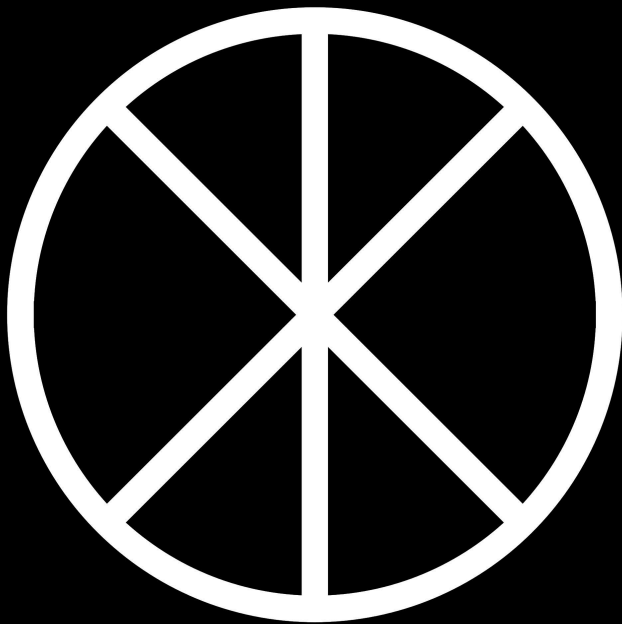


ON THE
PRIMORDIAL MIND
OF HUMAN BEINGS



HERMAN WIRTH

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TRADITION PUBLISHING

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In this age of a complete upheaval of thought and research, in which there looms on the horizon of a near future a surpassing synthesis of now obsolete forms and concepts, the "Geistesurgeschichtliche Kleinbuchreihe" the task of providing a bridge to the search and research in the struggle for the latest knowledge, to the public.

Prof. Dr. Herman Wirth Roeper Bosch, the founder of the symbolic-historical method of investigation and the first interpreter of paleography in its entire worldwide scope, has already distinguished himself earlier with much acclaimed major works. His works of earlier research have been published by the most famous and respected publishers in Germany and are currently completely out of print.

The publishing house hopes that the publication of this new series of books will contribute to the search for and discovery of truth in the great awakening of a new way of thinking and knowing.

Vienna, March 1960.

The publisher

FOREWORD

This writing, the introduction to the following investigation "Die Nordische Urgemeinschaft und der Bruch", appears as a fundamental question and introduction causally as a special edition and first issue of the "Geistesurgeschichtliche Kleinbücherei".

The author

Marburg an der Lahn,
January 1960

A DIALECTICAL GUIDING PRINCIPLE

I.

(Sigurdhr) bidhr hana kenna sér speki, er hon vissi tidh-indi 6r öllum heimom.

Sigurdhr maelti: - "engi finnz thérr vitrari madhr"-----
(Sigurd) asked her to teach him wisdom, as she knew the tales from all worlds.

Sigurd said, "No wiser man is to be found than you!"

Sigrðhrifomâl ("The Song of the Sigrðrifa") in
the "Edda

II.

Delusion! Delusion! Delusion everywhere! Wherever I look in the chronicles of the city and the world to find the reason why people torment and toil in useless rage to the point of blood? No one has reward and thanks from it: beaten into flight he imagines to hunt;
hears not his own shriek of pain, when he burrows into his own flesh, thinking to show himself pleasure!
Who gives the name? It's just the old delusion, ...

Hans Sachs monologue from Richard Wagner's
"Die Meistersinger von Nürnberg".

III.

The true was already found long ago, has connected noble spirituality, the old true touches it - the eternal-feminine attracts us.

Goethe: "Legacy" and conclusion
"Faust" II.

I.

THE ATTEMPT OF A FIRST HUMANITIES SYNTHESIS

It began after 1928. The "Aufgang der Menschheit" (Rise of Mankind) had been published by Eugen Diederichs, a shapeless, highly deficient "tome", the first improbable attempt to get out of the dissection of a necessary scientific specialization again to a becoming synthesis of the humanities as intellectual history. Such an attempt had to be made at some point, as the increasingly urgent demand of the hour. If our possibility of knowledge and cognition of the meaning of human existence, of the essence of humanity, of humanity, should not lose itself hopelessly in a no longer overseeable scientific specialization and intellectual differentiation, - without regaining the deeper organic coherence.

The difficulty lay not only in the mastering and compilation of previous research results of the various individual disciplines, such as ancient history (archaeology), prehistory and prehistory (prehistory), anthropology, ethnology and folklore, religious history, linguistics and ancient and original history (paleography). But the difficulty lay in the fact that with the help of the comparative compilation of the research results of these previous specialized sciences it was not possible to grasp, to open up an incomparably larger older period of the history of mankind spiritually-historically. For all these disciplines were exclusively bound to the written tradition. Where this stops, there one lost the secured basis under the feet and stopped also each intellectual-historical cognition possibility. As far as the excavation findings do not allow conclusions to be drawn about general cultural and intellectual history, the

civilization-historical and social conditions and relations, like hunter, hoe, arable culture, forms of the ceramics, housing, armament etc., made possible, or cult monuments seemed to point to magic or religious connections. But that was the end of it. Everything else remained unknown, undevelopable.

On the basis of the conditions of the historical ethnology and history of religion one tried to conclude from the common elements, motives of the traditions of modern or present primitives or primitive peoples, with the so-called comparative method, on a correspondingly common primitive stage. On the basis of such a comparative investigation of the beliefs of a supreme being and their respective cultic customs among Siberian hunter tribes as primitive peoples of the subarctic region and of similar cultic customs among the last ice-age hunter tribes of the European region, the Viennese ethnological school of Wilhelm Schmidt then also assumed the existence of an identical primal religion of the supreme being among these hunter tribes of the northern Eurasian region, separated in time by more than 10,000 years.¹

The reliability, as well as the admissibility in general of the application of this comparative inference method was again questioned from another side: one would have no sure clues whether the apparently formally identical customs would not have had a completely different meaning in the primeval times. Likewise one would not know with certainty whether the primitiveness of these primitive peoples would not be a secondary, a regression from a higher stage, which would have to be set development-historically between the present and the primeval stage. So that the religion of the highest being would perhaps be secondary and not to be addressed as a primal religion at all.

The passionate polemic that flared up around P. W. Schmidt's twelve-volume comparative work on the history of myths and religions, "Der Ursprung der Gottesidee" ("The Origin of the Idea of God"), as a

The "Catholic Tendency Science", which the late religious phenomenologist G. van der Leeuw (Groningen) thought he could characterize in his overview "The Structure of the Idea of the So-Called Highest

sten Wesens" (1931) to the statement: "Whoever does not know how to contribute unknown material to these questions will do well to remain silent. Silence is in any case more pleasant than speaking, where in this field, especially as it is worked on by ethnologists, a most unpleasant tone and a downright spitefulness become more and more the rule. It seems that the religion of primitive man excites the minds almost more than the religion of our own century. Perhaps it is also the latter which, like the gods before Ilion, stands behind the disputants." ²⁾

And F. R. Lehmann then in his survey "Contribution of Ethnology to the Science of Religion" (1937) stated renouncing that the "former hope to be able to advance to the origins or beginnings of religion in the historical sense with the help of the ethnological material has been given up, or if it still exists, must be given up". And - that the primordial monotheistic theory of the origin of religion is as disputable as the theories of animism and pre-animism. "Recent developments in the study of peoples have shown that it is impossible to approach by historical means a primitive culture as the absolute beginning of culture and thus of religion, and primitive peoples as its bearers." ³⁾

At the point where the path of cognitive possibility of previous research methods ends, the new intellectual-historical research method, the symbolic-historical method. It is able to extend the period of scriptural history as the secured basis of historical knowledge accordingly into its preliminary stage, the period of symbolic history, as primal scriptural history. And namely backwards to that point, where symbolism appears for the first time as abstract, ideographic linear signs. Symbolism is ideographic: its linear signs are conceptual signs, the first document of human spiritualization, which has reached the realization of the causality of things, of the idea, which is beyond this world of appearance and in it. What lies before the ideographic stage is the pictographic, as naturalistic reproduction of the material and sensually perceptible things of the world of appearance, of nature. The space in which the symbolism with its ideographic linear signs appears for the first time, is that subarctic northern

Eurasian, where the last ice age hunters, the Aurignac-Cromagnon race, homo sapiens diluvialis eurasianus - the ancestor of European mankind, were spread.

If Wilhelm Schmidt and his school had had an idea of comparative archetypal symbol history, he could have supported his conclusion of an archetypal religion of the highest being by the symbolism of those sticks, as they were used by the Ainu, at the omsia, bear festival still up to the 19th century and as they have been found exactly in the same way in those cult caves of the Aurignac hunters of Southwest Europe. He could have pointed to a similar tradition: in the archaic Chinese writing of the oracle bones and turtle shells as with the Alaskan Eskimo and North American Indians, on the fortune-telling drums of the Lapps as in the symbolism of the peasant calendar discs and staffs of Scandinavia up to the 18th century, as a permanent tradition of a post-glacial, Neolithic and Bronze Age rock picture culture of northern Eurasia. Which would have excluded the assumption of a variation of the meaning of these signs and would have unambiguously ensured the fact of spatial continuity. It is also significant for the farsighted and psychologically clever orientation ability of the modern Catholic science of history of religions that at the beginning of the 50's from the theological faculty of the universities of Nymegen and Münster/Westphalia to me, as a non-member of a Christian denomination, the invitation went out to take a stand on Wilhelm Schmidt's "Origin of the Idea of God" from my method, the symbol-historical one. What I then wrote in a highly valued special investigation "Urglauben an Höchstes Wesen? - A circumpolar symbol-historical investigation.

How it did not come then to a publication and how from certain side of the specialized science a respected west European scientific publishing house was suggested to induce me - with renouncement of the text volume to publish my investigation results - only the pictorial material of this investigation with source reference and short inscription as study and discussion material for the international science - must for later back

be placed. The complete and independent publication was reserved by me for the "Geistesurgeschichtliche Kleinbücherei".

The insight of F. R. Lehmann (1937) that we are not able to penetrate to the origins and beginnings of human intellectual history with the methods of historical science available to us so far, had already dawned on me at the beginning of the 1920s. Causally after my commitment to Germany and Flanders in the First World War and to the revival of Dutch folk art and folk culture in my North Dutch homeland, after the collapse of 1918. With my great dissertation on cultural history, "Der Untergang des niederländischen Volksliedes" (The Decline of the Dutch Folk Song), published in The Hague in 1911, I, too, had been able to uncover the intellectual and social historical causes of this decline of Dutch folk art and folk culture, but had not been able to penetrate to the origin and essence of a Germanic, Nordic original culture.

With my Dutch youth movement, the "Landsbond der Dietsche Trekvogels" I stood at the same dead point as the German Wandervogel movement before the First World War, which in the end, as a time-conditioned, deep-psychological awakening of the basic hereditary type, had gone out to rediscover the soul of folklore and homeland. Their spiritual equipment in the rucksack was the Edda, Goethe's Faust, Nietzsche's "Also sprach Zarathustra", and - especially after 1918 - German and Nordic prehistory and prehistory, folklore and local history, such as Hans II ah ne's "Annual Festival" of the Hallens Museum Circle. From all this, this young generation made a show of Nordic spiritual heritage, which was dismissed and pushed aside with a single gesture by the representatives of the Christian churches and their theology as well as by the relevant catheter sciences.⁴) Especially where this lay awakening from the subconscious sensed a right track and began to turn their attention to the symbolic-historical tradition of the homeland in folk beliefs, customs and folk art, at the farmhouse as at the so-called "Romanesque" church buildings.

The dilettantism of a "German- tik" spreading in it, as by Guido List, Philipp Stauff, a handbook of heraldry by Bernhard Körner to John-Gorsleben's

"wedding of mankind", was reason enough for the professional science to strictly avoid this area as disreputable and completely compromised.

This was the dead point at the beginning of the twenties, when I withdrew from cultural-political work in the West, because I realized that I was not in a position to give the youth a clear and reliable answer to their question about the spiritual heritage. For the Edda is not a

"Germanic Bible" was - as was assumed by "Nordic faith movements" at that time (and even today) with tragic reverence - that had become clear to me so far. But what lay behind it? Because behind it had to lie "it", the older, the other. Just as behind Homer the other, the actual original Greek must be found. So Eugen Mogk had courageously recognized it, as a break with the prevailing catheter doctrine and his own previous doctrine, and in his contribution to the Eduard Sievers Festschrift (1925), "North Germanic worship of gods according to the cult sources", pronounced: "In the Greek history of religion it has long been established that the Homeric world of gods was not the old Greek folk belief (Kern, Samter). In the Germanic history of religion, we unfortunately still tend to conflate faith and cult of the people and mythological poetry, and to regard these par excellence as folk faith. But almost with all cultural peoples the poet's fantasy, which we use to call mythological poetry, has entwined itself around the religion, but which often has nothing to do with the religion, in which the poets have attached their own thoughts and common fairy tale and legend motives to the pagan gods. This mythological poetry naturally grows and changes with time: new social, political, cultural and economic conditions make themselves felt in it. Thus, in the history of Germanic religion, too, we must sharply distinguish between popular belief and the cult of mythological poetry. But we must also separate the individual periods from each other, as far as this is at all possible." (S. 258-259.)

This was followed in 1927 by the important dissertation of his pupil

ler Bernhard Kummer, "Midgards Untergang. Germanic Cult and Faith in the Last Pagan Centuries."⁵) Kummer's investigation is the most important thing that has been written so far about Valhalla-Odin faith and Roman Christianity as army-king faith, which in causal sequence and concatenation destroyed the Nordic original community in its high socio-religious and -ethical values. And the tragedy is only that a Bernhard Kummer was not able to continue the way back. For the first time he could show the end: how Utgard got power over Midgard, i.e. the downfall of the original community. But how it came to that and what Midgard had been before, that was beyond his research range. There, where the written sources, the Sagas, stop, one loses the solid ground and there is no further possibility of knowledge except the few, what Roman and Greek writers still report.

This is the same tragedy of Vilhelm Grönbech and his groundbreaking work "Vor Folkeæt i Oldtiden" (Copenhagen 1909-1912), which appeared not only in English but also in German translation as "Kultus und Religion der Germanen".⁶) Grönbech was the first who, beyond the previous professorial cathedra mythologies and Edda exegeses, opened up for us the life reality of old-religious concepts of the Nordic folk faith, such as "salvation".

But the "salvation" of this Nordic world, as Grönbech can let us see it as the essence of Nordic worldview, has already decomposed, passed over into dissolution and externalization - fragments of an older wholeness, of that cosmic experience of the meaning of being and will of the man of the original community. The picture which Grönbech was able to unveil for the first time shows the tragic course of a heilios becoming to already heillos geworden, new world. And also Grönbech himself was not able to go through to the prehistoric times, to the origin of "salvation" itself. Also he was not able to move away from the mainland of the duellistic tradition. If Grönbech had known that the Nordic man had a symbol for this "salvation", the same symbol as for the supersensible "power", the "inspiration" from the sky, from the universe and the wave spirit, perhaps this independent, profound and independent man would have been able to find his way to the origin of the "salvation".

looking spirit would have turned to the history of symbols. And would have penetrated further back to the original sources. So he also had to pause on his way. And when I was supposed to meet him personally for the first time after the Second World War in Copenhagen, summer 1948, I was too late. When I called him by telephone on his arrival, I was told that he had died. As a lost hope for a promising fruitful cooperation, this was for me the most painful loss since the passing away of the Wrocław theologian Karl Bornhausen, the Viennese art historian Josef Strzygowski, the Munich philologist Hugo Dingler and the Spandau city librarian Max Wieser, the friend who had been close to my work. Strzygowski, who with his universal depth vision through the North Eurasian area as an art historian also inevitably found his way to the history of symbols and on this path then had advanced the furthest.)⁷

Similarly to Strzygowski, it was the artistic disposition that enabled Erich Jung, a lawyer from Strasbourg and after 1918 from Marburg, to discover the symbolic-historical tradition with the sculptor's eye. His "Germanic Gods and Heroes in Christian Times. Beiträge zur Entwicklungsgeschichte der deutschen Geistesform" (Munich 1922) are the most widely presented attempt to prove and interpret pre-Christian Germanic religious tradition by means of symbolic images. As valuable as this first attempt was, it was not possible to get beyond the limit drawn so far by the written sources, the juxtaposition of symbols and myths of the Edda etc. as a way to solve the religious-historical content of these symbol-historical monuments. Jung's attempt also got stuck at the same dead point. But he had recognized the new way, seen it within his grasp. And it was now necessary to open it up in a planned way, to make it scientifically feasible. The history of symbols should now have been created in its beginnings, the new path should have been pursued further. But nothing happened in this way. The cathedral guild continued to remain complacently at the dead end, in the dead end, which for them was neither the one nor the other, but mutually vouched "secured" research methods and results with "consolidated" doctrines.

opinions. Of which one had forgotten basically completely that they were actually only working hypotheses from home. But then they had become recognized catheter doctrines and beyond that nothing could be known. Who nevertheless tried it, was a phantast and his allegedly new method, the new results and findings completely absurd, not to be taken seriously, unscientific.

However, Erich Jung's book had exerted a great stimulus on me after its publication, and I now took up the track he had indicated in a purposeful and planned manner. According to my academic development, I came from German studies, history and folklore. My German companion and co-worker, Margarete Schmitt, had not rested since our war wedding in 1916, until she had put me on this original track with the prehistoric specialist literature of her girls' library. And since these prehistoric textbooks of my wife's library, such as Oscar Montelius, Gustav Kossinna, Carl Schuchhardt etc., were as silent as the folkloric literature about the origin, meaning, and significance of the symbols, or did not substantiate them, I saw myself dependent on my own investigation. This began with the fact that I, after resigning from my lectureship at the University of Berlin, as a deputy teacher at the humanistic grammar school in Sneek in my Dutch-Frisian homeland, began with the systematic recording of the gable sign of the Frisian farmhouse, the oelebord (pron. "Ulebord"). And that with it a symbol-historical continuity, that of the wheel-boat-swan motif in the Old-Tweonian area of the North Sea district, from the Bronze Age to the present could be ensured.

Thereby I came across for the first time the still today "non-existent" ? Rune, whose trace I should follow since then further backward, old and ursymbolgeschichtlich, in the bronze-temporal rock pictures of the same Ingweonischen area at the Kattegat, Bohuslän. A second, further encounter was with the "Oera Linda Chronicle", which I came across while searching for an old excavation report in a Frisian magazine, i.e. the polemic from the beginning of the seventies of the last century. We, Utrecht students, had received this chronicle from our professor J. W.

Muller, in a college 1904 as an amusing forgery briefly heard mention and authority-duty with smiled. The runic writing should have originated from a wheel and been written around with the sun. And this wheel would have been the oldest symbol of a monotheistic God concept and so on.

Now I had already won the conviction in 1923/24 on the basis of early and prehistoric monuments which had not been recognized or had remained unnoticed in this connection that the Germanic runic writing must have been originally a calendrical cult symbolism, a year symbol series of an eightfold divided calendar "wheel", a calendar disk. So I listened brightly when also with it Muller's colleague history was recalled to me again. Because the chronicle told me there what I thought my very own work result. First of all, I procured Dr. J. G. O l l e m a s edition of 1872, as I later photographed the manuscript in Amsterdam at Cornelis OverdeLinde's grandson, the police inspector of Amsterdam.

For the time being, however, this question should be put aside for another ten years. For now it was necessary to put the history of symbols on its foundations for the first time. So - what can be known? A card index survey, regionally and chronologically arranged with respect to occurrence, ascertainable, proven meaning of the sign concerned. This card index work extended, as far as the areas to be considered are concerned, over the publications to prehistory and prehistory, antiquity, ethnology like folklore, history of religion, writing and language history, history of art. The editions of monuments in particular were to be looked through and in addition - as far as attainable - the museums of antiquity, peoples and folklore and local history. Experience had shown that often the most important finds in the history of ideas and symbols had not even been recognized as such, had not been published, and had not even been exhibited, but were peacefully stored in the museum stacks. Thirdly - as far as means and working time made it possible - the open-air monuments, the prehistoric and prehistoric ones, as well as the local ones, the down-to-earth old culture, farmhouse etc., were to be searched, recorded and poured. What this third part

of the work program, it again included in particular the the
 Altingweonian area, the
 large stone grave culture of the North Sea district.

The regional and chronological elevation of the symbolic occurrence came causally spatially and temporally to a halt at the same point: that was at the Atlantic coast of the southwestern European area, in the last ice age, in the culture of the ice age hunters, the Aurignacien- Magda- lenien. From there, from the Franco-Cantabrian area of the Pyrenean circle, the gaze wandered across the Atlantic, to those alleged "ethnographic parallels", as the older ethnographic school (Andree) called the occurrence of emblematic signs among different natural (and cultural) peoples separated in space and time. The application of such signs on objects, devices etc., as e.g. a circle with center or with right cross in it, the wheel cross, the S-spiral etc., stems from the

The "playful-imitative instinct of primitive man", would be "filler" etc. and would have no further meaning. Also a "Working hypothesis", which in modern times still in the discussion about the Externsteine in all seriousness from the theological side as a

"Allerweltbeispiele" was brought into the field (Friedrich Focke).⁸
) F o c k e refers to a completely untenable thesis of Eduard M e y e r ' s, which is not substantiated by anything, that the inscriptions, the signs on the predynastic-Egyptian grave vessels (Abydos etc.) represent "potter's marks"; likewise he refers to explanations in this regard by Egyptologists of merit, such as Alex. Scharff and Kurth Sethe, for the occurrence of a single one of these signs, the Ka, in the Old Kingdom, where, however, the original meaning is already narrowed, modified and passed into dwindling. But the pre-hieroglyphic symbolic signs as cult symbolism of the Eurasian megalithic (large stone grave) religion lie completely outside the field of view and interest of the Egyptology up to now - with the exception of Flinders Petrie -, which had never taken care of prehistoric monuments, such as dolmens etc., in its excavations. Just this shows, where the border of the competence lies: the Ursymbol- and Ureligionshistorian is able from his basis probably permanent tradition and variation of form and meaning of a

The historian of antiquity, however, is not able to deduce from his historical period the prehistoric and prehistoric values of the symbol. As in this case from hieroglyphics and the local gods of the Old Kingdom to the pre-dynastic, Eurasian megalithic religion. The pictographic hieroglyphic writing, a naturalistic pictographic writing, has nothing more to do with the abstract linear writing of the predynastic, North African megalithic people, the culture bearer of Egypt, of which only a few signs, like a n k h and k a, were preserved in the hieroglyphics of the Old Kingdom. The emergence of this pictographic script, together with the animal-shaped local gods in the Old Kingdom, shows the penetration of the African, Hamitic lower class through the thin upper class of these western, Atlantic-European culture bringers.

Thus the cult-symbol-historical survey of the Old World had to be extended in the same way to the New World. Thereby the complete untenability of those embarrassing working hypotheses of the "ethnographic parallels" and the "all-world examples" showed up, where now with whole unambiguous clarity the formula property emerged on the one hand and on the other hand. That is - certain signs, symbols, appear in certain, standing connections with other symbols. And not in a single case, but in a whole series of cases. In addition, the newer ethnological research, in monographic publications, made possible to a large extent the determination of the cultic use and the meaning of these signs. So that, according to the quality and quantity criterion, i.e., according to the frequency of the present motivic examples as well as the determined agreement in meaning, sense, use, etc., any doubt about an existing connection is excluded. And then the question arises: in what way, in what way did these correspondences come about?

Thus, to a certain extent, the focus of this first survey was the North Atlantic region. A tremendous amount of material piled up. And the first, necessarily flawed, attempt to shape this material, to bring out the interrelationships and lines of development of a "rise of mankind".

To work out and to clarify was just this book of 1928! A spiritual-historical development picture was to be outlined, whose basic stage would still have to contain the unity of wording and word color in symbolic signs as cosmic experience: the experience of the cosmic life rhythm of the year, that three-part seasonal rhythm of the human life in its three ages and sex sequences: Childhood, adulthood, old age as spring, summer and winter, equal to children (grandchildren), parents and grandparents (ancestors). Becoming and growing, maturity and passing away - and becoming again, seen in the framework of the solar year, as experience of the light and life emerging from the mother night, its highest ascent and sinking again into the darkness of the mother night to the eternal rise again. A cosmic rhythm, which expressed itself as an experience linguistically still in a certain group of words in the change of the vowels a - e - i - o - u, as an ablaut series of dark - light - dark, of the "opening of the mouth" and from the depth upward and forward coming and again sinking back of the sound and round closing of the mouth. As equally in the sound shift, in the change of the consonants, by the series "voiceless" or "toneless" (tenuis) - "breathed" (tenuis aspirata, spirans) and "voiced" or "sounding" (media). A language stage with monosyllabic word stems, which was still agglutinative (attachment of suffixes, suffixes to word stems), as Franz Bopp in his "Comparative Grammar" (1833-52), for the first time clearly recognized and formulated. All words can be attributed to monosyllabic roots- i iicligc. By connecting these monosyllabic roots, bi- and polysyllabic new roots are formed. The composition of these root syllables can be by prefix or na< hs< tzung (prefixes and suffixes), and in the case of bi- and polysyllabic ones also by insertion (infixes). It is the preliminary stage of the "inflectional" form of speech weictrgrformed from it.

The basic laws of this cosmic, calendrical-symbolic related language"- could be brought back to a simplified formula:

1. the cosmic ablaut of the year series: the sound change through the vowel series a-e-i-o-u.

The Son of Heaven and Earth, the World and Year

god and savior can therefore appear in his year as al-, e l i l -, o l ul, in the totality as year god i l u or i l a :, as winter-solar dual, duality of ul- and a l, it can appear as u l a or a l u, also l u a, a still in An old cult-language formula found on the escort coins (bracteates) of the Germanic migration of peoples.

As it is still s a i d i n the Vedanta, referring to Indra (instead of the elder son of heaven and earth and bringer of salvation Agni): "all vowels are embodiment of Indra" (Chândogya Upanishad II, 23. 3).

2. the sound shift, especially the change of the closure sounds by the series voiceless or toneless - breathed (fricative) - voiced = tenuis - aspiranta or spirans - media = winter - spring - summer.

As it is accordingly still said in the Vedanta of the m u t a e, the voiceless or soundless, "All mutae are the embodiment of mr i t uy ", death (Chândogya Upanishad II, 22, 3).

So it is also said in the commentary to Atharvaveda X, 8. 9. (Yâska, Nir. XII, 38), that the bowl-shaped palate in the mouth of the human head represents the vault of heaven, in which the power-giving heavenly light (s v a r, awe- stisch hvarenö) is contained. Therefore the ancient Hellenes called the palate also Uranos "vault of heaven": cf. uraniskos "little heaven", "palate".

The name of God is thus "vocaliter" in the trinity of time and space of its vintage:

Summer
I
Summer Solstice
6
Winter S Spring
U A
Winter Solstice

From this root A-I-U or a-i-u comes one of the most beautiful words of the cosmic-cult-language vocabulary in Indo-European, the "life, life span, long time,

E w - igkeit" means: Old Indian â y u "life", Avestian â y u "duration, age of life", Old Indian â y u s "life, lifetime, vitality", Greek a i ð n "lifetime, eternity", Latin a e v u m "lifetime, age, eternity," Gothic a i w s "time, eternity," Old High German, Old Low Franconian e w a "eternity," Old Frisian e w e "eternity," Middle Dutch e w e "period, e t e r n i t y" (Nine Dutch. e e u w

"Century"). Correspondingly, in that magical-mystical age of Hellenism and its renaissance of ancient cosmic myths and symbolism that had become occult, and which in the Mysteries again penetrated through the superimposition of the state gods, the Christ appears as the A i ð n. In the Apocalypse of John (I, 8, cf. 11; XXI, 6 and XXII, 13) he calls himself "Alpha and O" and "beginning and end" (a r c h è kai telos), "the first and the last" (ho protos kai ho eschatos). Whereby we must consider that this O, O-mega, is a younger, Ionic additional letter to the old Greek alphabet, which as old European character series - like the old Italian and old Nordic, Germanic alphabet, originally closed on fl (fl, A respectively U, V etc. - u. u w), and from which this £2 sign is also derived. The Christ speaks here nothing else than what already before him as an ancient Aryan tradition the "Exalted One" (Bhagavadgita X) had proclaimed: "I am the beginning, middle I and end also of the beings all" (20); "of the words I am the Om" (25), the holy cosmic syllable, which - according to Mândūkya-Upanishad, "the whole world" - "the past (bhūta), the present (b h â v a d) and the future (l > li a v i ? y a d) " would be. "All this is the sound O m. And what is moreover beyond the three times, this too is the sound Om" (a-u-m). According to Chândogya-Upanishad (2, 23, 2-3), the sound Om would have originated from bhūr "earth", liliuvah "air space" and s v a r "Heaven." And so the Bhagavân, the "exalted one", says then also in the Bhagavadgita X further: "Beginning and end of the creations and mille I am" (32), "among the sounds I am A" - "I am the time which never passes, I am the creator who looks allhin. I am the death that robs everything, the origin of what is to become" (32-34).

So also the Christ calls elsewhere with vocalization

from the middle (i) I A U resp. IAO next to A IÖ N and as vowel series iaeö, iaö (Pap. London CXXI, 594).

Ancient traditions, which later through later by the peoples' migration darkening and dwindling of the primeval faith and their cult symbolism sound through here. The alphabet had originated from the "wheel", from the eight-part face circle and its

"Stick and stone setting", as it was still preserved and in use until the 19th century in the north as dagsmark, eykta- m a r k, - the day and year sundial. The alphabet as the calendar sign series of the face circle sun year (and the zodiac) had to be written with the sun around, around the "wheel", the calendar disc, the sundial. And this is also the old meaning tradition of the Greek word s t o i - cheion as "small upright standing rod",

"Pin on the sundial", which casts the shadow and thereby indicates the hours of the day: the "shadow", of this hand, its "wandering", "walking" over the "surface of the earth", the "foundation", "support", the "element": the

"Initial: "letter" and "sign of the zodiac". So in standing phrases kata stoi cheion "according to the letter sequence", "according to the alphabet".

S t o i c h e i o n is a diminutive form of s t o i - c h o s meaning "a series of stakes."

For this question see further "Aufgang", p. 423 IT., "Heilige Urschrift", ch. 6: "Die fünffache Teilung im nordatlantischen Gesichtskreissonnenjahr", and ch. 20: "Sprache und Schrift als kosmisches Erlebnis", as well as Prolegomena 1.

The unity of sound - tone - color - as expression of the cosmic-seasonal experience in the origin of the pre-Indo-European language, which we have to reconstruct laboriously, is still clearly before us as primeval tradition in the ancient Chinese cult customs. Its classical canonization is L ü B u W e ' s "Spring and Autumn", where for each season and its months the position of the sun, the constellations, the vegetation etc. and the color, note, key etc. belonging to this section are indicated exactly. Of which the "son of heaven", the emperor, has to make use calendrical-cultic, concerning the color of the robes which are worn, the color of the flags which are put on, the color of the horses with which

is driven, the key of the music to be played, etc. See "Sacred Original," note p. (35) to main section 6.

The common origin of this seasonal sound and color symbolism in the pre-Indo-European language can only have been Aurignacian, which as the mother culture of the North Eurasian region spread further into the North American region.

This new theory of a cosmic-symbolic moment in the emergence, the becoming of language as a spirit-conscious instrument, was for the rationalistic linguistics with its working theories stemming from the evolutionist mentality of the utilitarian "invention" of language and writing as a means of communication, of course something monstrous, impossible. The "Aufgang" and its author were met with scorn and derision as well as with the harshest scientific condemnation and banishment. Admittedly, if he were right, the entire etymological dictionaries of the Indo-European languages with their basic hypothesis of a rigid original root structure would basically have to be revised. The fact that these etymological dictionaries are teeming with opposing and mutually rejected and discarded etymological interpretations and explanations proves anyway that the previous basic scheme never wanted to fit properly:

"uncertain", "unacceptable", "questionable", "does not belong here", "aberrant", "missed", "impossible", "not proven", "stay away in any case", "entirely hypothetical", "hardly according to X.", "therefore not according to Z." etc. inw etc., are the mutual evaluations of the ety- logies of the etymologists.

They had to slay me, after all. I then had to v< Li< ii on this fundamental question of a living Spnii liScience or the science of the living I li 'l ml in in <l< i language in its spiritual consciousness, wcilci to v< i follow. That which was to be done in revolutionary work did not suffice for a single human life as aibeil'.leistung and commitment anyway. So I must resign myself to the fact that I must first be buried perhaps a century before I can be dug up again and worked up as a -- "<

I batte yes some correct findings" -.

"but that is all still quite different" - "after all, he gave the suggestion that ...

There were only a few of the catheter guild who wanted to and had to express their agreement with me stealthily at night and in the fog. Like Ernst Bertram (Munich), who gave me his

He sent a copy of the "Book of the Norns" with the dedication: "For Herman Wirth with special thanks for reading the "Aufgang der Menschheit". Munich, October 1928. Ernst Bertram". And as I opened the book, there before me stood:

Envy is the part of mortals.

You shall not uproot what the Creator has planted for you. The work shall worm you, higher than you.

You shall envy. Up

forcing you the painful tower.

You shall be tormented at night by the feverish foreign dream, deeper than yours.

And Erich Jung said to me in a comradely-hearted way as well as in a comforting-ironic way: "Dear colleague Wirth, you will go through the three stages; first - "I have said that long before" - or - "that is all nonsense". Then - you will be proven wrong in small details, in order to explain by analogy that the whole thing is accordingly useless. Finally - one will install them in places and thereby keep silent "

This is exactly how I experienced it. If, for example, I look through the runological literature of the gentlemen Germanists in Germany, since the appearance of the "Aufgang" and the "Holy Urschrift", up to the present, one can notice with an indulgent smile how they are nevertheless so "confounded" against will and thanks - that is to say, "confused".

"confused", apparently a good joke of these opponents, were applied to others - that a certain terminology, designation, interpretation crept in with them, was taken over; whereby one was obviously endeavored to blur this borrowing by somewhat different designation as far as possible and to make it unrecognizable. So that only the technically informed, who understands the older conceptions

and interpretations and their terminology, is able to point out the source of this contagion here.

Before the publication of the "Aufgang", there were repeated attempts from these circles to prevent Eugen Diederichs from publishing it. For this reason, after an operation he had undergone, he organized a discussion between his friend and advisor Hans Naumann (Frankfurt/M.) and myself while still at his bedside. The result after one and a half hours was that Diederichs declared:

"Dear Hans, I am sorry - but I am on Wirth's side". On the occasion of the following honorary doctorate of Eugen Diederichs, Hans Naumann declares at the banquet in his table speech: he still has - also on behalf of others - a wish on his heart, which only the celebrated person here would understand; he hopes that he would "do the math without the host(h)".

This was the outstanding personality of Eugen Diederichs in the time of German misery and German inner awakening, the return of which was prevented after 1945. For Volk is the unity of those who feel the common need, from which awakening and inner renewal and the independent, self-responsible, far-sighted creative personalities carrying them emerge. All of this was destroyed after 1945 in the "miserable comfort" of the dollar aid and the

The "economic miracle" was carefully leveled with the West.

II

THE NON-EXISTENT RUNE

Some time after that, I received a letter from Gustav Neckel, the professor of German studies at the University of Berlin, in which he stated in summary: "Dear Mr. Wirth, I consider you to be a decent person and an idealist. But - precisely for this reason I must call your attention to the fact that you are about to bolsche- w i s i e n our German academic youth."

To which I replied: "Dear Prof. Neckel, you must not really know my work - we haven't met in person either - otherwise you would have

I did not need this comparison. If you had written - I was about to revolutionize the German academic youth, I would have found such a designation from your side or from the side of your colleagues understandable and comprehensible.

This resulted in an exchange of letters in which for me - while maintaining the due distance of the only titular university professor (which I had become in Berlin in 1916) from the full university professor - the critical and embarrassing moment came when I had to write to him: "Dear Prof. Neckel, you do not know the monuments well enough." To which he promptly replied, "We know the monuments just as well as you do: we just have a somewhat more critical view of them."

When I persisted with my assertion and politely asked him to do me the honor and to be my guest on the "Eresburg" in Marburg, so that I could prove it on the basis of my material, then - I credited it to him humanly highly - he accepted the invitation and came. Our discussion in my study began with me drawing the \mathfrak{f} rune on a piece of paper and handing it over to him with the question: "Do you know this rune?" He took the piece of paper, took a quick look at it, handed it back to me, and casually said, calmly eyeing me, "It doesn't exist."

To which I replied: I would be sorry. For it would be in those two runic series which the Old High German monk, together with two Greek alphabets, wrote at the end of the 10th century on fol. 71 b of the *Annales Brunwilarcnses*, Bibl. Vatican. Codex Urbin. 290 membr., would have been recorded and explicitly described as "Norse" in the heading. The rune would have the letter value o and name o d i l attached to it. Moreover, these two rune series would have already been published in a copy by H. F. M a s z m a n n in the *Vierteljahresschrift für deutsche Altertumskunde*, Germania, Jhrg. 16 (Neue Reihe Jhrg. 4) 1871. However, on the part of the Germanistik and Runologie up to now nobody would have taken note of this rare, completely unusual rune. Neckel wanted to see that. I fetched the relevant volume of the *Germania* 1871 from the shelf. "Indeed," Neckel explained.

Then a discussion developed, in part more of an argument, in which the surprising moment for me was that this in and of itself open-minded, intelligent person

- otherwise he would not have come - and in his field outstanding scholar had no idea at all of the cosmic life rhythm of the year of a mankind which once still constituted a part of this cosmos, this nature, was contained in it. As for the origin of the "wheel" symbol from the 2, 4, 8 division of the Nordic, subarctic face circle solar year, he did not know, for example, that the sunrise and sunset points of the solstices winter-summer on the latitude of Central and Northern Germany are different from those in Southern Scandinavia and these again from those in Northern Scandinavia. He had no idea of the practice of the space and time division of the subarctic face circle sun year, as this was still in use as dags- bzw. eyktamark until the 19th century on Iceland. He had never experienced "the year" of the life of man, as little as the many other great each scholars who believed to be able to reconstruct the picture of the "primitive" spirituality of our distant ancestors at the desk from the intellectual superiority of man of the technical modern age, as a compilation from the sparse and not always reliable reports of the historians of antiquity, the completely biased and distorting ecclesiastical literature of the age of conversion, in connection with the late literary products of the end of the age of the Nordic "paganism" and the fragments of the customs delivery of the folk old belief, which the village teacher and village gelsl liebe had collected as Heimatkundler.

That one, in order to be able to grasp the ideographic, the conceptual meaning of this spiritual culture, must have had the experience of its outer and inner cosmic experience. That one must have had the experience of its outer and inner cosmic experience, or at least the inner attitude, the mental disposition of empathy - that was a prerequisite, which never came to the rationalistically narrowed approach of our philosophical-historical cathedral school as an idea. J. H.

F. Kohlbrugge deserves the merit in his work

"s'Menschen Religie. Inleiding tot de vergelijkende Volken- kunde" (Groningen 1932-33), vol. I A, "De leer der krachten" (The doctrine of the forces); Dynamisme, Emanisme" (p. 7 ff.), to have pointed out this completely misplaced arrogance of an outdated factual science. In that age, where the human being was not yet detached from the association of nature, he had at his disposal powers of experience and cognition, which have long since been lost to the human being of civilization or are still present in him only in a rudimentary, atrophied form. Today we have to work our way back to the phenomena of this age of dynamism and emanism in the natural sciences, parapsychology etc. by means of experiments.

This is the new starting position for the intellectual historian, the intellectual historian, which was already taken by Walter Otto (Frankfurt/M.) in "Die Manen oder von den Urformen des Totenglaubens. Eine Untersuchung zur Religion der Griechen, Römer und Semiten und zum Volksglauben überhaupt" (Berlin 1923), when he described the parapsychological phenomenon as an empiricism, an experiential knowledge, which must have occurred much more frequently among the "primitive peoples", "because they are not dominated by the habit of rational thinking" (p. 87) and "which occurs in the same way in all countries, among people of every degree of education and at all times" (p. 93).

So, we don't know anything about the basics yet. Of the magnetic force field of the subconsciousness in its telepathic effect, of the receiving and the sending of thought waves, of force radiations of physical and psychic kind, also as light phenomena etc. etc. - of all this we only begin to get an idea again slowly.

One of those enigmatic, obscured traditions from the dynamic-emanistic period of the human intellectual history, that of man's own inherent "power," "force," has been recorded by ethnological research still in North America as *waká* (Sioux), *orenda* (Iroquois), *manitu* (Algonkin), as *mana* in Melanesia and so on. In the Nordic, Germanic regions, where literary tradition begins, it has already passed into a state of decomposition, dissolution, and dwindling: as a

"heill ok s æ 11" - worldview it still dominates the Icelandic saga world, at a time when a strong depth-psychological renewal wave of Nordic paganism as the "godless" (gudhlauss) repels a world of gods born of migration and mixing of peoples, and belief in

"own power and strength" (mátt sin ok m e - g i n) again takes its place. It is a typical phenomenon in the Icelandic

"Landnámabók": "Hall Gottlos was the name of a man; he was the son of Helgi the godless. Neither father nor son wanted to sacrifice: they believed in their own power" (trudhu á mátt sin). Bernhard Kummer has correctly recognized that behind this trú á mátt sin ok m e g i n, "believe in his own power and strength", the h a m i n g j a - belief, the belief in the "Sippenheil"-sub- stance stands. When Jarl Hakon asks Sigmund in whom he puts his trust, he answers with the same formula: ok trú á mátt min ok megin - or - according to another I ,esart: ok treys turnst hamingju min ok sigr- s :v I i,

"to my hamingja and my victory salvation")."

If I had known already then, what I would work out only in the following fifteen years, that the ? sign was the original pre-Germanic and pre-Germanic symbol for the Old Norse mátt ok megin and heill ok s æ 11, as well as for odhr (u o d a -), I might have progressed by leaps and bounds with Neckel. So I struggled for three days to introduce him to symbol history, the symbol-historical method. And had to experience again how difficult this conversion becomes for the representatives of the exegesis of a sparse doctrine of gods and of the written study of sources: < II the motif of the "year-splitting", of the god with the axe d .lahri steilungssinnbild, I could make him understand only after many wi" dei holungen. Every evening I had him .-> far that he grasped the connections, and the next, n Moi;en, when he had slept off, he had also forgotten everything and started the thing again from the beginning. So that the silent listeners in the neighboring office and archive room, my wife and my then famulus H a n s v. C h o r u s, later told me that I had answered a question in despair : "Dear Professor Neckel, I have been telling you that for three days now."

The end was that Neckel was convinced of the new method and

He was seized by the opening possibilities for the development of the autochthonous Nordic culture and now wanted to deal with it seriously. We agreed that I would provide him with photographic material for a lecture tour in the North. On the way to the station Neckel told me another characteristic case. A Norwegian colleague - who (Shetelig?) and where (Tidsskrift for Nor- disk Sprogforskning?) I have forgotten - had published an article in which he had hypothesized the possibility of an originally Nordic origin of the runes. When he was attacked for this, he would have immediately backed away from his hypothesis and swung back into the prevailing doctrine. "You see," said Neckel, "that is the esprit de corps in professional science.

When I had sent Neckel the promised photo material, I still received from him the request to want to give him keyword information on it, since some would not yet be found in the "Aufgang". I prepared a note with such keywords for each photograph. Students who had listened to me privately and attended the relevant lectures of Neckel in Berlin wrote to me that he was not yet completely familiar with the subject matter and had misunderstood this and not correctly interpreted that.

Thus Neckel has worked almost two years with my light pictures and has also built up his theory of the origin and meaning of the runes in the "manual of the cultural history", volume 1, Abt. 1 (Potsdam 1934), "culture of the old Teutons", also on my work results and with pictorial material of me.

Neckel's lecture, held at the Herman Wirth Society in Berlin on December 9, 1931, reprinted in "Was bedeutet Herman Wirth für die Wissenschaft" (Leipzig 1932), also dates from this time. In addition to Neckel, the following also collaborated on this anthology: Gerhard Heberer (Tübingen) as anthropologist, Walter Krickeberg and Konrad Theodor Preuss (Berlin) as Americanists, Eugen Fehrle (Heidelberg) as folklorist, Erich Jung (Marburg) for Germanic symbolic and religious history, Josef Strzygowski (Vienna) as art and cultural historian, Alfred Baeumler (Dresden) as philosopher.

soph and publisher. Neckel's lecture concluded with the words:

"While most of what Wirth proclaims has yet to be rigorously proven, what he has achieved so far is already something that can be called, without exaggeration, a Copernican approach."

III.

AROUND THE OERA LINDA CHRONICLE AND THE FAILURE OF THE HUMANITIES

Then came the collective action of the "Corps" of the Guild of German Studies against me because of my publication of the "Oera Linda Chronicle" (1933). Neckel was also frightened, like his Norwegian colleague, and hurriedly rejoined the front of the guild, the corps. He took part in the staged discussion in the assembly hall of the Berlin University in the row of the opponents, who let sabotage my remarks by their student clique. In the already printed volume of the *Handbuch der Kulturgeschichte*, "Culture of the Ancient Teutons," Neckel inserted another epilogue in which he declared, "he would have wished to have expressed himself even more cautiously about the hypotheses of a man like Herman Wirth. "For Wirth's latest publication, the *Oera Linda Chronicle*, is not conducive to strengthening confidence in him."

What had hit Neckel particularly, had to hit him, was my first public rejection of Valhallwodenism as a Germanic religion. Thus he expressly "took distance" from me: my publication would be "of an almost unparalleled lack of criticism", "an unworthy object not to be taken seriously," - "the illustrations, noteworthy in themselves, including depictions of the strange six-spoked wheel and its bearer, e.g., the Krodo, are almost devalued by the self-assured judgment they receive from the author."

In the same year, the director of the "Friesch Museum" in Leeuwarden, P. C. J. A. B o e l e s, who as a historian and archaeologist was probably far more competent for this material than the Germanist N e c k e l, wrote in the "Leeuwarder Courant":

Although philology has once again condemned the Oera Linda Chronicle as a forgery, it is to Herman Wirth's great credit that he has pointed out some important connections that had not been considered before.

In the front of the collective guild action against the author stands out especially Arthur Hübner's pamphlet "Herman Wirth und die Ura Linda-Chronik" (Berlin-Leipzig 1934), Neckel's colleague at the Berlin University. Hübner, following M. de Jong "Het geheim van het Oera Linda Boek" (1927), has tried to prove the source of the "forger" of the Oera Linda Chronicle in the writing of Montanus (Zuccalmaglio) "Die deutschen Volksfeste, Jahres- und Familienfeste" (1854). Probably seldom in a trial a proof of incrimination put forward with such self-assurance and superiority has turned exactly into its opposite - into a proof of exoneration, as here the de Jong-Hübner see claim of the discovered source of the

"Forger." Because, what is brought forward by them, is only a further example of the folk old-believing permanent tradition in the old-Tweonian area, whose older stage is present to us in the Oera Linda chronicle. At that time, in the first half of the 19th century, when even the Brothers Grimm were still collecting their fairy tales, there was still time to collect old traditions from the vernacular and folk customs. As, among others, also Friedrich Panzer did in his

"Bayrische Sagen und Bräuche. Contribution to German Mythology" (Munich 1848) with regard to the uniform saga tradition of the Frauen-, Maiden-, Magdebergen-, -bürgen etc. has saved us the most precious religious- and cult-historical old material between the Harz and the Alps in the last hour from the dwindling, of which the Germanic linguistics and religious studies took no notice until today!

So when Zuccalmaglio reports from his Westphalian, old-Tweonic area about the "Jul"- or "Joelfest" as the "Mother's Night", this is a tradition, which is equally available to us in the Swedish Modernatten as a name for the 11 e Jul, also called Lussinatten, as in the old Anglo-Saxon *m o dræne c h t* - "id est matrum nox (i. e. "the night of the mothers"). i. "the night of the mothers"), by Beda for the pre-Christian *g e o l* -, English *Y u l e* -

Festival, is handed down, that is the winter solstice festival as celebration of the rebirth of the son of the sky and the earth, as well as the ancestor souls in the clan, in this year. If further after Zuccalmaglio this j o l - j u l - celebration (old-Nordic j 61) in the vernacular and customs with the "wheel" old-Nordic h j ö l" Swedish h j u l, Anglo-Saxon h w é o l, English w h e e l etc. was equated, so also this is fully confirmed by the wheel symbolism of the Jul, Christmas (julrusk, j u l - k a k o r, cake model etc.) in the customs of the Germanic, Nordic area. And when Zuccalmaglio in addition calls the wheel the "wheel of time" and the feast w e r a l l - "duration"-, "time"-feast and the beginning of the year th'anfang, he only records the oldting- weonic duration tradition of the Westphalian area, as it appears in older tradition also in the Oera Linda-Chronicle. We shall see in the course of this investigation how the heaven and earth son of primitive belief, the Lord of Time, the "World-God," Old Norse veraldar godh, Frey-Fr ö, Old High German. F r o, the Njörðh-Ner- t h u s - son, also according to Tacitus (Germania cap. 2) T u i s c o terra editus, "the one coming from heaven", "begotten", "born of the earth" is, from Nerthus - id est terra m a t e r, "that is the earth mother". In the Bronze Age rock drawing of S k ä l v, Östergötland, he is in the south, in the winter solstice, the "Mother's night" of the 8-spoked world wheel resp. of the calendrical disc wheel, represented, - quite as in the rock drawing of Fossum, Bohuslän, under the calendrical disc. To the right of him, in Skälv as in Fossum, in the east of the disk, the wheel, his rune a (ä s s "God") bezw. f-rune as A n fangsrunen der Fröys aett, der erste a e l l "Cardinal direction" of the calendar rune series, FUTHARK, etc., of spring.

In addition still two millennia later the Anglo-Saxon rune poem says, as explanation of the old a - rune, old-Nordic ä s s (from urgerman. a n s u z), later ö s (s) : os byth ordfruma selcre spræce "God is the beginning of all language," - here of the cult-calendar phonetic series from the year of the Lord, the Frey-Frö.

And as the "Exalted One" still said of himself in that Tenth Canto of the Bhagavadgita: "I am the beginning, middle, and end.

and end" - "I am the time that never passes - "among the sounds I am A", - so he also says to Arjuna in the Fourth Canto:
 "Thus the devotional doctrine I proclaimed to Vivasvant once, Vivasvant communicated it to Manu, Manu Ikshvaku. So from mouth to mouth it went on, the king's ways knew it, - But through the long time this teaching was then lost here."

And when Tacitus in that single place at the beginning of the Germania reports of this religio antiqua, as he calls it elsewhere, the primitive faith, he also says: *c e l e - brant carminibus antiquis, quod unum apud i. llos memoriae et annalium genus est, Tuisc- onem deum terra editum*, "in old songs, with them the only kind of the tradition and historiography, they celebrate the *vond der Erde geborenen Himmelssohn*". His son would be *M a n n u s* "Man" (that ancient Indian Manu), the ancestor of the three tribes, the seadwelling Ingweons, the Hermions and Istweons. The ancient Indian Vedas, in particular the Song Veda, Rigveda, have preserved for us these ancient Indo-European Christmas hymns of the birth of *A g n i* 's, the child, son, of heaven and earth and of his vintage. Even up to the 19th century, more than 4000 years, the oral tradition of this Veda was still a tradition in India. On the other hand we find thousand years after Tacitus in the north Germanic area, in the Edda and its complete darkening of the old faith by the Walhall-Odinsglauben of the army king scalds of the Germanic migration time, only isolated fragments of the unreligious tradition, and only in songs, which are attributed to seeresses. Thus, in the Hyndlalied, a stanza of those carmina antiqua "old songs" has been preserved (43):

Vardh einn borinn öllom meiri, sä var aukinn iardhar megni; than kvedha stilli störaudhgastan, sif sifiadhan siötom görvöllum. To all above honor one was born, to the son the earth increased the power; as a ruler, one says, he is the most honorable, by kinship kinship to the peoples all.

This is the old credo from Tacitus' time, the human descent from the Son of Heaven and Earth, the Savior and World God, who is "through kin sippt to the peoples total". S i ö t (n. pl.) means "abode," "home," "land," "crowd." It is the leitmotif of "people and land", the name of the " d i e t " peoples of the North Sea district, which will be the subject of our subsequent investigation.

Not those literary monuments of the Nordic late period, which in their kind have as little more to do with the folk belief as the following Christian, monastic and ecclesiastical literary monuments, but the customs of this folk old belief is the source for the determination and statement of the oral permanent tradition. The latter is causally attached especially to the symbolism. Even if the immediate sense, the knowledge of the actual, original meaning of the respective symbols has passed over into dwindling stage, the formal use and application of these symbolic signs nevertheless remains in the custom, related to the meaning: "it has always been so" - "it must be so".

The bearers of this down-to-earth, rural tradition are - apart from the old women, the "mothers" - the crafts: the village blacksmith and the village carpenter. Only towards the end of the eighties of the last century, when the young people from the village receive their craft training in the new trade schools of the provincial towns, the chain of this down-to-earth permanent handicraft tradition breaks off and comes to an end. The final result of this rootless, uprooted urban civilization, from which the awakening of the German youth movement before and after the First World War broke away, is after the Second Weltkrieg a modern "art", which likes to call itself "abstract" iH i ml, a process of dissolution and decomposition, which is produced and propagated by self lind otherwisedeceptive to completely pathological, pathological elements, in causal connection with accompanying phenomena such as jazz, Kock'n roll, gangster and sex film and literature, as a Western cloaca maxima, which after 1945, with the floodgates completely open, could pour its floods of mud over the German people and their youth without restraint.

The question of a folk and species-own, down-to-earth

Permanent tradition lay completely outside the imagination and cognition of the philological-historical school, in particular of prehistory. The latter had set up its systematics, the civilization-historical periods with form study of the everyday objects and the basic materials (stone, metal - copper, bronze, iron), the ways of living and economy etc. and believed that these periods would be equally valid, applicable for the mental culture, the spiritual-historical periods. And this on the basis of an evolutionist scheme, according to which technical and spiritual primitiveness were to be set equal and both had developed highly from stone to iron. Without having an idea of the fact that the spiritual-historical sections can have nothing to do with the civilization-historical ones, even behave under circumstances the other way round: spiritual height with technically primitive conditions, spiritual decline up to low with technical high development. That is why the representatives of prehistory were particularly upset and indignant about the fact that I separated the history of ideas, which up to now had been a tacit department of theirs, as an independent discipline, whereby prehistory itself remained only an auxiliary science. A process which is common in the natural sciences and medical science as an organic development. The injured self-feeling of the previous, not competent administrators of the intellectual history of prehistory came to a head after the appearance of the "Aufgang". The "Aufgang" was expressed in the fact that the representatives of German prehistoric science tried to prove that I was wrong in their field of expertise. One was really stunned. In the attacks, among other things, it was literally declared: "What has prehistory to do with ethics? One was helplessly confronted with the new publication of a historian of intellectual history, who examined and analyzed the elements of the history of civilization for their spiritual content and background and was able to clarify religious to social-ethical elements.

This appeared quite drastically at a conference of the Society for German Prehistory (Gustaf Kossinna), Magdeburg, September 1928, where carelessly my publisher Eugen Diederichs, misjudging the attitude of this young specialist science, had the large prospectus of the "Aufgang" laid out on the seats. It spoke on

At this conference, among others, a young assistant of the Wrocław University Institute and reported in detail with photographs about an excavation of a large raised stone mound, which had been removed layer by layer, possibly measured stone by stone, entered on graph paper. The final result: nothing, nothing at all was found. The young assistant then said, with a meaningful, disapproving sideways glance in my direction: "that is exact science!"

Then a second young colleague of the same Breslau institute followed and lectured, also with photographs, about the house urns, their chronology, typology, distribution, etc. After the end of the lecture, a student councilor from the Thuringian Institute stood up and declared: the lecture would certainly have been very instructive. But one would have liked now finally also something over the mental contents of the topic, e.g. The lecturer looked around in astonishment and somewhat bewilderment in the circle of his young colleagues, none of whom came to his aid and spoke up, then also threw a disapproving look in my direction and declared: "that would not have been his task and not the task of prehistoric science". He said it and stepped down.

How then this young vanguard of "exact science" of the "ordinary", tried in vain to break up my lecture, the final lecture, by disturbances, heckling, when then the audience intervened energetically and I, with concentrated participation of my audience, could feel my lecture on the history of ideas also as a de- iimisli alion of a new independent method.

I was able to finish my lecture on the history of ideas, also as a de- iimisli alion of a new independent method. And when, in the matter of the Oera Linda Chronicle, A. Hübner turned to the German prehistorians for information about symbolic l'ragen, in this case to K. H. Jacob-Frie- s e n (Hannover), this does not lack a certain charm. I nce .l a e o l> - F r i e s e n had only a few years earlier expressed the disapproval of his guild about the separation of the "Geis-tes-ur-ge- schichts-wis-sen-schaft" made by me -as one especially wanted to be witty on the part of those Breslauer

in a newspaper polemic - once expressed in such a way that he coined the core sentence opposite pastor Schulz in Bevensen: this Wirth'sche symbolism, that would be only "scribbles of unemployed Teutons". This statement referred to the finding of a sign stone from the younger Bronze Age in Lüneburg, which was published by me in the "Holy Urschrift" (Atlas Taf. 144, fig. 4a-b). Jacob-Friesen would have wished that-homerically speaking-these words had never escaped the enclosure of his teeth. He tried in vain to convince Pastor Schulz at the time that he had not used those words to him. But Pastor Schulz stood by his verbal and written confirmation of the incident.

Now Jacob-Friesen is a capable specialist in his field. But he knows as little about primitive religion and symbolic history as his colleague G u - stavSchwantes with his excellent work on the prehistory of Schleswig-Holstein, who in all seriousness once raised the question at a North German prehistory conference: "What is actually the basis of the narcotic (sic!) effect of Wirth's lectures?" The typological information, which Jacob-Friesen Hübner gave, that the 6-spoked wheel, in comparison to the 4-, 8-spoked wheel, occurs rarely in the prehistoric monuments of the northern area, is already correct. Because - as I have proved in the "Rise" and in the "Holy Urschrift", it belongs as year circle division in six sectors of 60 degrees to a more southern latitude. If it occurs, nevertheless, in the Nordic rock drawings, then it has another meaning and raises seriously the question what was intended with it. The Oera Linda Chronicle gives the answer: - as a call of the world god W - r - a - l - d - a. As for example in the tradition of the Kabbâlâh the name YHWH (Yahweh) is written in the middle four corners of the hexagram or in four of the five corners of the pentagram.

"with the sun around" - had to be written. And also the "Hand of Yahweh" accordingly appears in connection with the six suns around the center or with the 6- and 8-spoked wheel as IAU symbolism (see "Sacred Urschrift," chap. 5, "The Fivefold Division," pp. 152 f. and p. 174 f.).

Nor can Hübner rely on the folklorists.

when he explains "that the six-spoked wheel, the six-petaled flower, the six-pointed star, the notched hexagon and other such decorative motifs are encountered everywhere and especially on Low German soil to this day, which the forger could fall back on at any moment". For the folklorist also has no idea that these 6- or 8-pointed, jagged, leafy "stars", "Rosettes" etc. are ornamental stylizations of the 6- resp. 8-spoked wheel, from the 6 resp. 8 sun positions in the annual or visual circle. Moreover, in the Ingweonian space they always appear in formula connection with the 8, 2 or S symbol, the sign of the "power", the "inspiration" from the universe, from the world god. And it is this formula, the "od Wraldas", which appears in the Oera Linda chronicle, a symbol connection, of which Germanistik, folklore, prehistory have not yet the faintest idea. For it is about - the non-existent rune Neckels. But so far is the aprioristic "forger"-attitude of Hübner removed from any readiness and ability for an objective-critical examination of the complex of questions around the Oera Linda-Chronicle, that he also did not think out of an inner hunch - like the laymen - about the continuity of this symbolic folk art, its origin and its meaning and considered the possibility of a common origin with the tradition of the Oera Linda-Chronicle on that Low German soil.

From this urarchaic formula, the od Wraldas, in the cosmology, the creation history of the Oera Linda chronicle, however, the "forger" could know nothing because the specialized science, the philology, the archeology, the prehistory, the mythology or religious science up to .nm today still knows nothing of it! Almost unbelievable, but unfortunately true! This formula, the "od Wraldas", is beside the mention of the origin of the writing from the wheel, as a symbol of the world god, and its writing "with the sun around" - the most conclusive proof for the source echlheil of the core of the Oera Linda chronicle. We will come back to this in a moment.

First, using another example, as evidence for the source echlheil of a nucleus of the Oera Linda Chronicle, in

the application of the non-responsibility of our previous German studies, prehistory and folklore - as they are brought into the field by Hübner - are illustrated.

The example is at the same time a particularly beautiful proof of the handicraft lasting tradition of the folk old belief and its custom. It belongs to the work results of my recordings and folkloristic surveys of the landmark of the Frisian farmhouse, those two gable swans with their ancient symbolic tradition, - the "Oelebord" (pronounced "Ulebord", i.e. "Odils- brett"). The first recording trips began before the First World War, since 1911, from Riniastate near Oudemirdum (Gaasterland), the country residence of my dearest maternal friend, Mrs. Anna Wilhelmina Posthumus Meyjes-Star Numan. After the First World War, after returning to the motherland, they were continued according to plan, especially when I became resident in Friesland in 1922 as a deputy study councilor at the Humanistic Gymnasium in Sneek. In 1933, when I published the Oera Linda Chronicle in a provisional, actually not yet intended popular edition, the research material in question was not yet used, because I needed the publisher's fee for the preparation and organization of the first exhibition on the history of primal religion, "Der Heilbringer" (Berlin, May 1933). The mentioned material was reserved for a planned "Oeleborden" monograph of mine. It is doubtful whether the monograph will ever appear, since a part of my scientific archive, including the photographic archive, was senselessly destroyed in 1945/46 by American quartering, which also plundered our country house, - as with others. Of the "Oeleborden" recorded by me since 1911, not even half exists today. And the old generation of village room masters, the bearers of the down-to-earth permanent tradition, has since died out.

But of my encounter with them I will now report some, here most important, in this introduction and in the following investigation. I refer to an earlier short publication in my treatise, "Die symbolhistorische Methode" (Zeitschrift f. Missions- und Religions- und

Science, April 1955). So - on those recording trips I had a few times the opportunity to come into contact with the old 80- to 90-year-old timmermansbaesen, the village room masters, by - that I was referred to them by the farmers as those who still knew about the "oelebord" and could give me information. The following incident took place in Oldeboorn in the spring of 1923, when I went to the old master there to see the "mollen", the work models for the production of I visited the "oeleborden" which he had used all his life, photographed them and then tried to find out some things from him: among other things, the meaning of a symbolic ornament which I had seen several times on the center board of meadow gate gates. It represented an upright ladder cut into it and above it a 4-, 6- or 8-spoked wheel. I drew it on a piece of paper for the old master like this:

(above)

or

or



(among them)



The subsequent conversation was conducted in Dutch, since I understand some Frisian, but do not speak it. Only folkloric things that seemed important to me I wanted to repeat in Frisian.

I der master: "Dat wil zeggen: - "het werelddrad leert
 ◇ ii s " (This is to say: "the world wheel teaches us").

The author: "Yes - en dan de ladder?" (- and then the ladder).⁷

The master: "Jawel - it wraldréd leart us (the world wheel teaches us). (Pointing to the ladder and then to the wheels): "de leer van het r a d ".

Now I understood only the pun: Dutch empty can
 - to be separated etymologically, of course - both a) "teaching"
 (West Frisian leere, leare, East Frisian

ler (e), l a r (e), Old Frisian l â r e) mean, like b) "ladder"¹⁰) (West Frisian l e a r d e, New Frisian leider, lad- d e r, Old Frisian hladder, hleder, hleerda).

The "teaching of the world wheel", de leare fen it wrald- r é d - that was the permanent tradition of the "teaching Wraldas", which stood there before me now explained on my piece of paper, both as formal tradition of the wheel symbol - as in sense preservation of its meaning. Because the old master had called, with repetition, instead of "de leer van 't wereldrad", the wheel also as 't r a d d e s t i j d s ", the wheel of the time". And so here was the equation: "wheel-world-time". That what the Oera Linda Chronicle transmits of the wheel as "forma sinnebild Wraldas", "oldest symbol Wraldas", "that is the beginning or the beginning from where the time (t i d) came". And this is not only what the Ursymbolgeschichte confirms completely, in the continuity of a time division as 8-spoked wheel until the 19th century (Icelandic dags-, eyktamark), but what is also present in the meanings of the Ur-Germanic word W r a l d a likewise: old Frisian w r a l d, old High German weralt, werolt, old Saxon. w e r o l d, old North. w e r ö l d etc., the,, world", "universe", the "earth" as the dwelling place of mankind, the " human race", the "mankind", " people" as in "age" (lat. sae- culum), "Centuries," "millennia," "life," "existence" means and from who (Gothic w a i r, Anglican, Old Saxon, Old High D. who, etc.). "man," "man," and Gothic a l d s, Old Norse ö l d, etc. "time", "age", "age", "eternity" is composed, - the "Age of Man.

I stared at my paper and then again at the old master, who watched me silently. Then I tried to ask him cautiously further what the teaching of the world wheel, the wheel of the time, would be. But there I did not get further. He explained that he did not know anymore, that he could not remember what his old master had told him as a journeyman around the middle of the last century (where the existence of the Oera-Linda Chronicle is attested). Did he really not remember? Or did he avoid me?

But one thing is certain: this carpenter's guild in the countryside possessed a craft permanent tradition from pre-Christian and pre-Walhallwodanisti-

And it had concealed this tradition also before the inquisitorial eyes and ears of the church with a symbolic language. From the murderous-violent mass "conversion" of the imperialist Frankish Bonifacius age, through the Roman ecclesiastical Middle Ages, through the extermination campaign of the Calvinist church in Friesland against "pagan and papist" customs in the 17th century, until the 20th century, the craft had faithfully guarded and preserved the ancient signs of salvation of the farm and its lineage. In a completely different light appears - as we also see in the "Mystery of the Externsteine" will see - the assumption, often considered legendary, of a cult-symbolic tradition guarded by the building lodges of the Middle Ages, which we can follow at every turn in the "Romanesque" churches and their wood carvings transferred into stone. Here, apparently, the Masonic tradition of the 17th century is still connected, before it was completely buried in the 18th century by the Jewish Kabbalistic, the "Temple of Solomon" allegory and other oriental foreign superimpositions. How old and faithful the handicraft permanent tradition of these "timmermansbaesen" was, will still be determined in the course of this following investigation, on the basis of the symbolism of the "oele- borden". Because, what the old masters have told me about it, leads over the Frisian land law of the beginning of the 13th century and the Annales Brunwilarenses with the "non-existent" ? o d i l - r u n e (end of 10th century) back into the time of the O d i l - "mothers" at the Lower Rhine (1st century), of which the Oera Linda- Chronicle transmits us the early-historical knowledge, which also in the vernacular still in connection with the "Frauenbeigen" etc., is still known.

preserved until the 19th century.

Neither folklore, nor German studies, nor prehistoric science knows anything about all this. But from the above one can judge what is so indecent about this brochure of Hübner's, - the discriminating assertions, which weigh no less heavily, perhaps even more heavily, because they are made out of notorious ignorance and ignorance: once - those assertions

Hübner's statement, with reference to Neckel: "That the Ura Linda Chronicle was the starting point of Wirth's original research in spiritual history", - "the whole of Herman Wirth is swept into the vortex of the Ura Linda catastrophe". Further - that the polemic was played over into the political sphere, in order to give further leverage to a certain action against me and to be able to prove oneself faithful to the line. Now the Berlin cathedral guild confirmed the justification and the necessity of this action against me through Hübner's brochure (p. 34/35): "Those who approach the Ura Linda Chronicle as a "revelation," a "Ahnenerbe" in good faith, it preaches pretty much in all pieces the opposite of what must be preached today. The Ura Linda Chronicle is not only democratic, anti-leader, pacifist in its basic attitude, it is on the whole a work of art without juice and strength, blurred and shadowy, sometimes even sentimental to the point of weeping. In the minds of "spiritual laymen" it can only cause a horrible, ideological confusion. He who does not feel this has no right to pose as a leader in the struggle for a new spiritual attitude of our people." (Blocking by me. The author.)

Herewith the admission, which can no longer be reinterpreted and covered up, of the guilt of the German humanities for the tragic misorientation of the National Socialist awakening in the Third Reich is finally established. In the quoted passage, Hübner has previously accused me of "lack of a sense of responsibility toward the German people" and, even more seriously, of "lack of a far more chaotic instinct." (Blocking of Hübner.) The Ura Linda- Chronicle would undoubtedly be a product of "liberalistic origin". "That Herman Wirth, who is so fond of invoking the hereditary memory that resonates within him, should have fallen into such an error may be found tragic. But when this error is carried into a people who are to be educated away from liberalism toward a heroic attitude to life, then a personal tragedy becomes an open danger" (p. 34).

The reproach of the "lack of ideological instinct" falls back most heavily on the one who believed to be able to raise it against me. Here again things are exactly

vice versa. If Hübner had had this "instinct", the inkling from the depth-psychological contact with the matter, then he would have been able to answer these questions - despite his complete ignorance of the pre-religious-historical and symbol-historical complex of questions - he should have reacted differently. But since he lacked this disposition, this ability, he could not recognize, due to his ignorance, which heavy responsibility guilt he and his guild comrades loaded on themselves. For this catheter science has taught National Socialism, for the ideological underpinning of "a heroic attitude to life" and its leaderism, the dissolution and decline values of a destroyed Nordic primal community, the army-king and warrior-men's alliance sense and thought of the time of the migration of peoples, its Valhallodin faith as prototype of the "leader's" worldview and as an inherent heritage.

To put it briefly and clearly - the National Socialist awakening has been spiritually misled by the catheter science. And on this way these guilds have also achieved that I was muzzled, muzzled and coldly put, finally still with dismissal of my Berlin professorship (March 1, 1938). As I was told "by order" of a superior authority: "because of a liberalistic-individualistic view of science, which is the task of the young National Socialist science to overcome", I had to be deprived of the *venia legendi* (the right to give lectures). Hübner's brochure had served its purpose.

I cannot go further into these events here, which must be reserved for a special presentation of my commitment against the tragic-ideological misorientation in the Third Reich. The fact that I mention them at all is, first of all, in order to finally be able to clear up the mystery of my silence after the Hübner brochure for the outside world. The silence has been imposed on me by that higher, superior authority. And since no further reply from me appeared in public, "one" believed until today that Wirth had been "finished off" by Hübner; - secondly - in order to be able to identify myself as one who is unsuspiciously entitled to speak objectively about the values of this awakening of the German people in National Socialism, because the Third Reich had given him the right to do so.

Reich took everything: not only the professorship, but also his collections, even his library, the intellectual tools. I never saw it again, it disappeared with others to the USA. And that was a heavy loss in the intellectual and economic struggle for existence. This happened when, after the confiscation of my professorship, I gave up my only formal leadership of the

"I wrote to that higher authority in the justification of my renunciation: "The renewed extreme aggravation of a Kriegermännerbund state ideology is not the beginning of a new age, but the end of the old one. Behind it comes the going to the mothers."

Nevertheless, my struggle at that time against the responsible culprits on the lectern, the Hübners and comrades, had not remained in vain. In the penultimate and last year before the collapse, other highest authorities in Munich and Berlin contacted the cold, politically suspect, living under supervision in Marburg, in order to be oriented in intellectual history on the women's question: since in authoritative circles the conviction was developing that the position of women in the National Socialist Third Reich had to be fundamentally changed. One wanted to bring me, with elimination, bypassing those other places, directly in connection with the leadership. It was not to come to that. The collapse was approaching.

Three times in my life and commitment to Germany I forfeited everything: in 1914 as a young Dutch lecturer in Berlin, when I joined the war as a volunteer, the prospect of a teaching position and career at home; in 1938 my Berlin professor in the Third Reich because of my warning and admonition; in 1956 in the Federal Republic of Bonn, when I sued for reparations for my Berlin professorship in the court of appeal before the Regional Administrative Court in Cologne and felt obliged to explain to the senate concerned: that there had also been many good things in the National Socialist Third Reich and that this was still my conviction today. Of course, someone who lost a

I had been awarded the "title of honor," the lawsuit, the compensation and the pension. And when I was standing outside on the street and the future was coming upon me with a heavy heart, one could at least still say with the Old Fritz: tout perdu sauve l'honneur!

As I now embark on the third and last mission for Germany with the "Geistesurgeschichtliche Kleinbücherei," the events of the controversy surrounding the Oera Linda Chronicle demand an inevitable, inescapable clarification, because they not only concern the "Herman Wirth case," but at the deepest and last bottom touch the tragedy of the National Socialist Third Reich, the causes of the inhibition and misguidance of this great awakening of the German people.

After 1934, the situation was the following:

The fact of my enforced silence, also in the matter of the Oera Linda Chronicle - my publisher Hermann v. Hase (v. Hase & Koehler) did not dare to publish in the practical prohibition of speech and public - had the outward effect on the unsuspecting public: "Wirth has not answered Hübner's brochure. He's finished." Helmut Arntz, the Giessen comparative linguist and runo-logist, editor of the "Runendenkmäler", expressed it accordingly in the preface of his "Handbuch der Runenkunde" (1935):

"Herman Wirth is dismissed: I no longer need to refute such people. But Gustav Neckel may forgive me if I took sides against him with harsh words. Responsible German studies does not tolerate any interference of Wirthianism - as Gustav Neckel himself has admitted in the meantime."ⁿ⁾

In reality, for Helmut Arntz I was far from being dismissed. Because still in 1941 he published in the international professional journal "Runenberichte" of the Institute for Runic Research at the University of Giessen (Vol. I, H. 2/3, p. 91-102), which he edited, his last major attack against me in an essay: "Vom Weltbild Herman Wirths". This essay was a review of a book by Max Raschdorf: "Nordische Sinnzeichen und Bilderschrift durch 4 Jahrtausende" (2 Bde, Finsterwalde 1939), who, like Ernst Fuhrmann and Henning von Mel le n-

thin, wanted to read out from the Bohuslän rock signs fantastic prehistoric lore, already 7000 B.C., back to the last ice age. This author believed to be able to refer to my "preliminary work". And this was for Arntz now occasion to make once again a warning example, where the Wirth "school" leads. At the same time, he honestly admitted: "It is often difficult for the researcher, too, to free himself from the captivating power of Wirth's conclusions. (S. 101.)

Thereupon an exchange of letters developed between Helmut Arntz and me, as at that time with Gustav Neckel. With the difference that I politely asked Arntz to publish a correction in his journal: that I do not know the author of that book and the book seiber completely. The final result was that I also had to point out that he could not yet know the monuments, which were now available as reliable documents only through my casting work of the expeditions of 1935 and 1936, and that I invited him to take note of them.

I give him credit for it - actually even more than Neckel did back then - that he agreed and we met at the third place. There I presented him the photographs of my cast of the large drawing disc, Kalenderscheibe, from Fossum, Gern. Tanum, Bohuslän. The rock drawing covered by a hard lichen, also proved by Oskar Almgren as the oldest part of the rock drawing plate, - mocked every attempt to remove it with the steel brush. Hardly recognizable it therefore appears in the drawing, in the official large plate work of the very conscientiously working Gothenburg draftsman L. B a l l z e r ("Hällristningar från Bohuslän" (1884-1908), Pl. 49-50, no. 8

-9, similar to a solar disk with prominences. In the monument inventory carried out by Almgren et al. on the other hand, the disk is already reproduced with correct recording of some recognized signs.)¹²

The first complete and unambiguous reproduction of Fossum's record disc, however, came from the cast I made with the help of my faithful colleague and young friend, sculptor Wilhelm Kottenrodt, then head of the museum workshop at the "Ancestral heritage" and technical director

of the expeditions - now director of the Municipal School of Stonemasonry Aachaffenburg - made in 1935. Photographed with sharp side light from spotlights, the previously indistinct and doubtful forms of the signs stand out clearly. In view of this photograph, in comparison with the Germanic rune series of the Migration Period in circular (wheel) notation and with the photographs of calendar discs of the 16th century from the same region, Östfold-Bohuslän, which I had found in the magazine of Universitets Oldsaksamling in Oslo, Helmut Arntz declared: that he was convinced; that my theory of the calendrical-cult-symbolic origin of the rune series was thus secured for the oldest Bronze Age. He offered me to announce the matter myself in "Rune Reports".

This is one of those moments in the life of every hard-fighting researcher and innovator that outweighs insults, misjudgement, misunderstanding and incomprehension. It is rare that one meets a decent, honest opponent who considers it a personal matter of honor to give the other the deserved satisfaction and salvation. I will not forget this Arntz either.

Then he came into the field and the "Rune Reports" stopped appearing. Nothing ever came of the announcement. Neither the professional science nor a certain authority-believing judgment-incapable public learned something of the fact that Herman Wirth's theory that the writing would have originated from the "wheel", from the ancient calendar notch disk of the Nordic face circle sun year, would have been confirmed by his results of the casts of prehistoric rock pictures of Scandinavia and could therefore just as little originate from the Oera Linda chronicle, as Hübner has spread in his brochure with reference to Neckel - nor could have been somehow borrowed by the "forger" of the Oera Linda chronicle, since the technical science still knows nothing about it.

This assertion of Neckel, my research would have been based on the Oera Linda chronicle or would have proceeded from it, was my heaviest disappointment at the man Neckel, because it took place against better knowledge on his part. So far he needed a short "confused" past of two years

not to deny that he touched the truth and my scientific honor and with it his own. That my research is completely independent of the Oera Linda Chronicle, does not refer to it anywhere, but is purely monumental and would have reached the same results, even if no Oera Linda Chronicle existed.

- Neckel must have known that, and he did. But if he had "Holy Urschrift" demonstrably and admittedly did not work through.)¹³

Nevertheless - deinde absolvo te! I do not forget his sympathetic, winning nature and that he came to Marburg at that time. And so I would like to keep the divorced man still in my memory, where the dispute about the Oera Linda chronicle now starts in the third instance and with reversed roles. Now are the Hübner and comrades, the involved specialized science, who lose the last appeal and have to take over for all future the exposure and humiliation intended for me in the annals. Because already alone by my casting of the old Bronze Age calendar disk of Fossum, its "with the sun around" around the "Rad" written writing, recognized by Helmut Arntz, the technical-scientific opponent, the thesis of a source-genuine core of the Oera Linda chronicle put by me is unshakably corroborated.

From the field Arntz sent me the proofs of the second edition of the "Handbuch der Runenkunde" (1944). Everything that was written against me in the first edition was deleted. But since he lacked the documents, Arntz could not bring anything about the new findings on the basis of my casting off results.

Thus, the public learned nothing further. And Herman Wirth was still considered as "done", compromised by the "falsification" of the Oera Linda Chronicle, which had been proved by the specialist science and which he had advocated. This public also did not learn anything about the fact that not at all the specialist science had rejected my thesis of the conditional authenticity of an older source of the manuscript of the Oera Linda Chronicle, but that apart from me three other civil servant university professors agreed with this thesis. This was the comparative linguist and Indologist Walter Wüst (Munich), who also wrote in the

Aula discussion together with "Otto Huth (Tübingen); further the historiogeographer Albert Herrmann (Berlin) and the Germanist and Anglist Otto Mauser (Königsberg). Walter Wüst apparently planned a new edition with O. Mauser and A. Herrmann in 1937 - when I had already turned my back on Berlin and the "Ahnenerbe" - which was supposed to appear in the Dept. of Scientific Studies of the "German Ancestral Heritage", but never did. Otto Mauser, who had studied the photo facsimile of the present manuscript of the chronicle with the most scrupulous philological care, with regard to the linguistic possibility of a Kernechtheit hypothesis, still let me know that I would be "more right than I myself suspected".

While in contrast to Neckel, who with Hübner and comrades me "A. Herrmann reproached me that I had deleted too much and that I had eliminated it as a late ingredient.)¹⁴

But - as I said - the general public did not learn about this. For them, the Oera Linda Chronicle and with it Herman Wirth, the had "fallen for a forgery", was settled by the specialist science. A corresponding note had also appeared in the Großer Brockhaus, vol. 19 (1934), p. 341, "Ura Linda-Chronik": "However, in 1934 the specialist science has again rejected the whole as a product of the 19th century influenced by the thoughts of the French Revolution". Hans-Joachim Schoeps (Erlangen), who, as a Jewish Religion scientist, had been asked by the District Court in X. to be an expert witness in a revision trial because of "anti-Semitism", still referred to this note at the very last time (1957). While I, in exact answer to the questions posed by the court, had worked out a 36-page factual expert opinion, in conscientious use of the literature and appreciation of modern anti-Mosaic Jewish reform and renewal efforts, Schoeps limited himself to three to four pages of generalized assertions or commonplaces about the Mosaic religion as the great ethical religion of humanity of love for all peoples and to human disparagement of the accused.

A corresponding motion of the defense to reject the

The court then granted S c h o e p s ' appointment as an expert. S c h o e p s , however, had previously, after delivery of his "Gutachten", nor a confidential private letter addressed to the Attorney General with the following content (10. 10. 1957): "However, I feel obliged to point out to you confidentially that Prof. Dr. Wirth is neither a chair holder nor a serious scientist. Prof. Wirth has already become known in 1933 by bad forgery scandals (blocking of me. D. Verf.) (Ura Linda-Chronik), about which you can see something in the penultimate edition of the Großer Brockhaus. I would advise the court to obtain information about the person of this man from any authority, such as the Faculty of Theology in Marburg, the Consistory of the Protestant Church in Berlin-Brandenburg, or the Church College in Berlin-Zehlendorf. I have an understandable interest in not making myself ridiculous, which could easily happen if my expert opinion were mentioned in the same breath as that of Prof. Wirth. It meant a certain self-conquest for me to have to give such an expert opinion in 1957. But I wanted to do everything in my part to help the court find the truth." One thing is certain here: a Chief Rabbi Dr. Goldstein (Berlin) would have refused to write such a letter. Probably he would have been attacked for it by S c h o e p s , as he was attacked and beaten to the ground as a "traitor" by his right-believing Volksgenossen in Berlin, because for himself as a Jew he rejected reparation and advocated reconciliation (interview for the "Deutsche Soldatenzeitung").

The letter writer Prof. S c h o e p s , however, who also probably as "Prussian Jew" is praised and who, with Mosaic piety, in doing so, has me as the non-oriented Prosecutor General and court as "become known by bad forgery scandals (plural!)" - i. e. to be suspected as involved in forgery e n attempted, is the same who had been mentioned in connection with the embarrassing matter of the dissertation delivered against fee and the award of the doctorate to Philipp Auerbach. This "Dr." Auerbach, the twice Jewish Prime Minister of Bavaria in the time of Germany's destruction,

after 1918 and 1945, had - as is well known - committed those large-scale frauds with the Polish State Rabbi Dr. Aron Ohrenstein as President of the Land Compensation Fund. About Auerbach's arrest on the airfield before his escape abroad, his admission to the hospital. Death, burial and successful escape abroad, a silent darkness was then spread. While at the same time the serial trials against the own German generals as war criminals were vigorously pushed forward (Eukorr).

"But Brutus is an honorable man" and an internationally respected scholar who has just been offered a Festschrift "Living Spirit" by his students on his 50th birthday (Beihefte der Zeitschrift für Religionsund Geistesgeschichte IV).

What this "living spirit" really was and is, another, a coming German generation will one day clarify.

We now come to the third and last main proof for a source and Kemecht-heit of the Oera Linda Chronicle: it is that already above (p. 20 f.) mentioned formula of od Wraldas. With this formula it is again about the "non-existent" Nordic, North-Eurasian - - rune, the symbol of the "power", "inspiration" etc-, which comes from the universe, from the sky, from the world spirit to the earth. The comparative ethnology had already established this idea of a "force" as a common motive of a primitive period of mankind (p. 32): in the North American area it appears as w a k a n (Sioux), o r e n d a (Iroquois), m a n i t u (Algonkin), as a s m a n a in Melanesia; in the Eurasian area, old Chinese as sehen and Ur Germanic as * u o d a (old North. o d h r, old High German u o d a, u o t a etc.), which represents the "power" coming from heaven to earth, the

"Beseelung" denotes, both what (I) the realization of the supersensible, irrational, and (II) the life-awakening, generating power concerns: e.g. as I in Latin v ä t e s, v ä t i s, Old Irish f ä i t h "Weissager, Seher", "Dichter", Gallic u a t e i s, Old Norse odhr "Beseelung", "Dichtung, Gesang", Anglo-Saxon w o t h

"song, voice" present, as II in dialect-Norwegian o d, o d n "rut", Faroe Islands, Sunn- liordland, Hardanger. Ryfylke oa (oda) "seed" (sperm).¹⁵) Likewise, the ancient Chinese seer, the clan, clan

medium, which w u, also through seeing, enabled to recognize the supersensible. And when the seeing-soul from heaven connects with the k w e i -, the earthly soul, the new life arises.

In addition, we can note a third group of meanings of the same term, in Germanic of the same word * _ u o d a, which expresses a demonic side of the term (III).

expresses (III), as in the Gothic w o t h s "possessed, wü-

tend," Old High German, w u o t, Anglo-Saxon w o d, English w o o d,

Old Norse oe d h r "ursinnig, rasend," to oe d h i, Anglo-Saxon w o d, Old High German w u o t, etc.

"Anger.

In these three groups of a change of meaning of the same Germanic root the whole problem is outlined in terms of spiritual history, to which the following investigation is dedicated. Meaning group I and II belong to the primal religious-historical stage, the Nordic primal community,

III, on the other hand, the Migration Period, the age of rupture that has occurred. It is significant for this that Snorri, in the Ynglinsaga, which he has processed in the Heimskringla, has Odin and the Aesir come from southeastern Europe east of the Don; as we will see in the investigation - an obscured memory of the invasion of the battle-axe people in the

North Sea megalithic culture circle,

the Wanan,

Ingweonen, Ingwinen circle. This incursion is

in the Edda as "Wanan and Aesir War", become a mythological saga, also

still preserved. Snorri now reports further: "his (Odin's) own men went without brünnen, and they were as wild as dogs or wolves. They slew the people, and neither fire nor steel could harm them. This was called

"berserksgangr". The berserksgangr, the ganga berserksgang, is that battle frenzy and obsession that could come over the professional fighter, the b e

r s e r k r . The name ber- s e r k r is a compound of Old Norse. * b e r i,

far, b e r a "bear" and s e r k r "shirt": thus - who were wrapped in a bear skin. If Snorri also compares them with wolves, their name is accordingly

ulfhedhnar "wolf-skins". These are those men over whom that ce d h i, se d h i could come, the "frenzy", the "rage" of the battle: t h a var hann gripinn

af cedhi mikilli, "there he became of great

Rage seized". They are phenomena of the warriors

männerbund retinue of the migration army kings. King Eric of Uppsala gives two berserkers to Jarl Hakon of Norway and he gives them again to a respected Icелander. But in the Icelandic people's republic of the Odalsbauem changed from Norway, these types crossed over from Norway or Sweden are regarded with disgust and placed outside the law.

And now the question arises here: is III, this ce d h "rage, frenzy" of the berserkr only a phenomenon of the warrior-man type of the Migration Period, or - the re-breakthrough of an archetype of male bestiality, which was tamed, purified in the matriarchal epoch of the primal community and the primal humanity of its "worldview"?

This question, which is of immense consequence to the psychology of the sexes and the structure of the human society, is led back by the group I to the primeval times. "To be possessed" in the sense of "ensoulment", the psychic ability to realize the supersensible, the irrational, by that see or odhr (woda) etc., belongs to the area of the North-Eurasian seer-, truth-telling- and magic-being, for which the ethnology borrowed the name "shamanism" (Tungusian shaman, saman etc.) from the Manchu-Tungusian peoples, which has naturalized as a generalized name. In this "shamanism" two original groups can be recognized: the female, religious shamanism with the white magic, - and the male professional shamanism with the black magic. The first, as Knud Rasmussen for example got to know it on his 5th Thule expedition (1921-24) with the highly ancient Caribou-(reindeer-) Eskimo living in Neolithic cultural conditions even in old form, is the spiritual immersion, the pure trance; to be sharply distinguished from the convulsive-cataleptic trance of the male professional shamans of the North-Asian-American area. Rasmussen became acquainted with this spiritual immersion trance before his journey home in the meeting organized for him with the sympathetic young seeress Kinalik: - an equally ""-hone as moving scene, which on the part of the modern Catholic religious science, Wilhelm Schmidt,

in the "Origin of the Idea of God" is also accordingly appreciated as "prayer in the spirit". Kinalik's uncle, Igjugarjug, like them a seer (a n g k o k), draws Rasmussen's attention to the fact that he experiences here "the old". Igjugarjug explicitly distinguishes this "old" from what the professional shamans do among the Eskimo on the coast, the "salt-water Eskimo", who would be "all priests or doctors, weather prophets or magicians", "creating catch animals, or smart merchants working for pay". - "The ancients sacrificed themselves for the sake of balance in the universe, for the sake of great things, for the sake of immeasurably, unfathomably great things" - "for the attainment of wisdom".

Thus, in Eskimo ancient beliefs, the seer is the mediator(s) between people and the universe, S i l a . S i l a 's is the power of the universe that comes from heaven to the earth on the ? way of the highest and deepest sun light of the day and the year. The symbol of Silas are the

The symbol of Silas is the eight positions of the sun of the circle of sight divided according to the eight directions of the compass, the 8-spoked "wheel", of which the ? is the axis. This 8-spoked "wheel" already appears as a symbol in the Neolithic period. symbol in the Neolithic Eskimo culture (Old Bering-street-culture), when there was no wagon wheel and where still thousands of years later no wagon and wheel should reach.

This "Sila-power" of the universe - is both that which constitutes the power of the seer to recognize the supersensible, as it is the soul-substance of man and animal sent back from heaven to earth, to the Great Mother (P i n g a) for rebirth. The one who recognizes the supersensible, the spirit world, is represented in the Alaskan Eskimo symbolic script as a figure with the j or 8 sign on the head or as the head. And during the Christianization the Sila symbol of the 8 suns (dots, rings) in the circle or the 8-spoked sky-directional "wheel" of the face-circle-sun-year was transferred to the Christian "Lord-God" (atanerim, agaiyn),

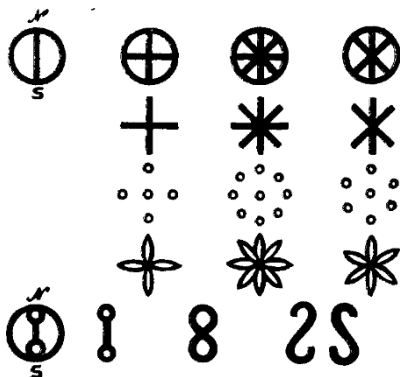
like the ? Symbolism as the "power" for the knowledge of God's ; message and his kingdom.

Now my investigation in the "Prolegomena" and "Urglaube an Höchstes Wesen?" has shown that uniformly in the North Eurasian-American, thus z i r - kumpolar area:

1. the symbol (ideogram) of the highest being, world spirit, as universe, universe, and the world order is the diagram of the space and time division of the subarctic face circle sun year: vertically divided circle, 4-spoked, 8-spoked wheel, southern variant 6-spoked wheel; in addition the alternating forms 4, 8 (6) circles (suns) around a center circle, center, 8- (6-) -spoked, -pronged "star" etc.
2. the sign of the "power of the universe which comes from the sky to the earth, that sky-earth way of the highest and lowest sun position ?, the "ensoulment", the ability to the spiritual seeing (clairvoyance), to the poetry, to the song, as the life force of the procreation, the life of the sexes is.
3. the symbolism appears for the first time in the North Eurasian area, in the distribution area of the ancestral race of the European mankind, that Aurignac-Cromagnon race, the ice age hunters of the last ice age. This symbolism as ideography is the document of the spiritualization of homo sapiens diluvialis eurasiaticus. They are those ice age hunters with the blade culture, who spread through the whole north Eurasian area: from southwest Europe through the central European area, south Russia and Siberia to China, from west to east. Via the island chain of the Bering Strait, this symbolism then migrated to North America with the bearers of this culture.

If also the Aurignac culture, as a result of total loss of the arctic While the "writing" materials, wood, bark, hides, skins, are only preserved in a few bone and ivory bone monuments with symbolic ornamentation, we find the above-mentioned symbolic tradition uniformly in the post-glacial daughter cultures in that circumpolar region:

Supreme being
(universe, universe,
world spirit) and world
order.



the (sun) "path", the
(sun) "way" from
heaven to earth, the
"power",
"Blissing".

in solid formula compound.

If we now examine the findings of the Siberian, prehistoric rock drawings, we see the shaman figure with the oval drum in his hand and with a large, flat, broad-brimmed headdress, on it also the S-sign of the divine power, like

- with the Alaska Eskimo. In the Franco-Cantabrian culture of the Aurignacian, the unique representation of a priestess, seeress, with raised arms, the supplication and reception position of the "force" is found in Altamira as a wall painting: she wears the same flat, broad-brimmed headdress, as in the Siberian rock drawings, only 13,000 years and more older. In the Western European caves of the Aurignacian and Magdalenian periods, the wooden frames of the cult drum have long since disappeared; preserved, however, are those typical drumsticks in T- or Y-shape, which are known to us in the North Eurasian-American area, both from the prehistoric rock drawings and from customs up to modern times. The spiritual-historically clueless prehistoric science had interpreted these finds in the cult caves of the middle Aurignacien and Magdalenien as command staffs (E. Lartet), spear or arrow stretcher, slingshot handles, basket weaving devices, tools for making leather straps supple, garment clasps etc. use-purposefully. Until Horst Kirchner er-

and also characterized the wall painting discovered in 1940 in the cave of Lascaux (Dordogne) - following F. Alt- h e i m (1941) and A. A f ö l d i (1949) - as "an almost typical shamanistic séance with shaman, auxiliary spirit and sacrificial animal, which the painter has captured at its peak".¹⁶) The auxiliary spirit of the shaman, who has sunk back in the rigidity of the cataleptic trance, is quite like the Siberian shamans, represented as a bird on a pole.

This was also the practice among the Lapps of the The wizard, soothsayer, seer (noaide) summoned his soul guide bird for the journey into the spirit or soul realm, or the underworld.

One thing is of great importance: these oldest monuments probably show us the transitional stage from magic to religion. This stage is marked by the appearance of cult symbolism as ideograms, abstract linear signs that are not replicas of sensually perceptible things, that is, they are not pictograms. The great symbol of the Aurignacian, in which "the power of the universe", of the world spirit etc., was codified, as the realization of the ideality of Space, time and causality, was that °, 8, S etc. If we in the cult cave of Gourdan (Haute-Dordogne), we find the Y-shaped mallet, even with a raised large hand (shaman) and a hole in the fork for the joint strap, as it is still found in the Lappish drumsticks of the 17th century, so it is fully understandable that on this Lappish mallet there is a from wire woven £ sign hangs. It is that "force", which must animate the shaman as a clairvoyant, or for his magical action. In the Lappish "everyday life" it means "Happiness", as the wish formula "veel heil en zegen (blessing)" still living today in the Low German, Dutch area since the saga time already ("heill ok saell") alienated means "happiness".

The ? symbolism of the lapp drum, however, points to the level of the world spirit religion and its cultic matriarcha- 1 c s . While the lappish customs of the IG. and 17th century, before it was suppressed by the Christian church with the help of the state, on the participation of women through a male professional shaman-

The female shamanism in the north Eurasian circle is older than the male professional shamanism. Because that the female religious seerism in the North-Eurasian circle is older than the male professional shamanism had also resulted from the ethnological surveys in the Siberian area.)¹⁸

We will be able to assume the development in such a way that in the magic period of the dynamic age, where the "force" was still used libidiously empirically, without consciousness of causality and ideality, the male professional shaman practiced the hunting and black magic. That in the spiritual awareness of the knowledge of the All-order and the power as emanation of the All-Spirit the female religious shamanism (Seerinnentum) and the white magic rose above the male professional shamanism and its black magic as the higher stage. This higher level, the matriar-chal-cultic one, was the bearer and guardian of the natural law, of the revelation of the idea of the all-order as the foundation of the original community. And that then, in the respective migration period of mostly nomadic tribes and peoples, in the northern Eurasian area the female religious shamanism with the spiritual immersion, the pure trance, was again displaced and overlaid by the male professional shamanism with the cata- leptic, convulsive trance (arctic hysteria). This then appears in the further southern area as state priesthood (e.g. jahvist pro- phetentum) of the migration religions, with new escort and protection deities of the people, the state, the polis.

The tradition of the Lappish divination drums, which are now available in the large two-volume edition of monuments of the Nor- diska Museet (Stockholm 1938-1950)¹⁹), could - since symbol-historically not yet developed - also not be evaluated unreligionsgeschichtlich. However, it is just for the Nordic Urreligionsgeschichte of greatest importance, because the Lapps as natives of Scandinavia (K. B. W i k l u n d) have transmitted us the religion of the Nordic Großsteingraberzeit and the Germanic Bronze Age, before emergence of the Walhall- Odinsglaubens, also in the symbolism of their Wahrsagetrommeln. And namely the emphasis of this tradition lies in the "Wanen"-religion of the ing-Weonian large stone (megalith) grave religion and their

Healer Frey, the "World-God" and "Year-God", the one begotten of heaven and earth, born of the earth-mother. This oldest layer is connected with the religious layer of the quarrel and axe people who came from the Central European area towards the end of the Nordic megalithic period. axe people with the hammer and chariot fighter god Thor,

1 Lappish H o r a g a l l e s, i.e. "Thor karl". Lastly, the IOdin layer is still in Rota (Rutu, Ruotta) as underworld bezw.

Dead realm demon have been deposited.

As our investigation will now show, Frey, F r ö, the "world-god" (veraldar godh), the lord of the 4, 8-spoked "wheel" of the world order and the ? (8, S) "power", this "power", "ensoulment" from heaven down to earth, on this ? Sun way and through his escort bird, l

the swan. This ? is the o d, Old Norse o d h r (ur-germ. *woda, uoda), is h e i l l, s a e l l, is r â d h. The

Old Norse r â d h, the Vilh. Grönbech in the connec- l dūng heil r â d h discussed, Anglo-Saxon r a e d, "can be used as a be explained the force that comes from within

and flowed out in counsels, orders, plans; it is the ' Wisdom, which fills words and thoughts, the just

The power of the ruler, on the basis of which the people obey the orders". - "To establish the reality contained in the expression, we can say nothing else than that r â d h represents the soul and the living fragments of the interior, which, detached from the whole and transmitted to others, help as counsels, compel as commands. But even so we miss the essential truth that the soul is nothing but an attribute of life, "salvation.""

Grönbech summarizes the meanings as they appear in Old Icelandic literature in this sequence: 1. advice given and received: Consideration, plan, judgment; 2. power, dominion; 3. will, desire, sense thought, wisdom; 4. condition, relation, created and maintained by "salvation"; 5. marriage, matrimony." Thus the housewife is called rādha- l< o n a "council-wife," as the householder is called r â d h a - or rādhs- m a d h r "council-man," and rādha-far "marriage." And rādhs- a n < l i is the "spirit of wisdom."

Now, as was emphasized at the outset, what Grönbech was able to capture from the literature of the Saga period is a

Rubble field, the fragments of the spiritual property of the Nordic primal community, to which he could not advance, because the primal symbol-historical tradition, the symbol-history, was not available to him. All the more important is for us there the tradition of the Lappish fortune-telling drum, because they still let us get to know the central concept of this "salvation and "advice , the "strength".

The Nordic primal religion, as it is symbolically preserved in the Lappish drums, is the primal religion of heaven and earth and of the Savior, the Heavenly Child. The Supreme Being is called Jubmal, Jumal acce "Heaven-Father", or Radien aöce,

"Council-Father", i.e. "Power- , "Healing-Father , "Ruling-Father". He works and creates through Jubmal b a r d n e o r k i e d d e , "Council-child", the W ä r a lden Ol- m a i "world-man", "-man", also called Weralden Rad "world-council". The Wäralden Oimai, Vera l d e n Ol m a y is the S t o r j u n k a r e , the Norse "Wanengott", Frey veraldar godh "world-god", the ârgudh ok fëgjafa "year-god and cattle-giver". On the Lappish "Runebommen" he is also represented with the same symbols, the attributes of Frey: the

"Year" and "sun" rune (vertically divided circle or circle with center, etc.). Also on the Lappish

"Runebommen" sends the heaven- or "council-child , the "world-man", the "power", the "salvation", the soul, the happiness, on the sun-path 4 from heaven to earth, to Mader akka, "stem-mother", "earth-mother", who feeds this "power", the soul to be re-embodied, to her three daughters, the akkar, S a r a k k a , J u k s a k k a , U k s a k k a , who pass it on to the human mothers. On the Lappish

"Runebommen" will be the Mader akka and their three akkar

"Mothers" also with arms spread crosswise, in which they hold the ? horizontally, depicted: as well as Frey -v er aldar g o d°h in the great rock drawing of Dis äsen, "Mountain of Dise" (!), Bohuslän, above the mighty 4 rune with the swan on it, and the 4- and 8-spoked world wheels, also with the

"älvkvarnar" - o d - rune - appears in the arms spread crosswise.

This Mader akka corresponds to Swedish j o r d - gumma, Old Swedish iordhgomma "Hebeamme" (actually "earth-old (woman)", Danish j o rdemoder, Hebeamme"

(actually "earth-mother"), who among Finno-Ugric peoples is known as A k k a or Maan-Emonen "mother-earth,") as consort of the heavenly thunderer U k k o, appears. That

here ancient pre-Indo-European tradition of the Aurignac mother culture must be present, results from the fact that the name a k k a, in Greek A k k o, is the name of the nurse of Demeter, the "grain mother", in ancient Indian a k k a "mother" and in Latin as Acca Larenti (n) a, the m a t e r L a r u m, the "ancestral soul mother" recurs.)²¹

That the three a c k a r are again identical with the Nordic d i s i r has been proved among others by Uno Holmberg.² ") And that they are as such identical with the also by name corresponding old Indian d h i s â n â s, the m a t a r a s "Mothers," who are also called the "three earths" (tisrâh prithivis, tisrô bhumiṣ), and have their name dhisânās from the d h i s a n a, the prthivi matar "earth mother"-has been discussed by me in detail in Prolegomena I and II.

And now the Oera Linda Chronicle begins with a cosmogony that recurs elsewhere as the "Elder Doctrine": in the beginning was Wralda, who made the "beginning"; from it came time, and time created all things, including I r t h a "Earth." "Th a t forma sense image Wralda s, "the oldest symbol Wralda" would be t h a t j o l, "the wheel", the 6-storied one, as it would stand carved on the walls of the Waraburch. Irtha now gave birth to the three tribal mothers of the human races, i L y d a of the black, F i n d a of the yellow and F r y a of the

white race, which Wralda with his breath (â d a m a) spei- ' ste.

To these three tribal mothers went now the o d W r a l - the one and they gave birth to 12 sons and 12 daughters each, "every Julzeit zween. Of these all men came."

The numbers 6 and 12 in connection with the Julzeit, the time of the (re)birth of the heaven and earth son and the men (see, ancestor souls are Indo-European (see Prolegomena).

There is a distinction here between â d a m a (Old West-fries. â d e m a) and o d made, which we find exactly so in the completely obscured creation myth of the Prose Edda, where Odin, d. i. O d (O d h r), gave the first human couple at creation o n d (f.), i. e. "breath, breath of life, life, soul" = andi (m.) "breath. Breath being, spirit, soul" and

o d (Old Norse o d h r, "inspiration, power"), sends through the swan-shaped H ö n i r .

In "Prolegomena" I have examined the myth and symbolism of these three ancestral mothers in the North Asian, Siberian region, which are especially prevalent as the o n g o n s throughout the Altaic region, through Mongolia to China, in Old Believer folk lore. They all bear the ?, 8, S symbolism, or the unborn child, in connection with the

"Earth" sign (Burjäten). And we owe to Phlipp von Strahlenberg ("Das Nord- und Östliche Theil von Europa und Asia", Stockholm 1730) the illustration of that sign stone at the Irbit (Gouv. Perm), which we can determine today after the Soviet archaeological excavations of the Pasaryk kurganes at the Altai by S. I. R u d e n k o as Sakisch-Skythisch, thus Indo-Germanic, from the 6th century B.C.. And on this stone now, at the S ü d - seife (!), the winter solstice, the Jul side, the whole myth of the birth of the child, son of heaven and earth, A g n i, is depicted, as a direct visualization of the Christmas liturgy in the Anuvâkâ of Taittiriya Samhitâ IV. 3. 11, where "the three" t i s r â, d.

i. the dhi\$ânäs, the three "earths" bhumis, prthivis) come on the "way of the divine order" (rtasya pânthâm) with three embers and light: one preserves the offspring (pra- j â m), one the "power" (ür j am) and the other the holy statute (v r a t â m). In the rock carving on the Sakic cult stone of the Mother and Mother's Night at Irbit, the three o n - g o n s are depicted under the 8- spoked cakra ftâsya "wheel of divine order," whose axis from heaven to earth is the -: as in the ancient, pre-Indo-European Indus culture (Mohenjodaro), the ? is the axis of the 6-spoked wheel, This is therefore the "path of the divine order", the ancient Chinese tao "path" of the see ° 2, S of the divine "power", animation" from heaven to earth, the axis of Yang and Yin.

And in his "Vocabularium Calmuko-Mungalicum" (p. 149) Strahlenberg gives for o n g o n the meaning "God's gift".

These three primordial mothers, who guard the three generations, ages, seasons of human existence, already appear in the cult caves of the Aurignacian-

Magdalena: so in Angles-sur-Anglin (Vienne), where in the low cave only the lower bodies of the three "mothers", with the carved out triangle of the womb (vulva) were sculpted from the stone. Why these three "Müt-
The "ter" in the mountain womb of the earth - probably in July were, which were represented in the Ari de Lausei with the child horn in the ' hand as nourishing mothers, which also reveals a Cult device, carved from reindeer antler, found in the cave of Gorge d'Enfer (Dordogne): it is a double phallus, upper part probably of a cult staff; each phallus bears the 8 sign, the short form of ?, with two wavy lines going to the phallus, glans opening as an indication of the ejection of the sperm. It is the o d that enters to the human mothers. How this symbolism still lived in the time of the "mothers" (matres, matronae) as odil-, odal- "gender- earth" - symbolism of the "mothers" in the North Sea circle, the following investigation will show.

So all this still appears in the Gallo-Germanic area in the symbolism of those matres, matronae, idisi (di- s i r) as the old symbolism of the "Mothers" who have both the 8, S . sign, or the child, on or in her lap, or as a se-
inside it as a symbol of the divine "power" around the main carry. They are the "earth-mothers," Anglo-Saxon e o r t h a n m o d o r, who are responsible for the "power", the "inspiring" of the sexes.

from the genealogical earth, preserve and guard it. How the j sign last in the Nordic rune series of the An- nales Brunwilarenses (10. Jhr.) still odil "gender earth, clan earth, own earth", old Norse o d h a l etc.. reads.

Now the fact arises that the "forger", the creator of the Oera Linda-Chronicle, i.e. also of a core which is to be assumed as being genuine, must have intuitively-hell-seeingly "guessed" at the latest a hundred years ago most fundamental things of primal religious and primal symbolic history, of which the entire Germanic studies, the religious studies, the archeology and prehistoric science still has no idea, knows nothing, like e.g. that the "wheel" (8-, 6-spoke) represents the "old symbol of the "world god", world spirit and time. For example, that the "wheel" (8-, 6-spoked) represents the "old symbol" of the "world-god", world-spirit and the time, from which the writing with the sun around has arisen and must be written (cold-disk of Fossum); that the "od Wraldas", the power, the inspiration of the world-spirit, on the sun-path-axis, has to be written.

? this "wheel" comes from heaven to earth and that from it the life was

brought forth by the three mothers of mankind ♀ (ongons, matres - symbolism).

When I published my popular edition of the Oera Linda Chronicle in 1933, in order to bring this question again to the discussion with regard to its partial source authenticity, also I have known little of these things. Only the then following results of my nordic rock picture casting expeditions and the following north Eurasian investigations brought the missing chain links, the symbol-historical proofs.

The Oera Linda Chronicle will be newly published by me. It is not a monument of the Nordic original religion, but belongs - as far as the core to be peeled out is concerned - temporally into that great Aryan reformation epoch, which repels the sunk folk belief, decomposed by later overlapping, mixture of peoples, races and cultures, and raises the cosmic original belief again into the height of abstraction. Phenomenologically, the process is the same: the Heavenly Father disappears and in his place the Supreme Being is put (again). The myth of the heaven-begotten, earth-born salvation-bringer, world- and year-god, also passes into dwindling stage respectively into the cosmic abstraction, the time. Thus in the Upanishads the Brahman as the world-soul, the principle of the world, steps in place of the raptured Dyaus pitar, "heaven-father". The heaven and earth child, Agni (-Mitra), the year-god, etc., passes into the abstraction of P u r u s h a, the cosmic creative primordial being, "man" ("son of man"), also P r a j â p a t i, "lord of creatures," respectively Nârâyana. The old cakra rtasya, "wheel of the divine world order", however, remains as an 8-spoked Brahman Ra d, as a symbol of the cycle of life.

In the Avesta, in the Puritan reformation of the Zoroastrianism, Ahura Mazda also took the place of the old sky-god; the son of heaven and earth M i t h r a (= Agni-Mitra of the Rigveda) was completely eradicated, but restored by the popular religion in Zoroastrianism. As M i t h r a s, he was to enter the capital of the Roman empire via the Near East and become the great

Healer god of the Roman army in Europe become. Beside Ahura Mazda the asa (altind. rt a), the divine world order is emphasized however just as large with the idea of the highest being.

In the Oera Linda Chronicle, the Indo-European sky god is also represented by his abstraction, the world spirit, W r a l d a, i. e. "Human time, human age, cosmos" (again) replaced. Also preserved is - as in the Upanishads - his "old symbol", the j o l, the "wheel" of the time, the divine world order, as with Brahman. Faded - like Agni-Mitra - is likewise the one begotten of heaven and earth, the savior and year-god F r e y, F r o, whom one would expect next to F r y a . He is faded to the c r o d e r who has to deal with the wheel. This wheel is originally - as was indicated above - the 8-spoked one, next to which the 6-spoked alternating form appears (according to the Oera Linda Chronicle as a symbol of the six letters of the name W r a l d a). From this 6-spoked wheel a copyist constructed the "runic writing", because he did not understand the tradition of the older version available to him, that the writing had originated from the wheel and had to be written around with the sun. As the signs of the calendar disk of Fossum show, the calendar rune row is the sequence of the signs of a face circle sun year divided 8-fold and 16-fold and the calendar is a wooden disk (hole or notched disk). However, the signs themselves were not constructed at all from this wheel, the wheel spokes and rims derived.

Just the new construction of this "runic writing" proves that the copyist-reviser had an older version available, which was no longer comprehensible to him, and which he "supplemented", extended, because this original was no longer written in runic writing. At a culling, a "correction" the hand of this or the last reworker from the end of the 18th century becomes however clearly visible for us, recognizable. It is a man who was intellectual child of his time, of the Encyclopédie, of the Enlightenment, strongly influenced by V o l n e y "Les ruines ou méditations sur les révolutions des empires" (Geneva 1791).

What the advocates of the hypothesis of the Forgery of the Ura Linda-

The fact, which the authors of the Chronicle of the Spirit of Volney have completely overlooked, is that the spirit of the Enlightenment is, from the point of view of depth psychology, an awakening of the archetype; i.e. the world view of the Encyclopédie-Enlightenment touches again the "world" view of the Nordic primitive religion, the natural law of the primitive community returns in Rousseau, and so on. But since these deep problems of intellectual history were and are completely unknown to the advocates of the forgery theory, for them there was only the surefire fact of borrowing and forgery, instead of the intellectual-historical re-encounter, of which we only now begin to know something, to recognize.

This overworker-recorder according to Volney must have eliminated the third main motive of the original religion, the ancestral souls as the middle instance between heaven and earth, between the living- j bends and the departed as the returning ones, eliminated. That which both in the ancient Indian Reformation | of the Vedanta epoch, the Upanishads, as well as in the Iranian Zarathustra reformation had remained untouched. Those old- l Indian rb hu 's, which is the same vintage as Agni, the son of the Heaven and earth, over the "bent track" (go and with him in the "twelfth", in the Julzeit, from the

Womb of the mother earth, - correspond

| phonetically, word-historically directly to the old-Nordic Alfarr, the ancestral souls. And as Agni is the soul guide to the heavenly soul house, so also Freyr is still lord of Alf- in the completely darkened Edda tradition.

heimr. The Alfarr return to their clan, to the court, for rebirth in the "driving days" (Swedish still faradagar), like the lra vaäi's itn Awesta, who as Volhu Manah represent the heavenly collective of ancestral souls between heaven and earth; or the pitara s, the "fathers" of the later male, father-law period of ancient Indian Vedic religion, where only the son is the reincarnation, "the daughter a misfortune."

In the Dutch-Frisian area, as in the Danish area, the belief in the rebirth of ancestral souls was preserved in the folk belief until the 20th century, despite Rome and Calvin. The alven, alvermannekes, auver- mannekes, dwell as the ancestral soul spirits in the Alver- berg, Auverberg, the original burial mound; exactly

as they are still haugbúi, haug- bonde, bjsergmand etc. in the Nordic area. "(grave) hill dweller", "(grave) hill farmer", "miner, -man"). It is the tradition of the Wanen, the megalithic grave religion of the old Ingweonian North Sea circle, which could be determined in Friesland e.g. in equally clear way at the Poppestien "child stone" of Bergum by me, which also turns in the "year", like the Nordic Barnstenen.

This "belief from ancient times (trúa i forneskio) that people were reborn" (Helg. Hund. II), the ancestor-soul, clan-protecting spirit belief, is described by the editor from the end of the 18. century from its original, the humanist manuscript (?), was eliminated as "superstition". Only the puritanically purified, abstract Wralda doctrine remained.

The copy now available to us, dating from the first half of 19th century w^t ar when it became known with a genuine humanist manuscript of the 16th century, the Chronik of Friesland of the Worp van Thabor together and must therefore take the place of those humanist handwriting of the Oera Linda Chronicle from the last or pre-have been attached to the last copyist (editor). The language of the manuscript is a mangled Old Frisian Hollandizisms and New Frisian influences. In which Language of the real Kem of the Oera Linda chronicle once ge-we do not know. A. Hermann has rightly pointed out that originally it could not have been an old Frisian monument at all, because nowhere in the manuscript is the "Frisians" mentioned, but the F r y a s, the Fryasvolk, the daughters and sons of the eponymous tribal mother F r y a. It should be noted that Tacitus in the "Germania" (c. 34) explicitly distinguishes the Frisii maiores and minores. And Pliny (NH 4, 101) likewise Frisii and Frisia- v o n e s, which also appear in Roman inscriptions as F r i s i a v o n e s; so that the Frisiavones may be equated with those l 'Tisii minores, " little Frisians," o f Tacitus. I > i < * left-Rhine Frisiavones, whom Pliny names between Sunuci and Baetasii - names of Celtic coinage - thus belong to the Cisrhenanian Germani, that is - to the Celtic-Germanic mixed culture of the Belgian area, which is

in Celtic influence on Germanic people's names and culture. What language the megalithic grave people of this North Sea circle - before the invasion of the battle-axe people - spoke, perhaps a pre-Celtic language (?), we do not know. So it is possible that the Frisiavones, as the people of the F r y a, spoke a Celto-Germanic language.²³) The name of the F r y a is in Old Frisian f r i (g) e ndei, Anglo-Saxon frig(e)dseg, English F r i d a y, Old High German f r i a t a g etc., i.e. Day of the F r i a, Old Norse. Frigg- Freya, Anglo-Saxon fræa, frigea. So it is possible that only the author of the preface of the chronicle (from 803) translated the original text into Old Frisian, when the F r i - s i i had long since advanced into the left Rhenish-Belgian area and the Frisiavones had merged into them. Fryas folk of the Oera Linda chronicle are therefore not the Frisians, but an older folk stage, which is handed down in the Anglo-Saxon fræa-wine folk, "people of the Frea- friends". This people of the "friends of the Frea" is identical with the Ingwine in the Beowulf (1045, 1322). It is the great cult association of the Ingvaeones, "In g - w e o n e n ", whom Tacitus names as sea-dwellers, that North Sea circle of d i e t peoples whom our investigation will subject to closer examination as the bearers of the Nordic primitive community. These Ingweons, "Ingwine", named themselves after Ingun-Freya (-Fræa), the earth-mother, as eponymous tribal mother of their people, who called themselves after her Ingwine like Fræa-wine, as it called itself after her son, Ingunar Freyr or Y n g v i - Freyr,

"Frey son of Ingun", also angels. freo-wine was called.

The Frisiavones belong to the area of the "mothers" religion, as the inscription 329 "Matribus Frisiavis paternis testifies. Whereby this paternae can refer both to the paternal homeland, the paternal clan, and as interpret a t i o romana (Roman interpretation, transmission, "Gleichschaltung") to old Germanic althochd. o d i 1, altnord. o d h a 1, which in the old Frisian land law is also still called cedhel, edel, ethel, as the ancestors of this Geschlechtererde, "aldefeder und aldemoder", edela, ethla are called. According to this, the "mothers", the paternae a t - que maternae, would be the "Odilsmütter" and would have to be as such

also carry the ? rune. Which they actually do, as our investigation will show.

If the Oera Linda Chronicle also transmits a "reformed" religion, somewhat like the Avesta and the Upanishads, it is nevertheless, to a far greater degree than Zarathustra's reformation in the Avesta, a more faithful reflection of the idea inherent in the Nordic, Aryan primal religion. For this

"Reformation" was made by the "mothers". And the Oera Linda Chronicle is the only historical source which still transmits to us the news of this last bulwark of the cultic matriarchy in the European area, of the preservers of the primitive community from pre-Roman times, before both perished in the Germanic migration period. The core area of the area of this cultic matriarchy, the "people's mother", is the southern sector of the North Sea circle, i.e. the Ingweonian circle, as far as it is radiated southward in the Germanic area. This radiation area can be recognized by the names of the

"Frauenberge", "Frauenburgen", " M a i d e n ", "Magdeberge", - "bürgen", "Leuchtberge", - "bürgen" etc. trace: fading away towards the north through Denmark in the southern Scandinavian area; in the southern Germanic area with the "three healers" and their old Germanic names A i n b e d e, Warbede, Willbede reaching into the Alpine region.

But no Germanist and historian of religion has taken note of Friedrich Panzer's "Bayrische Sagen und Bräuche. Contribution to German Mythology" (Munich 1848), which in the last hour before the closing of the gate, before the dwindling and leveling of the folk tradition in the technical age, has transmitted to us the same tale of the folk mothers and the castle maidens, guarded in the love and veneration of the people. No migration of peoples, neither as Valhalla-Wodanism nor as Roman Christianity, has been able to eradicate the memory of the "mothers". Not even the Inquisition and the "witch" persecution of the church of the 13th century, from which the women healers emerged as the "three saints".

Thus, the Oera Linda chronicle offers us the living historical reality of a past that was preserved in the legends of the "women's mountains" with their tower and the three women dwelling on it. While in the folk tale this past remained true to life, it is

they in the Skald poetry of the Edda into the mythical, like the Moiren with Homer. The Oera Linda Chronicle is the "walk to the mothers": how last still Sigurd-Siegfried rode from the north to Franconia to ask the "healing advice" from the healing councilor Sigrdifa-Brynhild, who had been given by Odin on the Leuchtenberg, the Frauenberg, with the "Schlafdorn" had been pricked, muzzled and rendered harmless, because she had opposed the new army-king faith and the robbery of the genealogical earth by the army king.

In this image of a "reformed" original religion, however, the tidings of the worldview of the original community still ring through: the doctrine of the "power", of the "animation", of the o d of the world God, which is active in man and enables him to recognize the great divine order of the universe, of which man "is a part like all created things". This is the "oldest doctrine" that the castle maidens should teach the children. This is the "worldview" of primal humanism, which is codified in the "non-existent" Urrune.

And we have to realize this here again, that still today no Germanist and Runo- loge, no historian of religion, no archaeologist and ethnologist, no Sinologist and Americanist knows this primordial sign of the "power" which worked in the man of the primordial community; and that the whole sense of the humanity and humanity in itself. From this

one can conclude inevitably, which value the "consolidated doctrines", the catheter doctrines of those specialist sciences as humanities still comes to, which believed there to be able to condemn the Oera Linda chronicle in blanket and bow again as forgery. The Oera Linda chronicle "affair" will still expand to one of the biggest scientific scandals of Germany and the Netherlands. But - as said above - with reversed roles: it is a male specialist science which has fixed itself here with an embarrassment around which it will not be able to talk itself around and out. In view of our crisis of mankind, this spiritual science is a chaos circling around in the dead end with no way out. One takes as an example of the newest phenomena a scientific work like that of Karl Schneider: "The Germanic Runes-.

names. Attempt of an overall interpretation. A contribution to idg.-germ. cultural and religious history" (Meisenheim an Glan 1956, XII + 635 pages and VII plates). It is understood that the ? Rune does not occur at all, although the Annales Brunwilarenses, as Codex, Vatican. Urbin. 290 according to Massmann (1871), are quoted under No. 7 of the sources for the rune tradition (p. 13). So then also this great, diligent philological work, as far as the religion- and scriptural-historical part is concerned, remains out of ignorance of the Ursymbolgeschichte and its monuments an inevitable failure of completely untenable combinations and speculations.

The investigation in this chapter "Around the Oera Linda Chronicle and the Failure of the Humanities" has brought us three main original historical proofs of the authenticity of the source of the transmission of the oldest core of this manuscript, as a copy of older originals.

1. the *deux in rota*, "God in the wheel" motif: the "wheel" of the Nordic division of time and space, the emanation of the "world" God as Supreme Being, as Savior, Heaven, Son of God, "World and Year God" with the "wheel" (Kroder tradition of the Oera Linda Chronicle);
2. the cult-symbols-calendar origin of the "writing", originated from the "wheel" and written "with the sun around";
3. the *od W r a l d a s* - motif, the "power", "animating" from the universe, from the world spirit, world god, as cosmogonic moment.

And of what the specialist science still does not know today, the alleged "forger" of the Oera Linda chronicle around 1850 should have known?

This brings us to the embarrassing conclusion of our chapter: - Since 1958, Prof. W. Cs. Hellinga of the University of Amsterdam, with a student staff, resumed the study of the manuscript, which is in the Frisian Provincial Library in Leeuwarden. This investigation extended to the whole: to the paper, the ink with which the manuscript was written

the graphological clues of the writing itself, the genealogy of the Over de Linden family etc. On January 4, 1959, Hellinga gave a three-hour report to the Fryske Akademy on the preliminary results of this investigation. With certainty can be found in the manuscript I influences from the turn of the 18th century, the Encyclopédie and Enlightenment. But equally two facts - in deviation from the previous assumptions:

1. Cornelius Over de Linden is not the forger, as Hübner still assumes as proven after Beckering Vinckers (1876) (p. 31 f.). Who has a "counterfeiters" must go back to the 18th century, for
2. the present manuscript is a copy of an 18th century manuscript.

With it the demand of the revision of the process of the Oera Linda chronicle, which I made with my edition of 1933, is now initiated and the investigation has come again into flow. It will have to extend, as far as the contents of the chronicle are concerned, also to the pre-religious and symbolic-historical area, since a clarification is not possible with the previous methods.

The first point of my revision report was confirmed as correct: the present manuscript is not forged by Cornelis Over de Linden, but a copy of an older manuscript. With this, one has already come a step closer to the thesis of even older copies or revisions, the "core" question.

And this is the final blow for the brochure of Hübner and his comrades, which, scientifically and humanly, together with the denunciation letter of the slanderer Schoeps, can be filed away as "done".

IV.

SPIRITUAL REVOLUTIONIZATION AND HUMANISM

Thirty years have passed since Gustav Neckel accused me in that letter of being on the point of Bolshevizing - corrected by me - revolutionizing the German academic youth. The greater part of that period, nearly twenty-years, before
and after 1945, was enforced silence. If I now

With the publication of the "Geistesurgeschichtliche Kleinbücherei" (Small Library of the History of Spirituality) I resume my public work, so it is a continuation of the same, where it was interrupted and broken off in 1938 after my dismissal and resignation from office.

The first task is the further recognition of the advanced crisis of the humanities, which one of the best connoisseurs of the importance and scope of my work, also as a scientific method, the philosopher Hugo Dingler (Munich)²⁴) has unsparingly clarified in his fundamental work "Der Zusammenbruch der Wissenschaft und der Primat der Philosophie" (2nd ed., 1931). It is the theoretical natural scientist, the physicist, who coined the sentence in the preface to the 2nd edition (p. 2): "If one no longer wants to know anything about the *archai*, an-archeia enters with necessity. - This means the collapse of the scientific idea in general."

Dingler takes up here the meaning-historical tradition of this Greek word and term formation as applied sense example: *archai* are the "beginnings" and *archō* "to be the first, to begin"; from it later - "to be the first as "leader", "ruler", "to command, to rule." In Athens the *Archēion*, the dwelling of the authorities, was "council, town house", like the Collegium of all authorities, "authorities". That which is an-archeia, that is without authorities, without leadership, - "anarchy," that which has no more primordial foundations.

To this realization of the natural-scientific philosopher of the collapse of the sciences as a world view and of the chaos in which we already find ourselves, one can put as the most important supplement to the human-scientific realization and formulation of this chaos the small book of a non-scientist, Gerhard Szecseny's "The Future of Unbelief. Contemporary Reflections of a Non-Christian" (1958). This excellent little book reveals with relentless courage for truth and honesty, to himself and to others, even more unsparingly than Dingler, the self-deception, the mass deception of an inner chaotic state as "the terminus of the restorative phase of a transitional epoch." He characterizes the controlled anonymous omnipotent censorship of a

public opinion for what it is: "a collective instrument for the suppression of inconvenient facts and for the suppression of freedom of faith and conscience. He ruthlessly analyzes this self and mass deception of a Western mankind calling itself Christian, "the strange spectacle that our contemporaries act all the more Christian the further their views and their way of life move away from the demands of Christianity." And only there he stops short of a more detailed description of these "restorative tendencies" of the time after 1945, where the ultimate background of an opportunistic, cyclical change of mind and the hypocrisy of mind stemming from it - also as "lost conscience" - should have been included. Szczesny wanted to remain outside the political sphere in order not to offer a convenient handhold for the suspicion and discrediting of his inconvenient book.

Szczesny correctly describes Christianity as an early and naive precipitate of a conglomerate of mythical, magical and ideological ideas from various folk religions, in its emergence also conditioned by social, political times of crisis. How correct this formulation is can only be seen from the investigation of the history of primal religions and symbols, which is still outside S z c z e s

- n y ' s field of vision. It is therefore entirely in the sense of the depth-psychological teachings of C. G. J u n g . J u n g ' s as a breakthrough of the spiritual archetype, the basic human being, that archai, in our age of upheaval, when Szczesny clearly recognizes that the origin of that history of mythologies and religions as an archetype is based in man's observation of nature as an inner-human reflection: - the experience of the seasons, of becoming and passing away in their constant cycle, would have been the "realization of the real structure of existence". Therefore, the discredited word

To revalue "Weltanschauung" in terms of intellectual history, in the sense of "world" as the epitome of the universe and the "Anschauung" of this cosmic overall context, as rational cognition combined with intuitive comprehension, - that which is now clarified for the first time in terms of intellectual history in the following investigation of the "Nordic Urgemeinschaft". Also this Szczesny suspects, without it

nor to be able to prove that with the dwindling of these "Weltanschauung", i.e. "a conviction of faith determining the cosmic position of man is also withdrawn from the ground of his ethical position" (p. 18). That is - the natural law period of a primal humanity is based on the experience and realization of an order working in the universe, which is also effective in man, as in his community, as an inner order.

This is the only way to get to know the people of the region.. For it is not that the "world view", "nature as an object of knowledge, led in Greece and India to the discovery of the cycle of all life" (p. 34/35). In India it is ancestral inheritance of the Neolithic first Aryan immigrants, the oldest layer of the Rigveda, the religion of heaven and earth and the myth of the heaven and earth child, the savior god, year god, the lord of the divine world order (r t a), the great lawfulness of being (dhârma, vratâ). Out of the overlapping by the later migration-, Indra- religion, out of the mixture of gods and cultures and a priestly-monopolized curly sacrificial ritual, out of the dissolution and disintegration of the cosmic primeval myth of the North in a "world-view" no longer corresponding South, - the lay-philosophical reformation movement of the Upanishads raises the sunk cosmic primeval myth back to the height of the idea. And in Greece it was the same depth-psychological up- > of the Nordic spiritual hereditary mass, which - after overcoming the

The world view of the U r gemeinschaft found itself in the philosophy of natural law, up to P l a t o ' s idea, as the highest good, the t o e n, "the One".

"One of the deepest and most hidden sources of the anti-Christianism of the northern peoples" is certainly "the shock of the violent conversion and the feeling of being cheated of one's own development" (p. 36). But this feeling of being cheated out of one's own development has its deeper reason and is not caused by a late development which "never let the Germanic peoples take the step from myth to natural philosophy", "since what their

The one-god of the Christianity was" (p. 35). This is the usual view, the doctrine of a previous Germanic mythology and history of religion, which is exclusively based on the

"The first thing that is revealed to us by the Ursymbolgeschichte as a primordial religious and intellectual history is a Nordic primordial community, which had a natural, cosmic experience as one in cosmic symbolism. But what the Ursymbolgeschichte, as Urreligions- and Geistesurgeschichte reveals to us for the first time, that is a nordic Urgemeinschaft, that a nature-, cosmos-experience as one in cosmic symbol-.

The mythology of the world was a codified "world view" in writing and a natural philosophical mythology developed from it. Whereby the myths were the regionally and temporally varying exegesis of the symbol.

Further - that by twice migration overlapping this cosmic primal religion was darkened and decomposed. And that the approach to a Germanic primal reformation movement, - similar to the Vedanta in India, the Upanishads, - appears in the same way on Iceland, as the only place where Germanic being could develop free of the army king and of Rome for a short time. This spiritual phenomenon expresses itself in various gradations or transitional stages: as the "godless", who no longer sacrificed to any gods, or who "believed in their own power and strength", or "in the one who created the sun and all things". This self-development was broken off by the army king who had become a Christian, who received the sanction of his appropriated power from the Roman church, and with the church his absolutism, by eliminating the "paganism", legally ensured.

If we separate the primitive time, the primitive community, from the historical early time, the epoch of the migration of peoples, as thesis from

I separate the antithesis, then one of Szczeny's sharply coined formulations takes on a particularly tragic significance: "Since that which was to them as a

own pre-Christian ver-
the barbarian early days, develops into the
every philo-Germanism again and again the tendency to be-
known reversion to the barbaric, while all anti-gramma- ' nism is a
resentment based on the identification of this
barbarianism of the early times with the Germanic character
Germanic nature par excellence. That phase of development, which is the
ent-

speaks, in which the Germanic peoples were civilized by Christianity, is barbaric among all peoples" (p. 36).

With it we have arrived in the middle of the central problem. All periods of migration of peoples are, compared with the primitive community, ideologically, metaphysically as well as ethically, a decline, - a loss of the "forces" of the primitive time. The emergence of the "man and power"... Ideology of the Migration Army- 1 kingship and its warrior-men's league in their end

he result as a power state with king and state protection escort gods of a "set", "founded", revealed" religion and its state priesthood, the cultic patriarchy, like the set male and power law, is - phenomenologically, seen as a form of appearance - everywhere the same. Only with popularly, racially and environmentally conditioned variants. The new army king escort god of the migration Greeks, Zeus, to whom Agamemnon sacrifices his daughter Iphigenia for the happy war journey against Troy, is a "usurper" on the heavenly throne, who with his helpers, Kratos and Bia, force and power, overthrows the old religion of heaven-ether and mother Gaia-Themis, earth-law, and has her son, the savior of mankind, Prometheus, beaten in chains on the rock. Transferred he is the same, only popularly modified appearance as Jahve, the new migration and priest escort god of the Sinai, who gives foreign country to his "chosen" people, in order to let them rob and murder. Or like. Valhalla- Odin, the new escort-god of the army-king and his warrior-men's alliance of the Germanic migration-period, who overthrows the old faith " (t r ü a i forneskio) and his law-keepers, the guardians of the gender- and general-earth, in order to be able to take land and people as "king's own". It is that spirit of greed for power, greed for possessions, greed for gold, which in Vikingism, as in the Christianized army kingship of a Charlemagne and an Olaf the "Saint" or the "Fat One", was to increase to barbaric cruelty.

And this is the tragedy of the National Socialist "Third Reich", which, in order to be able to underpin its "heroic" conception of life ideologically-historically, ideological-hereditary, it developed that "philo-Germanism", with its glorification of the Age of rupture, the migration period

and their host-king god, Valhalla-Odin, as the prototype of the Germanic "leader" principle. That is why the books about men's unions and Wodan-Odin, as an old or Ur-Germanic "world view", like those of Otto Höfler and others, were so highly valued. That is why the argument, the culture war with the Christian church religions on a completely wrong level and with reversed fronts.

And that's why I hit this idol of the Nordic break time with the spiritual club. Which was a main reason why I fell into disgrace, was coldly put and taken away from me office and possibility to act, including my tools of the trade, my library.

That this tragic ideological aberration was possible is the consequence of the failure of the German, the Nordic spiritual science, which - viewed phenomenologically - as a male association was also the object of male spiritual vanity: of not being able to recognize and not wanting to recognize that the "consolidated" doctrines of yesterday can no longer be maintained; that the scientific research methods used until then are no longer sufficient to be able to penetrate to the "archai", to the beginnings, to our human essence foundations.

Our whole historical circle of vision is limited within the age of rupture, the Eurasian epoch of change of peoples, the age of man's law, the age of man and power. In the complete collapse of this age, at the edge of the abyss of the complete destruction of humanity, life and earth, we stand today. But still in the West with all "restorative means" of the Mosaic-Christian ideology it is tried to preserve the fictions of this male world of faith which has completely gone to pieces. This masculine world of the age of rupture, the organized world of the state, the church and the world of God is no longer organic, ever since the "Mothers" were expelled. Because with it the organic connection between "heaven and earth", cosmos and humanity, what was the "world", was interrupted. The essence of that "maternal" religion as the sense of being was its subconscious force-field connection with the All and One, in contrast to the organized religion or religious organization of man as the superconscious intellectualism and dogmatism that was organized-.

of state and church, faith and science. The age of the "power in man," of primal humanism, of the

The first community, therefore, was the "maternal" age, the age of the "mothers". And the collapse of our spiritual sciences, their inability to penetrate to the "archai", the beginnings of humanity and being human, is therefore causally connected with our today's total crisis of humanity as collapse of the "motherhood".

"male only" age. It is the It is the "male-only" humanities which, as a specialized science, has reached its dead end in the cul-de-sac, epitomized by the female listeners and lecturers who still belong to its authority. But we need the independent, female element in the humanities as a research and teaching force in order to raise a new intellectual generation. can purchase new organic show.

But if the humanities have already reached their dead end in the impasse and have passed into a state of chaos since 1945, how can one still expect the non-specialist, intellectually, academically educated essayist to find and lead out of the chaos of the impasse? Thus he contributes today to spread the chaos further in the public. A writing like Gerhard Nebel's "Die Not der Götter. Welt und Mythos der Germanen" (Hamburg 1957) is a tragic example of the chaotic state of mind in which the German culture, the German people find themselves. In the first chapter "Teutonism", which in and of itself already revolves around itself in the dead end, the task is formulated there as "to expose the spirits reshaping Germanicism into a worldview as false coiner"; - "to expose the worldview in general", Marxism or cultural morphology, democratism or psychoanalysis, dietary system or Christia- nism, German hatred or nationalism".

"World views" are "humanistic", i.e. they attribute to the free-born, - the human being neither jumped at by the gods nor addressed and called upon by God - the ability to take his salvation and his destiny into his own hands, sometimes patronizingly to all human beings, but mostly viciously to the certain elect, the

blue-eyed blond longheads, the collarless manual laborers, the brilliant individualities, - they all know nothing of the guilt that the Bible and tragedy have uncovered:

- to them the fall of Adam is a pious and not even a pious but a diabolical lie. - Therefore, Teutonism is best overcome by uncovering the path to the freshness of Germanic existence that it has obstructed." Teutonism would be "doctrine of salvation" as an instruction to "existentially repeat early Germanicism." But insofar the "Weltanschauung" would be right, "as every historical encounter, if it is more than knowledge, show or enjoyment, must become appropriation and repetition".

Thus, this author was concerned with "uncovering a great figure of our past from the hatred of world views and to rethink it. We know to the point of pain that we lack a firm relationship to our history, removed from the storms of time; after every defeat, we drop what our ancestors and fathers were as a failure of existence; we make our own contributions to the historical criminology practiced by German-haters, who see German doom in Luther and Frederick the Great, in Hegel and Bismarck, and strive in false cheerfulness toward abstract new beginnings." - "Yet we must not lose our history, because we lose ourselves with it" (p. 13). Teutonism is

"Response to an-

burning German hatred". "German hatred and Hitlerism go together; - they are screw and nut; they not only fit into each other, but give life to each other reciprocally." In order to lessen the effect of this frowned-upon statement, which today can be printed only outside of Germany, in the books of foreigners who objectively research the history and prehistory of National Socialism and the Second World War, - Nebel hastens to pay the most extensive, one-hundred-percent tribute to the official, solely justified and permitted view of the home country then: Hitler - also in his triumph - "the cornered and biting rat" - "has realized and far surpassed the atrocities of the First World War invented by the West".

"With the thesis that the hatred of Germans at this abhorrent

I do not wish to minimize Hitler's atrocities; rather, I state that whatever causes of Hitler and Hitlerism are uncovered, they do not exonerate me or any other German from the guilt with which this man burdened us. We have tolerated its being thrown upon us, and German injustice is not lessened by the fact that Russians and French, Poles and Czechs have committed similar atrocities against Germans."

Nevertheless - "it is questionable whether and how far one may define Hitler and his paladins to Teutonism, i.e. whether they really adhered to the world view extorted from others under threats of torture (?? W.). It is certain that the work done by Hitler contradicted the pseudo-mythical program, that he did not renew Germanic existence, but at most decomposed possibly still existing remains of the myth. One must distinguish between his actions and the backdrop behind which he concealed them." "He was neither a conservative - nor a reactionary - but a revolutionary, one of the most audacious progressives in European history." (S. 14/15.)

The further writing of Nebel, after this introduction, is the tragedy of an intellectual German after 1945, who cannot find his way out of the chaos, because the way is blocked for him in the dead end. He has to build his own show with the building blocks that the science has been able to provide as a test so far. But the show built with them lacks the overall foundation, the outline is unknown; only the debris is available, which one has to try to put together at one's own discretion and judgment. Nebel is a spiritually self-willed, searching person and again and again short flashes of insight shine through the chaos of the debris world. But - the circle of vision is the broken world. And neither Nebel is able to penetrate behind the Oresteia of Aeschylus and behind Homer, nor behind Sagas and Edda to the "world view" of the primitive community and the "mothers". Since he knows nothing of the spiritual monuments, of the symbolic tradition of primeval times, it becomes his tragedy that in his final chapter he is directed against the "cyclic world view"; without suspecting, without feeling - where he can know nothing of the Nordic primeval community out of ignorance - that he is here confronted with the sense of the human being and of the world.

The first step of the dialectic process is the reappearance of the archetype in the upheaval of the world of rupture, which is atavistically, depth-psychologically conditioned.

And this is what Nebel does not understand, cannot understand, because he carries the restlessness of the man of the break age, the flight from himself, from the quiet hour, from the self-contemplation of the contemplation. Nebel means that in this cosmic-cynical world "nothing happens", as in the Germanic world of the Odin faith of the army kings and Vikings. Accordingly, already a millennium ago, the Arab historians lingered over the Indian world, which would be "history-less", without historical inscriptions: quite in contrast to the Semitic world of the Near East, where the royal inscriptions boast of the destruction, extermination and plunder of the cities they conquered and destroyed, of the number of enemy warriors killed, of inhabitants slain and deported, of fruit trees cut down, etc. Just as the Allied bulletins of the Second World War boasted of the destruction, "wiping out" of German cities, the murder of hundreds of thousands of German inhabitants, men, women and children, by incendiary and demolition bombs: - the male work of the fracture age, which, with the invention and use of the atomic bomb at Hiroshima, accompanied by the prayer of the American military priest to the God of Christians, to the threat of self-destruction and self-destruction, must inevitably bring about the upheaval of the male fracture age and the "going to the mothers".

Nebel suspects the return of the cosmic world view: "The paradox and also piquant thing of the cyclic time is its timelessness, which is why also man, this born enemy of time, turns to it in the myth and in the newly coming up paganism. - In the artificial climate of urbanity, in the gasoline stench and under the coal soot hood one thinks nothing of the return, one goes into the time of the progress rolling supposedly to the earthly paradise; the cyclic world however smells of wood fire, hay and stable. The progressive is meager against the mythicist of the circle, this however fails before the truth of the time, which the Bible uncovers. Whoever speaks today of the eternal return wants to

not only take care of the progress, but also the cross it unites in itself the positive aspect of a rejection of the technical mass civilization and the negative of a Deafness to the Gospel. The mythical and neumythi-see dance, this celebration of the circle, excludes the cross."

This, however, the Urreligionsgeschichte, the Ursymbolgeschichte, does, because it phenomenologically describes the "revelation of God" at Sinai as an ideology of migration, as a priestly '

Creation of a migratory god revealed. How

it is the first to be able to prove the legend of the Fall of Man as an identical Jahvistic-priestly reinterpretation of a symbol of salvation, the Tree of Life, which is thousands of years older, exactly into its opposite. As was mentioned in the first chapter, a special volume of the Geistesurgeschichtliche Kleinbücherei will be dedicated to this motif. - And on this priestly sense reversal as alleged "God revelation" - modern scientifically critically expressed "falsification" - is based the whole Christian ideology of redemption, the appearance of the new Son of God, in order to reconcile mankind, which since Adam had sinned, with the new wrathful Sinai God, who did not want to be recognized. It was this new priest-god, who let the ancient symbol of the human recognition of the "old" world-god, world-spirit, be turned into the opposite by his "inspired" priests and prophets and appointed them as mediators between himself and the people.

In short: - if one considers the time-related social crisis- moment in the Roman Empire after the atrocities of the civil-wars and sucking out the acquired new provinces as a factor of the need for redemption into a better social world j deducts, - so the Nazarene, the Christ, died on Golgotha for a priestly counterfeit of the worldview of the Cy- lian age.

But Nebel can't help it: the clear, pure, in itself solidified cyclic "worldview" of a cosmic Zu-

The restless one is troubled by the fact that "cyclical time is limp strolling, it is uncreative, harmless and J without adventure, it is not being itself, but something,

which runs off at the being and in this running off nothing to the being.

wears." - "Cyclic time thinking is fulfilled in the peaceful

Greek cosmos, but not in the split, quivering and groaning Germanic world" (pp. 203/204). -

"The Kyklos is dull, mediocre, sleepy and comfortable, it does not allow the horror of being, which is the horror of nothingness, to show itself, it covers up and dissimulates; but the Germanic time is ingenious, brings unrest, tears into unearthliness, shatters the crusts which man has formed to protect himself from horror, and exposes him free and bare in horror."

There is a pre-Greek world, which lies beyond the fog of Iliad and Odyssey, of the power- and state-god-ideology of the polis; there is a pre-Germanic world, which lies beyond Edda and Sagas, of Tacitus and Caesar. The Greek Homeric and post-Homeric world is no longer a "peaceful cosmos" - read Hesiodos' "Works and Days" for that - but the doomed, self-tearing, self-destructive, peaceless man's world of the polis. And it is Greek philosophy which, overcoming the post-Homeric world of gods and polis, recovers, depth-psychologically, the world-view of the primordial community, natural law, the great divine order of the universe, the cyclic world-view. Greek tragedy and biblical doctrine of the fall of man and redemption are only different popularly and socially conditioned expressions of a world, the world of rupture, which had fallen outside the great universal law, - that male-power world of the age of rupture with its *neoi theoi*, its new gods, - from Zeus, Jahve to Wodan-Odin. Which must perish of itself again. As the seeress, the *völva*, prophesies from the old time also of the Germanic army-king world of Odin. From this world catastrophe of the man-power world of the break age the earth will rise again expiated and rejuvenated: then "the ancient runes of the Great God" (*Fimbultys fornar runar, Völuspa 60*) will be known again, - the no more "existing", not known rune of the power of the world-spirit in man -?

The world of Homer and the Edda, like that of the priestly "chosen" people of Yahweh ends in a desolate underworld, which is typical for the Migration of peoples, warrior-man covenant religions: whether Hades, Sheol or Hel,- the world without

Return, also called Valhalla or Christian heaven and its hell.

Thus Nebel's booklet is a glorification of this world of horror, of the victory of Utgard over Mitgard, of the world of power and violence of the Valhalla-Odin faith of the army kings and their skalds over the cosmic world of peace of the primordial community, the world of the "mothers". He glorifies, therefore, in the end, the world of rupture, that alleged

"Teutonism", whose myth he had set out to destroy at the beginning of his booklet. What a tragic chaos! For Nebel has besides also recognized that Hitler had nothing to do with the reissued myth of the Nordic fractured world, the injected ideology foisted on National Socialism (p. 00). Hitler's National Socialist departure was exactly the opposite: in depth-psychological terms, it is departure of the archetype, of the primordial community, departure of Mitgard, of "me" (p. 86). And this his departure has been completely pushed away, ideologically modified. Mentally incompetent co-workers, in connection with an intellectual-historically completely inadequate, outdated male specialist science, created at that männerbündisch-ideological orientation of National Socialism in its further development as a

"Third Reich" with, time-conditioned by soldierly organization in the revolutionary defensive struggle period against Marxism. This further education in a reversed, bent direction meant the end of Hitler's actual awakening. I learned how he thought about these questions in the deepest depths from statements he made to trusted friends, a well-known publishing couple in Munich, with a written dedication of my "Aufgang der Menschheit". That was at the beginning of the thirties, before the assumption of power, when he - without my knowing it - had attended a lecture of mine at the University of Munich. (I met and spoke to him personally only once: in 1929, when we both had a lecture in Nuremberg and saw each other, in the hotel, in an encounter of ten minutes.) But after this Munich lecture, the next day, as a guest in the house of that publishing couple, I had what would later be the decisive contrasting confrontation with Rosenberg, the author of a renewed Myth of the Fracture Age

a.k.a. 20th century, and the slogan, "the German woman gets her guidelines from the Brown House."

Thus it came about that the German community did not develop in the awakening of Hitler's National Socialism and that there were no women of high spiritual standing in authoritative advisory and leading positions from whom one could still have learned "what is proper". The German name would stand unimpeachable in the world today!

These things will be published later by me for the first time.

Now, however, the writing of Nebel is before us, the writing of an author who, at the end, falls into his own back: - an image of the tragedy of the spiritual chaos of Bruch- Germany. It is the fear and the flight from the world of peace and clarity of being contained in the cosmic all-order and being fixed in it, which worries the inwardly restless. And who therefore clings to the values of the past and the hitherto, to the holdings of the break time, its temporal God special revelations, God words, to salvation, and the

"consolidated" beliefs and scientific doctrines. This fog far (no allusion to the name of the author discussed here. / W.), which has completely obscured and buried for us the primal humanism, the primal sense of being human, and which Szczeny has characterized as the great self-deception and "man"-deception of our chaos time in his "Future of Unbelief" in clear, sure formulations: "Between the opinion that man is lost without the intervention of saviors, prophets, and priests, and the conviction that his destiny is in his own hands alone, there is no compromise, but only the hopeless inconsistency of an attitude to life which says A, means B, and does C. Since the Christian churches obviously know much more precisely that things are moving away from them than public opinion is willing to admit, they see themselves forced to make attempts at adaptation and reform that are supposed to put a stop to the de-Christianization. Attempts are being made to upgrade Christianity by bringing it as close as possible to the

"reality", to "everyday life". The major denominations organize mass rallies, conferences, seminars and discussions at which

"hot potato," and "looking things in the face. (S. 216.)

The priesthood, the churches do not want to give up the leadership of the masses, as of the individual, because this mass, this individual needs leadership. Many of these leading and led still believe this "bona fide" and will continue to believe it bona fide for a long time. This is also what Heinrich Weinstock, "Die Tragödie des Humanismus. Wahrheit und Trug im abendländischen Menschenbild" (2nd ed., Heidelberg 1954) to prove this and to make it credible. And it is significant that he starts, like Nebel, with the "Oresteia" of Aeschylus, with that vain attempt to justify the curse-laden broken world of the man-power age as human evolution, at the expense of a defamed and caricatured world of the primal community and the "mothers". Which this polis world of the set male power right and the "new gods" priest faith nevertheless cannot do without, because the power in us, the voice in man, the conscience, the erinyes, alone can preserve the s o t e r i a, the "salvation" of the community. Thus the whole Christian show vine is built on the man of the breaking age, on the man whose "salvation" was broken, who was no longer "whole" to hopeless, and who must now be "redeemed." For Yahweh, the priest-migrant God of Sinai and later Christian God, who is said to have instituted the priestly mediatorship between Himself and man according to the "Word of God", "is near to those who are brokenhearted" and "helps those who are broken-minded". - "Yahweh redeems the soul of his servants." (Ps. 34:19, 23; 51, 19).

Polar to this is the "world"-view of the Nordic primitive community of the essence of being human, of humanism, of being human, which heill ok saell "whole" by its inherent "Force" of the universe, of the world spirit is. This is the great period of the human primitive community, which since the Aurignacian according to the hitherto official astro- and geophysical determination of time...

30,000 to 40,000 years, according to the radiocarbon method 13,000 years B.C. old. And further nearly 2000 years up to the present. As a thin overlay, overlaying of those 13,000 to 40,000 years of a knowledge about the "power" in man, about the "lleil"-being, the wholeness of the humanity of the primal community,

appear the not yet two millennia of the redemption doctrine of the Mosaic-Christian priestly religion of the time of rupture; whose church is built on the rock, the "petra" of an ideology of the fall of man, which in the light of the research of the archetypal symbolic history now clearly proves to be a priestly "inversion" of a symbol of salvation of the archetypal community into its immediate opposite. In Hellas, the superimposed primal religious deep current broke through again in the mysteries, when the Homeric Olympian gods, the gods of the change of nations and the polis gods already died after a few centuries because of their humanization: a dead moral cement of the power state structure, which also had to perish as "hopeless", even when it had changed to the Christian church and had made it the state church instead of the polis gods.

In the Nordic Occident it was the Renaissance, the Reformation and the Enlightenment which broke through the overlapping by the state church of the former army king and began to establish the human self-decision and self-determination, directly towards nature, the world, God. What was in these different currents still a subconsciously foreshadowing spiritual awakening, now becomes for the first time a clear historical realization through the history of ideas. The Mosaic-Christian doctrine of God and the Christian church are no new revelations, theological objectives of a divine will of creation from primeval times on, no venerable institution in the face of "paganism", especially of the "barbaric" North, but - an i^{un} ge, youngest manifestation of the religious structures of the break age. The time-conditioned common validity of this Mosaic-Christian ideology, brought about by the violence¹ of the heerköniglichen power state, has - with the upheaval of the break age - been broken through as overlapping and is again replaced by the returning humanism. This humanism is now confirmed by the history of ideas as a historical, biological fact, and not as a constructed wishful thinking. In the course of the dialectical process of history, man returns to the foundations of his being. The sole validity of the world view of a Mosaic-Christian church of the Middle Ages is also called Christian-Mosaic or Mosaic world church.

can never be restored or realized, despite the restorative efforts of its modern world organization and its political-economic means of power. The fracture age is in the upheaval. The "Weltanschauung" as knowledge of the law of being, of the divine order in nature and universe, returns accordingly as scientific all-god knowledge, in the universe as in man: it is humanism as rediscovery of the power of the universe in man and his community, the return of the primal community in a coming social people's community.

Thus, the study of spiritual history is a science of building up the primordial sense of being human and the time-conditioned, time-given return of the archetype in an expanded and deepened human consciousness: - it is the preparation of the way to a new humanism and a new humanity of the community of people and humanity of the technical age. It is necessary to build a new spiritual-historical structure from the ground up. We are still in the dead end of yesterday's deadlocked spiritual science, which stubbornly tries to make itself and others believe that the dead end is the end of scientific knowledge and that there is no other, further way outside this dead end. As Nathan Söderblom also put it as an introductory word to his "Werden des Gottesglaubens. Untersuchung über die Anfänge der Religion" (1916): "Nobody knows about the origin of the belief in God. The origin of religion is inaccessible to scientific cognition and its earliest manifestations lie before the oldest testimonies. We were not there". (Blocking from me. / W.)

And will never be able to be there also according to the opinion of the today still authoritative yesterdays. Therefore also nothing can and may be known further. Revealing for this is e. g. a last new publication like the Reclama (Universal- Bibl. No. 8274-85) "Die Religionen der Menschheit in Vergangenheit und Gegenwart" (1959), which carries a great name, E r i c h Heiler, as editor. Within the given limitation, the volume contains good brief accounts. But the other relevant contributions by Kurt Gold

a m m e r, on "The Religion of Prehistoric Times," "The Religion of the Teutons," etc., only confirm a science on dead track.

"However, a deeper penetration is not possible for the time being. The sources we possess are too modest to allow us to reach definite conclusions from them. Essentially, we remain dependent on the circumstantial chains of prehistorians. No word, almost no unambiguous, unmistakable sign or picture speaks to us. Almost everything is capable of different interpretations. The "world picture" or even a

It would be impossible and presumptuous to try to describe the "world view" of the Ice Age or Stone Age man. One can hardly say more exactly about it with the Bronze Age man" (p. 68). - "The personal god figures already to be assumed in the prehistoric times have condensed under the influence of myth-forming fantasy and have been multiplied. - Dark by origin, age and nature is the figure of the chief god and all-father Wodan, Nordic Odin" (p. 538). - "Thus also the existence of a higher ethics with concepts of right, loyalty and duty, reverence for women, love of truth and combative readiness for responsibility cannot hide such deficiencies in the overall picture of this religion, which in any case in nothing rises above the pre-Christian religions of its environment and therefore in historically meaningful, although sometimes dramatic, even tragic seeming way had to make way for Christianity (p. 541). (Blockings of Goldammer).

What is shocking here is not the visible ignorance of the material of the monuments and the inability of their cognition, but the claimed competence, with which this possibility of cognition is apodictically denied and denied, for the purpose of maintaining the dead end. Also not the slightest attempt has been made to use the script-symbol-historical monuments and source material only hintingly, to structure the Nordic or ancient Indian history of religion stratigraphically. Even an overall presentation reduced to a minimum format must at least indicate the major lines on the basis of a few selected, striking examples, monumental evidence, in their own outline drawing. If one has just own findings to show! Thus, however, the value of these contributions lies in the fact that

they demonstrate once again ad oculos the self-repeating dead-end science in compilatory idleness. For which the saying of van der Leeuw quoted by me above (p. 13) applies: "Whoever does not know how to contribute unknown material to these questions will do well to remain silent".

The "historically meaningful making place" of the Goldammer unknown Germanic religion for "the" Christianity can be passed over here further - without special comment.

Thus we are faced with the necessity of breaking the dead end, of breaking the path and preparing the way for the continuation of spiritual science to spiritual history, with the help of the symbolic-historical method. This new spiritual-scientific research method enables us, on an exact-scientific basis, to "be there" at the archai, the "beginnings". This is the task of the "Geistesurgeschichtliche Kleinbücherei" to be published by me, which is to be opened with the fundamental question "Die nordische Urgemeinschaft und der Bruch". The introduction to this is our present special publication, which is to clarify the state of research and the scientific method to be followed. The task of the "Geistesurgeschichtliche Kleinbücherei" is to initiate the revolutionization of a younger academic specialist generation and a lay intellectual world on a basis that is incomparably more profound than it was after 1928. This revolutionization takes place through the proof, the clarification of the idleness, the inability of the humanities to go on, as a result of inadequate method. At the same time, with the clarification of the no longer being able to continue of these humanities and the no longer validity of their claim to authority, this younger academic generation shall be given the material in the consequence of the "Geistesurgeschichtliche Kleinbücherei" to be able to continue working independently.

At that time, at the beginning of my awakening as a search for a new way of knowledge, when Gustav Neckel raised the accusation of "Bolshevization" of the studying youth against me, I already had my own school of young academics and lecturers. This circle disintegrated and disappeared after I had been cold and muzzled. Dis

The publications of my research, which were based on my dissertations and post-doctoral theses, were completely silent about the author. In the In "Tide" (1936), one of them even wrote openly: "In order to still be able to disseminate Wirth's findings, one must keep him silent". The fall from grace, for the sake of their careers, was not worth it for them. For they, too, became victims of the restoration and reaction of 1945, of the "cleansing" action. Some of them fell. Only one of them remained with me and returned from other tasks to help me in the reconstruction of the science of history of the humanities and the formation of a new school. Thus, the young generation of humanities scholars is faced with the task of a completely new construction and is completely dependent on itself, on its own "strength". Once again, as thirty-five years ago, the cooperation in the intellectual preparation of an inner awakening of the German people begins. For me it is the third and last commitment of my life for Germany. Once again it is a matter of equipping the next generation of a world war with the further ascertained, deepened knowledge which will enable it to attain self-reflection and self-determination and to act as elements of enlightenment, of awakening and making conscious that which is in the making in man, in the German, Nordic man in particular, and which is pressing towards knowledge. Exoriare aliquis nostris ex ossibus ullor, - may the continuators and finishers of my work, the justifiers of my spiritual life struggle still arise. This new generation of humanities scholars of the Second World War will perhaps also have to go into anonymity at first or continue to work in silence until they have acquired a secure livelihood, until the academic career can no longer be blocked or cut off from them.

Initially, there will be, in part, a spiritual infiltration. of the opposing front must be.

And one more thing - this spiritual awakening must also become an awakening of the younger female generation. But this is the most difficult problem. Those almost two thousand years in which the Nordic woman in the Mosaic-Christian church rule of the world of rupture was made ideologically, as an individual, in bondage to man and completely stripped of her former spiritual, mental and social functions in the community.

has let her own original "power" wither away to a large extent. The question that is still open is how a woman can become free again from this bondage, from the belief in authority over men that she has been brought up with as an inferiority complex, how she can find her own being, how she can re-function her deep-psychological force field, how she can regain her self-esteem. The woman in today's humanities, also as a university teacher, is in her independence only object of her male school.

But this male school of the humanities has reached the end of its validity. The way to the essence of man, to the origin and meaning of being human, of humanity, it is not able to open for us any further, no more. Already from its differentiation it cannot direct the view on the whole, its scientific criticism is the attempt to be able to prove subordinate specialized scientific trivialities as erroneous, on the basis of which the overall view can be accepted and rejected as a misconception. One reads for it

z. For example, what was written at that time from the Protestant-Germanist side, by a Walter B a e t k e, as a criticism of the "Holy Urschrift". In addition, there is the ignorance of the never seen, considered or recognized monumental material, which is again a consequence of the inability to think symbolically. And to be able to deal with mythology, one must master the history of symbols, since the mythe is only exegesis of the symbol. Especially the purely utilitarian thinking of the still spirit-history-less pre-historians afforded themselves at that time in their attacks on me flashes of genius or - "jokes", such as:

"Wirth has discovered a new religion in which the gods wave their arms and legs."

These moments taken together cause the inability to recognize and acknowledge an organic overall and synopsis as a developmental picture in the big picture as correct, subject to all later corrections, modifications and additions. And if the correctness is already silently guessed and recognized, the recognition of this correctness is nevertheless opposed by the masculine spiritual vanity of an organized masculine science,

the "esprit de corps", in the way. At first, this possible correctness as a disturbing innovation should be put aside until further notice, - for probation. After the death of the originator one will see then further what one can make from it and how it can be processed and built in. As merit of the reproprocessor.

Thus - as has already been emphasized above - the coming young generation of historians of spiritual history is faced with the task of a new construction from the bottom up, with the help of the new method, the symbolic-historical one. In doing so, it depends exclusively on its own "strength". The "craft", the philological, archaeological etc. can be learned at the university: then it must help itself independently. The task is: - the processing of the intellectual history of its own, narrower Nordic circle: that means - of the original community of Europe. This narrower Nordic circle is as a daughter circle the further and higher development of the great Nordic original circle, that common North-Eurasian mother circle of the Aurignacian. This great Nordic primordial circle reaches from the West to the East, from the Old World of the Atlantic Ocean to the Middle Kingdom and the New World, on this side and on the other side of the Pacific Ocean. World-view we come from this common mother culture, in the sign of the ? , the "power" that comes from the universe, from heaven to earth.

Also thanks to its remote location, which did not experience any shifts of peoples and overlaps nor storms of conquest, like the more southern Eurasian area, the narrower Nordic circle has been able to preserve the values of the older great Nordic circle, developed further and higher in it, in a faithful permanent tradition until the collapse of the Roman-Christian empire, as it can be found nowhere else in the Occident, in the Old World. And therefore, when we work up the spiritual history of the narrower Nordic circle, of this narrower Nordic original community, we open up at the same time the spiritual heritage foundations of the great North Eurasian original community for the coming young generation of Russia and China. For the primal community of this all-Nordic circle of the earth is that primal humanism, the common biolo

gic patrimony of Europe including Russia and China, which returns as a synthesis in the course of the dialectical historical process, as a departure of the archetype. We are still in the midst of the upheaval, in the negation of the age of rupture, which was the negation of the original community. Still "Jew-hatred eats at the Jew-god", - as Nietzsche said of Spinoza. What, however, in a deep-psychological context applies far more to K ar l Marx's corrosive negation of the Judaized Christian occidental world and its personal Ge- leitgott ideology. "Christianity has sprung from the Jew. It has dissolved back into Judaism." - "The social emancipation of the Jews into human beings, or human emancipation from Judaism" is "the general practical task of the world today, which is Jewish to its innermost heart." - "Jewish emancipation in its ultimate meaning is the emancipation of humanity from Judaism." (1843)

This is Marx's devastating rejection of the "Una Sancta" of the Jewish and Christian God, of the Pentateuch and Talmud, as of the Christian "God's Word": "Money is the zealous God of Israel, before whom no other God may exist. - The God of the Jews has become secularized, he has become the world god. The change is the real God of the Jew. His God is only the illusory change." ^{2B)}

It needs all the ideological naiveté of an "evangelical academy" to be able to understand the Marxist capture of the Eastern region as a "question of Jesus Christ as Lord of history to mankind that cannot be ignored": that the call of a Jew is pressing all the way to China, "a firestorm, comparable to a wave of conversion", - "to the fulfillment of the Una Sancta with the Jews, in the catholicity of the Gospel of Jesus, the Son of the people of Israel". (Quatember 1956/57, H 3, p 168 f.).

This ideological utopia of a Mosaic-Christian¹ "Una Sancta" with the Jews as the "Empire of Christ", as an ultimate world dominion, will never be realized. If there is a for us humans uniquely recognizable action of an omnipotence, which our distant ancestors called the world spirit, then it is probably in the dialectical historical process: - that the Jewish spirit, Marxism, had to destroy the world domination of the Jewish-Christian ideology itself, in order to pave the way to

The Nazarene is the only way to free humanity and mankind in their inner law of life. With all the highest human esteem for the personality of the Nazarene and the sacrifice of his own life as confirmation of his doctrine of redemption, he cannot be the way, the truth and the life in the light of the spiritual history of mankind. His way is still that of the Mosaic-cult patriarchy and his "Father in heaven" and the male covenant following: the "woman, what have I to do with you", continued by the male-legal "petra" church of Peter's and Paul's successors with the muzzling of the woman and her permanent disenfranchisement as the former councilor of salvation. Its truth of life is the far and life-law contrary ideology, according to which man is allotted only a short unique life span, oriented to eternal blessedness or eternal damnation, unless he is saved by the "Faith" can be redeemed. This "faith" is the loss stage of the knowledge about the eternal return, the redemption delusion of a mankind no longer contained in the divine law of life and its original community.

The desecration of life and earth and the desecration, disempowerment and degradation of women are the two great historical offenses of Mosaic Christianity against the Nordic West. Thus, this church is mainly responsible for our present human crisis. That this medieval Christianity is nevertheless so rich in its ecclesiastical art, its customs, becomes understandable for the first time through the history of ideas, the primal history of religion: it is the forcibly prevented Nordic self-development, the interrupted Nordic "reformation", which brought the Christ myth as the modified own myth of salvation, grafted onto the trunk of the old folk faith, to grow and flourish. Vilhelm Grön-b e c h has clearly recognized that this rich medieval custom originated from the people - (to add - from the folk old belief and its custom) - and was introduced against the church into the Christian-church custom of the year, despite all prohibitions, threats, punishments. At last it was still the Christmas tree, which asserted itself against the Protestant church as a "Christian" folk custom.

Both Szczesny and the contributions to the anthology "Was halten Sie vom Christentum" (What do you think of Christianity), published by Karlheinz Deschner in the List series of books, rightly object to the fact that people still speak of the "Christian Occident". This objection is fully justified, if one starts from the spiritual affiliation of the occidental mankind. It is even more valid if one starts from the depth-psychological, from the spiritual-historical. For then it becomes clear that the Occident has remained pagan in the underground and must and will become so again and again. But even from a purely external-historical point of view, the crimes of this Christian church against the soul of the Occident in the past millennium and a half are so great, the cruelties and inhumanities perpetrated in the name of Christ for the spread of the "Kingdom of God" or the "Kingdom of God" are so great.

The reproaches and accusations against the church of the "kingdom of Christ" in Germany and abroad have been so monstrous that they deprive this church of any historical right to call itself the epitome and stronghold of morality, civilization of the Occident. The massive historical reproaches and accusations in this respect, which are raised against the church by the "godless movement (in) the Soviet Union, are also the ulterior cause that a Pope Pius XII at the historians' congress in Rome still distanced himself from this past of the church and in contrast to it emphasized the absolute idea of the church of Christ. This invisible "Una sancta" would not be to be equated with its historical manifestations and representatives, not to be chained with countries and peoples.

Accordingly, the church of Christ has never been realized, never been achieved. And it can never become, because it is historically conditioned in its contradictions and oppositions to true humanism. Last still, the canons of Christian England, which in the 19th century forced the reimportation of opium into China, as in the 20th century, the atomic bomb on Hiroshima, accompanied by the Christian-American military pastor's prayer, put an end to the western "Empire of Christ" drawn in the East. A Christian-Western "Una sancta" with Israel will never dominate the awakened East anymore, neither in China,

nor in Russia, nor in India, which forbade further missionary activity.

But if, on the other hand, the dialectical course of history is a biological process, then the Jewish negation (Marx) of the Mosaic-Christian negation of the paganism of the true primal community, the upheaval of the fractured world, is the transitional stage to that coming synthesis which will arise from the recognition of the meaning of being, of being human. It is what Goethe, out of the spirit of enlightenment, of humanism, put down as "legacy". It is the "Worldview" of the original community:

No being can decay to nothing, the eternal moves on in all,
in the being keep you happy.
Being is eternal: for laws preserve the living treasures from
which the universe is adorned. The true was found long ago,
has noble spirituality connected, the old true, touch it!
Owe it, son of the earth, to the wise man, who showed her the way
to orbit the sun and the sibling.

All these are the elements of the "world view" of the Nordic primitive community: the great cosmic order, the all-laws of the eternal recurrence of being, expressed in the division of space and time of the face-circle-sun-year. Man is a part of this universe and the laws outside of man are therefore just as effective within man as the law born with him, the *lex naturalis*, which expresses the universal law, the *lex universalis*, in him. This is that natural law of the primal community, of the world of the "mothers": - the OLD TRUE! And that is why Goethe continues immediately: Immediately now turn inward, the center you find in there, in which no noble may doubt. You will not miss any rule there, because the independent conscience is the sun of your moral day.

But this is also the "oldest teaching of Wralda", the world spirit of the Oera Linda Chronicle, which the castle maidens should teach the children: about the laws of Wralda, which would be put into all things and which we can take for our salvation. Therefore our senses would be given to us. Goethe then also continues accordingly:

Then you have to trust your senses,
they will not let you see anything
wrong, if your mind stays awake. With
a fresh look, joyfully notice and walk,
safely as smoothly through the
meadows of a richly gifted world.

That which is expressed in Goethe's "Legacy" is the primal humanism: it is the essence of man, which must always break through depth-psychologically, where the overlapping, the superimposition by the set, founded,

"revealed" priestly and state religions of the age of rupture are pierced by time-conditioned effects of the spirit. Such periods are e.g. Renaissance and Reformation and to an even greater extent the

"Enlightenment." In the "Enlightenment", therefore, the spiritual archetype of primitive humanism reappears. This process has so far remained completely incomprehensible for lack of any knowledge of intellectual history. Rather, from the point of view of the previous science of intellectual history, which rejected the Oera Linda Chronicle out and out as a forgery, one would have to raise the question in all seriousness, whether Goethe's "Legacy" has not been used next to Volney's "Ruines" by the "forger" for the construction, the invention, of the "oldest teaching of Wralda"? Or did Goethe himself collaborate in the forgery? Who knows what kind of blossoms this science is still able to produce in the debate before it becomes aware of the fact that it has run down?

The importance of the literature of the "Enlightenment", the first religious-historical and -philosophical critique of Christianity and the Christian Church, was well recognized by Marx and Engels and - as Lenin informs - they recommended to reprint this literature and to use it in the struggle against the Christian Church and its teachings, as the ideological basis first of the feudal, then of the bourgeois-capitalist

State, to be reinstated. As Karl Marx also recognized that the dialectical process of history as negation of negation, upheaval of rupture, must and will lead to synthesis. In his

"Critique of Hegel's Dialectic and Philosophy in General" (1844), he characterized "accomplished naturalism or humanism" as the stage of development that "differs from both idealism and materialism and is at the same time their unifying truth."

The path to depth-psychological exploration and development of this "Naturalism or Humanism" is the development of its primordial phenomenon as it becomes visible in the primordial community.

For Karl Marx and Friedrich Engels still recognized and certified this, in that correction to the guiding principle with which the "Communist Manifesto" of 1847 begins (I. Bourgeois and Proletarians): "The history of all previous society is the history of class struggles". The footnote to it restricts the validity of this guiding principle only for "the history handed down in writing" and refers - as also the preface of F. Engels of 1882 (London) - to the "primal community", as it emerged for the first time through the investigations of Maurer, Haxthausen, Morgan and others at the previous historical circle of vision. Engels even believed that the Russian tradition of the me, "this however very decomposed form of the primitive common property of land" - "could serve as the starting point of a communist development", "if the Russian revolution becomes the signal for a workers' revolution in the West". Lenin then renounced the retention of this "very decomposed form" and preferred a new creation of the common land and the common economy as state socialism.

The dialectical course of history is derived in the Marxist Soviet ideology from the primal community. It is the Thesis, which was negated by the Anthithesis as the age of absolutism, feudalism, clericalism and capitalism. The age of Antithesis is the rupture of the age of Thesis, its negation. The negation of this negation, the upheaval of the rupture, would be the communist social order initiated by the October Revolution of 1917. Since

The synthesis would now have to follow behind it. The original community would be the original or prototype of the new community order of Russian Bolshevism in modernly transferred, modified forms and dimensions of the technical civilization and the human society expanded from the extended family to the people's state.

Now what was the essence of the original community, its spiritual ideological content in relation to its wider social structure, - that is still a completely unknown moment. But this is just the essential, fundamental moment in the dialectic process. For the negation of the negation, the antithesis, the upheaval of the rupture, and the synthesis are causally related to the thesis, as its reunification. Thus, when Lenin and Stalin denied "the" religion as an instrument created by princes and priests for the stultification and bondage of the people, they did what equally the "Enlightenment" of the 18th century and, correspondingly, the Sophists of the Greek

"Enlightenment" of the 5th century B.C. had already done. This state and priest religion is now the religion of the age of the antithesis, the negation. It is as a socio-political break with the original community the final result of the Eurasian migration of peoples. To the phenomenology, the appearance types of this migration of peoples belongs the army-king type with the warrior following, the warrior-man alliance, which leads to the absolutism and feudalism in the new power state, city-state, with slave economy of subjected population. In causal connection with it stands the development of the new king escort and state gods, their priesthood, a purely male-legal cultic-patriarchal order: the whole as break with the primeval community, with the common economy of the large family or clan, and its cultic matriarchy.

So we know only the religion of the break age, the antithesis, as the negation of the thesis, the original community. The type of the religion of the break age is that of the "founded", "revealed" religions, with personal protection and escort gods, with which "the people" only through mediation of priesthood as theologians, uniquely knowledgeable of the divine being and will and as sole owners of the means of grace and salvation and sole practitioners of the cults and rites, in contact with the gods.

can enter into a relationship with the world. Against the type of this "religion" as clericalism, support of absolutism and feudalism and finally of the bourgeois capitalist society, the type of faith of the break age in its last occidental design as Christian state church, the Marxist upheaval of the break age directs its attack.

But what was now the essence of the Thesis, the original community, which its socio-religious structure, whose antithesis the religion of the "personal God" of the princes and states and their priesthood? The intellectual history of the scriptural historical age was not able to give any information here. Therefore, a new discipline, the intellectual history of the symbolic scriptural historical age of the primitive community, - the intellectual history - had to arise. It is the now missing basic science of the humanities: - the knowledge of man as a thinking being, of a spiritual becoming, of his original community. And here, actually, the charge should be brought against the humanities as a specialized science, because of its fatal failure - before as well as after 1945. For it is to blame for the spiritual chaos in which the West finds itself. But also for this failure - as has already been pointed out - the explanation and excuse is: - the "not overcome past" of tradition-bound, "consolidated" and "secured" catheter doctrines, beyond which there could and should be no further ways and possibilities of knowledge. A psychological motive complex that is composed of the factors of that male intellectual vanity, as well as the mutual fear of risking something and breaking out of the front, and the tyranny of a male esprit de corps. Whereby in the tradition-bound reaction and restoration after 1945 especially again a "tyranny of faith" was a main factor in the West and in Germany. Thus, for example, an American general of the last world war, to whom Germany owes the loss of its eastern provinces and its division into two zones, President of the United States of America, could recently instruct the world and thus research, science, in his New Year's message that mankind owes the basic concepts of religion and morality to the Jewish people.

Forty years ago the Jewish science in the USA, as William Hirsch (New York), "Religion and Civilization from the Psychiatrist's Point of View" (1910), raised an emphatic objection against this. In his work on the history of culture and religion (V and | 652 pages), William Hirsch characterizes the creators | and bearers of Yahvistic religion, from its founder Moses I and the prophets to Jesus of Nazareth and Paul, as | typical paranoids. This is the struggle of the Jewish up-break to humanism, against the "tyranny of faith" of an "unmastered past", which was continued after the Second World War in France and then in Israel by A r j e Gurevitz-Choorn and his "Kna'anim movement", who renounced the Mosaic faith as a "mental disease of the Hebrew people" and went back to strived back to a Semitic original community, also as a religious primal community. In a ruthless terror they were which they were expelled from Israel a year ago. And the Zeit-wrote about it: "These people wanted to deprive the people of These people wanted to deprive the people of Israel of its supremacy as the people chosen people and blaspheme Moses and the law. Now the bubble has burst."

This is the great struggle of the "Jewish Renewal," by Alfred Döblin in his eponymous writing (1933). torn: "Eliminate the rift - make an end with theology and parochialism, against resistance of possession and clergy" (p. 40/41). - "Bring on the fighting forces of the New Juda! Youth, poverty, spirit and will - join together (p. 75). - "No decline, but new people, new Menschtum" (p. 97) - "The religion, of which here was spoken has been spoken of is not a religion of the Jews, but of man". (S. 98).

And even if a small spiritual fighting group of revolutionaries, like the Kna'anim, succumbed to the superiority of a fanatical national-Zionist ideology of chosenness and world domination, the "fighting forces of the New Judah - youth, poverty, spirit and will" called by Döblin in 1933, who today create hard as comrades (chawer) in a modern primitive community of the Qibbu- zim, belong to a realistically thinking and feeling generation that has already is predominantly a-Mosaic and without Torah.

The great pioneer of this Jewish awakening is Karl Marx in his earlier period, that of philosophical creation of the forties, in which he characterizes modern capitalism as Jewish creation, product of Jewish worldview, Jewish religion. "Money is the most zealous God of Israel, before which no other God may exist". - "The God of the Jews has become secularized, he has become the world God". - "Christianity has sprung from Judaism. It has dissolved back into Judaism". - "We recognize, then, in Judaism a generally present anti-social element which has been driven to its present height by the historical development in which the Jews have eagerly cooperated in this bad relation, to a height on which it must necessarily dissolve. The emancipation of the Jews in its ultimate meaning is the emancipation of mankind from Judaism. The Jew has already emancipated himself in a Jewish way. The Jew who is only tolerated in Vienna, for example, determines the destiny of the whole empire by his power of money. The Jew, who can be lawless in the small German state, decides the fate of Europe s."

"The social emancipation of the Jew is the emancipation of society from Judaism. The emancipation of Jews into human beings, or human emancipation from Judaism - is the general practical task of today's world, which is Jewish to its innermost heart." (Ges. Ausg., I. Abt., vol. 1, pp. 576 ff; vol. 3, VI. Ch., pp. 259 ff., 267 ff., 280 ff.).

A phenomenon like Karl Marx is outwardly, as far as the socio-political moment is concerned, a chain link in the development of socialism, just as it could not be broken off after the French Revolution of Restoration and Reaction and became a fire signal in the Occident since the Paris July Revolt of 1830. As a spiritual moment, however, Marx himself stands in the course of the dialectical historical process, of the emerging upheaval of rupture, of the negation of the negation of the original community. The occidental age of rupture is the age of the rule of the Mosaic-Christian faith, its theology and theocracy, clericalism. The negation of this age has, dialectically seen, its depth-psychological

Origin in the spiritual-psychological primal ground of the primal community as awakening of the archetype in the individual concerned (C. G. Jung). That means: - depth-psychologically the negation of the Mosaic-Christian ideology of the break age, its theology, its philosophy, its spiritual science, had to be done again by the Jewish thinker. Through the Jewish spirit striving back to its human archetype, to humanism beyond Torah and Talmud, the Mosaic faith and the Christian faith of priests and churches built on it had to be negated again as state and social ideology. In order to clear the way for a renewal of humanism.

What was recognized by the philosopher Marx as the final result and goal was - the man of a new humanity, the humanism of a new humanity. Marx summarized this at the end of his treatise "On the Critique of Hegel's Philosophy of Right" (1844): "The only practically possible emancipation of Germany is the emancipation to the standpoint of the theory which declares man to be the highest being of man. The head of this emancipation is philosophy, its heart the proletariat. Philosophy cannot realize itself without the abolition of the proletariat, the proletariat cannot abolish itself without the realization of philosophy." Marx formulates this coming synthesis complementarily elsewhere in his "Critique of Hegel's Dialectics and Philosophy in General" (1844): "We see here how accomplished naturalism or humanism differs both from idealism and materialism and is at the same time their two unifying truth."

And what now - one century later - the history of ideas, with the help of the symbolic-historical method, lets us see and recognize for the first time, that is a cosmic "world view" as implemented naturalism and a primal community based on it as primal humanism. This shall be presented in the following investigation of the Nordic primal community.

Meanwhile, the proletariat has been lifted up by the so far realized socialism and the class struggle period has been completed. After that now "the realization of the

of philosophy", as the preparation of the synthesis, which would be "the unifying truth of idealism and materialism as the realized naturalism and humanism". That is - for the knowledge and the realization of the new humanism of a new humanity, the emphasis of the spiritual sciences now shifts from the theoretical, the mechanistic-materialistic philosophy to a presuppositionless historical-philosophical investigation of the phenomenon of humanism and homo sapiens as a preliminary and basic stage of the dialectical process. This critical investigation is only feasible on the basis of the Geistes- urgeschichte, the Ursymbolgeschichte as the codification of the spiritual consciousness and development of the North-Eurasian man. It is about the spiritual-historical development of the primitive community, which was not possible so far also for the Russian science of spiritual history: i.e. - also the Soviet Russian archaeology was, due to the absence of the spiritual history, not able to evaluate its own excavations of the primitive community, from the last ice age, the Aurignac culture, up to the younger Stone Age, the Bandkeram culture, in a local and temporal continuity of the southeast European area spiritual-historically.

Seen from the primal community, as it is made accessible to us for the first time by the history of ideas with the help of the history of symbols, the following developmental picture of the dialectical process of history up to the depth-psychological awakening of the archetype (the primal community) in our present time emerges:

TABLE

The dialectical process of history in spiritual-historical and depth-psychological view **The break**

the Eurasian migration of peoples (3rd century) to the Germanic migration of peoples (Ztw.)

I THESIS-

Age approx. from 40,000
(13,000) - 3,000 B.C.

**U rcommon empirical
naturalism of homo sapiens**
diluvialis eura- sianus.

Realization of the cosmic
order and the cosmic force as
the dynamic principle of
matter, also in the human
being as part of the world
organism.

The North-Eurasian 8, 2
respectively S symbol of the
"All-Force" as an attestation
of a of a

dynamic "world"
view: symbol of the seers, of
the cultic matriarchy.

Transition from magic to
cosmic religion with belief in
rebirth:

a) universe, universe, world
spirit, and b) all-mother; -
in the younger Stone
Age (arable period):

a) Heaven-Father b) Earth-
Mother c) Myth of the child
(son) of heaven and earth, as
symbol of the world order:
world and year god, bringer of
salvation, bestower of
"power", protector of the earth
and settlement.

Urgemeinschaft als Gemein-
wirtschaft der Großsippe.

**"Man- and
Woman- Age"**

II

ANTITHESIS age negation of
thesis ca.

3,000 b.c. - 1917 a.c.

Origin of the

Migration of nations army
kingship with the

Kriegermännerbund a . the
"personal" King,
priest, state protector and
escort gods.

Cultic Patriarchy
absolutism, feudalism,
clericalism, capitalism,
m. FINAL

Final development to
the proletarian class struggle
(Marxism).

Power state with power right
as men's right.

Bondage- and
Slave economy. Private sector

"Man Age"

The upheaval

October Communist Revolution 1917

<p>negation negation 1917 -? Russia: historical materialism (Marxism) the speculative and analytical naturalism: development from mechanistic and physiological to the psychological philosophy of cognition State planning of the common economy</p>	<p style="text-align: center;">III</p> <p>SYNTHESIS Age (3. Jahrts. (?) - "Fulfillment of philosophy" Naturalism the "all-power"-consciousness in man again dynamic moment of a new humanism and its humanity</p> <p>Social community of states and peoples</p>
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Germany:

National Socialism (1933-- 1945)

"Blood and Soil" Ideology: Gender Earth and State Preservation
of Racial Purity of the Sexes

Israel (1948 -)

"Blood & Soil" ideology: communal soil and communal
economy (Qibbutz). State preservation of racial purity

.man and woman age'

Both in the communist revolution in Russia, in the foundation of the Soviet Socialist Republics, as in the awakening and the seizure of power of National Socialism in Germany, as in the foundation of the new People's Republic of Israel, the primal community appears in different manifestations as a breakthrough of the archetype. The form of the common earth as state earth or cooperative earth with common economy in Soviet Russia as in the Republic of Israel, appears again in the eliminated National Socialist German Reich in the Germanic final development form of the gender common earth to the odal earth, gender earth with individual economy. Both the National Socialist Germany and the Zionist Jewish State of Israel have both the "blood and soil" guiding principle: land as people's soil, not merchants' soil, and the preservation of the purity of the race, of the people in its kind, its spiritual-physical inherent nature. While the development in Russia led from an international communism, which was strongly Jewish conditioned and led, to a Russian communism, a national Russian Bolshevism.

In inner connection with it runs "the realization of philosophy", which develops from vulgar materialism and a mechanistic-physiological theory of the mental function of the human organism to the assumption of a psychic movement of matter. This assumption was still denied by Lenin and Stalin on the basis of the dogma of dialectical materialism. In his writing "On Dialectical and Historical Materialism" (1938), Stalin sets up "three basic features of Marxist philosophical materialism", according to which the world develops according to the laws of motion of matter and does not need a "world spirit", as idealism teaches, "which sees the world as the embodiment of the absolute idea", the

The "world spirit", the "consciousness". This was then official scientific creed in Russia. There is only matter and it produces the movement, the "force": because movement could not exist without substantial substrate. The latter can be only mass, the matter. According to this, "all" movement as an event is logically bound to matter and there can be no other reality apart from matter.

(A. Vislobokov: "On the inseparability of matter and motion". Moskva 1955).

The concept of matter, on which Marx had built his system and which Lenin then tried to save purely theoretically-philosophically, has been further grasped in an energetic sense by Western quantum physics. And the efforts of the Soviet physicists were directed to save the dogma of a philosophical determinism, against the quantum physical indeterminism, to which quantum physics had arrived on the basis of the not maintainable causality and objectivity of the micro phenomena. An account of this epistemological dispute between the West and the East is beyond the task and scope of this paper and the responsibility of the author. It is also an internal Russian dispute. The question of a psychical form of motion of matter, which was still denied by Lenin against Oswald's energetism, is today emphasized by psychology in the Soviet Union (K. P. An tonov et al.) against the representatives of the mechanistic view (I. P. Pavlov et al.), who explain idea, consciousness etc. as properties of the brain and as such as a property of the physiological form of motion of matter. The crisis of the conflict between yesterday's dogma and today's scientific knowledge appears in N. A. Chromov and his school, who on the one hand characterize the mental (concept, consciousness) as a product of the brain's activity, namely as an immaterial product, but on the other hand want this mental to be further explained as a property of the physiological form of motion of matter.

Behind this crisis of the epistemological argument - according to the dialectical course also of the process of intellectual history - the depth-psychological background should also become visible. Because the basic question, - whether from moving matter or from energy, force, matter become and moved, - it is decided from the history of ideas for the basic stage, the thesis stage of the dialectic scheme of development in the sense of "force". Already J. H. F. Kohlbrugge, in the introductory chapter to his work "s'Menschen Religie. Inleiding

tot de vergelijkende Volkenkunde (2 vols., 1932-33), "De leer der krachten: Dynamisme, Emanisme", pointed out as an ethnologist that homo sapiens of prehistoric times - i.e. the bearer of the northern Eurasian primitive culture of Eropa including Russia and Siberia - was still a natural organism possessing a faculty of direct perception of the reception and emission of radiations, "forces", which are causally lost in later civilizing epochs. But we have to work our way up to their determination and cognition only laboriously experimentally again (analytical naturalism, parapsychology etc.). And whose phenomena could still be registered in the last moment of the dwindling stage by the ethnology in Asia and Africa.

The naturalism of the primal community is an empirical one: the cognition of the dynamic moment in man takes place on the basis of the collective finding of an objective perception, whose organ is the magnetic force field of the subconscious. This "force" is not the product of a physiological activity, but man is antenna that receives and sends waves. The waves of this "force" are of cosmic origin, originate from the universe, from the universe. The especially predisposed human being is able to recognize things beyond time and space of his environment and co-world by means of this "power" (telepathy etc.). This disposition is therefore more peculiar to the woman than to the man, in whom the psychic activity lies more in the upper consciousness than in the thinking activity of the brain (intellectual activity). Empirical naturalism is presuppositionless: it is perception of an objective world, also of its parapsychological phenomena, by the human organism, whose two organs still function in connection: the supersensible perception of the subconscious in connection with the sensual perception of the upper conscious. This perception, therefore, does not proceed from a presupposed speculative construction, from a theoretical conclusion, as, for example, historical materialism, but is only objective perceptibility, the subjective relatedness of an objective world in its sensuous and supersensuous phenomena.

The stage of the only instinctively-emanistically operated use of the "force" up to the conscious realization of the same in

Cause and effect, in their causality, is the stage which led from the magic to the religion. The religion stage is the empirical realization of the origin of the "force" from the universe, the universe in its transitional sequence from "universe" to "world spirit" and "world god". The religion of the primal community is cosmic. The two big components of this universe, in which the human being is contained, are "world-spirit" and "all-mother", which appear in the post-glacial chopping and farming period last as "sky-father" and "earth-mother", as the old Indian primal religion-historical tradition of the Rigveda also still announces to us. The "personal" gods arise only with the age of rupture, the antithesis, the negation of the original community of the thesis. Only there enters the from

"personal" gods, "revealed" religion of the army kings, the sacral kings, priest-kings, like the royal and state priests, as a religious justification of their claims to leadership and rule over the people.

The denial of Marx was directed against this "religion", as against "the" religion absolutely, because it would be ideologically jointly responsible for economic as well as spiritual oppression and bondage, for social inequality and impoverishment. It is the horror, the deep aversion. - It is the horror, the deep aversion - the fear - of this "religion", which made Lenin as well as Stalin reject and condemn the concept of religion as a possible psychic function of matter (soul) as incompatible with the thinking human being and the communist, historical-materialistic world view. The Voltairean "écrasez l'infame" is also the slogan of the "God-less" movement in Russia. Now the history of ideas opens up religion to us in a hitherto unknown preliminary stage as empirical naturalism, which in the analytical naturalism of the period of upheaval, in the negation of negation, must emerge again dialectically-deep-psychologically as an archetype, as the renewed cognition of the "psychic form of movement of matter". For only from this realization and awareness of the power of the All in man can a new humanism, a full development of man according to matter and spirit, body and soul, to the new humanity arise.

The development of the North Eurasian primitive community as a

the development of the Great Norse primitive community will start from the narrower Norse primitive community of Northern Europe, the North Sea circle. There the spiritual-historical high development of the socio-religious structure of the primitive community once took place, from the younger Stone Age up to the Germanic migration of peoples and the deep-psychological permanent tradition remained guaranteed by a relatively purely preserved kind. Which then also

- before National Socialism - in "völkisch", "Nordic" etc. movements, ideologically searching and groping, as socially (free or common earth, Silvio Gesell, Adolf Damaschke and others, "Blut und Boden", "Artamannen" etc.) as a departure of the archetype appeared.

And it is Germany, the center and heart of Europe, where these forces of the deep worked most strongly and where they first broke through to ignite immediately - like a kindred spark of spirit - in Russia.

That corrective footnote to the first headnote of the "Communist Manifesto" of Marx and Engels had immediately pointed to the first development of the historical permanent tradition of the Nordic original community by Konrad v. Maurer and August v. Haxthausen: Maurer, the pioneering researcher of the North Germanic folk laws, who made the Old Norse *Odals* - law of the gender earth known again ("Die Entstehung des isländischen Staates und seiner Verfassung", 1852); and Haxthausen, who rediscovered the corresponding Old Russian *mir* - constitution: "Studien über die inneren Zustände, das Volksleben und insbesondere die ländlichen Einrichtungen Rußlands" (1847-1852), supplemented by the "Die ländliche Verfassung Rußlands. Its Development and Determination in the Legislation of 1861" (1866).

It must be noted that these works appeared at the same time, around the middle of the last century, with the "Communist Manifesto" (1848), where also another phenomenon of the primordial community, the parapsychological, for the first time again enters our circle of vision (Spiritualism: Phenomenon of Hydesville near New York, Fox siblings, 1848), the spiritual-historical context of which, as world

vivid phenomenon with the social could not yet be recognized and understood at all.

The echo, the spiritual breakthrough and awakening that Haxthausen's investigation triggered in Russia was tremendous.

And only the absence of a science of intellectual history, which would have made it possible to

The "unmastered past", a Mosaic-Christian absolutist, to be overcome also ideologically, was the occasion that this first awakening, the first recognition of the Nordic original community, now took the long detour via the

"realization" of the dialectical philosophy of history of Marxism had to take.

Haxthausen, as a political economist commissioned by the Prussian government, then the Russian government, from 1843

-44 toured Russia. It was the time before the historical decision of Russia: the preparation of the laws on land reform and abolition of serfdom. The police system of Nikolay I, the "Third Department", still prevailed. The reformatory ideas, such as land reform and abolition of serfdom, for which the leaders of the Decembrist revolt had also been shot, announced themselves again after the lost Crimean War and after Nikolay's death (1855) in the increasing peasant unrest. Liberal landowners and the liberal bourgeoisie addressed memoranda to the new tsar Alexander II, for the abolition of serfdom and against the feudal state apparatus with its corruption and arbitrariness. The appearance of v. Haxthausen's Studies on Russia, the People and the Land coincides with this period. As mentioned, the book has had a strong impact, even outside Russia. Particularly by rediscovering M i r u as the epitome of the old Russian peasant social order. M i r u, otherwise Russian obshchina, denotes the arable land of the village community, which was allocated to the individual peasants for use on the basis of periodic distributions (1- 20 years). The Old Slavic word mir in Russian means, besides "peasant community", also still "peace" and "universe", "cosmos".

- as our investigation will discuss further. Haxthausen has described what seems to me a typical expression of the Russian

folk character in the unity of the family,

of the community, of the tribe. The idea of private ownership of land would have been originally alien to the views, customs and habits. Since the Christianization it was the religious belief of the people that the land, the "holy Russia", was given by God to the Russian people, but only to the totality of the same. Contrast of town and country would also have been unknown to the ancient Russians, who had only the concept of mother parishes and daughter parishes. The overall feeling of national unity, community unity and family unity would have been the basis of the whole Russian national life. Every individuality of the people merges and merges into each of those three units, and with it almost every kind of property, especially land.

The Slavophiles with their romantic reactionary-conservative and anti-Western reform ideas then referred to Haxthausen. For example, Konstantin Aksakov (d. 1860), who, in contrast to the West, to Europe, characterized the obshchina(=mir) as the "great family" and as the ideal embodiment of the essence of the Russian, different from the Occident, which it - in contrast to Western individualism - "presupposes the highest act of personal freedom and insight, self-denial". Besides these Slavophiles, Ivan Kireyevsky, Alexei Khomyakov, K. Aksakov, who despite all their national Russian orthodox attitude nevertheless appeared suspicious of democratic sentiments and were banned from publication, now also the Western-oriented revolutionaries referred to Haxthausen's discovery of the mir. Thus Alexander Herzen, who died in 1870 in Paris, in exile, refers to him: the Russian people, thanks to the soil community of the Russian peasantry, is closer to the future order than the Occident. This soil community proved "its natural inclination to communism" and represented the "germ of the socialist order of existence of the future". In this sense, Haxthausen's rediscovery of mir, as the basis of community peculiar to the Russian people and country, was evaluated by the pre-Marxist, social-revolutionary current of the 1870s-1880s, the Narodnichestvo, into

which included various organizations such as Zemlya i Volya "Land and Freedom" (1876), which separated in 1879 into a radical group, the "Narodna j a Volya", "People's Will" and the moderate Tschjornyj Peredel "Redivision of the Black Earth" (which the aristocratic large landowners had retained in 1861). The latter did not trust any political liberation by the state, w h i c h w a s based on Western capitalism, but only social liberation by the Russian people themselves, who still had that inherent peasant organization, the m i r, obsch- t s c h i n a, as the innate right of collectivism. These revolutionary friends of the people, the Narodniki, believed that the obshchina, the m i r, would be for Russia the down-to-earth, immediate transition to socialism without an intermediate capitalist period. The religious group of the Narodniki, like the revolutionary one, launched the "going to the people" movement to gain contact with, enlighten, and revolutionize the common rural people. Intellectuals, in many cases young students, participated in it. Hearts and Ba c u n i n had issued appeals for this. Many of them died as martyrs of their faith, such as the founder and leader of the terrorist Narodnaya Volya. Among them was Prince Pyotr Alexeyevich Kropotkin (1842-1921), the "Comrade Borodin".

In his writing "The agrarian question in Russia" at the end of the 19th century" (1908) Lenin has already written off the m i r . The actual development of the still existing mir- order would have arrived at the development of a village bourgeoisie, with formation of a minority of wealthy farms, organizing agriculture capitalistically by means of entrepreneurial rent, and pushing a "large mass of the poorer landlords down into the ranks of the proletariat." (pp. 37 and 68).

Thus the me, which had been considered by the Russian social revolutionaries as a preliminary stage to the communist agrarian economy, was absorbed into the kolkhoz organization. A permanent tradition of the social structure of the primitive community of the Thesis Age had - through one and a half millennium - still been present in the upheaval of the Fracture Age. Again a century later, after

the rediscovery of the tradition of the Nordic primitive community by Maurer and Haxthausen, the first development of the ideological basis of that social structure of the primitive community and of me now takes place from Germany with the history of ideas. And as a realization it will also causally find the echo in the East, in Russia.

Certain realizations always come "at" their time, better - at their certain time, therefore apparently "before" their time, in which they first come to validity as a depth-psychological breakthrough of the realization, can become common property. In many cases these realizations are land preparation of a sowing, whose emergence the sowers themselves do not experience any more. From the breakthrough of the science of spiritual history a new Nordic spiritual movement will arise as a self-effective awakening. It will start as research and cognition from Germany and the North European area and will work up the spiritual heritage of its narrower Nordic original community, as high development of that older, larger Nordic original community of the Aurignacian, which comprises Europe, Russia, Siberia and China, as mother culture of the later, Neolithic daughter cultures of this North Eurasian area. The reappraisal of the Nordic original community of Europe organically includes Russia. And inevitably, the history of ideas also becomes the basic discipline of the humanities of the Russian Soviet republics, as an important folk spiritual science, which conveys to the Russian man, the inherent spiritual heritage of his nation and homeland, of Mother Russia. Thus, a younger generation of the Nordic Occident will grow up with a younger generation of Soviet Russia, which has no more guilt of a "terreur" time. This great-Nordic generation of the Occident will be the forerunner of a new humanism, as the bearer of a again consciously become spiritual-historical as well as natural-scientific-philosophical founded realization of the "Force" in man. As a higher, highest truth of knowledge, it will prevent atheism, the state's defensive and preventive action against renewed infiltration and emergence. Replace "the" religion of the rupture age of antithesis. The fear of "the" religion, which is the background of the historical-materialistic

Atheism of Lenin and Stalin and the "godless"-movement, thus becomes irrelevant. For the history of ideas is able to make clear for the first time the boundary which unbridgeably separates true humanism from the humanism of the Mosaic-Christian break age. The true humanism is a humanity in which the human being is a wholeness through the All-power in him, "holy", - as the old-Nordic designation read. While the type of humanity of the never realized, not to be realized humanism of the age of "the" religion of the "personal God" is the broken man, who needs the "reconciliation" with this wrathful God through a "Redeemer" as mediator, respectively the mediation of a church as representative of the "Redeemer", with a priesthood as holder of the Hebrew-Greek-Latin God-knowledge and its means of grace and salvation: - Mosaic-Christian religion. Or the man who needs the church and its priesthood with the God-honor and the "law" (Hebrew) as "revelation of God": - Mosaic religion.

The Nordic spiritual history of the North-Eurasian area includes not only Europe and Russia, but also Siberia with China, as daughter cultures of this Aurignac mother culture. And in its Nordic-European high development of the younger Stone Age, in the old-worldly high religion of the megalithic time, it likewise encloses the Eurasian circle of this megalithic religion, the old-Lybian North Africa like the associated pre-dynastic-Egyptian and old-Arabian, including Canaan and the old-Israelite, pre-Mosaic megalithic religion.

Thus, the Jewish awakening movement, which wants to go back to ursemitic communal religiosity before Moses and Yahweh in terms of spiritual heritage or which strives back to the foundations of pure humanism in terms of depth psychology, receives support and connection.

The humanism that is reemerging in this northern Eurasian region, which regains its biological basis from the spiritual-historical realization of the All-power in man, is as spiritual naturalism a world without church and priests, in which the spiritually creating man, the researcher, thinker, poet and artist, take the place of the priests and theologians. For it is without theology, without the

The absurdity of the priestly-church personal communication of the faith in God, without dogma, - is only proclamation of the power of the good and beautiful and right in man as in the human community.

But this is again the same, what was once in the primal community, in the hat and vision of the "mothers", the seers, the natural law, as the great order of the universe, of the all-spirit, which was effective as in the universe therefore also in man. And it is completely irrelevant whether the incomprehensible, unnamable "It" is imagined and seen mechanistically-deistically as initial originator, or pantheistically as God in the universe and everything in God, as power, spirit, world spirit. Because all these are only conjectures of the non-measurable and non-knowable.

Only the realization of the new humanism will be able to free the world domination ideology of Zion and Rome from the delusion. Only then will a true tolerance and coordination become possible, which today is only appearance and deception. Thus, for a future human understanding and community of life, we are left with only this hope: - of the eventual final victory of the truth that has become recognizable and recognized, with the help of spiritual history. For we still stand in the spiritual chaos. We cannot yet expect a better understanding, a better insight, where no better cognition was and is possible. And this is the first task to cope with the past: - to make the deep-soul connections clear, so that we can understand and cope with the past together.

The intellectual-historical breakthrough to the essence of humanism is the task of the younger generation, of the Nordic awakening of Europe. Nordic Europe, with Germany as the heart of the Occident, is "the middle" between East and West, the identification and mediation of the common spiritual heritage foundations of the coming synthesis. The science of intellectual history as the science of the foundations of humanism, of synthesis, stands above the daily political events and their passions and categories, above the tragic cycle of hatred and retribution, from which the alleged fighters for Christ and Christianity, from the Council of Nicaea to the "Great

deception" of the "Atlantic Charter" of a Churchill-Roosevelt, have not found out. The science of spiritual history stands beyond the Mosaic-Christian church and Christianity, which as ideology - apart from temporary individual attempts - was never realized, could never be realized. Only the Urreligionswissenschaft lets recognize what this Christianity, this Christian church of the eastern and western Occident has to owe to the people's old faith, to the continuity of the religion of the original community.

We do not know anything about the old European, old-worldly original religion, that world religion of the megalithic culture, which also includes Canaan as a part of the old-Arabic-Vordynastic-Egyptian megalithic culture circle, which for its part is connected backwards again via the original-Arabic, North-African-Atlantic megalithic culture circle in the closest way with the Atlantic-Occidental, the West- and North-European, megalithic culture circle. It is, however, the savior myth of that old-worldly high religion of the megalithic grave culture, with its uniform cult symbolic tradition from the North Sea to the Sea of Galilee, which becomes visible in the Canaanite area pre-Israelitic and old-Israelite pre-Yahvistic. Even after the overlapping and suppression by the Mo-Saic-Yahvistic migration religion from Sinai, it is still traceable in the continuity of the cult symbolism of the people's ancient faith until the appearance of Jesus of Nazareth and the emergence of the Christ myth of the Gospels. The whole hagiography of these gospels, the motifs of the birth of the Son of Heaven or God, the hanging on the tree of the cross, the spear thrust, the burial in the stone tomb, in the cave, of the resurrection, the three women, etc., - all this stems from the great stone tomb myth of the Savior. This Christ myth has nothing to do with the contemporary events, neither with the itinerant preacher of Nazareth, who died the death of the cross on Golgotha for his ideology of redemption, nor with the national Jewish belief in the Messiah of the Yahvist priestly state, nor with the "teacher of justice" of Qumran. He does not belong to the Mosaic Yahvist circle. From the geo-religious point of view he wanders back from the east to the west again via the way of the megalithic religion and goes - not via Rome - into the narrower North Sea circle, into that Iro-Scottish-Germanic area of the megalithic legion,

into the cult-symbolic permanent tradition of the savior of the Nordic megalithic religion, into his predecessor. This entrance of the Christ into the North Sea circle, is an entrance into his father odil, his paternal lineage earth, - as the poet of the Heliand calls his return into the sky. Spiritually-historically, the Christ myth is a return migration to the Nordic "homeland", the ancestral genealogical earth.

That I, as a historian of primitive religion and symbolism, have "All these small "Nordic" faith renewals, movements - or as they called themselves otherwise - could not understand that at that time. Because their spiritual horizon was Wotan and the Edda. And you can't blame the laymen for that, because they had no idea of the primal religious-historical stratification and the symbol-historical tradition. Also not one of their forerunners, like Otto Sig- fried Reuter with his "Rätsel der Edda und der arische Unglaube" (1921), whose merit on the other hand is the "Germanische Himmelskunde" (1934) as an investigation about the Old Norse astronomy and time calculation. One regarded me on the part of these sects and monopolized owners of "Nordic world view" with highest distrust and called me the "Christian Trojan horse" in the Nordic faith movement. Gustav Neckel, out of the same ignorance of the Nordic original religion and its monuments, had already in 1920 characterized "the traditions of the god Balder" - this Eddic conclusion of the myth of the savior of the religion of the great stone graves - as "import from the Near East".

Conversely, from the Christian side, especially of the "evangelical" or "confessional" church - as it is later called itself - sounded the alarm against this ver-capped, pagan undermining of the Christian truth of the "Revelation of God", of the biblical truth as "Word of God". The Catholic church and its modern religious science, which already at my first appearance with these new realizations, in a Berlin lecture with light pictures at the beginning of the thirties, immediately saw here new prehistoric foundation possibility for the Christian religion, was different. Completely in the sense of the

Augustine's insight, shortly before his death (430 C. E.) in his "Retractiones" (I, 13) as a "fixed permanent basic view":

"That which is now called the Christian religion existed among the ancients and was never absent from the beginning of the human race; until Christ should appear in the flesh, whence the true religion, which was already there, began to be called the Christian" (*nam res ipsa, quae nunc Christiana religio nuncupatur, erat et apud antiquos nec defuit ab initio generis humani, quousque Christus veniret in carne, unde vera religio, quae iam erat, coepit appellari Christiana*). Thus, the Nordic savior myth could be seen as a teleological process of salvation, in the sense of the

"The Church of Christ in Rome would encompass in itself the past and the present. So that the church of Christ in Rome would encompass in itself the past and the present time.

To the relevant illustrated lecture, "The conversion of the Germanic people in the light of the cult monuments" I presented for the first time the cult symbolism of this Iro-Scottish-Germanic early Christianity in its formula property as a permanent tradition of the old faith of the North Sea circle of the great stone grave religion. To this the leading centrist paper wrote

"Germania": it would have been a sensational lecture with highly interesting new material. The only regret would have been that the lecturer could not yet see, or did not want to see, that the Catholic Church had already twice saved this religious good from sinking: once

- by the reception into the faith property of the church at the time of conversion; and a second time - by the modern Catholic religious science (meant was Wilhelm Schmidt's "Ursprung der Gottesidee", the church-approved "Urmonotheismus").

If the church believes to be able to interpret and evaluate the results of the primal religion history teleologically in such a way, then this is just their matter of faith. However, the science of primal religion cannot align the myth of the savior of the religion of the great stone graves as an ultimate primal revelation on Golgotha. Because only the two cosmic-mythical main motives of the old salvation-bringer-myth of the son of heaven and earth, - birth and death as rebirth, resurrection - have been transferred to the life story of that itinerant preacher of Nazareth, whom his followers called the "son of God", as framing. His

According to their own doctrine, the one who died on Golgotha for his doctrine of redemption stood outside the connection with the great divine order of the eternal return of the primeval time. The crucified one of Golgotha is himself no longer an embodiment of the cosmic parable, of the myth of this old and primeval worldview, of the doctrine of the world God and his world order of the universe: even if the Logos myth at the entrance of John's Gospel and the Aion myth of the Apocalypse (cf. p. 25) connect him with it. According to the gospels, the crucified one is dogmatically-ideologically connected as the son of the people of Israel with the late migration God from Sinai, who because of the "fall of man",

i.e. because of the urge of knowledge of the people, in particular of the woman, must be angered and reconciled. But this "sin-fall", the paradise legend of the tree of the cognition of the good and evil is it, which is proved by the primal religion history as jahvistic-priestly expedient reinterpretation, turning of an ancient north Eurasian symbol into the opposite sense. And with it the new migration god from Sinai of these jahvistic priests would become a

"Apostasy from God", from the world spirit knowledge of a decade thousand become. With the God of a priestly "turn" mankind truly does not need to be "reconciled".

The task of the history of primal religion as a history of spirituality is only the determination of the truth. This determination of the truth can touch in places with the Christian, ecclesiastical history of religion, as in the case of my investigation of the question of the original religion of the Supreme Being (p. 14). Then, however, the ways can go just as far apart again, without possibility of contact. The science of spiritual history as a new way of knowledge to the historical truth and truth of history is therefore also a demand made on us, as a conclusion from the knowledge of this historical truth. And this conclusion is that also in our Occident the implementation of coordination is a demand of upheaval: the Christian churches can no longer claim historical prerogative. If occidental primal religion, occidental primal humanism, which is becoming historical, is the source of the

If we consider the fact that the western, medieval Christianity, as a popular belief, has been a myth of Christ, then the awakening of this primal humanism as an absolute humanism, as the essence of being human, has to stand at least on an equal footing with the young Christianity and its ecclesiastical institutions of "only" one and a half millennium. The unjustified designation of the Occident as the domain of Christianity, respectively of the Christian church(es), can no longer be upheld, since it is a historical untruth, both concerning the past and the present.

The ideological and political domination of the Christian Church in the Occident causally ended with the colonial "Empire of Christ", came to an end, despite the still continuing restoration epoch after 1945.

The inevitable coordination of the resurgent and strengthening "paganism" with the Christian church will be a full tolerance as a coexistence from the "pagan" side, from the essential basis of humanism and from the recognition of the spiritual-historical view. True tolerance in religious matters has always been only with the "pagans", not with the representatives of the ideology of a Mosaic-Christian ideology of being chosen. As the Nordic paganism also in its late time, when the original community and its world view had already passed over into dissolution, it has acted against Christianity, because it did not consider itself as a monopolized owner of an exclusive divine truth of revelation. Not even when it had gone over to Arian Christianity, the dogmatic version of Christianity close to its savior myth of primeval times. And it was not paganism, but the aggressive intolerance of king and church, which suppressed and extinguished the spiritual independence of the Icelandic peasant republic and the Old Believer Reformation movement that was beginning there, and brought peace (g r i d h), as it is preserved for us in the beautiful saying that Thorgils speaks "according to the law" (logfullt) at the request of the Goden S n o r r i and which has likewise come down to us in the saga of the Strong Grettir. In this peace saying, filled with high poetic beauty, it says:

"An envious man is he who breaks the peace and does not keep faith.... by all men be he shunned, so far.... Christian men visit churches, pagans sacrifice in the sanctuary, fire flames, field greens, child calls mother, mother feeds the child, hearth fire one cherishes, ship floats, shields flash, sun shines, snow falls, ...
Pine tree grows, hawk flies spring long day.

Now we are to be united and reconciled, faithful in heart to one another, whether we meet in the mountains, by the dry bay, on ship or snowshoe, on footpath or far, at sea or in the saddle, as when one finds one's friend on the water, or one's brother on the road: as reconciled to one another as son and father, or father and son in all dealings.

Hereupon we shake hands with each other. Let us all keep the peace and all that is said in this Pledge of Allegiance. God be witness and good men and all who hear my words

hear and also those who may be near." Kristna menn ok heidhna höldha "Christian men and heathen men", that will be the future community of Germany and Europe, the occidental one.

We want together the good in man and for man. The difference is only that the ecclesiastical, state Christian of the history wanted to convert the pagans with force, torture agonies and death, to his only saint-making truth, but not the Nordic pagan the Christians. The Nazarene has put the demand of the good as a maximum over promotion to the human being, in order to receive a minimum of the achievement of the good guaranteed. The individuals, those who want to be Christians in this sense, have worked a lot of good in the human community: mostly they are unnamed and unknown. But not because - as we were still taught as children at the end of the last century in the Christian denominational school - being good would be guaranteed by the Christian faith and its grace alone, but because the good is also conveyed by this faith.

The "force" for good in man is the essence of primal humanism: it is pre-Christian, primal pagan. Still as the priest Ari inn Frodhi, "Ari the Wise" (born 1067/68) wrote his *Islendingabok*, the book of the settlement and oldest history of Iceland, he could tell about the grandson of Ingolf, the "most famous of all land seizure men, the law speaker Torkel Mond, "who of the pagan men still had the best faith, as far as one knows examples. He let himself be carried in his death sickness into the sunshine and ordered himself into the hands of the God who had created the sun. He had also led such a pure life as only the most pious Christians".

Thorkel Mond thus belongs to the Reformation Old Believer movement, whose "right customs", "were of a right kind" (their *er rätt eru síðhadhir Gylf. 3*), which in Old Iranian meant *ar t a v an*, *asavan*, in Old Indian *r t a v an*, "according to the divine order".

In the *Oera Linda* chronicle it says accordingly at the end of the "Elder teaching": "With the Jol (the wheel of time) everything created changes and changes. But the good alone is unchangeable".

Thus we pagan people and Christian people want to work in the service of the same divine power along different ways. The exploration, the development of this "power" in man, as "the moral law in us, of the starry sky above us", which will be the subject of the following partial investigation of the Nordic primordial community, is the task of the history of ideas: it is the search for the meaning of being human, for the essence of man from the origin. It is the path that leads back beyond the rupture to the primordial sense. It helps the seekers to the gnothi seauton, "know thyself". It will also become the path for the depth-psychologically conditioned awakening in Judaism, which wants to find its way back beyond Moses and Yahweh to the common primal religious foundations of Semitism, rid of the Mosaic "mental illness of the Hebrew people" (like the K n a ' a n i m with Arje Gurewitz-Choorn), rid of Yahweh and the prophetic paranoiacs up to Paul (William Hirsch), rid of Talmudic rabbinism, priestly, "Pfaffen"-tum and their theology, which "speak between God and men" (Alfred Döblin), - back to the God-immediateness of pure humanity, of true humanism. "It is to enter the stage of pure religion, with recourse to the powerful first stage."

"The religion spoken of here is not a religion of the Jews, but of mankind." (A. Döblin: "Jewish Renewal." Amsterdam 1933, pp. 89, 98.)

This heavy ringing departure of the Jewish renewal movement stood without foundation in intellectual history, helplessly harassed and persecuted by the hard terror of the world organization of the Mosaic ideology of election, which drove the Kna'anim out of Israel. The science of intellectual history will also be able to give this awakening the spiritual support and the foundation which D ö b l i n s cry of distress for help sought in vain, and will lead it back beyond Moses and Yahweh into the great old-worldly occidental association of mankind, freed from that tragic delusion of an ideology of "chosenness" among the migrating peoples.

Thus the task of the history of ideas is to clear away the heap of rubble which has buried the way to the original source of humanity, to the original sense of being human, in the course of the Age of Fracture. For Germany and its young

A great, worldwide task now arises for the second generation of intellectual historians as executors of Friedrich Schiller's legacy, still awaiting execution, in that unfinished draft poem "To Germany", - a legacy that no one has yet been able to start: The German,

"To Him is ~~destined the highest, the~~ humanity, the general to be perfected in Himself, and the most beautiful thing in all the peoples blooms, to unite in one wreath.

And as he is in the center of Europe's peoples, so he is the core of humanity:

those are the flower and the leaf.

He is chosen by the world spirit to work on the eternal construction of human formation during the duel, to preserve what time brings.

Therefore, he has appropriated what was previously foreign and preserved it in himself. Everything that was valuable in other times and peoples, that came into being and disappeared with time, he has preserved: it is not lost to him, the treasures of centuries.

Every nation on earth shines

once its day in history, where it shines in the highest light and crowns itself with high glory. But the German day will shine when the circle of time fills.

To penetrate the spirit realm, to wrestle manfully with delusion, that is worthy of his zeal.

Higher victory has won the,
who wielded the lightning of truth,
who freed the spirits themselves.

Fighting for the freedom of reason,
means fencing for all peoples, applies to all eternal time.

Not to shine in the moment and play one's part, but to win the great process of time."

It is the history of ideas which, on the occasion of Schiller's centenary commemoration, takes up the legacy of this great son of Germany from the time of an earlier collapse of Germany. In the spirit of this Schiller's Deutsch! and-Ver-

It is also the task and duty of the young generation of German intellectual historians to ensure that the inherited values of the last, so tragically failed great awakening of the German people, out of German misery after the First World War, are not lost, but purified and deepened, included again in the construction and made fruitful. As one who has been so wronged and taken so much from this Third Reich, I have the right to speak here about its values as a German awakening. And I have the duty to admonish here: because those in power today, the "avengers" of 1945 in the service of the victors of the Christian Atlantic Charter, are not able to do so, since they continue in the indissoluble cycle of hatred and retribution. And therefore cannot recognize, cannot acknowledge the great and good that was also before 1945. Jesus of Nazareth would have rejected these "Christians".

In view of the grave injustice and suffering that these victors have brought upon the German people and country, the tearing apart and robbing of German native soil, German Geschlechtererde, the reconstruction work of the young science of intellectual history will encompass the whole of Germany, so that the German people may retain their nationality and homeland in spirit, so that Germany may rise again from the spirit of its nationality, which today - from within as well as from without - is threatened and undermined as never before.

The redress of this injustice, the solution of seemingly insoluble questions is reserved for the mothers of East and West. The age of man and power will no longer be able to do it. It comes to an end with the negation of negation, with its self-negation. But what comes behind it is the synthesis.

And so we are the spiritual pioneers of the new humanism, the new humanity. Our way of work for the spiritual-historical clarification of the meaning of being human is therefore causally also the "going to the mothers". So that they too can return to us, without whom the wounds of humanity cannot be healed, the earth and life cannot be sanctified again.

The male age of power and violence is coming to an end.

Notes

7) Cf. e.g. E. g. A. Gahs : Head, skull and long bone sacrifices among reindeer peoples. P. W. Schmidt-Festschrift (1928), p. 231 ff.

2) Archiv f. Religionswiss. XXIX (1931), P. 81.

5) Daselbst XXXVI (1937), pp. 323 and 331.

See, among others, Cardinal Faulhaber: Judentum, Christentum, Germanentum. Advent Sermons, delivered in St. Michael's in Munich, 1933.

5) Published in Veröffentlichungen des Forschungsinstitutes für vergleichende Religionsgeschichte an der Universität Leipzig, ed. by Hans Haas, II. Reihe, Heft 7, 1927.

7) Ed. by Otto Höfler, 2nd edition, Hamburg 1937/39.

7) J. Strzygowski: The North in the Visual Arts of Western Europe. With the collaboration of B. Brehm, E. Klebel, F. Wimmer, J. Schwieger. Vienna 1926 (2nd ed., 1929). - Rise of the North. Life struggle of an art researcher. Leipzig 1936. - Morgenrot und Heidnischwerk in der christlichen Kunst. Berlin 1937. Indo-Germanic Ramblings of an Art Researcher. Heidelberg 1938. - Nordic Healer and Visual Art. A salvation phenomenon distorted by Christianity and the Church. Vienna-Leipzig 1939.

5) F. Focke : Beiträge zur Geschichte der Externsteine. Berlin 1943, p. 68.

9) Midgard's downfall, p. 154 f.

10) For the "ladder" symbol, see Sacred Urschrift, ch. 12 u. Atlas pl. 333-343.

"Collection of short grammars of Germanic dialects. B. Ergänzungsreihe Nr. 3, Halle 1935.

12) Oscar Almgren: Tanums Härads Hålistingsar. Bidrag till kännedom om Göteborgs och Bohusläns formlinnen och historia. Vol. 8, Gothenburg 1906-13, p. 492, Fig. 170.

¹³) Culture of the Ancient Germanic Peoples, p. 121.

1) A. Hermann: Our Ancestors and Atlantis. Nordic naval supremacy from Scandinavia to North Africa. Berlin 1934, p. 28.

2)) A l f T o r p : Nynorsk etymologisk Ordbok. Kristiana 1919, S. 471.

¹⁶) H. Kirchner: An Archaeological Contribution to the History of Shamanism. Anthropos 47 (1952), p. 244 ff.

"Ak e Ohlmarks: Studies on the Problem of Shamanism. Lund 1939, p. 176 ff.

¹⁷) Uno Harva: Die religiösen Vorstellungen der altaiischen Völker. FF-Communications No. 125 Helsinki 1938, p. 440 ff.

") Ern s t Manker: The Lappish Magic Drum. An ethnological monograph. Nordiska Museet. Acta Lap-ponica I and VI. 2 vols. Stockholm 1938 and 1950.

²⁰) Culture and Religion of the Germanic Peoples I, p. 117 ff, p. 314.

²¹) E. Taeling: Mater Larum. On the Nature of the Laren Religion. Frankfurter Studien zur Religion und Kultur der Antike. Vol. I, 1932, p. 44 f. - H. G ü n t e r t : Kalypso. Bedeutungsgeschichtliche Untersuchungen auf dem Gebiet der indogermanischen Sprachen. Halle a. S. 1919, p. 53.

²²) Uno Holmberg: De fornnordiska nornorna i Lappar- nas religion. Nya Argus, Helsingfors VIII (1915), p. 166 ff.

²³) M. S c h ö n f e l d : Wörterbuch der altgerm. Personen- und Völkernamen. Germanic Bibl. IV. Reihe. Vol. 2, Heidelberg 1911, p. XIII. - E. Norden: Die germanische Urgeschichte in Tacitus' Germania. 2nd ed. Leipzig-Berlin, p. 384.

" I Hugo Dingler: Wege und Grundlagen der Sinnbildforschung. On the methodology of paleoepigraphy. Germania 1937.

²⁶) Karl Marx and Friedrich Engels: Die heilige Familie oder Kritik der kritischen Kritik. Against Bauer und Consorten. Frankfurt 1845. Ausg., I. Abt., vol. I, pp. 576 ff; vol. 3, VI. Ch., pp. 259 ff, 267 ff, 280 ff.).

Abbreviations

the title of the author's own works cited

"Rise" = "The Rise of Mankind". Investigations into the history of the religion, symbolism and writing of the Atlantic-Nordic race. Text volume I. The foundations. Jena 1928.

"H. U." = "The Sacred Urschrift of Mankind". Studies in symbolic history on this side and on the other side of the North Atlantic. Text volume and picture atlas (2 vols.). Berlin-Leipzig 1931-36.

"Kalenderscheibe von Fossum" = The Kalenderscheibe of Fossum, Bohuslän. A monograph on the history of the Ugaric religion, its cult symbolism and the runic writing. Text volume and picture atlas. E. J. Brill, Leiden.

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"Primal Faith" - Primal Belief in Supreme Being? A Circum-Polar Symbol-Historical Investigation. E. J. Brill, Leiden and Volkstum-Verlag Vienna (still unpublished).