

# HOLLERBEER HOF SPRING 2023

*Volume 16, Issue 1*

**Urglaawe International**





# Hollerbeer Hof

VOLUME 16  
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Back issues of Hollerbeer Hof can be found on the [Urglaawe International Website](#).

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## WHAT WE'VE BEEN UP TO

- Deitsch Chats - Recently members of our community have been meeting online to practice their Pennsylvania German. These meetings are announced in events in the [Urglaawe Facebook Group](#).
- A Children's version of Hollerbeer Hof is in the works!
- Your writing team is hard at work developing the first draft of the long-awaited Urglaawe 101 book - now under the name En Urglaawisches Yaahr. Your patience is appreciated.

# UPCOMING EVENTS AND OBSERVANCES

## *GRUMBIEREDAAG/FROUWASEGE*



Entschtanning has now ended, and we are in a time colloquially referred to as either "der Vorlenz" ("fore-spring") or "der Schpotwinder" ("the late-winter"), depending on your preference.

Grumbieredaag begins at sunset on March 16 (17. Lenzing) This observance celebrates the goddess Frouwa (often referred to with a definite article in English: "the Frouwa"), who is best known by the general public by Her Norse name and its offshoots: Freyja, Freya, Freja, etc.

Frouwa radiates confidence, intelligence, a strong repository of personal power, and a compassion and tolerance - up to a point. She will tolerate a certain level of personal bullmisch while one is actively trying to work through it. If it starts to become an excuse, She'll let you have it.

She is one deity who will consider granting what one asks for when that thing is not necessarily in the requester's best interest. In other words, when

approaching Frouwa with requests, be careful that you know what you are wishing for.

One of the strongest links between Frouwa and St. Gertrude, Her Catholic counterpart, comes in the form of the care of cats. One is expected to have treats for the cats on Grumbieredaag.

By now you might (or should) be asking, "Why is it Potatoes Day?"

Although there certainly are some crops that are producing or growing during the winter, Grumbieredaag is sort of the official start to the growing season in growing zones 5-7. Last year's potatoes are combined with dried spring onions and eaten in soups and/or presented as an offering to Frouwa in the form of a bread called "Datsch."

For more on this observance, read the original write-up [here](#).



## *OSCHDRESEGE*

Vorlenz will run up to sunset on March 20 (21. Lenzing), 2023. The equinox occurs prior to sunset. Sunset marks the end of Vorlenz and the beginning of Lenz/Oschdre.



The Life, Death, Rebirth Cycle:  
Yule is associated with Rebirth. At Groundhog Day, we celebrate the “pregnancy” phase of the cycle of Life. Oschdre is the propagation (the "springing" forth) of life: the birth and infancy phase of the Life cycle.

In Deitsch, Oschdre is a plural noun, perhaps indicating a multiple--day holiday (Grimm, I, 299). This plurality is reflected in Braucherei's three--day observance of Oschdre (March 19, 20, 21). Another possibility is that the Oschdre were multiple goddesses whose individual names (Helling, Nacht, and Oschdra) may now be known only through the surviving myth as related from Schuylkill County, PA (see notes in the Oschdre myth).

In Urglaawe, we tie Oschdre to the Spring Equinox, but the time of the celebration for our ancestors would very likely have shifted in response to the actual weather conditions for a given year. Thus, those in the south may have generally held their observance earlier than those in the north.

More on this observance will be posted in the [Urglaawe Facebook Group](#).

*Next New Moon (Holzhaane; restarts the lunar reckoning): Tuesday, March 21, 2023 13:23*

*There is no Haasmuun in 2023; we go from Grabbmuun prior to the equinox to Holzhaanemuun on March 21.*

## *WONNEZEIT*

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

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

For instance, why do we call our cognate of a Maypole a Gwetschebaam? A Gwetschebaam is literally a plum tree.



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

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

The Urglaawe community is still pulling things from notes and from research, but the blessings of fruit-bearing trees is actually an ongoing cycle, perhaps with its beginning point being, depending on the year, between September and November for trees for which it is advantageous to



be in the ground six weeks before the first signs of hard frost. It is hard to predict a moving target six weeks in advance, so this brings us back to the old topic of using animal behavior for prognostication.

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

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

For more information on this observance, reference [this post](#).

# BUILDING A NEW WHEEL - HOW LA NIÑA RAINED ON MY PARADE

*Briana Taylor - San Diego*

I had only recently finished my very first draft of the Southern California Urglaawich Wheel of the Year. My infographic for it was rough, but gorgeous. Despite the unusually early first rain, I was determined not to lose sweet baby plants this year by being impatient - which meant not planting anything new between Wassergebet (Hoietfescht) and Yuul.

Wassergebet means, essentially, water prayer. Hay, while grown in California, is a very thirsty plant that can only be grown here by diverting an inordinate amount of water. It is also primarily grown here to feed cattle on industrial farms, and if you've never seen what passes for a cattle farm here in California - don't. It will hurt you in your soul. You may be tempted to burn it all to the ground to satisfy the Zusaagpflicht.

As such, Hoietfescht wasn't going to work in the wheel of the year I was adapting for Southern California.

Since July through November are typically the driest months in already dry San Diego, I decided that a water-related observance would be appropriate. It was originally Wasserfescht, but as I ended up discussing with a friend at a Heathen picnic in August - no gardener feels like celebrating during the driest months. So Wasserfescht became Wassergebet, and our first observance was modest attention to water conservation. This year it will include an offering to our Leddemann.

Many California gardeners can and do use exorbitant amounts of water and shade structures to protect their plants from intense drought - but it is so incredibly difficult for the backyard gardener to do so successfully during the most intense fire season months that I ultimately came to the conclusion

that it's ultimately wasteful and that this period may be SoCal's own unbearably hot companion to a dead and dormant winter.

But then it rained in October, November, and December. Santa Ana winds, while still prevalent and destructive in other ways (they blew a tree over on a woman at Balboa Park), weren't hot enough to cause their usual heat damage. After every rain I expected it to do what it had done for the last nine years - heat up and kill everything in short order.

It did not, and by January I was annoyed that I'd waited so long to plant my sugar snap peas. It seemed spectacularly unfair and maybe even somehow deliberate, that the year I was ready for the worst, the worst didn't happen.

Don't get me wrong, I'm grateful for both the rain and the cold. I also didn't hallucinate the fire giant years. I looked it up. Things haven't been this wet here for a decade. Interestingly enough, it's not supposed to be. Traditionally it's El Niño that brings wetter weather.

My garden looks the best it has ever looked. My sugar snap peas are doing well, and may even produce before they start to die for the first time ever. Despite my irritation with being wrong, perhaps there is another way to look at this delightfully damp spring.

Maybe the Wassergebet worked.



# WORKING WITH ERDA

*Beck Spille - Southeastern PA*

What is it like working with Erda? Well, it's a lot of work with plant spirits and nurturing of the land. What does that mean?

I'll start with working with individual plant spirits. I work in a garden center where I am surrounded by plants all day long, so this may come easier to me than it will for you. You need to be around the plants that you want to work with. Getting to know your plants before you ask them to work with you will always lead to better results. Would *you* randomly work with a stranger and give them your all? Probably not. Talk to them. Build your relationship with them.



Plant spirits deserve respect. If they say no, respect that. How can you tell if they say no? Your method may vary, but I tend to get a distinct thought of “no,” or get a general negative feeling if a plant spirit doesn't want to be used.

Working with Erda is a lot like working with individual plant spirits, but on a grander scale. It is good to keep in mind that no iron tools may be used when working with Erda, and/or when cutting Vervain. As a devotee of Erda, I try to use aluminum or copper tools whenever I can. What work you do with, or for, Erda will depend on your individual relationship with Her. As with the plant spirits, you should sit with Her and establish a relationship before trying to work with Her.

My personal work for Her involves enhancing the various plant communities that I steward; to make and keep them, and the land, happy. I get nudges when I see a plant that needs to join a community that I steward. I then ask this plant where it would like to be planted. I keep the weeds under control, refresh the mulch layer as needed, etc.

Proper maintenance of the landscape is important. Letting the leaves remain on the ground so that their nutrients can be recycled by the soil microbes is just as important as making sure that you place plants in a suitable location for them. The soil biome, where those microbes live, is an entire ecosystem unto itself, and it includes plant roots. When the soil is happy and nurtured, plants do better. If you can't leave the leaves to be broken down, organic fertilizers will do more to improve the soil biome than inorganic fertilizers.

In the end, building relationships with plants and doing your best to care for the land are the best ways - that I have found - to work with Erda. It's mostly about keeping plant and soil communities happy.



## FEATURED RUNE

*Stacey Lynne Stewart - New Jersey*

Rune name: **Der Ochdem**

Pronunciation: ***OCH-dum***

Rune shape:



Rune translation: **Breath**

Rune meaning: **Wealth that is not easily transferred**

This is the standard formula for most rune information resources one can find today, be it in book, blog or by word of mouth. But there is so much more to the runes than their basic one or two word meaning. I like to think of the runes as a “concept”. Let’s take our above rune as an example.

Ochdem is literally translated as “breath”. Its meaning in a reading is “wealth that is not easily transferred. I like to think of it as “ancestral wealth”, kind of like an inheritance. Instead of money, it comes from your experiences in various relationships. This could be family, close friends, chosen family, spiritual family, cultural community, and heroes from all over the world.

Your interactions with these people are how you build your character, how you learn about the world, how you grow. So our wealth translates to knowledge, character, honor; those intangible things that are yet so important if we want to evolve.

These runes shouldn’t be confined to being used “just for divination”. In fact, you’ll find more Urglaawers use them in other ways.

We intone them in ritual. Chanting the runes can be a very soothing practice, even when not in ritual.

In Braucherei, this rune is used when activating the Butzemann in the Kannsege ritual (sympathetic/symbolic breath of life). During healing sessions or in bind runes, it is used when working with salt-related ailments (think blood pressure or edema).

For Hex sign-building, this could be used in the layers to invite continued success on your land or just to acknowledge your ancestors.

As with anything that requires interpretation, each reading for each person will be different. Even the same question for the same querent is going to be different if time has passed. A rune can mean one thing for you today, and a slightly different thing next week. This is where we can expand our intuitive practices and feel the direction the rune is wanting you to go.

What is *your* experience with die Raane? How do you use them? Is there a specific one you'd like to explore more? Share with us!

# RESOURCES

## Books

The First Book of Urglaawe Myths

Available on [Amazon](#)

A Dictionary of Urglaawe Terminology

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

## Websites

[Urglaawe International](#)

## Social Media

[Urglaawe Facebook Community](#)

[Heathens Against Hate](#)

[Alliance for Inclusive Heathenry](#)

[Heathens in Recovery](#)

## Blogs and Podcasts

[Blanzenheilkunst](#)

[Braucherei](#)

[Deutsch Mythology](#)

[Urglaawe](#)

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

## Regional Groups

[Distelfink Sippschaft](#) Southeastern PA, NJ

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Bristol, PA 19007

**Ewwerrick Freibesitz** Massachusetts

[ewwerrick@urglaawe.org](mailto:ewwerrick@urglaawe.org)

**Nadd Freibesitz** New Jersey

[Hottenstein Freibesitz](#) Pennsylvania

**Bolroiger Freibesitz** Washington

[staci@urglaawe.org](mailto:staci@urglaawe.org)

**Schwazwald Sippschaft** Michigan

[Weisser Hund Freibesitz](#) North Carolina

[Bittreselaatsaame Freibesitz](#) San Diego

## Landmarks

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



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Submissions for the Summer 2023 issue must be received by May 15th, 2023 and may be submitted for consideration to [briana@urglaawe.org](mailto:briana@urglaawe.org). Artists retain all rights to their work. By submitting, the artist agrees to allow Hollerbeer Hof to publish their work within one year of the submission due date; after that year, Hollerbeer Hof must reacquire permission to publish.