

Articles on the mystery of Rennes-le-Château having
previously appeared in the journal *The Rennes Alchemist*, by
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This section covers the preamble and the first analysis of the Poussin painting *Et
In Arcadia Ego*

My interest was aroused in this whole story by one of Henry Lincoln's programmes that I saw by chance in 1979 and later in 1980 coming across Roy Norvill's book *The Treasure Seekers Treasury*.

I developed further my knowledge and love of the Languedoc, especially the Aude area around Rennes-le-Château (RLC), a magical place for me, with its historical significance since the earliest of times and its hilly landscape of deep limestone gorges, forests and villages. I loved to seek out stories on treasures of the world, both lost and hidden, especially those that may have been associated with the Knights Templar, since I first came across them at Temple Dinsley, Herts in about 1968.

A book, *The World Atlas of Treasure* by Derek Wilson, printed in 1981, had an article on the quest for the Treasure of the Templars. This article was centred on France and it showed the principal castles and estates, in France; the closest to RLC was Carcassonne. However, interestingly, there was a report on an excavation occurring at Gisors in 1962. Here, a French newspaper reporter, who went to investigate, was trapped for two hours when part of the diggings caved in. I wondered later if this could have been De Sede himself experiencing at first hand the rigours of treasure hunting!

To crack this mystery of how Saunière became rich became a must for me and my book *The Paradise Co-ordinates* is the result of about 20 years' research with time made available to me during my hectic days as an equipment manager in container shipping operations. I felt I had to examine in depth those same clues that were available to Saunière, nothing more as anything else is speculative except for those clues so kindly left by Saunière's hand to guide us to a solution. An early example of just such a clue is the incongruous inclusion in the RLC church of St. Roch. The clue here is nothing to do with who was the Saint, more to do with the word Roch meaning ROCK. RLC lies in an area where there is much evidence of sandstone and limestone, both of which millions of years ago, were the result of there having been a sea.

Let us see what the codes first show us:

1) This treasure belongs to Dagobert II, King and to Sion and he is there dead.

This is the popular version, however my views are that there have been two mistranslations that have previously brought in the mysterious organisation called the Priory of Sion. The French letter “a” can be at as well as to. Also the word “il” can be it as well as he. So we could have versions that refer to Sion as being at Sion and that it is there, dormant or lifeless rather than dead. We know Dagobert is buried elsewhere and also it makes the Priory of Sion totally irrelevant.

2) Shepherdess no temptation to which Poussin Teniers hold the key peace 681 by the cross of this horse of God I complete this Demon guardian at midday blue apples.

I want to bring to your attention that the word key is singular and therefore means that there is something common to both Poussin and Teniers.

Has anyone considered what 681 means? This is a chapter in the King James’s Bible that refers to Isaiah Chapter 2, the house of the Lord being at the top of the mountains and all nations will flow unto it, meaning that RLC could become Jerusalem.

Peace being similar to Paradise could mean that we are talking about a place that has the treasures of Jerusalem. It is of course James, the brother of Jesus that interests us as being that possible Monastic group allied to Israel, known as the Nazareans, the Judaic Church leading through to the Celtic Church.

Also above the doorway at RLC are the Latin words meaning This Place is Terrible. At the top of Isaiah Chapter 2 are the words: The Terrible Day of the Lord.

To tie in the element of astronomy, one must realise that symbolically, Venus defends the Moon against all monsters of darkness, hence a Demon Guardian.

A much more detailed analysis of the words contained in the code can be found in my book *The Paradise Co-ordinates*. This is just a brief outline of how skilled our code-makers were to disguise an important message that will help us find the location of the treasure, for there is a massive treasure awaiting rediscovery. It will also show how pertinent Marie Denarnaud’s words were, when she told strangers to the village that locals did not realise that they were standing on gold and there was still much to be found. She also, I understood, refused the local firemen permission to use the main cistern on church property, at the time of a fire in RLC. I know why and so will readers once they have finished my book, for I lead them to the treasure.

There are some further thoughts that I would like the reader to bear in mind.

Has anyone thought about why the treasure was hidden and by whom? What was it being kept for, if the codes had been made up about 150 years after Poussin, painted his picture? Why did Poussin paint *Et in*

Arcadia Ego – was he paid by somebody or did he know something which he needed to convey at a time when he felt his world was threatened, by way of impending ill health, religious intolerance, plagues or a change in the financial affairs of the King?

These thoughts made me ponder on the fact that it may have been kept for an ancient order, for in Saunière's coloured glass porch in the villa Bethany there is a small temple that reminded me of the Temple of Jerusalem. This order may have had a parallel interest in power to the then Christians. If just a family was involved, they could easily access it, so why the intrigue? Why tell people about it? It would seem to me that either the order had ceased to exist or the reason for holding the treasure no longer made any sense. It could have lost its value due to other discoveries having been made or the treasure was no longer the bounty it used to be at the time of Dagobert; the code saying that this treasure belonged to Dagobert, not to his ancestors.

Dagobert was murdered many hundreds of kilometres from RLC, in his home territory – maybe he and his dependants were unwilling to keep quiet about the treasure or unwilling to sell it on/negotiate its use. Possibly, no one else knew about the treasure, other than this secret parallel Christian movement, so they would need to protect their knowledge following Dagobert's sudden death. They may have taken on the role of guardians for future generations, until a certain time was evident.

Nowhere in my extensive research have I been able to ascertain the patron for *Et in Arcadia Ego*. Louis XIV purchased this picture, from another artist, Herault, some 50 years after it was painted. Had the painting been held in safe-keeping and Louis acquired it through a debt?

It is in my contribution for *The Rennes Alchemist*, that I want to share with you, my examination of the Poussin painting with that of the Teniers painting of St Paul and St Antony, both being a major part to our understanding of this mystery.

I believe that the book *The Paradise Co-ordinates* not only shows you what this treasure is and where it is to be found but it also proves that this treasure is what is colloquially known as the Holy Grail. It is what our ancient predecessors did with the Holy Grail that can show readers how far advanced they were in alchemy/chemistry, the basis of starting with a base metal and completing the desire to make "gold". There are two elements that produce white gold and there is one substance that can make one of these two elements by chemical bonding. The result of this formula is that one has two of the most important elements for life, as we know.

It is only by hearsay that the Poussin painting is involved in this mystery but the way the picture is painted shows us that it is an almost exact replica of the landscape looking west towards RLC from the direction of the Arques D613 from Narbonne.

What struck me was why should the shadow from the bearded man be so pronounced? I calculated that this must be to show us the direction of the sun, but the sun could not actually be in that general direction if one positioned oneself in the area where the painter must have stood, for we are looking towards the

west and for the short shadow to fall as it does, the sun would need to be towards the north.

We know from the codes that it is Midday. The shadow of the sun is short in winter and falls north. So from an astronomical viewpoint, this is not possible as shown in the painting, so I concluded that this picture was a picture within a picture: first the landscape was painted in, then, in the studio, the figures were painted, using frequently used models. I say figures because I know from other Poussin works that the bearded man has been in other paintings and I believe that the woman, far from being a shepherdess, is in fact Poussin's wife but shown symbolically to represent Venus – not just Venus as a woman but more importantly, as a Planet. There are no sheep in the painting and the men are not carrying crooks.

The secret of determining how we are going to get to this treasure, for there is a massive treasure waiting to be rediscovered, is to realise that these figures represent, through Christian symbolism, planets. Each one is fitted to the colours that are symbolic of the planets/star. Not just to any planets found in our universe but specifically to those planets, as per the *Nautical Almanac* of the 22/12/1780, which are found when the Sun is on the Tropic of Capricorn. This period of the Zodiac is symbolically associated with creatures with fish-bodies -- there are models of Salamanders at RLC, left by Saunière -- it is the Winter Solstice and “the gate of the gods” at the tops of the mountains. It influences the knees and there are a lot of them in RLC church and in the Poussin painting. Also in the church, we see Mary Magdalene kneeling by the altar and there is a picture of a young person wrapped up against the cold.

We know from the gravestone that 17/01/1781 is significant -- could it actually be representing the period of the Winter Solstice, what is known as the Last Days? Therefore, here are the symbolic colours per planet/sun:

Sun – man in gold.

Mercury – purple robed man.

Mars – red-robed man.

Venus – orange/purple/voluminously robed woman.

Three planets and the Sun.

The Sun – Horse in Christian Symbolism of God is at 23.50 Deg. to the Earth at Midday on the 22/12, and from the painting, we know that the Sun is due south but we have to think of the Earth as being a sphere – so it's important to visualise that we have to analyse the difference between the Plane and Spherical angles – PS for short meaning Planisphere (same in French as in English).

We know from the painting that Venus lies east of the Sun and we can calculate from the spherical angles at the Winter Solstice that she lies a long way down below the Equator to the right of the Sun. At this particular time of the year, angles remain virtually unchanged year on year, so what was angled 250 years ago is the same/similar today. These angles can be sought from what is available to us from nautical almanacs or in the modern world, star charts and specialised computer programmes. These planets are defined in the almanac 22/12/1780 as being those whose angles are shown in the pictures in our book. By using astronomical knowledge, I have established that Venus lies where the woman's face is – we can

relate that to a particular place on the ground by surveying methods. We get that clue from the picture by way of the staff that appears to go through the bearded man's back – a Backstaff was in use in Poussin's day, for navigation and surveying. In surveying the invention of the Simple Theodolite (which was far from simple) superseded the cross-staff and backstaff. In effect, you stand with your back to the sun and take a scaled reading from its shadow – reflect on the shadow in the Poussin painting.

In the book *The Paradise Coordinates* I have overlaid the same angles that we have in the painting, with those that I have analysed to exist in the first parchment to prove the common clues that show the reader that this is the only viable solution to the mystery of RLC.

This section covers the analysis of the David Teniers the Younger's painting of St. Antony and St. Paul, together with my conclusions

I first came across this painting as a result of reading *The Holy Blood and Holy Grail* by Henry Lincoln. I wrote to the Earl of Lichfield and secured from his photographic company a black & white print in 1983. Only later in 1997, was I able to see a colour print.

As in the Poussin painting discussed in the first section, I knew that I had to examine this painting in a symbolic manner – that is, one has to ask oneself, why should anyone paint this the way it is as it does not have the most important feature? The Raven is missing. The whole point of the original painting by Diego Velazque de Silva (1599–1660) was that it represented one of the most suggestive passages in the life of St. Antony, the Abbot: the visit he paid to St. Paul – the founder of the Monastic culture – the first Christian hermit. Here, the raven gives to St. Paul a wafer of bread each day, so that he could survive. Only on the day when the raven gives a whole loaf of bread is the day of his death. St. Antony finds him and buries him in a secret place. It is believed that Velazque painted this particular canvas for one of the King of Spain's hermitages, probably St. Paul's, finished by 1633. Hermitages were conceived as places of pleasure & were usually surrounded by vast gardens of fountains, lakes and ponds etc. Traditionally, each Saint is identified by their attribute – the raven/St. Paul and the tau-shaped emblem (T) for St. Antony.

In the Teniers painting, one of the men has the distinctive emblem on his cloak of the T. However, that is except for the staffs, the only common denominator that can be seen from a black and white print. So the question is – why fill the painting with so much symbolism and alter the basic tenet?

The same geometry can be gleaned from this painting as with the Poussin painting. Basically, it shows two saints – one of whom is not being tempted – St Antony was always beset by visions of the Devil in different disguises (Shepherdess no Temptation) for in the picture there is a shepherdess with sheep on the river bank in the background. This made me think that the Christian Monastic theme had been adulterated to suit the code-maker or the originator of this mysterious story.

This painting was to be found in the ancestral home of the Earl of Lichfield – namely Shugborough Hall – one of his ancestors was Admiral Anson and the story that lies behind how the Ansons became more

wealthy has a direct bearing on this story – this can be explored in more depth in my book, *The Paradise Co-ordinates*.

Strangely, at Shugborough Hall, in the grounds there is a bas-relief in stone with the image reversed of the Poussin painting – not exactly – but good enough to show those who seek out such things an unexpected twist. For this stone monument has carved on it some letters in a code that no one has for sure deciphered. Also the sun is more prominently shown and the tomb top is marginally different.

I believe that I know that this code OUOSVAVV is a chemical code. This area shares some similar geological features to that of RLC and also to the areas where both the Visigoths and the Merovingians – especially Dagobert II had as their headquarters. The Visigoths made Toledo their capital & Dagobert had Stenay / Metz as theirs.

Going back to the Teniers painting, we can see from the angle of the staffs the direction of the sun – the hourglass denoting time – it could be midday. Also, the shadow is short by the man with T on his cloth, as it would be in winter.

The most important difference is that the bird in flight is not a raven – so the painting is showing us something else. One would not paint a single bird in flight without a reason in such a painting so strongly encompassing symbolism – skull – books – figure of Christ – this shows that it is in the Christian era. This bird is much softer-looking than a hard raven, zooming down with a wafer; it's quite likely to be a dove; a dove is the emblem of the Knights of the Grail. So my view is that it is showing us that we are close to what is known as the Grail by those who know.

The true analysis was in tandem with the codes – one led to another. I calculated, by using the symbolism of the tomb in the Poussin painting, that it is representative of the altar in the church of RLC.

One has to know where to stand in order to find this treasure in just the same way as surveyors take bearings – so, looking at the Teniers painting, one can overlay the same angles as with the Poussin painting, scale for scale and from the first parchment to see where the planet Venus is located. The location of Venus is crucial to determine where the entrance to the enormous treasure is to be found.

Venus in this instance lies close to the hillside, where the water is gushing out and apparently streaming white, of what I believe is RLC. I believe now that Teniers painted this picture as a copy based on the earlier work to show monastics below the hillside of RLC by the River Sals for a very particular reason. I have stood quite close to where Teniers must have stood too.

He wanted to convey to us or he may have been requested by others unknown, to indicate that he knew of a substantial secret source of wealth that at the time, circa 1645, may have been dangerous to know of – he may well have feared for his life or of those he was asked to paint this picture for – again one must ask – why was the treasure being concealed?

There is in addition to these two main pictures, a painting by Van Dyck of Lord George Stuart, in which there is a similar gushing of white water, together with a very prominent type of plant, which, as we found growing in/around RLC, only grows naturally in particular places.

In both paintings, each colour also is symbolic of a metal and interestingly, those in the Teniers painting are lead for Saturn – the man in black – symbolically God of the Earth and the hourglass are also associated with Saturn. Here, one thinks of transformation, attaining the luminous state, that is, gold. Then, there is tin for Jupiter – the man in orange – symbolically, the air and the Creator.

Likewise in the Poussin painting, we can find similarities. The Sun – gold and zenith; Mars – iron and fire; Mercury – quicksilver and rhythm; Venus – copper and the uniter of opposites. This leads us to the thoughts of the ancient practice of Alchemy, trying to find gold from base metals.

We thus have an examination of the paintings when combined with more analysis of the words contained in the ciphers, the layout of the first parchment and other physical detail can lead us to this treasure.

The Holy Grail – our book explores some strange periods of our history on a matter essential for our survival; difficult to find out about but nevertheless, essential for life.

An important and often overlooked aspect of history is to know how people existed – what and how was the wealth created. How people were taxed by the King or those employed by the king – taxing of income drives civilization. Without taxes, governments and kings could not finance wars and ensure stability.

From my investigations and complicated analysis, I believe the Holy Grail is a phrase to describe something that had tremendous wealth and was able to be used to provide two of life's most necessary requirements. In fact I have some of it, in a crucible, close to me that we found near RLC.

The Celts, Visigoths, Merovingians and quite likely the Knights Templar derived great wealth by trading in this crystal and from that wealth created, were able to mint gold coins. These gold coins could have been exchanged for other wealth. Knowledge of a process with this crystal, to provide for the healing of the afflicted and clean water for drinking was, I think, within their grasp.

This is what the early chemists or alchemists were really searching for – to turn a base metal into “gold”. Chemical bonding and valence shells may well explain a part of this mysterious code at Shugborough Hall and Crystal Lattices are likely to show Henry Lincoln what he may have discovered in and around RLC.

Altogether, by the examination of these two paintings and the uncovering of clues in the first parchment, I can show you that *The Paradise Co-ordinates* provides the only viable solution to this mystery – not only indicating the nature of this treasure but also showing you the reasons why the secret was being retained.

Sion and the Code in Parchment Number One

Summary

Following on from the successful publication of *The Paradise Co-ordinates* and of being a speaker at two Saunière Society Symposiums in 2003, I have contributed some additional articles for *The Rennes Alchemist* which broadly gives the reader additional information on the analysis of the two main paintings connected to this mystery together with an overall view of why Godfrey de Bouillon's family shared not only a common background with that of the Merovingians but also how both were connected with a particularly lucrative trade in an essential commodity which in today's world can easily be overlooked. This commodity is no longer a high tax earner for the exchequer and is consequently not a commodity in which individuals can amass fortunes. It is no longer a capital offence to deal with this commodity in a clandestine manner as it was in recent historical times.

At the time my book was published in April 2002, I believe that my analysis of the codes was unique; it may be now that others too are querying the interpretation & translation from French into English for some parts of the code contained in Parchment One.

For years there has been an acceptance by many, of the supposed existence of this mysterious organisation described as The Priory of Sion, based purely on some unsubstantiated verse based on the two letters P & S. I have never considered them, as PS, I believe, means something entirely different as I have explained in my book.

I also considered that the French word "a" meant "at" rather than "to". This shows an entirely different concept especially when the word "il" is translated to "it" rather than "he".

In considering the origins of the code, bear in mind that there is nothing like local knowledge in trying to establish with any certainty what the code-maker wanted to impart. He wanted the words to be of instant recognition, something that a French person could be very familiar with at the time. I understood that this may well have been at the time of the French Revolution. No one then could envisage that the parchments were to be decoded in any other period of history, than from when it was written. The Industrial Revolution started in England would have far-reaching effects on the general knowledge of the expanding population, in France. However, in any learned profession and especially the church, no one could envisage a time in the future so different from the past.

Colloquial English differs slightly to how the French would read it but this is the essence of the translated code:

This treasure belongs to King Dagobert II and it is there dormant/lifeless at Sion.

Now in my book I liken Sion to Jerusalem and also mention Sion in Switzerland for a specific reason – both having close and singular common denominators.

However, if we view this sentence as showing the reader that there is a treasure at RLC which is the same

as that at Sion, then a local person, especially a priest, my well know that there is a famous place in France called Sion. This place has been known since prehistory – the land of the Celts – La Colline de Sion – Vaudemont in Lorraine in the Meurthe-et-Moselle department. Moselle itself has the key letters – SEL.

Since Neolithic times man has exploited one of the principal riches of the underground, the occurrence of the salt. Two Celtic nations – the Mediomatriques and the Leuques occupied the region. From 300AD, Treves and Metz, then Verdun and Toul saw the first Christian churches. After the Barbarian invasions, Lorraine was integrated into Royal Austrasie. Later, the Carolingian dynasty made Lorraine the centre of its empire. By 1070, Sion had become an important pilgrimage centre. The founding of the brotherhood of the Knights of Notre-Dame occurred in 1393 and in 1627 it become a Franciscan monastery. In 1669, Notre-Dame de Sion was proclaimed the sovereign power of the Lorraine Crown.

The point being is that it shows that what made Sion-Vaudemont, so famous historically, is what is referred to in the first parchment. From this simple word Sion, Saunière could gauge what the treasure could be – something tangible, something of immense value, one that Kings would value for the Gabelle was still much in evidence when Poussin painted his picture of *Et in Arcadia Ego*. The Gabelle continued to be a source of tax for the French Government up to 1945, I believe. Even Saunière's name gave him an additional clue – it all seemed to be coming together for him, an otherwise poor parish priest in a remote hilltop village, where few outside influences could possibly alter the future history of RLC.

Other than saying that this treasure belongs to Dagobert II, there is no other reference made in the parchments to the history or potential importance of the Merovingians, who, after all, had most of their power usurped by the Mayors of the Palace. So using the word Sion is only to draw in a reference to the similar treasure that lies at the heart of this story. The code-makers could have used another word, if it fitted into their calculations but obviously that was not possible for at the time, Sion/Lorraine was the only area in France that had extensive inland capability to extract this valuable commodity used in so many ways, especially food preserving and was so important to the Merovingians as their wealth source to trade gold/fish/meats – whatever they required. These are known facts – that is what gave Lorraine its power & influence.

Sion lies in the south of Lorraine and at 545 metres has a similar height to that of RLC. It was here in the Middle Ages that the Vaudemont counts built their castle, of which nothing today exists except a wall called Tower Brunehaut. However, from the top of this hill there are beautiful panoramic views – so the choice of using Sion is most relevant.

A note of interest, which I will share with you, stems from an additional article in the June 2004, *Rennes Alchemist* Journal. I had known for some considerable time, again another article that I had read, that in Saunière's possessions were an enormous number of used stamps, taken from envelopes addressed to him.

This would seem to tie up with what his notebooks show that he had received over a long time period

many more requests and postal orders for the practice of celebrating mass. It was said that he could not have had sufficient time to celebrate more than about three masses per day, so this money coming in must have been for some other service. This is logical – if strangers are sending money, they are not donating – they want something in return – the crucial thing is what was that? Presumably, these monies ceased on his death – it is not as though the next priest continued as a result of Saunière's death – so it was something specific, only to be applied during Saunière's tenure. Interesting, in French, the word Masse also means a heap/a lump/bulk/stock, so he cleverly disguised the reasons why he may have had to visit the post office frequently or a merchant's distribution company. We believe he may have used casks or wine bottles as a disguise to send salt in the form of brine back to those who requested the "masses"; this was even at that time, something of tremendous value, which was free of tax and essential for life. Being surrounded by a wine-producing area, Saunière would have had the availability of the necessary equipment. We could call him now, a Commodity Trader. It was of course illegal to deal in this crystal but without a shadow of doubt, this heap/cette masse enabled him, quite legitimately to cash orders and to prosper as many had before him. It is quite likely that those in the village aided him & an organisation like the Masons may well have been a party to ensure secrecy. It would appear to me that a lot of hot air has been said about these matters because Saunière cleverly thought out how he could gain from his sudden knowledge and mix it up with his profession to make it look like there is a mystery tied up with the Merovingians and the Vatican – how he must have chuckled to himself in those dark and cold winter nights, slurping his red vintages and thinking of the money that continued to roll into his coffers.

I will be in RLC on the 18th October where I hope to take a further look at the Stations of the Cross for I only have access to four in colour but of those three, I think Saunière left additional clues to show the way to this mound of treasure for the floors of these Stations are very informative. Station VI shows an underground rock formation as a floor – possibly a water worn contoured section, others will, I think, show an area that I am familiar with already and one that you can read about in *The Paradise Coordinates*. Another thing I have noticed is that the picture of Mary Magdelene shows her in tears and of course tears are salty, another clue here perhaps cleverly disguised by Saunière to mislead people into the realms of fantasy and misinformation.

A Brief Review of The Merovingians – The Houses of Ponthieu/Lorraine – Matilda of Tuscany and the Cathars

An analysis of the feudal system in which the Bouillon Family and their ancestors, shared a common denominator with the Merovingians and how this, within the Flanders/Eastern France/Lorraine areas influenced the power of the king/emperor against the interests of the Pope as reflected, in Jerusalem, at the time the Cathars were emerging in Flanders, Rhenanie, the Occident, Luxembourg, Sicily and Lombardy (North West Italy). I also examine the relationship between Matilda of Tuscany and the Bouillon family.

I read with great interest the very detailed work that Sandy Hamblett made in the October Journal – namely: 'The Priory of Sion and Godfrey de Bouillon – A New Enquiry'. This covered a period of our history that is extremely complicated to put together as records can differ because dates of birth may be

incomplete, not easily discovered and sometimes a person assumes another title, making one think that there are two people involved, whereas, in fact, there is only one. For example Godfrey III, Duke of Lorraine, born 1008 and died 1059, was the same person who took on the title of Godfrey IV de Bouillon.

My contribution to the February issue is the result of detailed analysis, in part, following on from Sandy's article and is to be taken as complimentary to her thoughts and interpretations, that uncovers some matters that are pertinent to my book *The Paradise Co-ordinates*. This will bring to your attention some elements that I have so far not read of in any other script. It will show how important Godfrey de Bouillon was in the making of Jerusalem and at the same time bring into the limelight why Matilda appeared to have a conflict of interests with the Bouillon Family. There will be a question over the origins of Orval Abbey and what the Bishops were really doing in their spare time. That is, we think of their abbeys as purely places of teaching, prayer and learning but as we shall see, they had a much more businesslike approach to the raising of hard currency and dealing in certain commodities.

Much of what I have to say has been gleaned from various geographical and historical sources in books and via the internet, an old French Dictionary and also from Encyclopaedia Britannica. However, I received a small book on a subject dear to my heart, in French, at Christmas this year that referred to a particular word that prompted me to write this article so that you too can see that in words to describe certain methods used in ancient mining or the making and processing of certain minerals, the names of those engaged in such activities can be the same as just such a word. A simple example could be Mr Coleman – previously engaged in coal delivery – a coalman. Or in my personal case, not connected with minerals but instead the Pollarding of trees – hence my name Pollard.

The Merovingians are of interest to me purely because Dagobert II was one of them and his name figures in the first parchment in the Rennes-le-Château mystery. There has been much speculation about whether Dagobert's heirs or bloodline could possibly have survived through the future centuries, and for what reason was that interesting to researchers. Upon investigating Godfrey de Bouillon, GdB for short, I became aware that he never assumed the title of King of Jerusalem, rather as "Advocate" – a layman who had been invested with part ecclesiastical estate, on condition that he defended the rest – a hereditary representative of the abbot. I decided that I would familiarise myself with this term which was not a title often used in England during the feudal system. If it was used, it was a word associated with a fiscal advocate. This term was for a person connected with the collection of revenue, whereas the word had an entirely different meaning on the European continent.

In the middle ages the word *advocatus* or, French *avoue*, was used on the continent as the title of the lay lord charged with the protection and representation in secular matters of the abbey. The office is traceable as early as the beginning of the 5th century in the Roman empire, the churches being allowed to choose *defensores* from the body of advocates to represent them in the courts. In the Frankish Kingdom, under the Merovingians, these lay representatives of the churches appear as agents, *defensores* and *advocati*; and under the Carolingians it was made obligatory on bishops, abbots and abbesses to appoint such officials in every county where they held property.

The office was not hereditary, the advocatus being chosen, either by the abbot alone, or by the abbot and bishop concurrently with the count. The same causes that led to the development of the feudal system also affected the advocatus. In times of confusion churches and abbeys needed not so much a legal representative as an armed protector, while as feudal immunities were conceded to the ecclesiastical foundations, these required a representative to defend their rights and to fulfil their secular obligations to the state. For example, to lead the ecclesiastical levies to war, a new class of advocatus thus arose, whose office, commonly rewarded by a grant of land, crystallized into a fief,* which, like other fiefs, had by the beginning of the 11th century become hereditary.

*Fief is a feudal estate in land, land held from a superior.

In France the advocati/avoues were of two classes – 1) great barons, who held the advocateship of an abbey or abbeys rather as an office than a fief, though they were indemnified for the protection they afforded by a domain and revenues granted by the abbey; thus the Duke of Normandy was advocatus of nearly all the abbeys in the duchy; 2) petty seigneurs, who held their avoueries as hereditary fiefs and often as their sole means of subsistence. The avoue of an abbey, of this class, corresponded to the vidame of a bishop. Their function was generally to represent the abbot in his capacity as feudal lord; to act as his representative in the courts of his superior lord; to exercise secular justice in the abbot's name in the abbatial court; to lead the retainers of the abbey to battle under the banner of the patron saint.

In order to link GdeB the Fifth, to the Merovingians/Carolingians, it is my contention that he was an appointed advocatus – he already had been nominated to be the successor to Godfrey II. This does not mean that GdeB had any Merovingian blood in his veins, only that he took on the mantle of being an appointed avoue, an ancient title, which appears to have been in use under the Merovingians. He had of course fought for Henry IV and had as a consequence been invested in 1082 with the Duchy of Lower Lorraine.

In the 10/11th Century, The Bouillon family took their highest titles of the Dukes of Lower Lorraine and Bouillon. During the period of 987–1270, both Lower and Upper Lorraine were not part of France, being instead part of the German Empire and as what we think of as Northern Italy – Lombardy – all the way down to south of Rome.

GdeB was a king's/emperor's man rather than a Pope's man and it is here that one can see the early differences that were to come about between the interests of Matilda of Tuscany, daughter to Boniface II and those of the Duchy of Lower Lorraine.

In order to see where GdeB fits into our further analysis, it is expedient to examine his ancestry. This brought up some interesting aspects of possibly how his ancestors and he, may have derived their wealth and thus were able to either build or occupy their castle at Bouillon. There is nothing that I can see that states categorically where the wealth of the Bouillon family came from, other than GdeB being rewarded by the king/emperor. That in itself does not pay wages or buy food/clothes/horses etc. etc. So, I delved deeper and here are some of my conclusions. Firstly his parentage:

Great-great grandfather was Gottfried (Godefroy) “the Captive” “the Old” Count of Verdun and Bidgau and Ardenne born about 930 and died September 1005.

GG – grandmother was Mathilde Princess of Saxony born before 958? Saxony and died May 1008.

G – grandfather was Gonzelon I Duke of Lorraine born about 967 Verdun, Meuse and died April 1044.

G – grandmother was Urracca Lombard Princess of Italy, born 974 Italy.

Grandfather was Godfrey I Duke of Lorraine – same as Godfrey IV de Bouillon (1008–1059).

Grandmother was Doda or Ida born about 1010.

Their child Ida de Bouillon born about 1032 Bass, Lorraine died August 1113.

The sister Ida to Godfrey IV de Bouillon married Eustace II – he as Count of Boulogne, is GdeB’s father. GdeB’s mother was Ida d’Ardenne (1040–1113) – also known as Ida of Lorraine (Lothringen), sister of the 4th Godfrey (the Hunchback).

Their children were:

Eustace III – had issue – Mahaut – her daughter Mary married Matthew of Alsace, died 1173.

Baldwin.

Ida of Boulogne.

Godfrey V married Beatrice de Mandeville – her father being Geoffrey de Mandeville, First Earl of Essex – died 1144. Her mother was Athelaise de Balts. Had issue – a son William de Boulogne (1081–1130). A granddaughter – Faramus de Boulogne “De Tingry”.

Godfrey V (1060–1100) was a descendant of the House of Ponthieu, which owned Boulogne in 965. He was not a Duke of Lorraine as he was the offspring of Godfrey IV’s sister but he was of the Duchy of Lower Lorraine, as detailed earlier.

Ponthieu is an ancient kingdom, part of the Picardy region of France. Picardy was never unified in the feudal period and its boundaries are disputable. Amiens now is its main town. It is an interesting observation that the Knights Templar had a presence at St. Omer, just a short distance from Boulogne.

Boulogne is well documented being a fortified seaport of northern France, at the mouth of the river Liane. It was the prize in the disputes between Flanders and Ponthieu. It held and may still hold the premier position in all of France for its fisheries, especially herring and mackerel. The process of either, making

and collecting salt, either from the sea or from the lowlands or the importation of salt, was the key to being able to salt such fish for storage and transportation to the poorer buyers. In addition to the salting of fish there were also fish-curing facilities; also there were dye works that require salt to be used as a mordant. However, sea salt was limited at certain times of the year, so sources inland could have been deployed instead. On the other hand other towns had developed through their merchants ways and means to control the price of salt to the end user by operating a cartel & forcing suppliers of salt to sell only to one buyer. The Celts found out that salt could preserve meat/fish etc. It is my contention that the House of Ponthieu had this business within their firm grasp. This knowledge of preservation was, then, able to be applied inland as Bouillon lies in a part of France that was known as the Vallee de la Seille, in the Iron Age. This crystal is mined and extracted from brine wells in particular places from Liege to Verdun, Nancy (Dombasle), Chateau Salins & Marsal. Stenay lies in this region, as does the Orval Abbey.

The castle, at Bouillon, was originally of the counts of Ardenne and Bouillon, existed in the 8th and 9th centuries. The castle was sold, by GdeB, prior to the crusade, to the Bishops of Liege and the title of the duke of Bouillon remained an appendage of the bishopric till 1678 (580 years).

It is my firm belief that the Bouillon family was involved in the extraction of this white crystal and could well have made millions from its distribution, following the lead of the Merovingians. I shall return to this once I have introduced the Cathars into this review.

I believe that the castle could stand over a lucrative brine spring or crystal mine shaft. Not only the Bouillon family but also the abbeys & bishops were involved as it is a very taxable commodity – a nice little earner!

GdeB's interests lay with the king but being an avoue, he had responsibilities towards an abbey, being the representative of the abbot. This abbey could well be Orval Abbey – just a few miles from Bouillon. The word Orval conjures up in my mind that this word is a combination of Or/Gold and Val/Valley – A Valley of Gold – A Golden Valley. The founding of the Abbey of Orval seems to rest on the legend that Matilda became the patron for a group of Calabrian monks who received from her a tract of land, not far from Stenay, and hence the abbey was established in 1070. It was said that Matilda was a widow at the time but she had separated in 1071 and her husband died in 1076 – so this puts some doubt on its origins. However by 1108, the monks had disappeared without trace. By 1131, Orval had become one of the fiefs owned by Saint Bernard. As we know GdeB died in 1100.

There is another legend that pulls Matilda into the emblem of Orval – that of a fish with a ring in its mouth that she lost near a fountain – well, fountains did not exist until the time of Versailles as the pump for a fountain had not been invented. It is more likely that she was washing her hands in a spring of natural water or even a brine spring and the ring slipped off her finger, later to come to the surface by a friendly fish. It is worthy to note that the fish is the emblem of Boulogne.

What I could not understand was why monks from Calabria should make their way all through Italy & most of France to go to Orval, or rather to be given land for them to set up an abbey because Calabria is a

mountainous and very remote part of Southern Italy, a land today of the Mafia, of kidnappings and ransoms. So it is a wonder how monks knew of such a place like Orval and how did they get there?

Of course, it is because Apulia and Sicily were states established by the Normans – Lower Italy – the Normans by now had invaded England and had defeated Harold at Hastings in 1066 – they acknowledged the Pope's feudal authority at the Synod of Melfi; Robert Guiscard had become duke in 1059 of Apulia and Calabria. So, if the monks came up in 1070, there had been Norman power in Southern Italy for over a decade.

At this stage, it is important to realise that Apulia and Sicily had enormous salt mines, brine & sea salt businesses – they are much in evidence to this day. What I am thinking is that Matilda may have wanted these monks or shall we say entrepreneurs to set up an abbey as a front to extract salt from this area of land known as the Valley of Gold – gold being white gold – a substance that man and beast alike must have to live. GdeB was only 10 years old at this time, so only later in his life, was he made an advocatus.

Another observation that I had made earlier was that the land around Orval was poor and unsuited to farming, which is a necessary occupation for monks. It was only in 1132 that the monks received a small domain some 20 kms away – this occurred at the same time the Cistercians arrived. So the question is – how did the monks feed themselves up to 1132 and how was their wealth generated? Poor soil could show that it was salty and unsuitable for growing crops. Furthermore, Matilda came from Tuscany and this area of Italy was and continues to be famous for the curing of ham/salting of all sorts of meats/soaking of olives in brine etc. There is an enormous salt mountain at Salsomaggiore, near to Parma. It is my strong belief that Orval was chosen for its brine springs and the abbey was a mere afterthought to make it look good. We also know that there are Merovingian graves in this Orval area.

We now come to the stage of Matilda and what relationship did she have with the Duchy of Lorraine, the King and the Pope. We know GdeB was a King's man – what turns out here is that Matilda is very much in favour of the Pope; from this statement one can see the early differences that Matilda has with the Bouillon family. Let us look at her ancestry:

Matilda was of Italian descent, (1046–1115). However, her home-town of Canossa, part of the Kingdom of Italy, lay within the German Empire III.

Her father was Boniface II The Pious – he was murdered in 1052 but had been married to: Beatrice of Bar (Aunt of Henry III). She died 1076; her father was Frederick of Lorraine.

Beatrice married again – Godfrey IV of Lorraine (brother of Pope Stephen IX) (1057–1058).

Matilda at the early age of nine, due to the deaths of other family members, was the sole heiress to the richest estate in Italy.

Godfrey IV of Lorraine had a son, Godfrey V, who married Matilda. (They separated in 1071 and he was

murdered in 1076,as above).

Matilda later married a seventeen-year-old Welf of Bavaria but separated in 1095. There were no children from either marriage and to her these were marriages of policy and meant little in her life. Her lot was cast against the emperor in the great struggle over investiture, and for over thirty years she maintained the cause of the successive pontiffs, one of whom was Paschal II. In 1077, all Matilda's estates were donated to the Holy See and again reviewed in 1102.

It would seem to me that Matilda could have been trying to maintain her lands and at times to increase them by dealing for the benefit of the Pope, whereas, GdeB's interests were to set out to Jerusalem on a crusade to wrest control of the Holy Places from the Infidel, not for the benefit of the Pope, but to extend the feudal system in Jerusalem, thus joining the East with the then West, into one secular kingdom.

Godfrey led 40,000 Germans in 1096 towards Jerusalem, after selling the castle to Prince Bishop of Liege in order to finance the crusade. There obviously was great interest in the purchase of this property, so it must have had some hidden significance to the bishops. This is also evident in the examination of GdeB's promising of Jerusalem to the Patriarch. However, in 1099, the Patriarch had become Dagobert (Daimbert), Archbishop of Pisa. (Pisa was one of Matilda's possessions, which she had, earlier, temporarily lost.) However, Godfrey had previously acknowledged himself to the Patriarch. This appointment came about as a result of the following situation:

Arnulf of Chocques was a leader among the clergy during the First Crusade and was later to be the Patriarch on August 1st. He was supported by GdeB, "the first king" of the new state, and in turn he supported Godfrey's decision to make Jerusalem a secular kingdom rather than one ruled by the clergy, and, ultimately, the Pope. So, Godfrey's desire to pass over the crown to the Patriarch, in my mind, rested with Godfrey being able to choose the right-minded Patriarch for his secular kingdom. Arnulf was not officially consecrated, he was ineligible under canon law and was not a deacon, so, he was replaced in December by Dagobert of Pisa. Dagobert was appointed, as Patriarch, by Pope Paschal II. So, for the Patriarch to be changed may well have been the hand of Matilda against the hands of GdeB and the emperor.

Dagobert wanted the Kingdom of Jerusalem to be a theocracy, with the Pope at its head, and the Patriarch as the Pope's representative. GdeB, "the first king", promised to turn over the crown to the Papacy once the Crusaders conquered Egypt, which would then become a secular kingdom to replace Jerusalem. The invasion of Egypt never took place and Godfrey soon died.

Dagobert attempted to take Jerusalem for himself while with an army besieging Jaffa, but nobles proclaimed Godfrey's brother Baldwin of Boulogne as the new king. I consider it was really the Pope who tried to take Jerusalem but the plan was thwarted. However, it was in 1102 that Dagobert went to Rome to report to the Pope, recalling it was at the same time that Matilda donated all her lands to the Holy See.

The foundations of a theocracy were laid in Jerusalem but as Godfrey died in 1100, he left the question to

be decided. Godfrey in reality seemed to have been by accident, chosen to rule, as he had no dangerous qualities, no obvious defects – a quiet man – a hard fighting knight. In many cases the wives and children of the crusaders also gave up everything to be with their husbands to continue the feudal system in Jerusalem.

It was at around this stage that I wanted to know how all these people were communicating with each other! For no other writers on this subject appear to me, to have thought about it. It is still difficult to communicate with our nearest and dearest neighbour, France, unless one speaks French – especially so in country districts where few people know any words of English. One can see that you have had people living in Picardy, which is a part of northern France, mixing in an area of what is now part of Belgium, but was then part of the German Empire, the districts of Lorraine and Flanders, Luxembourg and associating with peoples from Italy – Lombardy actually, and marrying into those families. It crossed my mind that such a common language may have been Romanche, for here I bring in the Cathars.

The Cathars are far from those people who were solely persecuted in the Occident – those of us that are familiar with the Rennes-le-Château mystery know quite a lot about the inquisition, the burning of the Perfecti at the places like Montsegur – The Albigensian Crusades – The Sack of Beziers – The Fall of Carcassonne. Their origin is worthy of comment because their activities were very much in evidence while the desire to control Jerusalem was taking shape.

In fact, the first indication of their being surfaced in Orleans in 1022 – nearly 40 years before Godfrey de Bouillon was born. One knew that the heretics, as they were called, by the Catholics, were present in Aquitaine, Perigord, Toulouse, Flanders and Lombardy. By the 12th Century, the Cathars had characteristic organisations of Bishops.

Before I examine where the Cathars were active in more detail, I thought I would bring to your attention that often in language, we can understand more about some common interests if we translate the French or Latin words into English to see if there are any common features. For example, we know that the Perfecti of the Cathars were dressed in white and that they named their city ALBI. Albi in Latin is associated with the colour white. In the Rennes-le-Château story, white features to a large extent:

Blanche of Castille – blanche meaning white/pure.

Blanchefort – a white castle near Rennes-le-Château.

Bertrand de Blanchefort – associated with the Knights Templar.

Blanchefort Family.

Marie, Marquise d'Hautpoul de Blanchefort.

There seems to me to be an over emphasis to the word WHITE.

So far, I have not read of any analysis that draws the whereabouts of the Cathars into the same locations that combine both Godfrey and Matilda. It is not as though these people were just visiting the places, they were living there, day in, day out, so their wealth must have come from either farming or from the mining of certain minerals. We know of some noble families still to this day, derive wealth from stone, for example slate. We know that Cistercian monks in Yorkshire mined lead, so it should come as no surprise

that others in Germany/France were doing similar and in fact I have recently learnt that what I have formulated has been similarly written of by another author, Mark Kurlansky, covering other areas and countries – mainly in the Eastern Mediterranean and China and whose book I bought just a few days ago. However, to continue, as no one has today put forward my prognosis.

According to a specialist magazine on the timescale of the Cathars, their principal bishoprics were found in Tuscany – Florence, Lombardy – Milan, Quercy – Agen, Lavour, Lombers and Cabaret. Catalonia as a whole had influence as did Leon in Spain. In Flanders, towns such as Arras – Soissonnais/Champagne/Bourgogne had various Cathar presences, namely Liege, Reims, Vertus, Vezelay, La Charite-sur-Loire and Nevers. These places bordering on Rhenanie and Luxembourg included Cologne and Mayence. Sicily was also influential.

So it would seem to me that the Cathars took over the power and control in the same areas where the influence of the Godfrey advocatus titles were most prolific. Occident Catharism reached its peak in the period 1194–1222. In 1244, many Cathars met an untimely death as heretics at the siege of Montsegur. By the early 1300s, the inquisitors such as Bernard Gui of Toulouse were in full throttle to wipe out these heretics. The ensuing repression forced any remaining Cathars to seek shelter in Lombardy, towns such as Coni, Genoa and Palermo in Sicily and towns in Catalonia – into exile and oblivion.

By 1325, history had moved on, so it may appear. However, although their way of life may have changed, their actual control and influence in trade is unlikely to have been. For the Cathars had derived much wealth, unlike the Pope, from commodity trading as had their predecessors the Merovingians and certain Monastics.

During the Cathar Epoch, the areas of the Languedoc and Provence were split into individual Count or Seigneurie regions much in the same way as previously described – that is in the Feudal system. Here the individuals held their avoueries as hereditary fiefs – they represented the abbot as the feudal lord – being his representative. It is this continuation of the Feudal system that aligns them most strongly with the Merovingians, similar to the Mayors of the Palace.

The areas where the Cathars were strongest outside the Occident, were places where GdeB was an advocatus and previously where the Merovingians had as their headquarters – this area of Lorraine. Lorraine had been since prehistoric times the birthplace for the smelting of iron. The abundance of wood from the forests had helped to achieve this status. From research I know that there were great efforts on so many sites in Europe and Japan, along the coast, to obtain salt. The principle here in Lorraine was to do the job in tandem from the brine springs. The iron-age peoples developed a system whereby both iron and brine/salty earth, were roasted, especially at Marsal, in Lorraine. The brine was evaporated using pottery in the kilns/brickworks. The first view was the concentration of crystallized salt, which was formed under the shape of a “Bouille”. Drying followed and the mould was broken leaving the salt as a cake. This process can be examined still to this day by looking up Marsal on the internet; it is an enormous business but in years past, access to salt was a must for survival. The salting of fish and meats was necessary for transportation and storage – again this can all be read about in selected books.

The word I came across that hastened my examination of this annexation of the Merovingians with Godfrey de Bouillon and the Cathars is the word used to describe the particular type of crystal mould and that is locally known as a BOUILLE. In French, this has an additional meaning of GRUEL. Now this word is very close to BOUILLON, which also has a meaning and that is BUBBLE, SOUP, STOCK. The word ON in French means ONE and PEOPLE. So, my view is that the Bouillon family were so called because of their heavy involvement in the lucrative salt business. It is my contention that GdeB, along with certain Cathars, wanted to control the salt trade from Jerusalem or from Egypt, at Alexandria there are massive salt panning works, and together with what I know of the salt business, derive enormous revenues from importing it, mining, panning it to salt fish and other meats, tanning and dyeing being all geared to the never ending demand all over the known world.

In order for GdeB to lead 40,000 men at arms on the first crusade, he must have had access to vast metal works to make the swords, helmets – all the paraphernalia for fighting. There would be a necessary requisite for much horse equipment and that would involve tanning and taking salt for all the food to be prepared. Armies don't march on empty stomachs!

Back to Basics re the Analysis of the Rennes-le-Château story (part 1)

Gerard de Sede's *Le Tresor Maudit de Rennes-le-Château* was first published in 1967, and later translated and published by Bill Kersey/DEK Publishing in 2001 – a time difference of 34 years. This was the first book on the topic of treasure.

Prior to the translation, one of the main authors, Henry Lincoln et al, had written on the subject, the first one being *The Holy Blood and Holy Grail*, published in 1982. *The Messianic Legacy* followed plus *The Holy Place* of 1991.

Gerard de Sede wrote an original book, whereas Lincoln appears to refer to having received most of his information from de Sede on the coding aspects. He does however point out that he found certain clues in the second parchment, which de Sede, apparently, had not brought to the reader's attention.

Lincoln leads the reader through the elementary aspects of the coded parchments in a very lucid and helpful way but then appears to me to veer away. His third book on the subject aptly points him away from the way in which the clues could show the reader that he was actually on to something. Instead, he has positioned himself between what has been established with the unknown, that is something which, appears to be a mystery where no mystery manifests itself, based purely on his idea that when de Sede mentioned quote because we thought it might interest someone like you to find it for yourself unquote, Lincoln has taken it that de Sede was fronting an organisation, at work behind the scenes (whereas it was probably that his wife was the we). Often as a married couple, we refer ideas to others from both of us as we think so and so etc.

However, what I found was the intrigue of the whole story, not so much by the way Lincoln wrote about

it, more the initial programme on television that I saw in 1979, followed by a superb book on, in general, treasure hunting, by Roy Norvill plus a book, *The Holy Grail Revealed*, published in 1982, written by Patricia and Lionel Fanthorpe. It was in 1983/4 that I secured a copy of de Sede's work, albeit in French by which time I had worked out three quarters of what the mystery was all about. At the time and as it happens not until very recently did I find out what a prolific writer de Sede was on historical matters. One can look up his Bibliography on the Internet – his first contribution being one volume out of twelve printed in 1941–42 named *L'Incendie Habitable*. This was followed in 1962 by *Les Templiers sont parmi Nous ou L'Enigme de Gisors*. His slant was towards the Templars, the Cathars, the Merovingians and Rennes-le-Château. One book that I must secure is called *The Magic of Marsal*, published in 1969, for reasons that may become obvious to those who have read my book *The Paradise Co-ordinates*.

This indicates to me that de Sede thought he knew what this treasure was from legend but did not know how or where to find it!

He may have been a mouthpiece for those who wanted, for personal reasons, to promote themselves as descendants of the Merovingians but as we have seen, a lot of what was said to be connected with the so-called Priory of Sion was merely a hoax to extend people's knowledge of this affair. He may have found it amusing to see how many gullible people could be drawn into thinking that people could prove by lineage, their association with the Merovingians who lived and died out nearly 1400 years ago! The overall consensus, is that he wrote a large number of books, sadly for us in French, so to date, unless one is linguistic, that knowledge he had, has not percolated through for our benefit.

For an ease of further discussion, I am elaborating on this story from my perspective based on de Sede's original advice contained in his book plus what he imparted to Lincoln. In the first parchment, there are letters that can be picked out which give the first idea of a treasure. However, French people do not have to translate this – it is only foreigners, especially we British who have to translate. It is here, at the first stage that two major errors have occurred as I have explained in my book. In the second parchment, the words REX MUNDI can be seen, hidden as in small case. This is a clue as to what this treasure is, without going into fanciful thought of how the Cathars may have interpreted these Latin words.

It is also interesting to learn that there are inside this parchment a number of letters that have to be removed but are found between two syllables meaning Alpha and Omega which are shown to be two Latin words – AD GENESARETH. These appear to mean To Genesareth – Sea of Galilee. Also there are two other words, which have been translated, apparently, to read BREAD and SALT. Now of course it is all too easy just to discard these words but my mind works differently – why put them into the script in order to reject them? It is to draw our eye towards them – they are specific to the understanding of what is this treasure.

Latin and French are not my natural languages, so I had to use the dictionary on some of the more unusual or deliberately altered words. However, I can see that these are clues to tell us what the treasure is from the start – why go to such lengths of this complicated code if it was not to divulge at the earliest opportunity what will be apparent when the full code has been understood.

All three odd collections of words point in the same direction. The Sea of Galilee – famous for its fish has another name connected with it and that is MAGDALA. The Sea or Lake is a result of many mineral deposits and due to strong evaporation, the lake's waters are relatively salty and thermal springs have enabled modern health resorts to flourish. Rex Mundi could also refer to our most important life giving resource – king of the mineral world.

In the first parchment the word SION looks innocent enough – the end letters on lines 11/12/13 and 14 produce, Sion, but again this is a crucial word. The word Sion is not that obvious as to its meaning but as this code was found in France, it is natural to believe that the code-maker is French. I have discovered that Sion has a direct link with Salt – that is, there are four towns plus La Colline de Sion in France and each one is connected with salt.

A very important point is that de Sede chose to be buried at Sion-les-Mines in the Loire Atlantique department – a part of Brittany. I will come back to this later as it would appear that in later years, that is, over 30 years since he wrote his original books, he was either pretty certain what this treasure was when he became older or he thought that the treasure was to do with a white crystal following the publication of my book *The Paradise Co-ordinates* in 2002, for I had informed Robert Laffont, his publishers, in May 2002 of the publication of my book.

In order to arrive at the key word MORT EPEE, it is necessary to see a copy of a particular headstone that was in the RLC cemetery. Certain errors in the way the words are carved, give the two key words, but there are also additional errors, which seem of less importance. The most glaring one is the missing T in HAUPOUL.

The headstone of Marie appears to me to be a copy of perhaps the original for the fact is that the translation of the inscription doesn't make a lot of sense. I cannot see any French word for Negri nor can I see any reference to Arles – this has been taken to be Ables. In order to get a translation on ABLE, one has to refer to the French word ABLETTE. In my opinion, the first part of the true translation should read as follows:

Here lies the Negro Marie of Whitebait, Dame of Haupoul of White Fort.

As I understand it, the family Hautpoul were well established in the region. I have previously drawn attention to the over emphasis to the word White. I believe these are deliberate errors to show again what this story is all about. We had originally joked that Hautpoul meant high-class chicks but on checking the dictionary again, we found that the French word for hen was Poule not Poul. Poulet is chicken. Interestingly, the word for chick is Poussin! In Latin the word HAU means not, not at all – is that telling us something? Unfortunately, I do not have a Breton or Occitan dictionary to see if HAU means anything.

However, there are other languages in France, strange as it may seem. I had been studying intensely, the IGN maps of 1:25000 of the region, especially 2347 West and East in order to prove that the true source

of the river Sals is not lying east of Sougraigne but in fact to the west of Rennes-les-Bains. By looking at these maps, my eyes were drawn to the place names, many of which are not in French or Spanish but are the remnants of Medieval Latin. As a result of this observation, I recently purchased a book – *Revised Medieval Latin Word-List* by R. E. Latham – this has proved invaluable. Although Boudet has examined words in order to locate the true Celtic language, he has not, as far as I can see, touched on Medieval Latin as an original language found in his neck of the woods. Much of what I have been reading is based on British and Irish sources – of course Boudet is examining the Celtic language that has as its origins an Irish link, its link with the Druids, those from Brittany – places where stone circles/monuments are richest. These are also very much in evidence around the RLB area as they are too around Sion-les-Mines.

After examining the mixture of Greek and Latin on various stone monuments and finding out the concealed message from words like “and in Peace” – “Et in Arcadia Ego” – that produced the final sentence

“The Gold at Rennes is at Royal Reddis in the store-rooms of the fortress”, nothing more has been done to approach the owner of the RLC château by the French authorities. This would seem to me to indicate that they want to continue the mystery for the benefit of tourism. Even as I wrote this script earlier, I couldn't visit RLC due to my work but I understood that the cemetery had been closed off for whatever reason.

Apart from words found on the maps that are pure Medieval Latin, there is another language hidden on the headstone too, in addition to Latin and that is the Breton language. Whitebait after all is found in the seas and is often eaten in seaside restaurants. Brittany is famous for its fish and salt curing. As we found, the Merovingians, Godfrey de Bouillon and the Knights Templar were also involved in these trades, in my opinion. I think it is not an error per se to omit the letter T from Haupoul. Poul in Breton means a parish or Christian settlement and is usually followed by the name of a saint but the overall implication is that any name that includes POUL is associated with SALT.

Poulinguen= de poullig which means small white bay of salt.

Poul Fetan lies NE of Lorient on the river Blavet and is famous for Salt.

Poulx near Nimes is also near Grotte de la Baume and had a possible mill for the grinding of salt.

Le Pouldu, on the coast, south of Quimperle is famous for harvesting salt.

Even a place called Poule les Echanmeaux, NW of Lyons had people who were salt guards.

So I think we can be assured that from a language point of view the word Poul represents an interest in salty things. The above are not isolated examples, others can be found too.

What prompted my further interest in the word Poul, in March 2005, was something that Sandy and I were discussing on email – she mentioned that the author Douzet had written of Sauniere's maquette – (I don't know this word) – referring also to a royal sepulchre in the Perillos/Opoul region. I am not familiar with anything Douzet has written but as I hadn't heard of Opoul, I thought I would see where this was as Sandy had said that it was believed that Saunière had visited this region, so it could not be far away from

RLC. However it does lie in a rather difficult place to reach without a car of the type we have today; a change of trains either via Limoux/Carcassonne and Narbonne or via Quillan/Perpignan would be necessary and then by horse and cart – not a journey taken on a whim as we might do today for an afternoon's outing. Also an overnight stay would be necessary – so if he went he must have been invited or known someone locally.

There are some very informative sites on Opoul and Perillos but I think that these sites are being linked to the RLC mystery just because of the likeness, phonetically, between Hautpoul and Opoul without realizing that there is another common denominator. It is all to do with prehistory, geography and how peoples derived great wealth unless they were royalty.

Opoul lies on the pass of Salses and I understand the site has been inhabited since the Roman era. An enormous castle called Salvetera was constructed to be one of a defensive line, others are for example Salses itself, Tautavel and Aguilar. These formed the French frontier between 1258–1659.

One of the Internet sites says that the land around was as inhospitable then as it is now. However, they overlook one major earner of enormous revenue and that is the product of the sea, which is, only a few miles away. Etang de Laucate ou de Salses can surely indicate to strangers in the area the importance of the harvesting of sea salt. It is to this day one of the foremost areas for such business – Aigues – Mortes being the most conspicuous.

However, like at Cardona, Catalan province, there is an enormous salt dome – possibly the Perillos family's castle was built over just such a place, hence they may not have wanted their land mapped. The word Salvetera can be split in Latin – Sal = Salt/ Ve = either or and Terra = feudal holding/country/kingdom or just plain old land. Salse we know is a castle to protect the salt; I have seen this place many times – truly magnificent in pink brick/stone.

It would seem to me that the word Poul was again an ancient reference in Breton or just possibly a knowledge of Breton was used for a connection with salty things. It does not surprise me to hear that Saunière, apparently, may have visited Opoul for Opoul has limestone and red clay together with grottos in very much the terrain as there is at RLC. The only other connection must be through the family names, for they were more than likely following the same occupation. They must have originated from Brittany, bringing their trading knowledge with them, to prosper in the RLC area and in the Opoul area.

Leaving this analysis aside for a moment, there is also evidence of the ancient Occitan language on the local maps – the words ROQUE and BLANQUE spring to mind, as no one will find these in French dictionaries. Roque Fumade is found to the north of RLC – I have never been able to get there but Roque is, Occitan, said as Roca, a word meaning ancient fortified place on rocks. It has practically disappeared in the French language but was passed to the English in chess as the Rook. Blaque is mainly Occitan but there are traces too in Brittany by people's names, so it would appear that around RLC/RLB there are for sure Celtic words.

Ancient Stones, Medieval Latin and Sourcing the River Sals (part 2)

Following on from my article on Back to Basics, I would like to take this final opportunity to show readers that the Ancient Stones that Boudet has brought to our attention were not erected purely to entertain the Druids!

Although it is difficult to understand all that Boudet is informing us, it is nevertheless fairly easy to grasp the points regarding the precise location of these ancient dolmens/standing stones. From his map, I deduce that the stones, either standing or thrown down, show the perimeter of the Sals. On the west of the Sals valley leading to RLB, they cover its extremity. To the south they are predominant along the Soula de la Carbonniere, finalising at the Col de la Salso. These are strange words are they not? Has anyone really examined the place names on the maps? I think not, for many are derivatives of what is known as Medieval Latin. These are words spoken from around AD 500 through to the late 1500s.

Carbonniere could be derived from the Latin words Carbona/Carbana meaning Treasure Chest circa 1450. Carbo means Coal, which is found underground and it is underground that one can find other minerals that are valuable.

Slightly to the north of here and listed by Boudet is a place called Serbairou. This can be split up as follows: SER meaning a bolt or lock. BAI meaning a bay of pond, a mill dam. The word SALSO is not French but it appears on a French map – why would this be? The closest I can get to this is Salsa, making the meaning of the Col de la Salso to be The Pass of The Salt Pan or Salt Works – this seems most realistic.

Slightly to the south east of the official source of the River Sals, beyond Rambosc, which in Latin means Ram, toe, branch of road and Bosc meaning firewood, could read the place where there is firewood at the branch of the road. There is a road that passes close by to what is known as an AVEN – literally a hole in the earth leading to a subterranean cave or stream. This whole area is foremost in France for Speleology. Close by there are listed ruins as is an area shown on the map as La Verrerie – possibly made famous by glass-makers. So here we have our first ruin on the western side of the Aven. Our next visible ruin is of course the Salines that lie just off the river Sals – this is all being written of in my book *The Paradise Coordinates*.

Between the first ruin and the next ruin, to our west is an area shown on the map as Serre de Laca. Now Laca is not a French word. Laca/Lacus is a Latin word meaning, circa 1220, a leach/drainage channel. However this area is hilly on the surface but underground things are different. Our next ruin is La Pourteille. Pour means FOR. Teille means BAST – a place for peeling hemp? It is an odd place to be found in the midst of mountainous and woodland country. Here we are now entering the area of the standing stones, just to the west of Sougraigne, which lies on the river Sals.

My theory is that we are now following above ground, the underground river Sals. We have now come over the Col de la Salso and can witness the first of the standing stones before following the Soula de la

Carbonniere. We cross over the river Blanque and follow what is now listed on the map as the limit of the Community but nevertheless this leads us over the Pech de la Roque down to the Pas de la Roque. Now I can't see that this word Roque is a French word in the dictionary but I have established that it is Occitan, so why is it shown rather than its French equivalent?

This latter place is most strange, almost looking like a fortress wall made by man but at the same time looking like a thin wedge of rock going up and down to the narrow gap of the road. It is a place I want to explore next time but only with an armed guide, as there are some huge wild boars in the thickets! From here the track is more difficult to assess for there is a ruin just to the north leading to another ruin at Les Boudous near to la Valdieu – the Valley of God. From there, are six more ruins – l'Aram, Borde du Loup, Capia, some ruins near les Labadous and two near Sarrat de la Roque.

However, looking to the west from les Boudous, there is a ruin at Borde d'en Salva – again Salva is not a French word; it is listed as a Medieval Latin word in use from 1150 through to about 1438, meaning salve, ointment. It lies directly south of the only other Aven, that I can see on the map in this region and also due south of the Church at RLC. Therefore, I would favour the route for our underground stream to encompass those place names, mentioned above, as they are basically not found in a French dictionary. This is speculative but like the standing stones they are there for a purpose, to show the route. Underground streams and caverns are tortuous places, so unless one has a dye, I would say it was impossible to find out for sure now, where the river flows. Certain plants are often found growing in areas where particular minerals are found below ground for how else could prehistoric man know where to explore and dig with crude tools? Also the absence of certain vegetation can show evidence of particular minerals, for example no heather grows where lime is found. He could of course be guided by seeing the leaching out of the ground the different colours of the minerals, similar to those we find in the Lake District and also alongside the river of Colours just to the south of RLC. The sites above ground must be recognizable to those specialised in searching out the necessities of life for living, making implements and trading.

From here, as we are close to RLC, I believe this stream emanates from RLC and these ruins hide an access to the stream. The ruins are more likely to have been built as a type of lookout post over an entrance to this stream but disguised. It is only a theory based on the fact that streams do have sources other than where they suddenly spurt forth as a spring and it is a known fact that the Sals, other than being just a salty stream, and thus unfit to drink, has a very high concentration of Sodium Chloride. The Celts and those of prehistory knew a lot about such benefits and of how valuable such a crystal was – certainly worth fighting for and for those to come after, they erected standing stones to denote the territory in which this mineral with almost magical properties lay. Other examples all over Europe can be found especially around Salzburg.

I see that slightly to the NW of the site of the Templiers Castle there is a place called Poulit – what does it mean? I will have to get back there one day, but if I recall the roads were rough east of Le Bezu in 1984!

Another interesting observation I made in this region was that the castle Coustaussa, lies just across the

river Sals from RLC. It could have held an important position to exact taxes; for it was due to the Gabelle, that this hated tax on salt movement became known. Of course to those who exacted this tax for the king, known as farmer's generals, it was lucrative, after paying a sum to the king for the privilege. Interestingly, in Medieval Latin, COUS means Vault of Heaven, circa AD550. TAU is a Hebrew letter, circa AD1200. There are other examples to be seen but my time is limited!

Overall, compared to the south of RLC, there are, as far as I can see, bordered between Couiza and Blanchefort Castle, only two ruins – this leads one to think that these are genuine non-utilised buildings of some description.

As a result of this analysis it is time to look back to those words that are found inside the first parchment, some of which are supposed to be discarded. However, these words are expressly placed there to show at a very early stage what this treasure is but of course it is not easy to find – how you find it and more can be read in my book.

One of the most basic words in Latin is AD, which appears to have been translated to mean TO. However, that is the first translation, there are others, one being AT. Now if one says At Genesareth – this will convey that the treasure is to be found at the Sea of Galilee too.

It was said that the two words PANIS and SAL translated to BREAD and SALT. However, in Medieval Latin, this is not the case! When the two words are used together they mean LOAF OF SALT, as used in the 13th Century. This means that when salt is processed from the sea by panning and drying that the end product is known as a Loaf of Salt. Thus eventually one reaches a conclusion, which strangely enough to the living, is conveyed to us by those who are already dead, namely Gerard de Sede, Saunière and Marie Denarnaud.

Summary of this Magical Story

I enjoyed reading at last in English, Bill Kersey's energetic translation of de Sede's *The Accursed Treasure of Rennes-le-Château*, sometime during 2002/03. What struck me was how de Sede went straight into the mineral world, the general terrain, the thermal springs and the true historical facts. Then he introduced us to Saunière and the unfolding story – rather similar I must say to how you will find it in my book – nothing speculative just the complicated nature of the story as it had come to him. Like us, he talked to locals; one day, while having dinner at Sougraigne, we were introduced to an elderly relative of Marie Denarnaud – now who in Britain would have thought that even today, there are people alive who may be aware of the truth? I had known since 1984 that there were many locals who owned small plots of land on the infertile northern and north-eastern side of the RLC village – maybe passed down over the centuries but for what reason would they want to own such barren land and why should it be so barren – questions that are difficult to answer.

Although de Sede says that the Raze is flush with springs, a lot of this water would be undrinkable for humans, so I challenge anyone to agree that RLC was originally a city of 30,000 people. Imagine 10,000

teenagers running around – this perception cannot work. Moreover, anyone who lives in the countryside will confirm that market towns are not built at the tops of steep hills, for animals need food, water and shelter from the heat or cold rain of winter plus it is quite impractical to drive hundreds of cattle/sheep/goats and pigs up steep hills and then down again. Market towns are found invariably in the lowlands – those lowland may well be protected by castles on the hills – nothing unusual here.

Saunière was buried and later Marie was buried next to him in a particular part of the RLC cemetery, facing east towards the rising sun and to south of this barren land – forever, he thought, adjoining a place closest to his soul. However, the Mayor seems to have thought otherwise, gripped by the fiction of Dan Brown, to have him re-interred in the gardens, albeit on the north side, facing south, but vandal proof!

Gerard de Sede, the originator of this story, has been buried in Brittany – Sion-les-Mines to be precise. Here the French Resistance was strong but such are the characteristics of the town and countryside around this part – especially pertinent to the conclusion of this magical story. The church was founded in the sixth century – the market town passing to the Protestants following the Edict of Nantes. Just as an observation here, this market town has an elevation of 67 metres in the valley of the river Chere. In addition to ancient and fortified houses, a castle, windmills and an iron mine, there are Standing Stones called Menhirs in French. One of these is called the Shepherds Rock. Of course the water and windmills were used to make flour and bread – basic stuff of life but it is impossible to make bread without salt. Here there are inland Etangs. Just to the north is a village Le Sel-de-Bretagne and slightly further north is the city of Rennes with a Museum of Salt – for the whole area is known for its salt and making of butter for example. To the south of Sion-les-Mines, ancient Salines, salt-pans/rock-salt mines have been found. Not far away nearly on the west coast is Guerande known as the White Town due to the exploitation of the salt. Here too can be found ancient stones one of which is called La Pierre de Saille. Merovingian buildings have been traced here too at the College of Saint Aubin.

Therefore, it is my opinion that my book *The Paradise Co-ordinates* not only provides the only sensible and truthful account of the solving of the mystery of how Saunière derived great wealth, Gerard de Sede in dying recently to be buried at Sion-les-Mines, also provides the proof. Ancient Stones help to lead the way for us to find great mineral deposits in the same way that they lead contemporaries in pre-history to maximise their knowledge and power.

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An article on Henri Boudet's Signature (28/10/2002), his Tomb Epitaph, and the Map of the area close to Rennes-les-Bains, provided by Edmond Boudet..

About six years ago, I was in touch with Alan Scott and we were discussing the above, trying to work out the reasons that lay behind these mysterious symbols, which many have taken to read as actual numbers.

However, in the former, his signature, I believe that it is intended to show a passage in the bible, which I have deciphered as follows:

Boudet's Signature

LIXLIXL

L=50

I=1

XLI=41

XL=40

TOTAL 132

132 is composed of CXXXII

Psalm 132 is concerned, with, quote " Israel had been restored from Exile. The Temple had been rebuilt. Jehovah had returned to dwell in Zion according to His promise. The Psalm then is an encouragement to Israel of the Restoration to believe that Jehovah will not fail to perform His promises to the house of David. Those promises rested upon the choice of Zion as Jehovah's earthly abode. The Psalm is a truly Messianic Psalm & as such is fitly appointed for use on Christmas Day. It's known as a Song of Degrees." Unquote. It has strong Ark connections.

As in my book The Paradise Co-ordinates, I had aligned Saunier's great works to that of the belief that Jerusalem was built as Rennes-le-Chateau, meaning of course not just for the then present period of Saunier's lifetime, but in addition, it was an area that had literally been synonymous with Jerusalem in ancient times.

Boudet's Epitaph.

On the face of it, this looks like a raised oblong piece of cement, placed on the right-hand side, bottom of his grave, with a cross at the top centre. On closer examination, there are some marks carved into the surface which many, for ease of comment have shown them to be a number like a 3, followed by I, then a O or a square or an oblong, then a X & finally another I. In addition to these symbols are some dots. These were pointed out by readers to Alan Scott on his web page and show that each I, and the O, has a dot but after the X, there are two dots. This made me think that it could mean that one had to double or square the X. Also, there is a dot preceding the 3, symbol. These are here for a purpose as stone or concrete is hard stuff on which to inflict any marks.

Initially, I thought that this sequence of symbols could be showing that you need to think of a cube or a crystal. The O is a square or an oblong and the 3 is a full M-this is how you do it:

First you take the M and place it vertically.

Second, you take the X, so that it nestles into the bottom part of the middle of the M and you do the same

for the bottom.

Third, you take the, I as the two sides and you build the square of the cube/oblong. From this you get the characteristics of the crystal. Different crystals have different shapes but I would say that this is to do with gold.

The number 22 crops up frequently in various ways, especially in clues left by Saunier.

This could signify the carat rating of the gold; its purity is often shown by an equation-

$X = \frac{22M_g}{M_m}$, whereby M is the mass of pure gold. This is pure conjecture but might be relevant as we go over some other words, namely the river Aude. The letters AU represent Gold, so it could be another word for the gold of the goddess.

Gold coins minted in the period 1526-193 in England were known as 22 K Crown Gold.

Also gold is mentioned frequently in the Old & New Testaments-Book of Revelations 21.21 describes the city of the New Jerusalem as having streets "made of pure gold, clear as crystal".

However, in addition to the above, I have found additional material on this Epitaph and this will be analysed in more depth for my next article as Boudet's map draws my eyes. Again, this is not what one would think, looking at a very detailed map of the environs of RLB. I have been looking at this for a long time, trying to establish why it is showing similar to an ordinary map, but of course the secret to its function lies in the shading, hatching and is very difficult to see. This is partly due to the fact that one can forget what it is one has seen and noted already. In a way, one needs a duplicate to draw out at the same time. The locations are immaterial! The technique is not new to me as I have found this hidden way to conceal secrets in other places and in my next article, you can share this too. I was going to write a second edition of my book but in French; however, have decided against this and will reveal these mind boggling facts to you later, as time and energy permits.

John R. Pollard. 18/12/2008

A) Emblems, Symbolism & the Rosicrucians.

As a preamble-in 1891 Saunier raised funds to carry out restoration work to the church, in the course of which, parchments, it is believed, were found inside a bottle, concealed within a Renaissance wooden baluster, where a groove had been cut and then resealed.

This baluster has a capital decorated with Pomegranate leaves. On the face of it, without further research, no one would consider this type of wood to have any significance. The finding of mysterious parchments could disguise the real reason why such a decorative baluster was chosen.

I thought there must be some link between Boudet's hidden language and this wooden baluster as the Latin word(s) for pomegranate are *Punica Granatum*-no mean coincidence for the Punic language. Boudet could have copied the basics of the pun-the play on words from Jonathan Swift's book *The Art of Punning or Ars Punica*. Perhaps Boudet, priest of Rennes-les-Bains, was showing, from his book, that once this particular baluster was found, riches beyond one's imagination could be within grasp. My thoughts were also drawn to the Fleury Tableau in the church, for there are fairly distinctive shrubs and plants and on looking more closely, I could see that, close to a figure of a person, possibly a priest, one of

the small trees or shrub could be a pomegranate. These shrubs have glossy, leather like leaves that are narrow and lance shaped, growing in semi arid conditions, usually 12-16 feet in height. They are aptly suited to conditions around RLC, liking hot summers and cool winters. In my research, spread over many years, this would not be the first time I have come across plants that can show what lies beneath the land surface. Ancient miners would have had extensive knowledge of such things in order to locate minerals in order to avoid much effort and wasting time. There's more too and I don't believe that this shrub was chosen with no thought by Sauniere to represent two of the most important aspects to this mystery of where Sauniere's wealth originated. In addition to what Sauniere gleaned from the parchments, he kindly left a trail.

Pomegranates are symbolic-they are, one of the fruits found in the Garden of Paradise. They are also used in the dyeing process but they are also the personal emblem of The Holy Roman Emperor.

As with many aspects of this story, emblems and symbolism are so important.

I still was thinking about the shrub with its lance like leaves-almost sword like and couldn't help thinking that the inscriptions carved into the stonework of the cross in the church garden could also be a pointer, namely Regnat/Imperati/Vincit. These words are inscribed on the guard of the St Maurice Sword and were a common war cry of the Third Crusade. St Maurice Sword was the coronation sword of The Holy Roman Emperor, used from the tenth century to 1918. The engraving was added, a common practise, for the coronation of OTTO IV in 1198. OTTO (1182-1218) was the second son of the Duke of Saxony and daughter of Henry II, King of England. He was educated at the court of Richard I, King of England. He died at Harzburg after being excommunicated by the Pope but later loosed from the ban by a Cistercian monk.

This title of Holy Roman Emperor was also bestowed on the Rudolph I (1218-1291) in 1278.

Could it be that these inscriptions are to link the Habsburgs with the secret via the Holy Roman Emperor title? What could be the significance of a tiny village in the Old Roussillon district of Catalonia being associated with the powerful Habsburgs. I started to wonder as to where the Habsburgs originated and why and how did they figure so much in European history, sweeping aside what we have always considered to be frontiers between neighbouring states/fiefs etc.	
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In addition to my thoughts that were taking shape, I knew from what Gerard de Sede had written that the church of RLC had, above its doorway, a rebus associated with the Rose-Cross or as they are more commonly known, the Rosicrucians. Who are these people? They are described as being a legendary esoteric order publicly documented in the early 17th century but based on a German knight called Christian Rosenkreutz, born in 1378.

This Rosicrucian Order was said to have as its aim to bring about a "universal reformation of mankind" and first appeared during the Habsburgs Empire in 1614. Furthermore, the Order's roots, were in the

Western mystery tradition and are generally associated with the symbol of the Rose Cross. By way of introduction, three Rosicrucian manifestos were anonymously published: *Fama Fraternitatis* in 1614, *Confessio Fraternitatis* in 1615 and the *Chymical Wedding of Christian Rosenkreutz* in 1616. Together they represented the legend of a German pilgrim, namely Christian Rosenkreutz. According to Maurice Magre (1877-1941) in his book *Magicians, Seers, and Mystics*, Rosenkreutz was the last descendant of the GERMELSHAUSEN, a German family from the 13th century. Their castle stood in the Thuringian Forest on the border of Hesse, and they embraced Albigense's doctrines, combining pagan and Christian beliefs. The whole family was put to death by Landgrave Conrad of Thuringia, except for the youngest son, then five years old. He was carried away secretly by a monk, an Albigensian adept from Languedoc and placed in a monastery under the influence of the Albigenses, where he was educated and met four Brothers later to be associated with him in the founding of the Rosicrucian Brotherhood. It must be said, though, that Magre's account supposedly derives from oral tradition. A possible way of seeing the Rosicrucians is a quasi-political mouthpiece for the overall aims of the Habsburgs. By this I mean that if you take the Habsburg's motto: *Austria Est Imperari Orbis Universo*, one could see that the Emperor considered himself to be the rightful all-powerful Universal Sovereign and the true head of the Christian Church. Therefore, one can see a conflict with the Pope and draw comparable conclusions from Jewish history.

B) Saunier's Domain and the Power of the Habsburgs.

While all this building and construction work was progressing, it is inevitable that a number of extra labourers, an architect, masons, carpenters, plumbers would need to be drawn continuously from any other sites that were ongoing in the neighbourhood. This would mean increased food and drink consumption, increased quarrying of raw materials, removal of waste in a rather inaccessible area. At the same time, the horse drawn carts and some early trucks would have to toil their way to the summit of RLC. I would say, this was no mean task and is likely to have extended the time calculated for these massive and unusual constructions. Quite apart from bringing people and materials to such a barren piece of land, the carts and trucks could have offered a much-needed cover for anything that was produced illicitly in and around RLC, to be transferred, by trustworthy persons to a dealer or trader, without causing unnecessary comment. The longer the construction period, the more the continuous movement, including those who were curious and friends, who shared his generosity allowed Saunier to prosper.

It is important to take a look back into history and see what is more intangible. We are interested to see how this mystery of Saunier's wealth came about and in my view the answers lie in who owned Roussillon.

I had mentioned earlier the Habsburgs, respected as the House of Habsburg. Briefly, it is the name of the famous family from which have sprung the dukes and archdukes of Austria from 1282, kings of Hungary and Bohemia from 1526, and emperors of Austria from 1804. They were also Roman emperors and German kings from 1438 to 1806, and kings of Spain from 1516 to 1700. The name Habsburg, a variant of an older form, Habichtsburg (hawk's castle), was taken from the castle of Habsburg, which was situated on the river Aar not far from its junction with the Rhine. The castle was built about 1200 by Werner, bishop of Strasburg, and his brother, Radbot, the founder of the abbey of Muri. There is disputed thought

that both men's ancestry can be traced back to the time of the Merovingian kings.

Now it is necessary to understand how powerful the Habsburgs were and to see at times why resentment set in, especially in the case of Switzerland in 1474, when their rule ended. This loss was a humiliation and was the second great step in the process of removing the Habsburgs from Western to Eastern Europe.

So, during the period of Poussin and Teniers the Younger, the Habsburgs, through Philip, whose father was Charles V, became king of Spain, ruling also the Netherlands, Naples, Sicily, Milan and Sardinia, and the family was definitely divided into Spanish and Austrian branches. For Spain and the Spanish Habsburgs the 17th century was a period of loss and decay, the seeds of which were sown during the reign of Philip II. The northern provinces of the Netherlands were lost practically in 1609 and definitely by the treaty of Westphalia in 1648; ROUSSILLON and Artois, (one of its principal cities is Boulogne-sur-Mer-see my article on Godfrey de Bouillon), were annexed to France by the treaty of the Pyrenees in 1659. Hostility continued through the centuries between France and Austria, or rather of Habsburg and Bourbon, outliving the War of the Spanish Succession.

The treaty of the Pyrenees was signed in 1659 to end the war between France and Spain that had started in 1635 during the Thirty Years' War.

It was at this time that the border with Spain was fixed at the Pyrenees; all villages to the north became French. Within the treaty, there were arrangements for the marriage between Louis XIV of France and Maria Theresa of Spain, the daughter of Philip IV of Spain. Due to problems with her dowry, the Old Regime of France became the dominant power in Europe.

Therefore Roussillon was originally under the control of the Habsburgs and is one of the historical counties of the Principality of Catalonia, corresponding roughly to the present-day southern French department of the Pyrennes-Orientales. (During the French Revolution, the Old Regime province of Roussillon was abolished). This new department corresponds roughly to the old Roussillon, with the addition of the area of Fenouilledes. The old name of Roussillon did contribute to the French region of Languedoc-Roussillon.

Therefore, RLC was originally within the House of Habsburg' domain.

From Roman times, this region has been known as Septimania but not altogether accepted by the populace now. There had been a political move in 2004 to re-introduce this name in order to draw together Occitan and Catalan speaking areas of the Languedoc-Roussillon but without a mandate, this idea hit a stone- wall!

At this juncture I will remind readers of some of the things that have been left to us to look into in a more detailed way.

In this first parchment are what appear to be two words on the bottom right hand side - RED,IS BLES. A researcher has proposed that bles is a French slang term for gold/treasure of some sort, translated as Corn. However, that maybe true but the word corn can also mean bits of salt, like one would find in corned beef.

It would seem to me, that when the Habsburgs lost these lands of RLC and Sion in Switzerland, they became secret places to them. The Habsburgs had been broken in 1474, severing their long rule of Switzerland for the Swiss had shown signs of resentment as the kingly power of Rudolph 1 had increased. They not only had the knowledge of the mineral wealth to be exploited but they had in the past been able to sell the salt as traders as huge money and tax earners. Maybe the Remnant of the Habsburgs had thought that, one- day, they could take control back again but as we have said, their male line died out in 1740 and their dynasty became known as the House of Habsburg-Lorraine.

I had been considering that the word Burg had associations with Judaism, meaning that through the preceding centuries these Habsburgs had Jewish tendencies & may have been influential in the Crusades to reclaim Jerusalem.

Just as a reminder about the first parchment that has been decoded –I feel that the following is the translation that is most relevant now:

This treasure belongs to King Dagobert II and it is there dormant/lifeless at Sion.

C) Blue Stained Glass, Coats of Arms, BS and Et in Arcadia Ego.

Although I have quoted in my book *The Paradise Co-ordinates* from De Sede, his article concerning the beam of sunlight painting a mural, I do not see this motif on the wall displayed as blue apples, as being a leafy circle decorated with the initials of Berenger Sauniere-I see something else, which appears to have been unnoticed to date. The centre, instead of containing, the initials BS, appear to show three things. The inner circle shows a large S, which is entwined over and under a Heart shaped figure which is itself partly obscured by a Horizontal object, which resembles a hammer or perhaps a miner's pickaxe. Around this inner circle, there are, contained by the outer circle, popularly considered to show the fleure de lys, what looks like gushing water, sprouting upwards and outwards from the centre. The outer circle has a second skin, which makes the whole feature appear to be similar to a riveted pipe. It is too ornate just to show the craftsmanship of the glassmakers and unnecessary to show the effect of the image.

I have come to these conclusions, not by chance, I may add, but to the fact that Coeur-is French for heart also means core/depth. Sauniere, very cleverly, may be showing, us that it is water/brine rushing up from the depths like a fountain. The two fountains that he constructed in his garden may well have disguised an early type of settling tank-a solar evaporation salt- pan.

Finally, de Sede brings our attention to the motif on the wall with the Tree of Knowledge through the movement of the sun, replacing the initials BS; he does, however, think that it is not the simple chance that the three forbidden fruits are pomegranates. It is, therefore, showing too the direction to look for the pomegranate baluster.

Generally, I have been on the lookout for further evidence that could show that not only was salt-mining/salt production a common feature known to the barons around the area, but also gold mining. It is in the coat of arms of RLC/RLB & ARQUES that we can see it-for each of their coat of arms, shows squares like a chequer board-even the cross is composed of squares and cubes. Furthermore, the devil in

the RLC church, has a holy water stoup on his head-of course this could also be a pan. In a following article, I will show that this pan has other qualities too. In fact all the works of Sauniere and others that preceded him show remarkable and so far hidden features.

BS does not necessarily relate to Sauniere. It could be connected with St.Basil; Basilians, 0a Catholic order, established a monastery to St John the Baptist at Constantinople.

I will now share a SECRET with you:

The letters, b and s can be found in the great work by Poussin of Et in Arcadia Ego.

This was painted 250 years before Sauniere became famous. These letters are not easy to see but they are there!! So, the question is why are they there???

A Salt Mine contains salt! Salt is a preserver. There is no need to mummify a body. Sauniere said he had seen HIM-the Lord Jesus.

My next article will contain matter, which will shatter history! John R. Pollard 14012009.