr: <i>alabolal nahal numut ku kambalba eredero yalabale</i> esperanzas de ganar la bendición de Dios y recibir, se <i>ayikalhal</i> riqueza.
<i>Luna =</i>	<i>yalan palacio yotoch ahau uenel uayak pol mal ocol</i> Debajo del palacio, casa del rey. Dormido, soñará co <i>laobi u cuchma hunhun tzuc lae</i> Comerciantes que cargan de uno en uno los montone
<i>Mars:</i>	<i>Katun kalal ti mascab y[etel] atancal nupancil</i> Guerrero. Encerrado en la cárcel, y casarse, dis-
<i>Mercurio</i>	<i>Cil oc yail chapahal maya cimatal pacotz pase sahad</i> cordia, entre la dolencia, la enfermedad, [la peste] n
<i>Jupiter</i>	<i>nohcinabal tzicil oibolal ayikalil bucancel bucbesah</i> Se engrandecerá la respetabilidad, deseo de riquezas.
<i>Benus</i>	<i>etailil mul ximbal yetailil tabal chuplal numul beil</i> Los amigos juntos caminarán con sus amigos en com;
<i>Saturno</i>	<i>Cuxtal pak na cambesah helbesah bin chac</i> Vivir en casa de piedra. Enseñar que hay probabilidad <i>tokae laobi lae bai Astronomicoe</i> Se sangrarán ellos como los astrónomos. [?]
<i>Ora</i>	<i>laix lic u nucic loe uacob planetasob ti hunhuntuliii</i> Así se levantaron los grandes seis planetas, cada uno
<i>Angelia</i>	<i>laobli tic alahe heix u Angelob kintic alahe lai</i>

Abbildung 3

Figure 3

My studies revealed two mistakes were made in the translation. To the left of this list we find the names of planets of our solar system. Sun (Spanish Sol) and Moon (Spanish Luna) and all the other planets, leaving out our planet earth. Now, whilst in Europe the planets Uranus and Neptune had long been forgotten until they were re-discovered during the 18th and 19. Century, and had then even new (nonsensical mythological) names attached to them, the old traditional Maya texts were very well acquainted with these stellar bodies under the names " Ora "and" Angelia" So this proofs the evidence that there is a planet named "Angelia" (designated in many ancient texts with the short form "Ang, Anc"), the Planet of the 'Angles' and/or of the God of the Angles and Saxons 'E Li' . The accompanying text contains two incorrectly rendered letters in the translations it was transferred from the handwritten version to the printversion. ("Kintu" thus morphed to "kintic" and of "Angelos" morphed into "Angelob" because the old teodic circular "s's", which is very similar in looks to a "b", and thus was rendered as a "b", incidentally, this is generally the case in all transmitted Maya writings.)

The line, therefore, " heixu Angelos Kintu alahel ai "= they "are called the Angle children from Alahel (universe) egg (Ei), from the egg (Ei) from space (Alahel/ universe/outer space)".

The ancient "Greeks" also wrote in their writings "Arch Ang E L (o) i" = the "Ark of E Li (from Planet) Ang". Only an extra "o" had crept in. Not surprisingly, the Orthodox Christian texts speak volumes: "Ark strate gos" = the "Arche goes (gos) up the (planetary) street (into space)". It seems that according to the Maya script "Chilam Balam Tekah y Nah" (which by the way means: the "sacred building (ba) (craft) of the 'lame', approaching fast, rapidly") is therefore the Planet of the Angles the planet known today as Neptune. (Or one of its moons?) Our modern astronomers relate to Neptune often as either a gas giant or an icy giant (Temperatures 219C below freezing), which is said to consist of up to 99% water, in short, a very hostile environment for all living forms on earth. However, it, but must be imbued with a warm source of energy since it emits more energy than it allegedly absorbs from the sun. Whatever may be the case, the writers of Maya texts who themselves (or their ancestors) were from outer space, will have certainly known what they put down in writing for posterity. So we can clearly see when the French, the ancient tribe of the Franks, speak of the "Arch d'Al -Li Anc E", which means the " Arch (Spacecraft) of the Al-Li E (god) from Planet Anc" that they are very close to the original meaning.

Let's turn to the word "dragon" which according to the dictionary of ancient German is pronounced "trahho". Indeed, a great number of European languages offer up a similar way for the expression of this term. We then find expressions such as "Draco, drake, drago, dragon, dragoon etc." Clearly we notice the words are all to encompass

the meaning of "carrier, support" . (ancient German/teodic: 'trahho' converts into today's: 'tragen', 'to bear', 'to carry') Just as we append the term air craft carrier to some naval vessels in today's common parlance in former times the terms 'dragon or draco' was related to larger space craft, mother ships which, like air craft carriers, carried smaller craft. This is beautifully alluded to in a large number of the of traditional tales and legends. A dragon is often described as a fire spitting entity, or a flying fire-breathing animal. As every child knows only birds can naturally fly on this planet, therefore, we have yet to see heavy, crocodile-like air borne lizards, capable of spitting fire which would be incapable of bearing any living creatures inside it's belly. This is only possible when the bodies are made from metal or other, fire-resistant, material, such as can be seen in the space shuttle of yonder.. Many legends tell us that dragons eat virgins and other assortments of people, which later on in respective tale, when a warrior or Prince had finally defeated the dragon and freed the 'captives from inside', then , surprise , surprise, the captives emerged miraculously unscathed from the 'belly of the beast'. Thus, they were apparently not eaten, but disappeared into the carrier vehicle, the Drago, the dragon, from which they could re-emerge unscathed and with obvious ease. It is, even to this day, the story of alien abductions that is, according to witness accounts, taking place in the thousands per year if one is given to believe the witness accounts. A less controversial but clear hint can be found in the kites being flown by many children sailing through the skies, which in German are called dragons, and thus, allude to flying dragons. The most telling, however, are the alleged 'Sanskrit' texts, which again, are fraught with mistakes, if these are understood as texts in pure unadulterated teodic,. "The fiery Vimanas of King" Citraketu "to the place Ellora" which is a wrong rendering of the teodic: "Citrake-tu" = "carried tu" (does) was thus not the name of a king, and "Ellora" = the "power of the beam/ray" therefore, was not a location. So we have to translate it thus "carry (Citrake) does (tu) the power of the beam/ray, the fiery craft". So, we can forget the conventional "Sanskrit" as is generally scholarly rendered.

Let's turn to the Word of Michael. A simple search of the old German Dictionary clearly reveals: "michel, mihhel, mihhal, mihal, mihhil, mihil, mikils, michal" = "large, strong, mighty, powerful" the meaning of this famous name morphing into an adjective indicating 'mighty' (Michael) , all powerful, leaving no room for further speculation. Now in Zeitz (see Figure 2), as in many other major cities of Germany there are St. Michael's churches. If we write it just so that the reader thinks along these lines already it becomes a real eye opener: "micha E Lis -Churches", the churches/temples to the 'great, mighty god E Li.'



Abbildung 2

Figure 2

St. Michael's church of Zeitz was erected long before 967, at a time when Christianization in Central and East-Germany was yet to come. This leaves the observer to suspect that this St/ Michael's edifice originally had not necessarily much to do with the catholic creed at it's inception. Incidentally, in 1897 within the Catholic Church a "Congregation of Saint Michael the Archangel "(CSMA), was founded adherents of which came to be known as the Michaelite Fathers.

In the Jewish faith Michael the patron Saint of Israhels ("Is ra hel" = "it is the beam from the Hel ") and translates the word Michael as= "he is like God". The irony is, that this erroneous rendering of the translation does 'mutatis mutandis' come right around again, when one considers that it is indeed the "micha E Li ", the powerful E Li, god of the Angles and Saxons, since he is a God, otherwise he could not be called God to start with. This God of the Saxons rushed up into space, expressed by the following famous names: "(T) I Saak jac ob" . Thus, we are taught the wrong meaning by changing verbs into names again which leads us to today's rendering of "Isaac and Jacob ". What do we find in the bible regarding these issues is quite revealing too. The New Testament of the Christian Bible is subdivided ,into Gospels

which are known Evangeliums in the German speaking world of today. Thus it reads: "Ev ang E Li um" = "to the ev-(igen - eternal) E Li (god) from Planet Ang" or " of the planet of Ang of the eternal (ev-igen) E Li (god) ", named in Revelation, verse 12: 7, which allegedly describes the struggle between Archangel Michael and the Dragon "..... Michahel et angeli eius cum dracone et draco pugnabat et angeli ei us." = "micha helet ang E Li ei uscum draco ne et drac op ug na batet ang E Li ei us ". This all means in good old plain teodic language: "the mighty hero, the Ang E Li from the egg (ei- space craft) to the carrier (of flying craft) now surges high up to Ug (Ophiuchus) now emerges (baded- bathes) Ang E Li from the egg (ei- space craft) ".

Not a single word whatsoever about a fight between an archangel Michael, but indeed it speaks of "micha helet Ang E Li ei us" of the "Mighty hero, the Ang E Li of the (space-craft) egg.

The Koran also speaks of Archangel Michael and Gabriel. Thus we find in Surah 2, Verse 98, the alleged meaning, "Whoever is an enemy of God and his messengers, and Gabriel and Michael! For God is an enemy of the infidels. "

But neither the name Michael nor Gabriel occur in this text passage, neither conveys this text passage this alleged meaning. The alleged archangel Gabriel, who is supposed to have dictated the Koran to Mohammed, appears in the more precise version of the Koran in the "Djib ra il" = "deeply (djib) the beam/ray (ra) surges (il-eilt) ". In less meticulous translations this phrase appears as "jib re ela ". How even the translations of the Koran can be fraught with problems here the following two examples. In Su-rah 29, we find the expression "Al An Kabot " which in teodic means the "Commandment (Kabot-Gebot) of the All-Ancesor (Space-Ahn)" or the "All-Ahn commanded ".....this has actually been rendered as " the spider "..... and in Surah 17 we read , "Bani is ra il", the "along trajectory (Bahn) the ray/beam hastens" which us being translated as "the children of Israel".

And because the beam/ray is surging/hastening to the axis of the Universe (All) to the All-axis (axis mundi the text speaks of "al-aqsa " which today ended up completely confused with the name of some fighting brigade simply due to this mistranslation.

47:4

Ayat 4

فَإِذَا لَيْسَ الَّذِينَ كَفَرُوا فَضْرًا أَضْرَبِ الرِّقَابِ حَتَّىٰ إِذَا انْخَسَمُوا فَسَدُوا الرِّمَاقَ فَمَا
مِنَّا بَعْدَ وَإِنَّمَا فِدَاءٌ حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَآنصَرْنَا مِنْهُمْ
وَلَٰكِن يَسْئَلُونَكَ بِبَعْضِ الَّذِينَ قَتَلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ

أَعْمَلَهُمْ ٤

Abbildung 4

Please look closely at Figure. 4 It is the famous Surah 47, verse 4 and 5, where supposedly those infamous text is shown that supposedly provides the religious fanatics of terror groups with the justification for their actions: "And when you meet the infidels, then off with their heads until you have caused maximum carnage amongst them. " The only problem is that this text is actually not even shown there. The reason being, when you turn the script by 90 degrees, at a right angle read it from left to right it reveals itself to be messages in perfect teodic writing. This is not far off from the modern so called Latin writing style. So it is not as much "Arab calligraphy" as is a handwriting rendered in the teodic language. It has some old German letters, such as the round "s", which looks like a lower case "f" missing the cross sectional stroke. This is no longer in common use today. This is the first capital error. If you then see the the phonetic transcription, called transliteration, read, as read by Muslim clerics it is yet another text, albeit in teodic language, but does not correspond phonetically to the handwritten text. This is the second capital error. And finally this text of teodic language is supposed to e based on a text in Classical Arabic, which just happens to be another big error.

Whilst Christian and Jewish texts have only suffered a mistranslation once, (which is enough of a blow in itself), and because "Latin" and "Hebrew" language are assumed, the Muslim texts technically speaking potentially saddled with a triple layered error.

In the face of the ongoing wars and terrorist acts that follow, one has to ask: "Should Orientalists be allowed to continue operating their linguistic science based on erroneous assumptions, simply due to the fact that there seems to be a large degree of resistance to new insights at work?". "Are the 100 million Euros of German tax payers money annually well spent on these erroneous endeavours, just because some hypocritical political 'do-gooders' try to satisfy their clientèle? As an irony of history it was precisely the founder of the German Oriental Studies and Qur'an translator Friedrich Rückert, who uttered this beautiful sentence: "The bumpy journey to truth for the wise is cobbled with many errors, only fools insanely insist the errors to be the way of truth." True to the founders spirit, the current Orientalist and the politicians should review their actions. But there are forces amongst them who just do not want this to happen. Who, one may ask, has the inclination and power to publicly take on these erroneous sciences, deceptive politics and the lies of the media, if it is not for the open source community spreading the word in the public arena of the internet?

Now that we are imbued with the results of our etymological study of the words 'Archangel Michael' and the 'Dragon', we can turn to the main aim of this piece, a deeper probing of the heraldic meaning of the crest of the town of Zeitz. Since we have proved that there is no scriptural trace of a fight between a 'Michael and the dragon' with all three major monotheistic religions, whether it be Christian, Jewish or Muslim, we can have an open view of the next conundrum, the crest of the town

itself. Since the edifice of the Micha-E-Lis Church in Zeitz dates back to the era before Christianization, we are now concerned with the question: "Why did the city of Zeitz adopt the motif of the struggle between the Archangel Michael and the dragon in its crest?" Surely, it could be argued that no one knows for sure at which time the motif was adopted since it may very well have come to pass during the Christian period that may have had no other recourse than the erroneous "Latin" translation of gospel scripture. It would not have been the first time this happened. However, other weighty evidence points to a different root of this problem. There are numerous signs and similarities pointing to a world wide phenomenon that is hinted at in language and other, localized, traditions. This leads us to believe that we are not dealing with wrongly translated biblical renderings but indeed we are dealing with real, underlying facts requiring the correct reading. In Zeitz, as in other places on this planet, the hilltop old town is under tunnelled with catacombs like a Swiss cheese. Miles and miles of underground tunnels passing under the old town wall and fortifications to the setting of a monastery by the old name of Bosau (Posau today) which lies far outside the city walls. Present day archaeologists and wannabe historians have determined these to be old "medieval beer cellars". This is without doubt a ridiculous pronouncement! Mile-long underground tunnels leading all the way out of town that were created long before the Middle Ages. These systems do exist across the world. For example Turkey has a number of these together with it's hints in respective language and local dialects that furnish the same story to the one of Zeitz of an alleged Archangel Michael E Li. Take for instance Istanbul. The old name "E stam bul" or "E stam bur (g)" = the "family seat (Stam-stem) of God E". Likewise the "Castle of the tribe of God E, of the people of God E" is contained in the name 'Constantinople' which was supposed to be the namesake of the alleged emperor Constantine. Yet again, we are faced with another mistranslation. The oldest traditions in ancient texts are: "Kun stan ob (h) ele" = the "Kun (wedge-shaped spacecraft) stood up in Hel (space/universe), later" Kon stant in op (h) el ", the same meaning, but expressed in somewhat more modern language. E stam bur is by the "Bos por us" = the "Bos from the por" = the "evil, the all-Bosi from on high ('Boese' in German tongue denotes evil to this day) ".

This is as strong as it gets as to hint at the age-old battles in space and on the ground between the All-Bosi (evil) and the god E Li. This is the same motif in Zeitz (and many other places on our planet earth). Here fights "micha helet ang e Li", the mighty hero of the Ang e Li in the Bosau (evil plains) with the carrier, the spaceship of All-Bosi, the All-evil. The Bosau or the monastery Bosau in Zeitz was supposed to have been named after a monk named Boso, who has never been there. It is a matter of record even according to the false records that he lived in the neighbouring town of Merseburg (in Mars-Castle, in which dwelt the people of "Tiet mar", the large crowd from from planet Mars. Presumably these are the people of the 'All-Boso' from Mars).

The name Zeitz in conjunction with the God E of the Saxons and Angels does also exist in South America specifically in Argentina. The airport of Buenos Aires's is called Ezeiza today, because it was constructed on land which was called "Zeiz, zeiza" by the indigenous population. A quick look into a dictionary old German relates these names to mean "sweet and pleasant, delicate, graceful". The erroneous translations of religious books with the invented stories of an Archangel Michael fighting with a dragon, for example, obscures the truth, since on the basis of what has been discussed we cannot regard this drama to be "zeiz" = "pleasant", in quality. The whole picture, as always, is telling us more than it's individual parts alone.