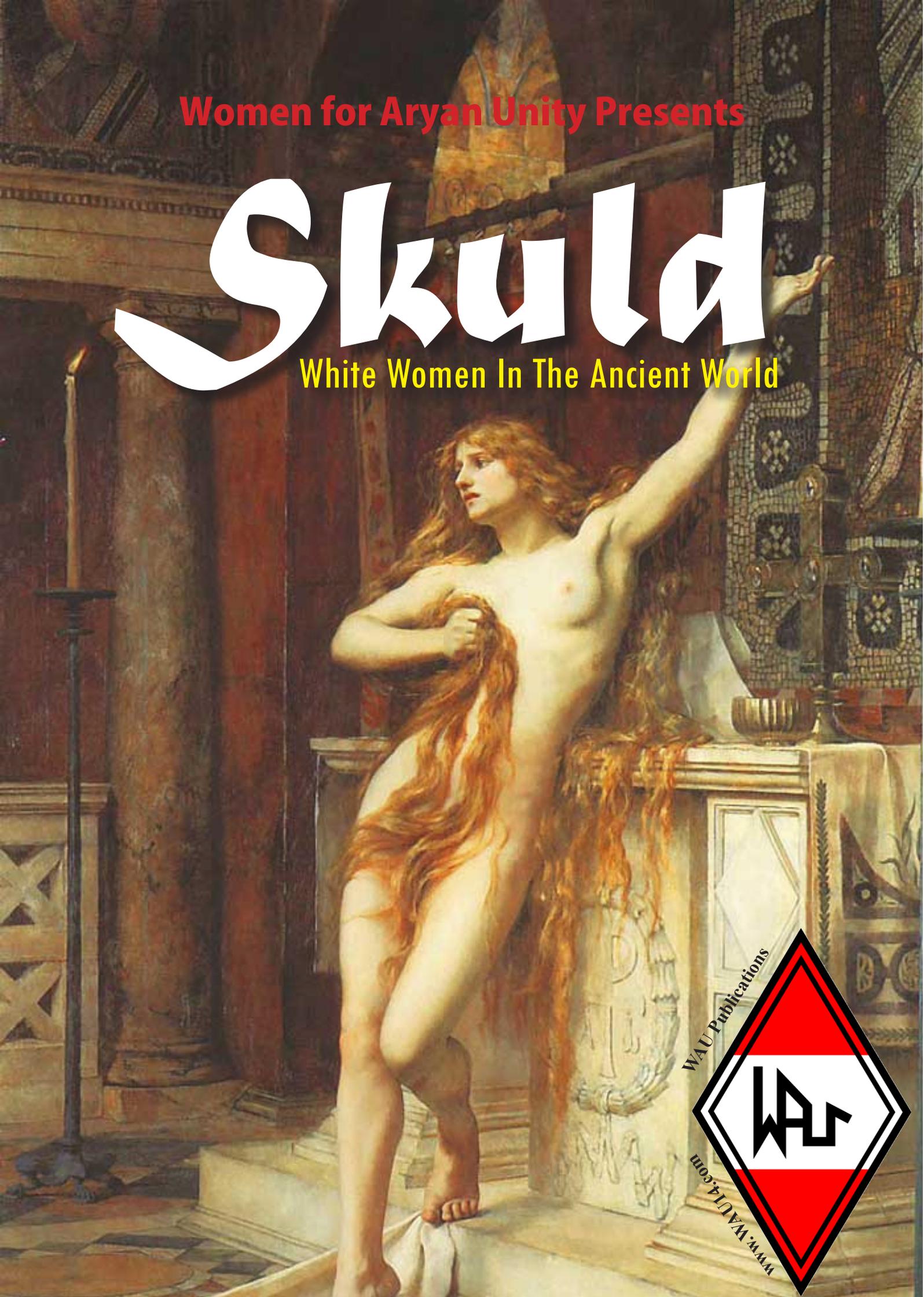


Women for Aryan Unity Presents

Skuld

White Women In The Ancient World



WAW Publications

www.waw14.com

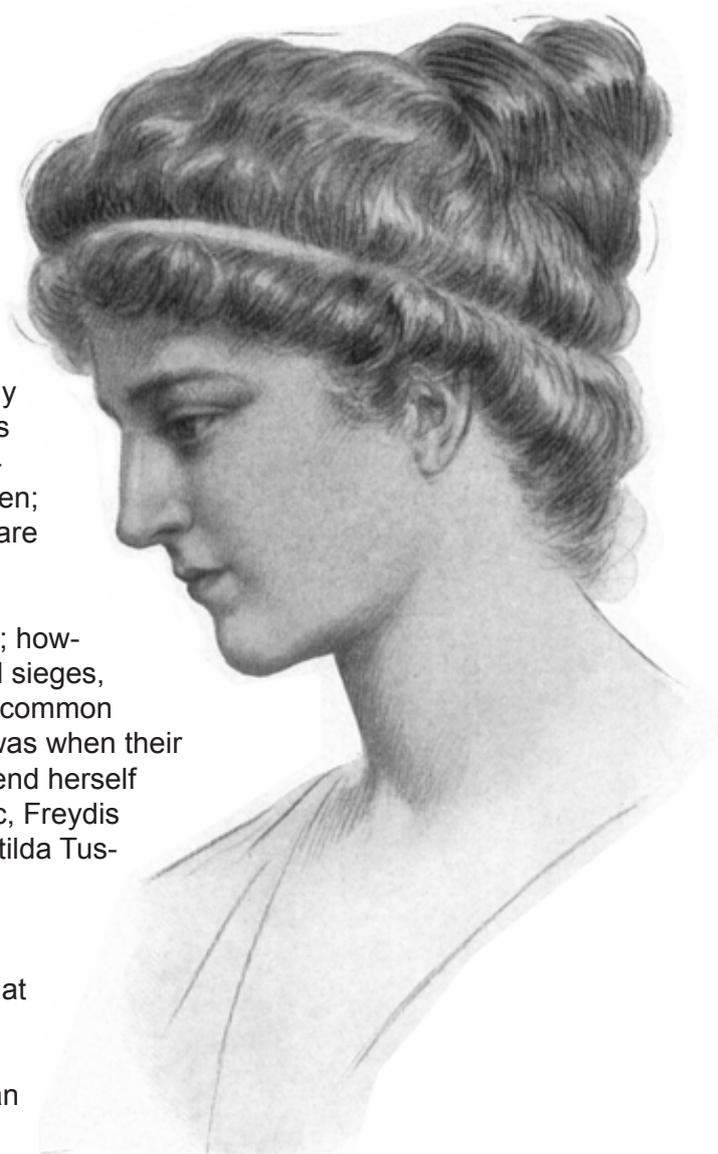


Skuld is one of W.A.U's many paperback publications, this magazine is one of a kind; it is dedicated 100% to Aryan Women .The purpose behind Skuld is to honour Aryan Women past and Present.

Being a woman is a very tough job. We are usually forced to mesh both warrior and mother into one. Many types of women past and present have made our roles in today's society unique. We are labeled as many different things by many different kinds of men and women; one thing that cannot be denied is that we as women are both fierce and motherly all in one.

Throughout history, war has been seen as a mans job; however women have always been involved in battles and sieges, not to mention duels, prizefights and so on. The most common occasion on which women would take part in battles was when their home was being attacked. A woman knew how to defend herself and her land. Proud women like Boudicca, Joan of Arc, Freydis Eriksdottir, Duchess Gaita of Lombardy, Countess Matilda Tuscany and many more.

Women have conquered the skies, art, and medicine and much more. As we have been forced to believe that women before us were content with being shackled to the kitchen sink, Skuld will tell you differently. Each issue of Skuld will focus on many different types of Aryan Women, both historical and mythological.



CONTENTS

Hypatia	2
Amazons	3
Hestia	4
The Seven Sisters	5
Andraste	6
Juno	6
Nemesis	7
Macha	8
Valkyries	9
Sheela Na Gigs	11
Women Warriors	12
Sigrid	13
Cartimandua	14
Teutonic Women	15
Queen Maeve	16

A WOMAN OF VIRTUE

Hypatia

Hypatia was a woman whose passion for knowledge and her quest to find the answers to the unknown won her the respect and admiration of the People of Alexandria but the contempt of the rulers of this once great city.

Hypatia's father, Theon, was considered to be one of the most intelligent men in all of Alexandria. He taught her many things, such as the importance of a healthy body in addition to a strong and intelligent mind. He taught her about different religions from around the world and the fundamentals of teaching. Due to their incredible thirst for knowledge Hypatia and her father formed a strong bond.

Hypatia grew up to be a mathematician, scientist, and philosopher. With credit to her father, she knew the power of the spoken word and used her authority to spread truth and wisdom. She would go out onto the streets, wearing a cloak, interpreting such philosophers as Aristotle and Plato, drawing large crowds of people who yearned to listen. Hypatia's eloquent speaking abilities and physical beauty were not the only things that attracted the crowd, but her being a woman and a pagan in an increasingly Christian environment made her even more prominent to the People.

On one fateful night as she was leaving a lecture hall a Christian mob showed just how pathological their hatred was. She was taken from her carriage, her clothes torn off her, and brutally beaten with brick tiles. Afterwards, she was dragged throughout the streets being torn limb from limb. Once the violent and vicious mob was sure she was dead, they took her remains and burnt them.

John the Bishop of Nikiu stated that Hypatia was "devoted at all times to magic, astrolabes, and instruments of music, and she beguiled many people through her satanic wiles." But in reality, Hypatia's only crime was being a pagan woman whose beauty and wisdom was a threat to the power structure of her time.

Scholars began departing Alexandria soon after the murder of Hypatia. Thus marking the beginning of the end for the major center of ancient learning.

After careful thought and consideration, we chose to name our publishing venture after Hypatia. We are proud to have this outstanding woman serve as a symbol for our women's media. With the release of each new publication we will remember the horrible death that Hypatia suffered due to her courage to stand up against her oppressors and to always speak the truth!

Submitted By Melody



Amazons

The warrior women known to ancient Greek authors as Amazons were long thought to be creatures of myth. Now 50 ancient burial mounds near the town of Pokrovka, Russia, near the Kazakhstan border, have yielded skeletons of women buried with weapons, suggesting the Greek tales may have had some basis in fact. Nomads known as the Sauromatians buried their dead here beginning ca. 600 B.C.; according to Herodotus the Sauromatians were descendants of the Amazons and the Scythians, who lived north of the Sea of Azov. After ca. 400 B.C. the Pokrovka mounds were reused by the Sarmatians, another nomadic tribe possibly related to the Sauromatians.

In general, females were buried with a wider variety and larger quantity of artifacts than males, and seven female graves contained iron swords or daggers, bronze arrowheads, and whetstones to sharpen the weapons. Some scholars have argued that weapons found in female burials served a purely ritual purpose, but the bones tell a different story. The bowed leg bones of one 13- or 14-year-old girl attest a life on horseback, and a bent arrowhead found in the body cavity of another woman suggested that she had been killed in battle. The Pokrovka women cannot have been the Amazons of Greek myth—who were said to have lived far to the west—but they may have been one of many similar nomadic tribes who occupied the Eurasian steppes in the Early Iron Age.

Hestia

THE MOST CHARITABLE OF ALL THE OLYMPIANS

Hestia was originally one of the 12 Olympians; however, she later gave up her place on the Council for Dionysus. Hestia represents personal security and the sacred duty of hospitality. She is the most charitable of all the Olympians, with the reputation of being the gentlest and most upright. She has no throne but evermore tends the hearth fire. The hearth is a symbol of life and the home, as well as her altar.

Her name, Hestia, is the Greek word for hearth, which was the center first of the family, then of the larger political units: the tribe, the city, and the state. As fire was obtained with difficulty among primitive peoples, it was revered for its basic importance in daily life and religious ceremony. Hence, Hestia's role as the goddess of the hearth had an added importance. Both the domestic and communal hearths were designated as holy, and Hestia presided over them. She often gains precedence at banquets as well as sacrificial ritual, for as the first-born of Cronus and Rhea she was considered august.

Hestia was worshipped daily. All newborns were carried around the hearth to be welcomed into the family. The hearth was taken care of by a female family member who was a virgin. Before each meal, it was normal for families to throw something on the hearth as an offering. She was the keeper and protector of private things; therefore, she received many prayers as well as sacrifices.

Each meal began and ended with an offering to Hestia. Prayers that were said before each meal normally began and ended with her name. Liquid was poured as a religious offering before sacrifices to honor her. There was a public hearth in every city dedicated to her, and this is where everyone came to get the fire for his or her hearths. Even as new cities were built, the new public hearth would be lit from another city's hearth. Her temples were built in a rounded shape.

In most depictions, she is fully concealed in a long gown, having even her head covered. The animal most sacred to her is the ass. Hestia's Roman name is Vesta.

Pillar and Hearth

In ancient Greece there were two standard fixtures every home was virtually guaranteed to have. Standing at the front door was a herm, a "pillar" consecrated to the god Hermes - and in the center of each home was a cooking/heating hearth dedicated to the Virgin goddess Hestia.



Pleiades Mythology

The Seven Sisters

Being the most impressive star cluster in the sky, the Pleiades have been celebrated in every culture. The Greeks knew them as the sisterhood of seven. The Pleiades are located in the constellation Taurus, the Bull.

In the eighth century BC, the Greek poet Hesiod composed a farmer's almanac in verse called "Works and Days." Hesiod's calendar was the sky: for every time of year, Hesiod knew a bright star, which began or ended its seasonal appearance then. When the Pleiades are setting in the west just before sunrise, Hesiod knew the winter rains would soon begin: time to plough the fields.

In Greek myth, the Pleiades were seven nymphs, beautiful god-like spirits who inhabited nature. They were daughters of the titan Atlas, who held up the sky on his shoulders.

One day the seven sisters were walking in the woods with their mother Pleione, when they were seen by Orion the hunter. Orion fell in love with them and chased after them. The great god Zeus saw they were in danger, and changed them into doves so they could escape and fly up to the sky.

If you watch the sky in winter, the Pleiades move from east to west during the night, with the constellation Orion following them.

The brightest star in the Pleiades is Maia, mother of the god Hermes, or Mercury. In the classic age of Greece (around 400 BC), the Pleiades and Taurus were behind the sun during May; the month of May is named after Maia. Due to precession, the sun nowadays is in Aries during May; but astrologers still give the sign of Taurus to those born in May.

Most people can only see six stars in the Pleiades. The Greeks had various explanations for the missing seventh star. Some say that the seventh sister was Electra, whose son founded the great ancient city of Troy. When Troy was defeated by the Greeks, Electra went into mourning, and hid from her sisters in grief. In some versions of this story, Electra was turned into a comet; others say she moved to the Big Dipper, where she became the star Alcor. You may see six on a clear night; if you see more, you have excellent eyesight. The faintest stars are best seen with averted vision: don't look directly at them, but aim your eyes slightly away. The brightest 4 stars are called – Alcyone, Merope, Maia, and Electra. Lesser stars – Taygeta, Celaeno, and Atlas.

Andraste

OF BRITAIN

For women it is always inspiring to know that women we admire and respect also looked to the Goddesses in times of need, little is known of the Goddess Andraste, other than that Queen Boudicca worshipped her. What we do know is that Andraste was connected to the moon, and that the hare and rabbit were sacred to her. History tells us that just before Boudicca faced her last battle against the Romans, she freed a hare and watched it's running pattern as a method of divination. There is no actual record of what Queen Boudicca saw in the movements of the hare. Historian records state that Boudicca led her armies in a massive assault against the very well trained Roman Legions and nearly defeated Roman rule in Britain. When captured, Boudicca poisoned both her children and then herself; thereby defeating Roman plans to march her in a victory parade in Rome. A Possible later version of Andraste may be Ostara, who was also connected with hares and eggs and the Spring Equinox. WAU Salutes Queen Boudicca!

WAU Ireland

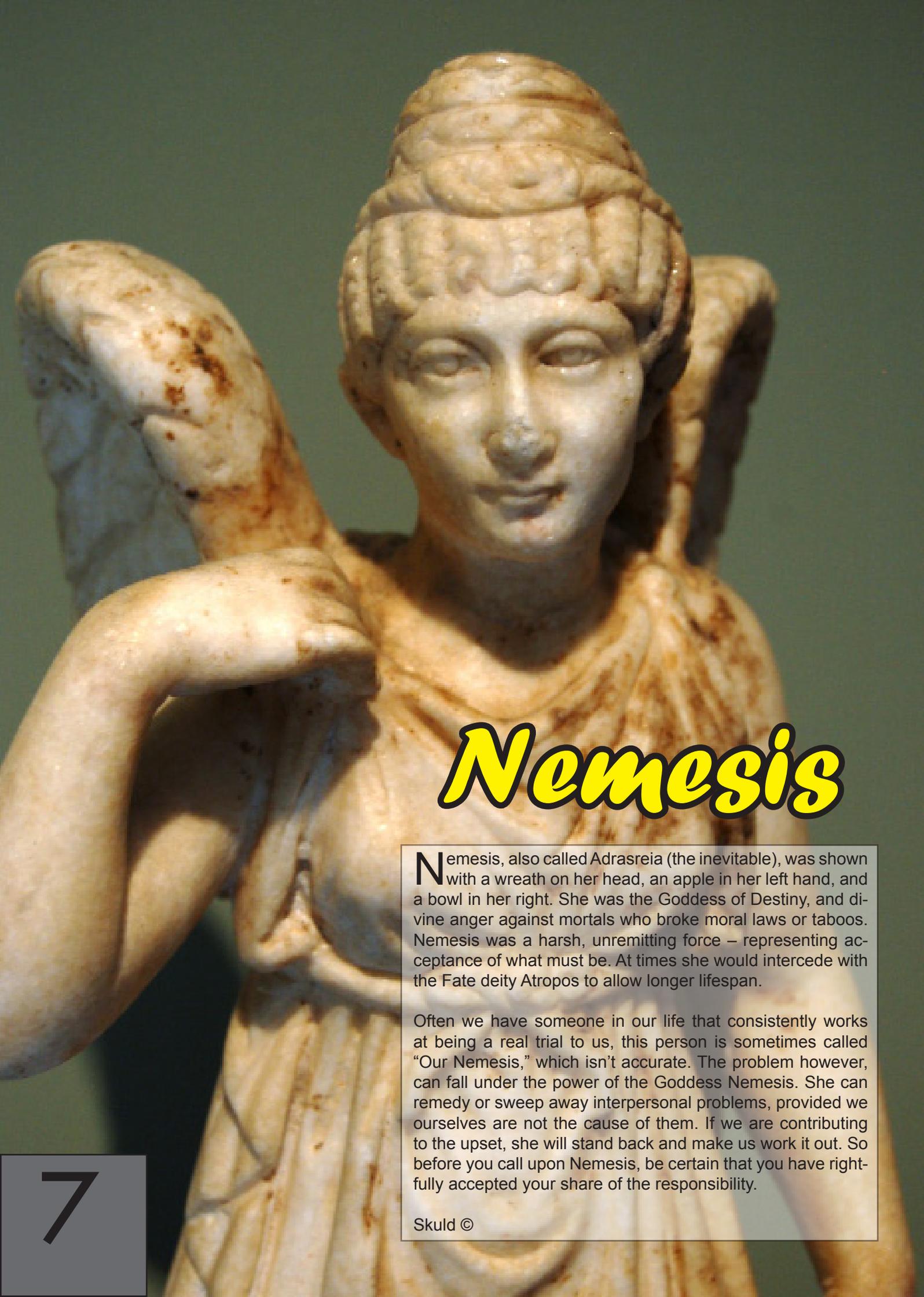
The Goddess

JUNO

(Rome) Moon Goddess; Queen of Heaven; "Lady"; Earth Goddess; "She who warns"; Great mother; protectress of women in general. As Juno Lucetia and Juno Lucina, she was the celestial light.

Sometimes she held a scepter, thunderbolt, veil, or spear and shield. Protectress of marriage, the home, and childbirth. Light, women's fertility, the Moon, renewal, purification, death, pain, punishment.



A marble statue of the Greek goddess Nemesis. She is depicted with a large, ornate, beehive-style hairstyle. Her right arm is raised, holding a bowl, and her left arm is bent, holding an apple. She has a serene expression and is wearing a draped garment.

Nemesis

Nemesis, also called Adrasreia (the inevitable), was shown with a wreath on her head, an apple in her left hand, and a bowl in her right. She was the Goddess of Destiny, and divine anger against mortals who broke moral laws or taboos. Nemesis was a harsh, unremitting force – representing acceptance of what must be. At times she would intercede with the Fate deity Atropos to allow longer lifespan.

Often we have someone in our life that consistently works at being a real trial to us, this person is sometimes called “Our Nemesis,” which isn’t accurate. The problem however, can fall under the power of the Goddess Nemesis. She can remedy or sweep away interpersonal problems, provided we ourselves are not the cause of them. If we are contributing to the upset, she will stand back and make us work it out. So before you call upon Nemesis, be certain that you have rightfully accepted your share of the responsibility.

Skuld ©

Macha of Ireland

By: Kalie

Macha, daughter of Aed the Red and Emmas the ban tuathid (female druid) is well known in Celtic myth and legend. Macha is part of a tradition of a deity who appears over spans of time in different guises to live among mortals and help them in whatever way she can, unless offended, in that case she takes revenge in the form of a powerful curse.

At the death of Machas's father Aed the Red, she stepped forward to claim her right to the realm, thereby becoming the first Milesian Queen of Ireland. For this, she had to battle her father's two brothers. Willingly, she slayed the first brother Dithorba. Then she went to Cimbaoth, at first defeating him, but then decided that the two should rule Ireland together. For many years Macha and Cimbaoth ruled Ireland. But upon the death of Cimbaoth, Macha took up the sole reins of government herself.

History says it is she who founded the ancient stronghold, Emmania Macha, named after herself. Emain is derived from eo meaning "bodkin" and the word muin meaning "the neck". Emain then translating roughly to brooch; Emaina Macha meaning the Brooch of Macha. An Irish brooch then was a large circular wheel of gold, crossed by a long pin in the center. The great circular rampart that surrounded a Celtic fortress could easily be likened to that of a brooch holding the cloak of a queen. The most common legend associated with Macha is commonly known as "The Curse of Macha." The legend tells us that a wealthy Ulster farmer named Crundchu, was dwelling in his home up in the hills over the loss of his wife. It was then when a beautiful woman named Macha showed up and set forth to do all of the household tasks, prepared dinner, milked the cows, and took on all of the duties of the mistress of the household. At night, she lay down with Crundchu, then after she dealt with him as his wife, and they loved each other greatly.

One day Crundchu went out to a horse-racing tournament to feast and listen to music. At this festival, there were two horses of the king's that carried off prize after prize in the races. The people were yelling "There is not in all of Ireland a swifter than the King's pair of horses." It was then when Crundchu said back to

them "I have a wife at home who can run quicker than these horses." The king, in anger, ordered for Crundchu to be seized and held until his wife was brought to him at the contest.

The messengers went for Macha, who was heavily pregnant, bringing her to the King. She pleaded with the king, asking to race the horses after she has given birth, but he was not of the same mind. He would have her husband killed if she did not race. She then turned to the people in the crowd and begged for their help, but for the love of the sport, they would hear of no delay! So Macha then raced the horses, and outran them. At the end of the race she gave out a cry of pain and then gave birth to twin children. At this time, all of the crowd felt the pain like her own and had no more strength than a women in her position. Then Macha yelled for all to hear "From this hour the shame you have wrought on me will fall upon each man of Ulster. In the hours of your greatest need ye shall be weak and helpless as women in childbirth, and this shall endure for five days and four nights – to the ninth generation the curse shall be upon you." And then Macha passed away.

Her name meaning "battle", Macha is known as a powerful warrior goddess. In magic, one can call upon Macha to aid in childbirth, to gain wisdom, to help overcome enemies, or to uncover past lives. Belladonna, the Holly Moon, the waning moon, serpents, and apples are all correspondences of Macha. In most cases, she was considered the Crone aspect of the Triple Goddess. Stories, Myths and Legends associated with Macha:

- *The Tain Bo Cuailgne
- *The Battle of Muirthemne
- *The Fair of Tailtiu
- *The Courting of Emer

Who were the Valkyries?

The Valkyrie is, in the oldest strata of belief, a corpse goddess, represented by the carrion-eating raven. The name in Old Norse, *valkyrja*, means literally, "chooser of the slain." The Valkyrie is related to the Celtic warrior-goddess, the Morrigan, who likewise may assume the form of the raven.

Midway between the third and eleventh centuries, the Valkyries begin assuming a more benign aspect. Small amulets and pictures on memorial stones begin to depict the figure of the beautiful woman welcoming the deceased hero with a horn of mead to the afterlife. Valkyries are usually represented as blonde, blue eyed and fair skinned. They wear scarlet corslets and carry shields and spears.

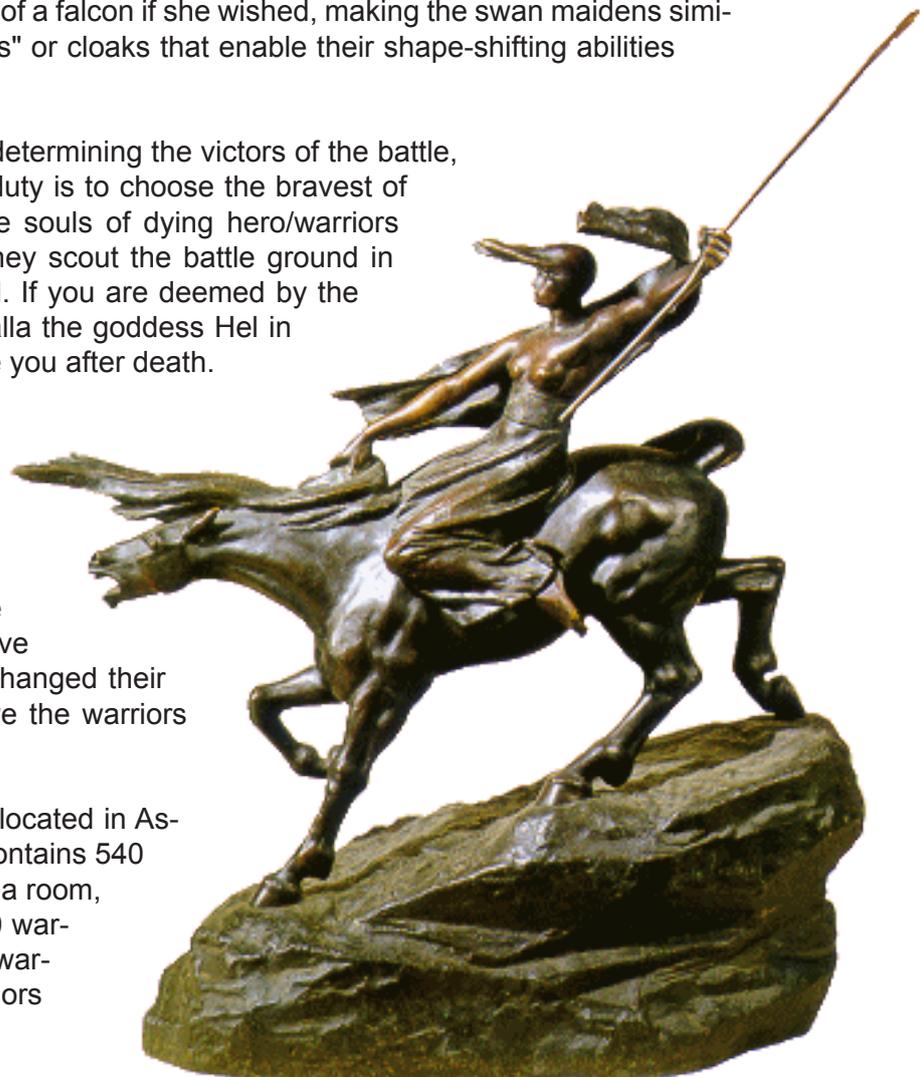
By this later time, the Valkyries, as demigoddesses of death, had their legend conflated with the folklore motif of the swan maiden (young girls who are able to take on the form of a swan, sometimes as the result of a curse). If one could capture and hold a swan maiden, or her feathered cloak, one could extract a wish from her. This is why valkyries were sometimes known as swan maidens or wish maidens.

Although the sources consulted are not clear on this, the chief of the Valkyries seems to have been the goddess Freyja. She is the Norse goddess of love, fertility, and beauty, sometimes identified as the goddess of battle and death. Blond, blue-eyed, and beautiful, Freyja travels on a golden-bristled boar or in a chariot drawn by cats. She resides in the celestial realm of Folkvang. Like Odin, she received half of those slain in battle, but since ladies go, first she was allowed first choice! Freyja possessed a magical cloak of falcon feathers that allowed her to take the shape of a falcon if she wished, making the swan maidens similar to the goddess by having "feather coats" or cloaks that enable their shape-shifting abilities and the power of flight.

The Valkyries carry out the will of Odin in determining the victors of the battle, and the course of the war. Their primary duty is to choose the bravest of those who have been slain, gathering the souls of dying hero/warriors found deserving of afterlife in Valhalla. They scout the battle ground in search of mortals worthy of the grand hall. If you are deemed by the Valkyries as un-worthy of the hall of Valhalla the goddess Hel in a cheerless underground world will receive you after death.

The descriptions of Odin's hall describe the Valkyries as foster-daughters, just as the *einherjar* (the chosen warriors of Odin) are foster sons Freyja is said to be the first of the Valkyries, called *Valfreyja*, "Mistress of the Slain," she pours ale at the feasts of the Aesir. The Valkyries also have duties in the great hall. There, having exchanged their armor for pure white robes, they will serve the warriors they have chosen.

Valhalla, the great hall of slain warriors is located in Asgard, the realm of Odin. It contains 540 doors each of which leads to a room, which can accommodate 800 warriors. The roof is made of warrior's shields. There the warriors



spend their days fighting and their nights feasting, until Ragnarok, the day of the final world battle, in which the old gods will perish and a new reign of peace and love will be instituted.

A common misconception about the Valkyries is that they were fighting women. This is not so. Nowhere will one ever find an account of a Valkyrie actually in combat, or even wielding a weapon.

There are several traditional names for Valkyries mentioned in the sagas and the Eddas:

Brynhildr ("Byrnie of Battle" or "Mail-coat of Battle")
Sigrdrifa ("Victory Blizzard")
Sigrún ("Victory Rune")
Sváva
Kára
Hrist ("The Shaker")
Mist ("The Mist" or "The Fog")
Skeggjöld ("Wearing a War Axe")
Skögul ("Battle")
Hildir ("Battle")
Þrúðr ("Power")
Hlökk ("Noise", "Din of Battle")
Herfjötur ("War-Fetter")
Göll ("Loud Cry", "Battle Cry")
Geirahöd ("Spear of Battle")
Randgríðr ("Shield of Peace")
Ráðgri'ðr ("Counsel of Peace" or "Gods' Peace")
Reginleif ("Heritage of the Gods")
Gunnr ("Battle")
Róta ("She Who Causes Turmoil")
Skuld ("She Who Is Becoming")
Göndul ("Magic Wand" or "Enchanted Stave" or perhaps, "She-Were-Wolf")



The Valkyries are connected with the legend of the Raven Banner. This banner was woven of the cleanest and whitest silk and no picture of any figure was found upon it except in the case of war, at which time a raven always appeared upon it, as if woven into it. If the Danes were going to win the upcoming battle, the raven appeared with his beak wide open, flapping its wings and restless on its feet. If they were going to be defeated, the raven did not stir at all, and its limbs hung motionless. Sometimes the blood-covered Valkyrie-prophetesses are seen themselves as weavers, to prophesy the outcome of the next day's battle.

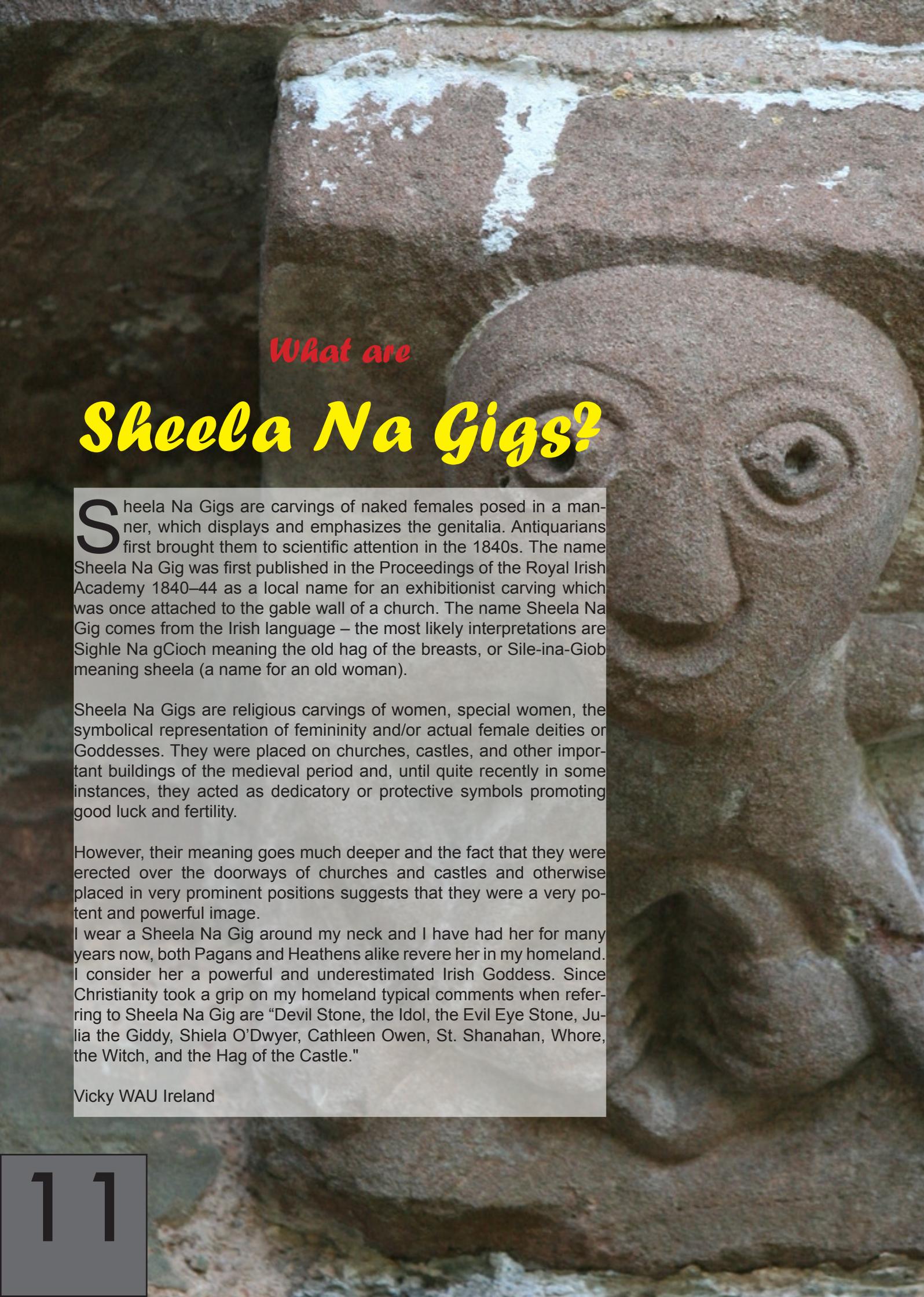
The Valkyries are also Odin's messengers and when they ride forth on their errands, their armor causes the strange flickering light that is called the "Aurora Borealis" (Northern Lights).

Depending on who you talk to, the number of Valkyries varies from three to sixteen.

Any maiden who becomes a Valkyrie will remain immortal and invulnerable as long as they obey the gods and remain virginal.

It is often said that if you see a Valkyrie before a battle, you will die in that battle.

The Valkyries appeared riding in a troop, often of nine war-like women.



What are

Sheela Na Gigs?

Sheela Na Gigs are carvings of naked females posed in a manner, which displays and emphasizes the genitalia. Antiquarians first brought them to scientific attention in the 1840s. The name Sheela Na Gig was first published in the Proceedings of the Royal Irish Academy 1840–44 as a local name for an exhibitionist carving which was once attached to the gable wall of a church. The name Sheela Na Gig comes from the Irish language – the most likely interpretations are Sighle Na gCioch meaning the old hag of the breasts, or Sile-ina-Giob meaning sheela (a name for an old woman).

Sheela Na Gigs are religious carvings of women, special women, the symbolical representation of femininity and/or actual female deities or Goddesses. They were placed on churches, castles, and other important buildings of the medieval period and, until quite recently in some instances, they acted as dedicatory or protective symbols promoting good luck and fertility.

However, their meaning goes much deeper and the fact that they were erected over the doorways of churches and castles and otherwise placed in very prominent positions suggests that they were a very potent and powerful image.

I wear a Sheela Na Gig around my neck and I have had her for many years now, both Pagans and Heathens alike revere her in my homeland. I consider her a powerful and underestimated Irish Goddess. Since Christianity took a grip on my homeland typical comments when referring to Sheela Na Gig are "Devil Stone, the Idol, the Evil Eye Stone, Julia the Giddy, Shiela O'Dwyer, Cathleen Owen, St. Shanahan, Whore, the Witch, and the Hag of the Castle."

Vicky WAU Ireland

Women Warriors of The Celtic Lands

Among the ancient Celts women, rulers and warriors were so common that when a group of Brigantian captives was brought to Rome in the reign of Claudius they automatically assumed his wife, Agrippina the Younger, was the ruler and ignored the Emperor while making their obeisance to her. In 51 AD, the Brigantian Queen, Castimandua, allied herself with Rome as a client state after delivering to the Romans a rebel warlord she had captured in battle.

Other well-known Celtic warrior queens include Aife of Alba (modern day Scotland) and her contemporaries Mebd of Ireland and Scathach of Skye.

The first recorded effort to bar women from military participation was a law passed in 590 A.D. at the synod of Druim Ceat. It proved to be unenforceable when the women warriors refused to lay down their arms and comply with it.

Aethelflaed, oldest daughter of Alfred the Great, was considered the chief tactician of her time. She united Mercia, conquered Wales, and subdued the Danes becoming the de facto ruler of the Mercians and Danes. She was killed in battle in June 918 AD at Tammorth in Staffordshire.

In 1100 Maude de Valerie, a Welsh revolutionary, raised an army to rebel against the oppressive regime of King John. She was captured on the battlefield and died as his prisoner.

In the 15th century Maire o Ciaragain led Irish clans against the English and was known for her ferocity in battle.

In 1545, Lilliard led the Scots at the Battle of Ancrum in one of their last victories over the English forces. She killed the English commander but lost her own life later in the battle.

Graine Ni Maille (1550–1600) was an Irish princess who commanded a large fleet of war galleys, which wreaked havoc on the English navy, shipping, and coastal towns.

Fifth century Church documents and decrees describe and forbid the practice by the Irish of placing women at the forefront of combat units. These documents describe this as an abuse of the women and the decree against the practice as protection for the women. Irish heroic legends belie that claim. Instead, the stories of "the Red Branch of Ulster" refer to a number of Warrior Women. Women who are every bit as competent at the warrior arts as the male warriors, and more so. Women who are at the forefront of battles because they are leading the battles.

Hail Our Warrior Sisters



Sigrid

THE HAUGHTY

Sigrid the Haughty is an example of the pride, loyalty, and commitment to her beliefs that are inherent in our Folk. Sigrid Storråda's actual existence is a matter of disagreement between scholars. Some claim she is but mere myth from the Icelandic Sagas, while others do not doubt her historical reality and significance.

Sigrid is, according to the Sagas, born of the great warrior Skoglar-Toste in the latter part of the tenth century. Her first marriage was eventually to the Swedish king Erik Segersäll. After bearing King Erik a son, Olof the Swede, Sigrid was widowed, and she ventured home to Västergötland. In the years following, proposals from various men ensued. The first of such proposals came from Harald Grenske, who was a king from Norway. The second of which came from Vsevolod, who was a king from Russia. Sigrid, who was not called "the Haughty" for nothing, questioned their character.

In a visit that the men paid to her home, she allowed both of them to become drunk. Eventually, she locked the door with them still inside, and then set the house on fire. This slowed down the torrent of suitors and eventually a man called on her, and he was King Olav Tryggvasson, of Norway.

After messages from members of their respective courts during the winter, a marriage was arranged. King Olav sent Sigrid a gold ring, taken from the door of the temple Hlader. This was a very distinguished and honored ornament, and symbolized the promise of the two to each other. The wedding was agreed to take place in the coming spring on the banks of the river Gaut.

Hlader and were allowed by Sigrid to inspect it. They felt it in their hands and spoke quietly to each other over it. Sigrid was curious as to what this secret conversation was about, and she demanded that the both of them tell her what they had so smiled about. The brothers, being goldsmiths, knew that the ring was fake, and told Sigrid so. Hearing this, she was enraged and demanded that this magnificent ring be broken. Upon its destruction, it was shown to be

mere copper inside and not solid gold at all. Sigrid was furious and made the claim that "Olav would deceive me in more ways than this one."



The winter passed, and early in the spring of 998 CE, Olav came to Sigrid to discuss their marriage that would be soon taking place. Olav insisted that Sigrid become baptized into the Christian faith. While he persisted, Sigrid had only this to say: "I must not part from the faith which I have held, and my forefathers before me; and, on the other hand, I shall

make no objection to your believing in the god that pleases you best." With this insult from the haughty woman, Olav asked her in his rage "Why should I care to have thee, an old faded woman, and a heathen jade?" and then slapped her across the face with his glove and left. Sigrid swore to him that that would mean his death. The two then parted ways for good as he ventured back to Viken and she to Svithjod.

Eventually Sigrid was married to the greatest enemy of King Olaf Trygvason. This man was the Danish King, Svein Tyuguskeg. At Sigrid's urging, King Svein declared war with King Olaf, who jumped overboard from his ship in his final battle with the Danish King, and husband of Sigrid.

Hanna

Sources: Snorre Sturluson (1225 CE): Heimskringla

Cartimandua

Queen of the Brigantes

We all know the story of Queen Boudicca's rebellion against the Romans. Fewer people realise that a queen also ruled West Yorkshire and much of northern Britain. Her name was Cartimandua and she ruled over a loose association of clans and tribes called the Brigantes. Queen Cartimandua seems to have had pro-Roman views. Consequently, relationships between the Romans and the Brigantes went well at first. In AD 51, Cartimandua proved her loyalty by turning over the British rebel leader Caratacus to the Roman authorities and in AD 60 the Brigantes took no part in Boudicca's rebellion. The relationship probably benefited both sides: the Romans helped Cartimandua to keep control over the opposing factions among her people, while the Romans had a buffer state between them and more hostile tribes further to the north.

REBELLION BREAKS OUT

Cartimandua's rule ended in AD 69. Emperor Nero had died and a struggle broke out among the powerful men of the Roman Empire to decide who would be his successor. Troops were taken away from Britain to fight abroad. It presented an excellent opportunity to anyone who wanted to stage a rebellion; safe in the knowledge that there was little that the Romans could do to prevent it.

Once such man was Venutius. He had once been the queen's husband but she had left him for his cupbearer, Velocatus. Perhaps Venutius had always had anti-Roman views and this was what had caused the rift between him and Cartimandua. Whatever the case may be, he gathered his foes together and struck against the queen. His troops gained the upper hand and Cartimandua herself was only saved from capture by a unit of Roman soldiers. We do not know what happened to her after that.

A few years later the Roman governor Petilius Cerialis defeated Venutius. Archaeologists once thought that the battle probably took place at Stanwick in North Yorkshire, but this now seems unlikely. However, Stanwick itself was a site of some importance. Archaeologists have found large quantities of Roman roof tile there and it is possible that, as part of her agreement with the Roman authorities Cartimandua was having a house built there in Roman rather than British style.

A ROYAL RESIDENCE IN WEST YORKSHIRE?

Many people have thought that Cartimandua might have had a base in West Yorkshire. Some have suggested Castle Hill near Almondbury, but this site seems to have been deserted at the time of the Roman invasion. Another possibility is the hill fort at Barwick in Elmet, but this has not been tested by excavation. The Tolson Museum in Huddersfield has material on display from excavations at Almondbury.



TEUTONIC WOMEN

When the Roman and Celtic forces clashed at Aque Sextiae in 102 B.C., Plutarch wrote "...the fight had been no less fierce with the women than with the men themselves...the women charged with swords and axes and fell upon their opponents uttering a hideous outcry." The records of Dio Cassius tell of the armor-clad bodies of female warriors found among the dead on the battlefields along the Danube River after the Romans engaged two of the Germanic tribes, the Quadi and the Marcomanni.

The Romans again faced female warriors when dealing with invading European tribes like the Teutons, Ambrones, Cimbrians, and Gauls. The centuries of invasion finally culminated in A.D. 410 with the sacking of Rome by Alaric, king of the Visigoths. During the first century B.C., the Cimbrians attacked the northern borders of Roman territory. Caius Marius, a Roman general, recorded details of the campaign and the methods of the Cimbrians. Their most formidable weapon was the "wagon castle," a large wooden enclosure set on two huge wheels. The Cimbrian women and children hid inside as the men and the wagon castle advanced toward the Roman lines.

The women would fire bows from the top of the enclosure and on occasion would make short forays out of the structure and engage the enemy with swords. In one such battle in 101 B.C., Marius recounts that as the Cimbrian men were driven into retreat at Vercellae, the women emerged from the wagon castle with swords and vowed to attack their own men if they did not fight hard enough. When the Romans were reinforced, the Cimbrian men were destroyed, but the women continued to fight. When the women finally realized that defeat was imminent, they killed their children and then themselves "...either by the hands of friends or by nooses twisted of their own hair." Of the Romans' clashes with the Teutonic Ambrones, Plutarch states:

The Teuton women met them with swords and axes, and making a terrible outcry, drove the fugitives as well as the pursuers back, the first as traitors, the others as enemies, and mixing among the warriors, with their bare arms pulling away the shields of the Romans and laying hold on their swords, endured the wounds and slashing of their bodies - invincible unto death - with undaunted resolution.





Queen Maeve

Queen Maeve was a very powerful woman who is strong-willed with extreme battle skills. Maeve was the Queen of Connacht, Ireland. She was feared and loved among the people of her province. It was said that no man could rule the lands of Connacht without her consent; for she alone represented its dominance and abundance. Women of the ancient Celts were held in superior regard compared to their correspondents through out the rest of the world. The women's rights equaled those of men. They owned property and occupied powerful positions within their society. Queen Maeve was once considered a historical queen, but due to the fact that the Celts did not keep written records of their history and legends, she is now considered mythological.

Maeve Queen of Connacht, her name means "she who intoxicates". A goddess of war. Maeve has other supernatural traits: she has animal attributes, in the form of a bird and a squirrel who perch on her shoulder; she can run very fast; and she is able to deprive men of their strength simply by her presence. She is one of the Earthbound Goddesses of sovereignty in Irish mythology. Maeve represents the darker side of the Mother Goddess. She is also considered to be a goddess of fertility and war. Maeve has a sacred grove known as Bile Meibe.

Maeve was one of the five daughters of Eochardh Feidhleach. It is said that Maeve murdered her sister Clothra while she was pregnant with her son Furbaide. The baby boy survived his mother's death. When Furbaide grew up, he took revenge on Maeve with a slingshot of hard cheese while she was bathing in a lake.

Kalie

Recommended Reading

