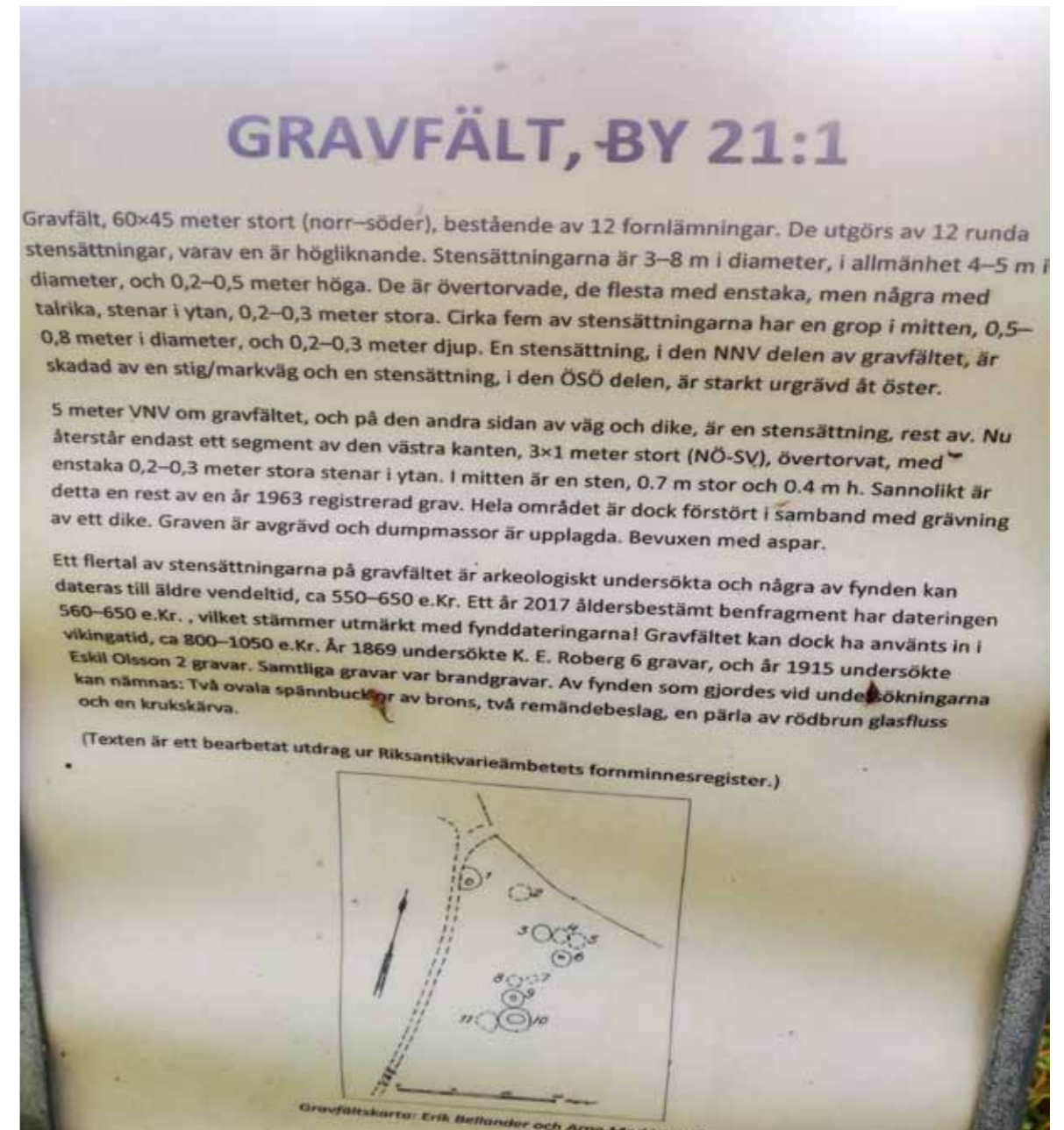




Kg Augenstern

Vendel Time

project documentation
Ateljé Bredgrind, Sweden, August 2023



In March 2023, we were informed that we are accepted for a two-week work stay in the Avesta region in Sweden. Our research about the area brought us information about a burial ground from the Vendel period in the immediate vicinity of our studio:

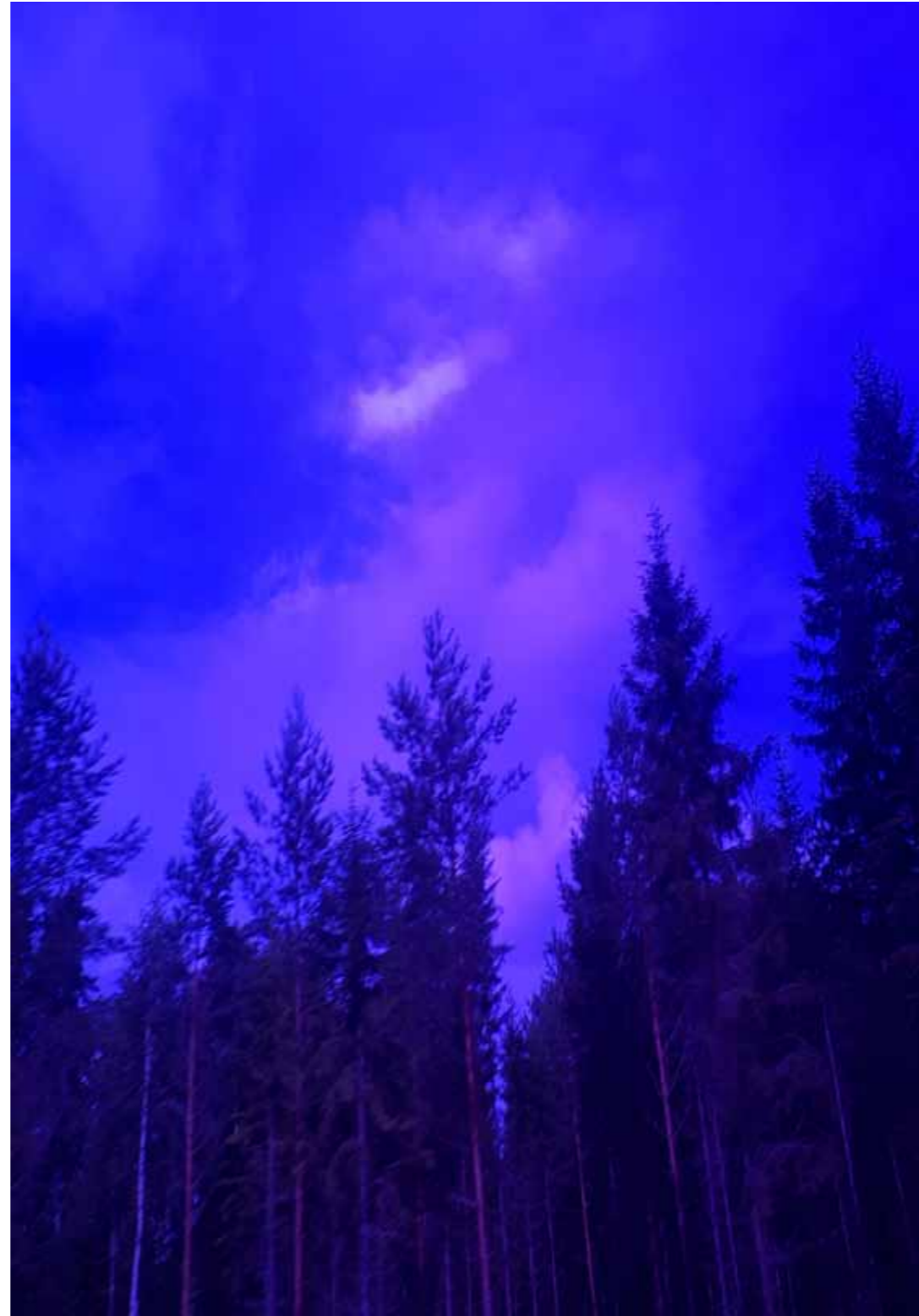
Graveyard, Village 21:1

Burial field, 60x45 meters large (north-south), consisting of 12 ancient graves. They consist of 12 round stone settings, one of which is mound-like. The stone settings are 3–8 meters in diameter, generally 4–5 m in diameter, and 0.2–0.5 meters high. They are covered with peat, most with single, but some with numerous, stones in the surface, 0.2–0.3 meters in size. About five of the stone deposits have a pit in the middle, 0.5–0.8 meters in diameter, and 0.2–0.3 meters deep. A stone setting, in the North North Western part of the burial field, is damaged by a path/dirt road and a stone setting, in the Eastern South Eastern part, is strongly excavated to the east.

5 meters West North West of the burial ground, and on the other side of the road and ditch, is a stone setting, left by. Now only a segment of the western edge remains, 3x1 meters in size (North East-South West), covered with turf, with occasional 0.2–0.3 meter stones in the surface. In the middle is a stone, 0.7 m wide and 0.4 m high. This is probably a remnant of a grave registered in 1963. However, the entire area is destroyed in connection with the digging of a ditch. The grave is excavated and dump masses are laid out. Overgrown with aspens.

A number of the stone placements on the burial ground have been archaeologically investigated and some of the finds can be dated to the older Vendel period, approx. 550–650 AD. A bone fragment dated in 2017 is dated 560-650 AD, which is in perfect agreement with the find dates! However, the burial field may have been used into the Viking Age, around 800–1050 AD. In 1869 K. E. Rogberg examined 6 graves, and in 1915 Eskil Olsson examined 2 graves. All graves were cremation graves. Of the findings made during the investigations, the following can be mentioned: Two oval buckles of bronze, two strap fittings, a bead of red-brown glass flux and a pot shard.

(The text is a processed extract from the National Antiquities Office's ancient monuments register.)



The first idea was to place organic structures made of a mixture of sheep's wool and paste there. One large form failed to dry and stabilize, finally resulting in a flexible hut-like structure.

After we had received the text about the burial ground from Sweden and had looked more closely at the culture of the Vendeln (which is considered the cradle of Swedish culture), the idea arose to deal with the spirits from the opened and robbed graves in the project.

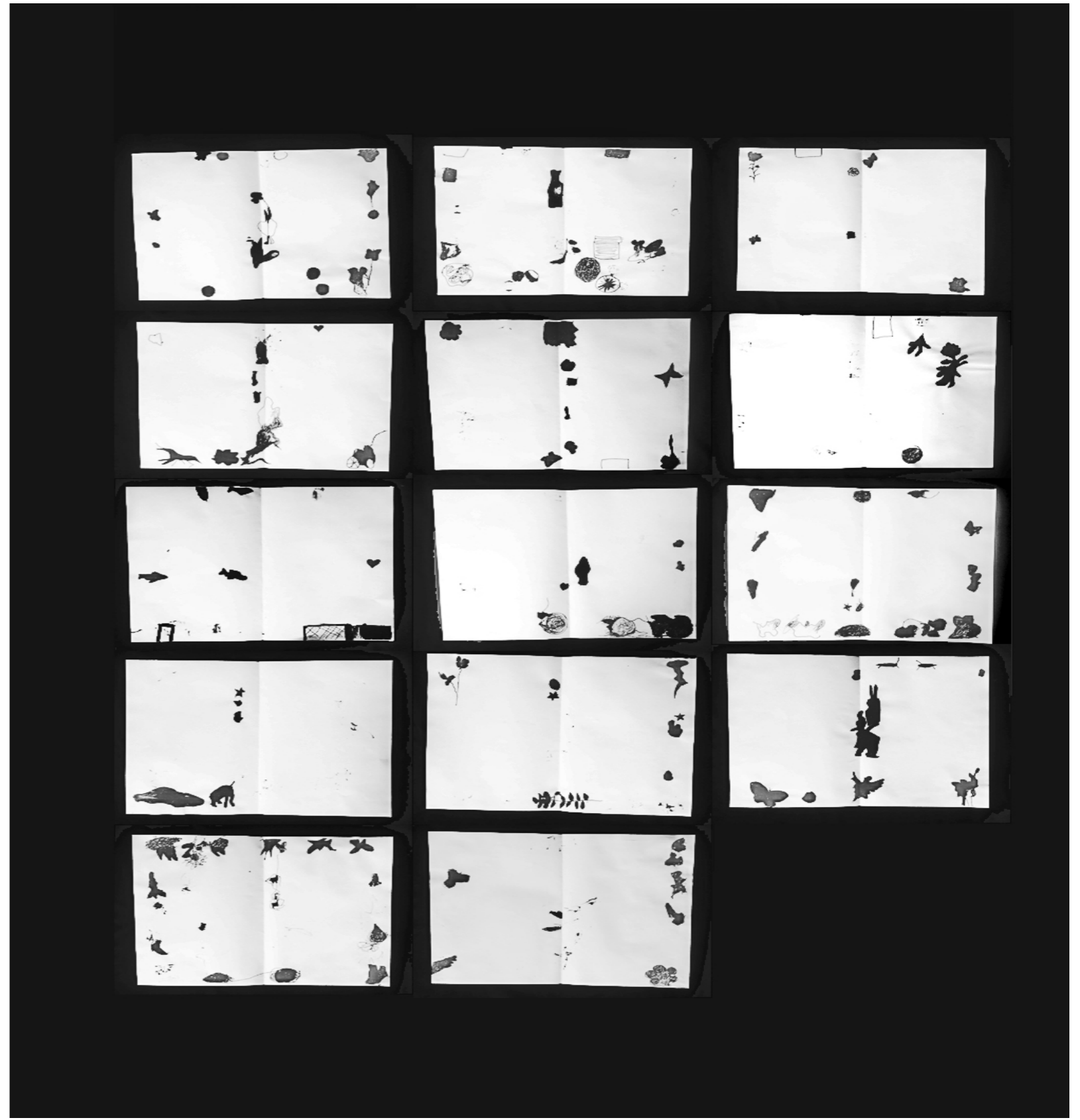
The journey was unusually difficult the first days: uncomfortable overnight stays, mosquitoes, ticks, rain, almost as if it were bewitched, so that we finally promised to do something for the spirits. After that we found good places, mushrooms, berries and good sleep.



Arriving at our destination, we visited the burial ground for the first time (not without protecting ourselves energetically beforehand and asking the spirits for permission). Right at the entrance, many toadstools caught our eye. At our last visit we found strange pink marks we never saw anywhere else before on a stone at the entrance...



During each of our daily visits to the grave field, we tried to receive an image in a meditative attitude, which we would emboss in gold foil and use for our work. This idea was based on the „Goldgubbar“, small embossed gold plates from the Vendel period, which were found in many places in Sweden. It was amazing that we „received“ the same picture independently of each other on two of the ten days. How was that possible? We also found that we almost always defended ourselves internally against the first image that appeared, it didn't seem to live up to our expectations... Every day we ate a blueberry from the burial ground to strengthen the connection with the Vendeln.



In addition, an intuitive sketch was created every day on the base of Heidegger's „Sein und Zeit“. They served as a guide for the planned ritual and were collected in the ritual book. The nature that surrounded us allowed us to collect and eat a wide variety of mushrooms and berries every day.

In the meantime, a strange structure arose in the studio - beside and under a roof made of birch branches and sheep's wool with eight ghosts and the Goldgubbars. As legs we used tentacles we have been working with for many years now. In the center stood the three Norns, Urd, Verdandi and Skuld, the passed, the being and the becoming, weaving the tapestry of time.



At the end of the stay a ritual was planned outdoors and in the forest.

We found a suitable area and with the help of radiesthesia we found the right spot.

As donations for the ghosts, we collected various berries (raspberries, aronja berries, cranberries and blueberries) and flowers. Dried herbs (yarrow and St. John's wort) and spruce resin were prepared for smoking incense.

It rained for days, the rivers and lakes burst their banks and it was unusually cold and it seemed impossible to perform the ritual outdoors until the very end.

However, just in time for the beginning of the ritual, the evening sun appeared between the trees...

The following ritual texts and the text of the song were generated by AI (ChatGPT).according to our precise specifications.



Ritual texts:

The healing ritual of pacifying the eight spirits of the Vendel period

In the depths of the past, the ghosts of the Vendel period, who were freed from their graves many years ago, rest. To soothe their souls and ensure their pacification, two courageous people have decided to perform a healing ritual. This ritual serves not only to pacify the spirits, but also to heal the people performing it.

Sacrifices are offered and prayers said in a central place imbued with mystical energy.

ritual preparation

Before the ritual begins, the two people must prepare themselves for their task. They thoroughly cleanse themselves of outside influences, protect themselves energetically and enter a meditative state to center their minds. They dress in traditional Vendel period robes to establish a connection with the spirits.



The ritual place

The central place where the ritual takes place is of great importance. It is surrounded by ancient stones that carry the energy of the past. In the center is an altar on which the offerings are placed. Candles are lit around the altar to symbolize the light of hope and healing.

The ritual

The two persons enter the central square and take their positions. They connect with the spirits of the Vendel period and express their intention to satisfy their souls and experience healing. They ask forgiveness for their rest has been disturbed and for the opportunity to soothe their souls.

Healing of the executing persons

During the ritual, the two people open their hearts and minds to healing. They absorb the energy of the spirits and feel how they are healed from within. Physical ailments and emotional blockages dissolve and make way for a sense of peace and well-being.



The offerings
The offerings play an important role in this ritual. They symbolize appreciation and respect for the spirits. Fruits, flowers and fragrant incense are placed on the altar. The two People light the incense and release the scent into the air as a sign of reverence and peace. As a sign of purification, the people, the spirits and the offerings are sprinkled with water.



prayers and incantations

The two people now begin the prayers and incantations to invoke the spirits and get their attention. They speak with respectful words and ask forgiveness for disturbing their rest. They ask the spirits for their pacification and for healing for themselves.

As they recite the prayers, the two people feel a deep connection to the spirits. They feel the presence of the past and the energy that emanates from the graves of the Vendel period. This energy flows through their bodies and minds, bringing healing and relief.

Prayer for the pacification of spirits

O Spirits of the Vendel Age, we bring you offerings to gain your pacification. Accept these gifts and shower your blessings on us. May you find your rest and your souls be fulfilled!

Prayer for forgiveness and purification

O spirits of the Vendel time, we ask forgiveness for your peace has been disturbed.

We open our souls to your grace and purification. May you set us free from our sins and mistakes and fill us with your healing energy.

Prayer for the healing of the people involved

Oh spirits of the Vendel time, we ask for your healing power. Permeate our body and mind with your energy and dissolve all blockages and ailments. Let us be healed and strengthened from within so that we can live in harmony and well-being.

completion of the ritual

After the prayers have been said, the song has been sung and the offerings were made, the two people thank the spirits of the Vendel period for their presence and their pacification. They ask for blessings and protection for themselves and for all who are to benefit from this ritual. The two persons leave the central square with a sense of gratitude and peace. They know that they made an important contribution to the gratification of the spirits and that they themselves were healed by the ritual. The energy of the past accompanies them on their way and leaves them strengthened and fulfilled.

Prayer of thanks and farewell

O Spirits of the Vendel period, we thank you for your presence and pacification. May you accompany us with your blessings and protection as we leave this sacred place. We honor your past and carry your energy in our hearts. May you rest in peace.



Song for the Vendeln

*In the depths of the forest where the vendels lived
Let's raise our voices to please their spirits.
every note we sing, every word we speak,
Heal these souls that stand in our circle.*

*Oh Vendeln time, forgotten days,
We honor you with our song.
Release your spirits, let them dance and sing,
On this night of peace and healing.*

*The melody swings through hundreds of years
Carries the souls of the Vendeln into the present.
We sing of bravery, of pride and of honor,
And honor the souls for their lives.*

*Oh Vendeln time, forgotten days,
We honor you with our song.
Release your spirits, let them dance and sing,
On this night of peace and healing.*

*The sounds penetrate the darkness
Awaken memories of bygone times.
The singers stand here, their voices ring out,
And heal the wounds that pierced the souls.*

*Oh Vendeln time, forgotten days,
We honor you with our song.
Release your spirits, let them dance and sing,
On this night of peace and healing.*

*Let's sing together and liven up the Vendeln time,
Taking the ghosts of the past into our hearts.
with the song we sing, with the words we say
Let's heal the souls and honor their spirits.*

*Oh Vendeln time, forgotten days,
We honor you with our song.
Release your spirits, let them dance and sing,
On this night of peace and healing.*