

WILHELM LANDIG

REBELS

FOR



THULE

BERSERKER

BOOKS



WILHELM LANDIG

REBELS FOR
THULE

THE LEGACY OF ATLANTIS



*These are beech runes
these are birthing runes
and all alrunes
and delicious runes of
strength to the one who
keeps them intact and
undamaged
keeps himself for
salvation. Use it, if you
hear it, until the gods
pass away!*

Edda

*I am very grateful to my friends and helpers: Dr Karl Bahne,
DDr Erich Bromme, Ralf Ettl, Dr A. Lambardt, Karl Provnic,
Michael Wagner Ph.D., Prof Dr Herman Wirth.*

FOREWORD

The meagre historical knowledge of today's youth, running on a narrow single-track railway, prompted me to write this work.

After serious endeavours and to the best of my knowledge and belief, I have endeavoured to compile a historical overview, drawing on old traditions and documents that are no longer considered or kept secret. Starting from the ancient heritage up to the most recent modern times, a German unified line is to be shown. In doing so, I have not subjected myself to any in-depth historical compulsion, which is full of taboos, deliberate distortions and a great deal of concealment. Some people will come along and want to know everything better. It doesn't bother me, I have researched honestly, searched seriously and found sources that have been forgotten or lost. I have also painstakingly familiarised myself with subject areas that were previously unfamiliar to me, and have spent a lot of time trying to find my way around them.

The framework story I have used from the field of student youth is largely based on a series of examples and actual idioms that were brought to me. The teachers also exist, albeit under different names.

The legacy of Thule is a guideline here and should help the Germans to find their way back to their own blood and historical consciousness. Only parts of history that have been compiled and summarised from the most distant depths of the past up to the present day, leading to a coherent whole, form the strengthening consciousness to be able to resist the disintegration and dissolution of the German national body.

For this reason, it seemed inevitable to me to pull back the curtain from the political stage of the present day. This is mainly because the powerful of today and the mass media that serve them are the cause of the general misinformation and misrepresentation of history. It goes so far that the falsifiers present the truth as a fake.

The spirit of Thule is a seed. - It should inspire the new rebels for Thule, who are already among us in the youth of today, and give them strength in the lineage of our people.

I believe in the legacy of Atlantis! - Knowledge and the resulting duties are the guiding principles of a proud life. To make a life worthwhile, it also requires a proud mindset, which must be rooted in an idealism of selflessness. Many people today can hardly understand this because they have been desexualised. But there must once again be lofty goals that counteract the inner impoverishment. A new youth must build up ideals again and give content to a life.

This is my book in honour! -

Wilhelm Landig

FOREWORD.....	7
FIRST BOOK.....	11
I. TURMOIL IN THE CLASSROOM.....	13
II. THE JOYLESS TIME.....	51
III. THE HARVEST OF EVIL.....	82
IV. THE HERITAGE.....	102
V. THE LONG TRACK.....	146
VI. THE GREAT UNREST.....	184
SECOND BOOK.....	205
VII. THE FOLLOW-UP.....	207
VIII. SOFTENING FOG.....	242
IX. THE SONS OF THE SUN.....	273
X. TALKING STONES.....	301
XI. THE REAL WORLD.....	342
THIRD BOOK.....	383
XII. RAUNENDES BLUT.....	385
XIII. THE SAGA OF THE GRAIL.....	406
XIV. THE CHILDREN OF MOSES.....	429
XV. TO BE OR NOT TO BE.....	462
XVI. BABILU.....	509
XVII. THE BLACK SUN.....	546
ECHO.....	583
BIBLIOGRAPHY SPECIALISED LITERATURE-LINGUISTICS.....	593
JUDAICA (EXTRACTS).....	595
HISTORICAL, ARCHAEOLOGICAL AND CULTURAL DOCUMENTS	
.....	596
ATLANTIS LITERATURE.....	601
FURTHER LITERATURE.....	602
FACTUAL AND PERSONAL REGISTER.....	603

FIRST BOOK

I.
TURMOIL IN THE CLASSROOM

"The torch passes from hand to
hand, When death takes it from one,
the next takes it up again; the
flaming relay race
continues..."

Time passes quickly and nobody asks how
long everyone carries the torch.
Only that it burns pure and bright and
that my heart burns in it is important.

So we, you and I, carry the
torch to distant destinations
a little piece. May they shine
brightly, the others are already
waiting for us in the dark!"

Heinrich Anacker

The end of the Second World War not only brought chaos to Germany, it also left the whole of Europe with a deeply furrowed face. Alongside the decades of reconstruction, humanity and the tradition of old cultural values were lost. The chaos s u b s i d e d , but the unrest of the times grew.

A few years after the war, a Bavarian seer spoke out. He prophesied another bad time and that only afterwards would the world regain some peace. Shortly before that, however, human wickedness will triumph and wickedness will take hold. Men and women will hardly be able to be distinguished by their clothing and hairstyles. Other clairvoyants made similar statements, speaking of a disintegration of morals, of heresies contrary to nature and ultimately of the fact that only a small minority of knowledgeable people will establish a new order at the end of the bad things.

The decades had run full tilt across the time table. Restlessness lay over the world like a grey sheet.

It was November. Time image and calendar time merged into a unity in grey. Over the European heartland, dark clouds hung heavy in the overcast sky, plunging everything into gloom. Mountains disappeared everywhere behind thick mists, valleys lay like black blots in the landscape and only the occasional concrete tower of a human termite society rose from the swathes of cities.

Fine threads of water ran down the windows of the secondary school in a small town like rivulets. The trees in front of the school building were dark with wetness that morning. Pigeons and sparrows had disappeared and sought shelter in dry places. Only a few people were hurrying across the shiny black tarmac.

The second lessons began at school. Councillor Trinek entered the class of the penultimate year on time. He walked into the classroom with his usual sluggish gait. He was wearing his apparently never-changed Lewis trousers and, despite the time of year, still had his shirt collar open, almost concealed by a straggly mane of hair. Old-fashioned-looking wire-rimmed glasses and a somewhat sparse beard gave him a scruffy appearance. In keeping with his appearance, he didn't attach any importance to a proper greeting and so the pupils in the class simply remained seated. It was all a habit.

He nodded his head briefly, crossed the room and took a seat at his table. His somewhat watery eyes scanned the people sitting in front of him. He then glanced discontentedly through the beaded windows and cleared his throat.

The pupils cheered.

Trinek deliberately overlooked such things. After a short pause, he suddenly asked: "Where did we leave off in the last history lesson? -"

General silence.

"Well?" he urged with raised eyebrows.

One pupil, known in class jargon as Fuzzy Babsy, lolled and squeaked playfully: "By the Romans, Mr Student Council!" She stretched out the form of address.

"What do you mean, with the Romans?" Trinek babbled. "We've been with the Romans for a long time! - We last stopped at a very specific Roman. Who was it? -"

Schnauzen-Charly, who always spoke cheekily, joked: "My God, dear Mr Student Councillor, there's an immen-

The Romans we dealt with in your lesson. If I'm not mistaken, we also talked about Caesar in the previous lesson..."

Trinek, who let his students get away with a lot in order to avoid any semblance of authority, suppressed an angry impulse. So he just let his glasses sparkle in the pale grey of the day, then stretched out his beard and said: "Yes, we were talking about Caesar, about Caesarr...!" Somewhat grimly, he let the last letter roll out.

The class sat quietly and waited.

"From Caesarr! ..." he rumbled again. Then he continued: "Hey, Wulff, repeat what you know about Caesar!"

The called-up person leaned back, remaining seated, and replied: "We followed what was said in the previous lesson with great interest and regretted that this great Roman was so treacherously attacked by Brutus during Rome's heyday..."

"Stop," Trinek interrupted him, "when we talk about Caesar, we don't start at the end. We're looking at the whole course of his life and his work in Roman history. To say it right away: It was Caesar's own fault that he was killed by upright men because he was not a democrat!"

A giggle came from somewhere. Trinek ignored it.

Heinz Rohde, a slight and pale boy, suddenly stood up and asked:

"Counsellor, why do the non-democrats have to die?"

_"

Trinek stared at the questioner in amazement. Then he said defensively: "I didn't put it that way. I just meant that he had to die because he wasn't a democrat!"

"It all comes down to the same thing!" Wulff spoke up again.

A burst of laughter went through the class. Undeterred, the pupil continued: "We have not only heard, but also read in various books that Caesar achieved great things for Rome and that Roman history could only have been written because of the efficiency of great men. If there had not been such men, Rome would have remained a small village or even become the prey of stronger men!" And then, leaning forward, he added: "That has nothing to do with democracy!"

Trinek's eyes narrowed and his beard began to tremble. "I don't want any questions that could be asked of such a fascistic den-

ken," he roared. Calming down again, he continued: "You have long since learnt that democracy is the only form of government that embodies the will of a country's population. This form of government was born in ancient times and established in Greece and Rome."

"Both times, however, it was the plebeians who came to power through this system and, thanks to their lack of education and knowledge, initiated the downfall of the empires," Wulff continued stubbornly. "Under Caesar, Rome was a power..."

Now Trinek banged his fist on the table. "That's enough now! - You still lack the maturity to recognise the dangers of power states. Only a majority can rule, and if it's the plebeians, then every minority has to put up with it. Caesar was nothing other than a terrible despot who abused his power at its peak. He oppressed the people with the help of his legions. Until men were found to change this intolerable state of affairs!"

"So murder after all!" Rohde beeped from the background.

Trinek rolled his eyes and tried to be gentle: "Dear Rohde! - You have to look at things like this from a different angle. There is a moral to resistance when authoritarian pressure becomes too strong. All authority is coercion, because then not everyone can do everything they want."

Now Schnauzen-Charly spoke up again: "Regardless of the general public? -"

The teacher stamped his foot. "Er - there are still laws that..."

"Aren't laws also hidden authority?" Wulff asked hypocritically in between. And before Trinek could reply, Schnauzen-Charly quickly added: "Something is still unclear to me, Mr Studienrat! - If an authority in a community is to be despicable, then an emphasised self-centredness towards the concept of freedom would ultimately also be a self-centred authority, through which a surrounding community is despicably raped. One person can therefore do anything to the detriment of others. His ego is so authoritarian that he can throw the demands of the majority to the wind. And is that still democratic? -"

Now Trinek realised that he was at a dead end. His not-so-long student experience showed a turning point. In previous years, the pupils had not shown any particular interest in history lessons and had just about

learnt to get through a report round. He had previously been able to organise and present the history material as he saw fit and his listeners had never bothered him with questions. Now everything suddenly changed. On the one hand, the aggressive behaviour of the young people had increased and his own progressive attitude had been trumped, on the other hand, a new thought process had set in. This thinking was rooted in a logic that Trinek was not exactly delighted with, because his own ideas were getting holes in them.

The pupils stared at the teacher and instinctively sensed that he had become insecure. Schnauzen-Charly immediately intervened again and asked with a malicious undertone: "Does the right to resist only apply to supporters of democracy? -"

Now the teacher got really angry. He turned red and blurted out: "Your questions have already gone far beyond history lessons. I'm not getting involved in any political dialogue here. So let's get back to Caesar. To Caesarrrr! ..."

The class laughed.

"What's there to laugh about?" Trinek shouted irritably.

"You're avoiding Rohde's question, Counsellor!"

The student Osten had jumped up and continued: "You yourself said that Caesar had to die because he was not a democrat. And you thought this was good for democracy and defended it as a sacred means and right of self-defence. And now Rohde has only asked whether this right only applies to the democratic system. That's not a political dialogue, it's just a question from a fellow pupil to his teacher because he wants to expand his knowledge!"

"East, don't be cheeky! - I have already explained that all non-democratic views are fascist and therefore dangerous. All authoritarian coercion is fascist and must be fought with all means. And that's exactly what Brutus and his friends did!"

Now Graff, who had his seat next to Wulff, spoke up: "So according to your interpretation, communism tolerated in democratic countries would also be fascist, Mr Studienrat!"

"We are with the Romans and not with the Communists!" Trinek raged even more angrily now. "The communists are not fascists, because they fought against fascism!"

"So they're democrats then?" Graff probed further.

"The Romans have..."

"I don't mean the Romans, Counsellor, but the Communists!" Graff interrupted again.

"The devil take you all," rumbled the teacher. "Of course the communists are democrats, because they're a democratic party like everyone else!"

"Mr Student Councillor, why is there only one communist party in the communist-ruled countries? And why are there forced labour camps everywhere in these countries?" Schnauzen-Charly chuckled at this.

Now Trinek stood up. "Enough of this nonsense! - We can talk about such things when we get to the section on modern times and the chapter on Russia. I'll say it now for the last time, we're still in Roman times and that's where we'll stay!"

Now it was fuzzy-headed Babsy who wanted to make herself interesting. She always took snout Charlie as an example, who could be so wonderfully cheeky. Sometimes she was a cunning beast and that's how it was now too.

"Counsellor," she whispered with an innocent twinkle in her eye, "when we've finished the Caesar chapter, we'll soon have the whole of Roman history behind us, won't we? -"

"What makes you think that?" asked the teacher. "There are still several centuries to go!"

"Oh no," said Babsy, "after the dagger of the noble Brutus was driven into the black heart of Caesar..."

"Stop it! - Stop this nonsense!" shouted Trinek. "This is the purest hour of murder today..."

"... and had entered the black heart of Caesar," the girl repeated unmoved, the age of saving democracy dawned. And with it, as with the ancient Greeks, things went downhill and came to an end. So we don't need to learn much more and can move on to the Middle Ages, Mr Student Council!" She gave the teacher a well-rehearsed look of shame and smiled sphinx-like.

"I'm not being taken for a ride," Trinek huffed. "I already know where you're going! - If it were up to you, you would have preferred Caesar to kill Brutus and the patricians to remain in power. Since I've been a teacher at this school, I've never seen such a strange attitude towards democracy as I do today." He desperately wiped his face with both hands.

"What's got into this class? - What's g o i n g o n here is pure revolt!" He stood up and with a furrowed brow, he said: "I will not tolerate such a development!" - His beard began to tremble slightly again. "I won't tolerate it!" He kicked himself with his last word.

This time only a slight giggle was audible. Schnauzen-Charly, who had become overconfident, wanted to see himself in the role of a hunter taking the shot, but was just held back by his neighbour. "That's enough for today, Charly! -"

Trinek had heard these words and came quickly to Snout Charlie's table. He stood up in a pose and gasped: "Yes, that's enough for today! - That's enough!"

Furious, he rushed to the classroom door and slammed it shut after stepping out into the corridor behind him.

The class jeered.

"We've robbed him of his sleep today!" shouted Graff with a grin. Wulff, who was usually one of the more level-headed people, laughed out loud. "That's what you get when you're caught between teaching and unionisation. Instead of continuing to study history books, this text caricature wants to orientate us towards trade union topics and colour us one-sidedly. Well, today he's probably realised that the horses aren't going with him!"

Fuzzy-headed Babsy danced around between the tables. She already had a beautiful soprano voice and sang the Mainz carnival tune "Ja so ein Tag wie heute..."

Gammelteddy was the only one in the class who had so far been taken with Trinek's progressive line. His father was a works councillor in a factory and an out-and-out old Marxist. And although the boy had breathed the political family air extensively, he approached Wulff, whom he had largely avoided. He gave him a pat on the shoulder and laughed a little wryly: "That was great today! - I had liked Trinek, but today I realised some things that I hadn't really understood before. My old man at home always talks about solidarity. He can say that in his own way, but I'm in solidarity with you!"

"That's fine by me." Wulff replied. "But you can also show that on the outside by having your woman's mane cut a little shorter!"

"Does that bother you?" Gammelteddy blinked.

"Are you desperate to imitate Trinek? -" Wulff was good-natured.

"I want to think it over. Anyway, I don't have any more money to go to the poodle shearer this month..."

"I'll give you the boobs," said Wulff.

Gammelteddy's eyes widened. "None of you have offered me anything yet. That just knocks me off my chair! -"

"It was all down to you! -" Wulff laughed softly. "You must realise that your behaviour with discos, pop riots, Camel chicks and Russian vodka doesn't go down well with us. There's a difference between getting on and degenerating! - Isn't there? -"

"You have an easy laugh," Teddy muttered, staring at the floor. "You and the others all, you have your friendships and are a class family, you have a nice home with a debate, all things I miss."

Wulff looked at his classmate in surprise. "What's different about you?"

"Different, different," mimicked Gammelteddy. His face took on a bitter look. "I've been with the class for years, but I always feel that I'm not wanted in your friendship groups. You see me as a bum who always has to stand to one side. But none of you have ever asked me why I'm like that. - -"

"Oh gosh, you're embarrassing me," said Wulff. He blushed slightly. "Actually, nobody has anything against you. But your behaviour and your preferred surroundings don't match our lifestyle. Why don't you try adapting to us?"

"That's easy for you to say...", grumbled Gammelteddy. "On afternoons when I'm not at school, I'm always sitting at home alone because my mum goes to work. In the evenings, she has to do the housework and my father is often away at the party. I don't have any pronunciation or learning support. I study everything on my own. And when I'm done with schoolwork, I go to the discotheque, where there's a bit of a buzz and you can forget the tedium. Of course, there aren't many nice boys there, most of them have some kind of defect, which is no coincidence. Nobody asks about my circumstances and I don't ask either. It's as simple as that, isn't it? - -" And with a little defiance in his voice, he added: "You can hop around with girls who come from the same background and in between there's talk of an uprising against the establishment. Do you understand that? - -"

"I'd never thought of it like that before," confessed Wulff, embarrassed. "I always thought it depended on the newspaper you read. But blimey, you've got problems!"

Gammelteddy turned away.

"Wait a minute!" Wulff held him back. "I'll give you the Pinkepinke for the hair choppers a f t e r class and if you look a bit more mannerly, you can come to me the next afternoon after school. Agreed? -"

"What am I supposed to do with you? -" asked Teddy, who had the not exactly rare surname Meier.

"We'll talk about your problems! - We can also cram together from time to time when a school assignment is coming up. Nobody will help you in the discotheque!"

"I still want to think about it," Meier said cautiously. "Do you really mean it?" He looked at Wulff a little suspiciously from the side.

"When I say something, I mean it!" Wulff replied snappishly.

"It's all right," Meier said soothingly. "And about the money - I'll get the pennies from home, just leave it. - Thanks for the offer, anyway! -"

Then the door opened again. The headmaster of the school came in with the teacher Trinek.

The pupils immediately scurried to their seats. Headmaster Faust was still a pedagogue of the old type and was popular despite his strictness. The pupils had a keen sense of how to judge their teachers. While the headmaster made his way to the teacher's desk, looking round on all sides, followed by Trinek with a pinched face, the class stood like shield guards.

"Sit down!" The headmaster's voice was serious and calm. He himself sat down on the teacher's chair, while Trinek stood up next to him.

Silence.

"Dear teacher," the headmaster turned to the teacher standing next to him, "so what was going on in this class? -"

"Tattletale!" came from the middle of the class.

Trinek winced as the director asked, "Who was that? -"

"

"Me!" Schnauzen-Charly stood up calmly. "Headmaster, I'm so sorry slipped out."

"There, there. - Watch your tongue! - I won't let you get away with that a second time."

"You see, Headmaster, that was just a small sample of this class! - These young people..." Trinek was almost hysterical.

"Slowly." the headmaster defended himself. "So what happened? -"

"In today's history lesson, we covered Roman history at the time of Caesar..."

"Why," said Principal Faust. "That's not even on the curriculum! - What makes you think that? -" He looked at Trinek, puzzled. "This subject was covered much earlier. That's the penultimate class before the Abitur!"

The person addressed turned red. "Er - I know that. - But I have this time theme at the general request..."

"That's not true!" Graff had jumped up.

"Quiet!" said the headmaster sharply. "Go on, Counsellor!"

"Well, umm, I did a quick review of the previous years' material to prepare the class for the upcoming exam year."

"Are you saying that you have already gone through the prescribed curriculum? -"

"No, not quite yet. But we don't have any difficulties in terms of time."

"Well, fine! - So what else happened? -"

"We covered Caesar's life up to his death, and it was this death that the class rebelled against and showed political tendencies that are dangerous for the whole school!"

"Why? -" The headmaster's face was a big question mark. "The whole class has drawn no conclusions from the story so far.

pulled! - She brings political views into the lesson that I cannot tolerate!" Trinek jutted out his chin and his eyes sparkled.

"Be clearer," the director asked him.

"I don't want to do that in the interests of the class!" the teacher evaded.

"Hm," said the headmaster. "Wulff, are you still the Class representative?"

"Yes, Mr Director!"

"What views does this class hold as a result of the history lessons? - Where is the source of the anger? -"

"Headmaster, Mr Trinek is accusing the class of holding fascist views because we all called Caesar a great Roman!"

Faust looked at the teacher. "How is that to be understood? -"

"The class is unanimously of the opinion that the Roman Empire as a power state was one of the golden ages of antiquity. Then there was even the view that the beginning of democratic rule was also the beginning of the end of the Roman Empire. This lack of understanding of democracy is shocking!"

The headmaster swayed his head thoughtfully. "Maybe that's because the nature of democracy wasn't explained sufficiently in civics." He looked first at the pupils and then at the teacher. "Counsellor, it is of course one of your duties to always educate in the right spirit. We are a humanistic secondary school in a state with democratic freedom of expression. If, in your judgement, there is reason to correct misconceptions, then you can always do so objectively!"

"Headmaster, the head teacher called us fascist! - Can he do that? -" shouted Osten from his seat.

Trinek cast a venomous glance at the class.

The headmaster's face expressed embarrassment. He looked at the teacher somewhat helplessly, then said, "What did you mean? -"

"I only labelled anti-democratic statements as fascist!"

- The pupils must realise that."

"Wulff, did the class really do that? -" The headmaster looked at the class spokesman with a stern look.

The man addressed stood up. "We have done nothing other than express the free opinion that Caesar was a great man. The student counsellor didn't share the same opinion. That's why he labelled us fascist. We don't know what is meant by fascist, but the basic tone is that it is something very detrimental. In a humanistic educational institute, the teaching staff should work with the pupils in an entirely objective manner. -"

Now it was Schnauzen-Charly again, who couldn't keep his mouth shut: "The word fascistoid certainly came from the trade union newspaper that often peeps out of his coat pocket!" He stood up and added: "We know, Headmaster, that Councillor Trinek is the union representative in the school. And the class has the impression that Mr Trinek follows the union's guidelines more than the curriculum!"

"I resent such insinuations," Trinek shouted angrily. "Mr Director!" continued Wulff, who was still standing, "what our What classmate Charly Weil has just said is very much in line with the impression the whole class has. With any other subject professor, the class is completely indifferent to which newspaper is sticking out of a skirt pocket. But in history, of all subjects, we have long noticed that it is not German history that is being presented, but rather the personal views of Mr Studienrat and, in relation to more recent times, obvious manipulations of propaganda coming from abroad. Now we have had a number of professors of history in recent years and they have all been very careful with the material because they felt that the older books in our parents' libraries portrayed everything differently from those written now. What we are supposed to learn now is a one-sided ideological colouring of history and propaganda material for this century as historical material. And with Mr Trinek, we clearly notice that he does everything with a subtle emotional surge. But we don't want to learn politics at school, we want to learn something. We only want historical truth, regardless of whether it does us honour or not. We lay claim to the truth! - We form our personal attitude to historical details ourselves and the conclusions we draw from a real knowledge of history a r e l e f t t o us after school."

"That tone of voice," Trinek gasped. "Outrageous! ..."

The headmaster ignored the objection and looked sharply at Wulff. "These are serious accusations you are making against your teacher! - We are in a democratic state with freedom of teaching and learning and I have not yet heard any complaints about abuse. How can you get so heated about Roman times? -"

"Headmaster," Wulff continued politely, "We are confronted with Nazism or fascism on all sorts of occasions without it fitting in with the curriculum. We pupils want to learn and not worry about t h e politics of the past as an end in itself. Apart from a good general knowledge of history, we have enough to deal with in the present. If the head teacher wants to teach us history as he personally sees it and calls us fascistoid if we don't completely follow his views, then I must, on behalf of the whole class, reject such a lecture."

I reject this accusation. It is not we students who want to bring the recent past to life. It has to be said quite clearly that we have the impression that the past is being dealt with in such a way that those who have failed in the present want to blame everything in the past for what they are not succeeding at in the present. And the strangest thing in the present is the incessant endeavour of the present not to let Hitler and his Reich die, even though both have long since passed. They keep talking about Hitler until one day he casts his shadow over the present. - In the past, the dead, the good and the bad, were more or less left to rest and only ever dealt with the problems of the present and the future. But when one of us young people begins to investigate the phenomenon of Hitler and his party, which is quoted every day, whether with the help of old literature or by questioning them objectively, there is an immediate outcry and an enquiry begins to see whether a dangerous reaction is developing. And if we are constantly being told about Hitler's time, then we should be content with presenting the historical material of that time in a factual and not propagandistic manner and when this subject is finished, then it should remain finished! - I must repeat that we do not want to hear propaganda fabricated abroad, but to learn history. A factual history is in no way a danger, as we know that the past will not return. So why the fuss about Hitler? - Leave us pupils alone with the pains of the past and the nightmares of the political Pharisees! - Why do some teachers avoid things in their own way, lying to us and to themselves out of a motive of hatred or out of cowardice in the face of the prevailing manipulation of opinion? - We are also presented with democracy as a role model every day, not at all in keeping with the lessons, and at the same time we miss the freedom to teach and learn. We are being politicised at school by certain teachers, but also from above. Anyone who doesn't follow in step is immediately labelled fascist. We pupils have no democratic right to demand objective teaching or the suspension of any political influence. Our practical experiences do not match the theories that are constantly preached to us. - If we then demand enlightenment

or even criticise, we are - as we are constantly accused of being! - fascist. Headmaster, the whole class has been sick of this for a long time! -"

The headmaster looked at the pupils in turn with raised brows and a serious expression. Trinek, on the other hand, had turned a deep red and seemed close to having a stroke. The room was completely silent.

"Wulff, you can sit down!" - The headmaster stood up and walked slowly to the centre of the room. "I have now realised that the whole class agrees with your speaker. I take note of what has just been said. I will ask the teachers of this school to refrain from politically categorising students, especially with reference to a common catchphrase. I will also give the teaching staff a hint not to e x p r e s s their own views outside the subject matter or to interpret the curriculum as they see fit. If, however, there should ever be cause for a complaint, I will examine it objectively." - The headmaster looked at his watch. "The lesson will be over in ten minutes. I will now leave the class with Mr Trinek. Wait for the next lesson and don't make any noise!"

The pupils stood up and waited until they were alone. Then they dashed from their seats and gathered around Wulff. With enthusiasm and hailohs, they slapped their speaker on the back and shoulders.

"That was great!" shrilled fuzzy-headed Babsy over the little commotion.

"Well said," Graff added immediately. "That was a full broadside that hit the puny Trinek!"

Wulff could hardly resist the approval flowing towards him from all sides. Laughing, he called out. "It wasn't just me. Schnauzen-Charly helped too!"

Rohde, who had also come to the front and was known for his reticence and shyness, had suddenly become very lively. "I think," he interjected, "that we would do well to establish unanimity of opinion outside the school as well. With teachers like Trinek, we should also be prepared if he tries to pull lazy tricks out of his box. We could easily get together once a week somewhere outside of school and go over history and school problems together, regardless of the amount of material we have to learn!"

"That's not a bad idea," shouted Wulff. The pupils standing around nodded approvingly.

Fuzzy-headed Babsy stood up pompously in front of Wulff and poked the pupil Zeller standing next to her. "Hey Zellermännlein, you've got that lovely coffee confectionery with the big adjoining room. We've been to you often enough and boosted your business turnover by eating cake. How would it be if you could let us use this beautiful adjoining room one evening a week? - What do you think, Zellermännchen? -"

"Very true! A good idea," Schnauzen-Charly confirmed the suggestion. At the same time, he took this opportunity to throw his arms around the girl's neck. "Babsy, you're a clever bee!"

Zeller just nodded, "Why not? - I have no objections! I just have to ask my parents which evening is best for sharing the room. It's unlikely to work at the weekend because that's when we have the most guests. Friday is also a good day, but I could fight that one through for us."

"Excellent," said Graff. "Enquire today at the farm that made you human and let us know tomorrow. And then make sure there are enough cream slices to eat and make you think! - You should strike while the iron is hot."

There was applause all round.

Wulff called Meier to him. "You're coming too, aren't you? - I'll invite you and you won't like it any less than in your smoky discotheque. The Zellers have a good Brazilian coffee or whatever else you prefer. And you'll be saved from the American phosphorus brew with rum shot..."

Gammelteddy looked at Wulff from the side. "If the whole class is going, of course I'm coming too! - You know, I actually quite liked your little saying from before. It fits in with what I sometimes start to think."

"Break!" Charly shouted. He pointed to his wristwatch with his index finger. "Let's see what the next hour brings! ..."

The pupils had organised their workbooks in class to be ready for the next lesson. They were all still in high spirits when a loud noise was heard from the corridor. Rohde, who had his seat next to the classroom door, stood up,

opened the door and looked out. A loud commotion came through the now open entrance.

"Something's going on!" shouted Rohde. A number of pupils immediately pushed their way in curiously and blocked the entrance.

"What is it?" Wulff asked loudly from the background. Professor Kroll's voice could be heard through the commotion in the corridor, shouting over the noise: "Go back to the classrooms immediately! - Clear the corridor! -"

The pupils pretended not to hear anything. Rohde called back to his class: "Professor Kroll and two pupils from the sixth form are taking one of the three bums away. I think it's Witter! - He's already caused a fuss several times. Now he can hardly walk. I reckon he's got sick! -"

The group with the professor now passed the seventh class. "Go to your class!" Kroll ordered the students in the doorway on. As Rohde hesitated, the professor stepped to the door, pushed the students back into the room and slammed it so hard that the frame shook.

"Another row in the sixth!" shouted Graff. "There's already been a row several times because of the three bums. Those hairy blokes have come to class hungover several times in the morning. Nobody knows why they're even trying to get a humanistic education! -"

Meier raised his hand and shouted: "I think I know what's going on with Witter! - They're whispering in the Sixth that he's been hustling with the other two mates. They get the stuff in the discotheque."

"Oops!" screeched fuzzy-headed Babsy. She flapped her hands theatrically in front of her face.

The noise in the corridor continued. Rohde dared to open the door a crack again and peeked out. Shouting came in.

"There's a fight in sixth form," Rohde ranted excitedly. "Some class mates are standing in the corridor and watching what's happening in their class."

Graff dashed to Rohde. "Wait," he called back into the room, "I'm going to explore!" He pushed Rohde aside and stepped out into the corridor. But before he could ask another student from the Sixth, one of them confronted Graff and said, "The Witter from our group must have been caught. The two other GvDs in our class are also a bit scratched. Now we'll get

They're wedges because we're having another unnecessary row because of them!" Graff glared at him: "What does GvD mean? - -"

"Oh right," said the classmate, "the GvDs are our bums on duty! - These guys don't last long anyway. They're getting more and more stuck with exams and schoolwork. And we're having more and more trouble with these fake people. - Now they're getting a beating in class!"

"And you out there stay away? -"

"Oh, where," explained the person in question, "We just made a bit of space so that we could push them better. From one corner to the other! - Can you hear them whimpering? -"

One of the neighbouring students, who was standing on guard by the staircase, suddenly came running back: "Shoo - shoo - back, the Profaxes are coming -"

"Aha," Rohde called out to the class, "our German Profax is there too. - Alaaaarm! - The Teuton is coming! -"

The corridor emptied in a flash. Graff had just found time to say a few words about the sixth form when the door opened and the German teacher, Professor Höhne, came in.

The class stood up to greet him. Höhne was still one of the fewer and fewer teachers at the old school and was popular for his calm and patient manner. For the pupils, he was the exact opposite of Trinek. He was always neatly dressed, always wore a clean and fresh shirt and went through the subject matter thoroughly and with great care. The pupils respected him. He had studied German, which earned him the nickname "Germane". He emphasised proper sentence structure and a good command of grammar. He criticised the use of foreign words which, outside of academic discussions, usually only disguised a half-education. He sharply castigated the contempt for the mother tongue, because it was precisely this language that was far superior to many others, especially English, in terms of its wealth of vocabulary and expressive possibilities. In passing, he also dropped the explanation that the word "völkisch", for example, is untranslatable for other languages and has a completely different meaning in English when attempts are made to paraphrase it. He showed the pupils that there were also German loan words for certain references in other languages because they were connected to a

clear statement are the most effective. In East Asia, for example, one finds the word "kindergarten". He also made no secret of the fact that he favoured the classics in the curriculum because they still provided a model for a cultivated language. His free and open manner made a great impression on the pupils and they made a real effort to follow his line.

Höhne now took the seat that Trinek had ingloriously vacated a short time ago. He looked at those sitting in front of him and asked when he had finished his inspection. "There was a commotion in the next class! - The noise could be heard all the way downstairs. What did the bush telegraph tell you?"

The pupils liked the fact that the professor was so tomboyish in his response to their punk language. Fuzzy-headed Babsy made herself important and called out from her seat: "The Witter from next door is supposed to have been hassled! -"

"I already know that," said Höhne. "But the fuss is still going on! - Incidentally, the ambulance will be here in a few minutes to pick up the chap!" As if to confirm his words, the ambulance siren could be heard coming closer and closer, then the beeping stopped. The car had come to a halt in front of the school.

"Well, the car is already here! -", the professor added to his words. "If it's true that Witter has become an addict and is addicted to drugs - as they say these days for drug addiction - then he probably won't be at our school for much longer. Unless the higher education authorities take a stand against it, the headmaster will probably expel him." He frowned and added more quietly: "But the higher education authorities are like the often misguided judiciary. They are often very heavy handed." He broke off and bit his lips as if he had said too much.

The class had understood him well. Schnauzen-Charly shouted cheekily as always: "The programmers from above are sure to make the wall for these hash types. They're all people of the calibre of Mr Trinek!"

"Moderate your words!" Höhne reprimanded the pupil. "I must not allow such remarks. By the way, what made you think of my colleague Trinek? -"

"We had an argument with him the previous hour," replied Schnauzen-Charly. "The

Mr Studienrat then ran to the headmaster and came back with him. He told our class off as fascist!"

Professor Höhne's eyes widened. "How did it come to this? -", he asked.

Schnauzen-Charly now really got going. His descriptions of the incident about Caesar and Trinek's critical attitude towards the class opinion was a firework display from the schoolboy's vocabulary. He then concluded with the words: "But our spokesman Wulff has made the situation clear to the headmaster and he has promised us a fair examination!"

"So - did he? -" The professor was surprised.

"Don't expect me to go against a colleague so easily. But I'm interested to know how the subject of Caesar ends up in the classroom curriculum?"

"Counsellor Trinek doesn't stick to any curriculum," Graff interjected. "He thinks we have to repeat all the history material in short bursts in order to be better prepared for the final exams. But he always confuses history with political science and is constantly trying to impose his own way of thinking on us."

Höhne waved him off again. "Let's drop the subject now. - I'm not allowed to get involved. That's for the director to decide. -"

"Unless the higher education authorities put the headmaster in chains when it comes to drugs and union representatives in schools!" Osten shouted cheekily from his seat. "Everything is being done from above to change the basic mental and spiritual constitutions that come from families and to turn homo sapiens into ants. We are made to believe that these things are a democratic emancipation. These things are introduced into history lessons from the side, in civics lessons and on other only halfway suitable and also unsuitable occasions. And this reveals a not even broadly diversified one-sidedness of modern democracy with preferably Marxist theses. If we examine the development of theories into practice through our own thinking on the basis of the constant irrigation carried out at school by convinced or compliant manipulators, then the whole thing amounts to a dictatorship of the anonymous, because it is impossible to attack the actual initiators in this system. The existing laws only ever favour one direction, other directions and ways of thinking are disadvantaged in every way, including the election laws. And what happened here in class an hour ago... -"

Höhne now hit the table with the flat of his hand. "That's enough now! - We're not having a political meeting here, this is a German lesson. You will have noticed in class that I'm not going along with the political education requested from above and that I'm keeping a neutral stance. But I must not make the opinion of the class in this room my own if I don't want to risk being transferred to another place! -"

"Professor," said the usually calm Wulff, "we students fully understand your attitude and respect it. But please allow me to point out that your predecessor, Professor Reiter from the new generation of teachers, taught German in exactly the same way as Mr Trinek did, completely at his own discretion. He banned the classics from German lessons without taking the curriculum into account and constantly fed us pupils politically accentuated types such as Bert Brecht, Tucholsky, Grass and the modern Kishon. We pupils do nothing other than express our opinions! -"

Professor Höhne looked thoughtfully at the class representative. "You have remarkable civil courage as pupils," he said slowly. "But what Professor Reiter allowed himself to do, I'm far from being allowed to do. He must have known why he did it. I can only keep my place at school through performance. And I will continue to do so in the future. You haven't had any problems with my German lessons yet, have you? - -" At that moment, the sirens started wailing again, the volume of which quickly decreased.

Höhne now breathed a sigh of relief: "Aha, now the ambulance has left. - I've just remembered that the subject of drugs wouldn't be bad material for a school assignment! - You already know a lot about it, don't you? -"

Wulff, who was still standing, showed uncertainty. "We weren't given any information here at school. We were only warned by our parents. We also know from them that there are strict laws against drugs, but that the authorities do little about it. We pupils know that there are drug sellers in discos, on certain street corners, and sometimes even cheekily in front of schools, who can do their mischief unhindered. And if a really cheeky hoodlum is caught, then there is only useless shouting in the mass media and things go on.

My father found out, for example, that bum types were allowed to openly display signature lists in favour of the release of narcotics and recite their advertising slogans in the Vienna Opera Passage. When the outraged audience approached a police officer standing nearby and demanded intervention, the law enforcement officer sheepishly explained that there was nothing he could do. This action had been registered and authorised by the police department in accordance with democratic law. The lawyers said that this was merely a demonstration in favour of lifting a ban. The application of such an interpretation means that if a majority is found in favour of the release of narcotics, we can all, in other words the whole nation, die democratically." And he added bitterly: "And anyone who resists is then immediately demonised as fascist. How long can this go on? -"

The professor made a serious face. "I've already said that I'm not allowed to have a political opinion in school. If not all teachers adhere to this, then they do so in the knowledge that they have higher backing. And I am not responsible for drug education within the framework of my subject. In addition, there is a profound political background behind the drug problem. If you deal with the superficial, you also have to look at the background!"

"My father has already hinted at that," exclaimed Wulff.

He took a deep breath, then blurted out: "How about giving us a private sex education lesson outside of school, Professor? - Our class now has a weekly meeting one evening and a little lecture would be a good way to combine it! -"

Höhne looked at the pupils in surprise. "Why do you organise meetings like this? -"

"Quite simply," Wulff replied impassively, "we are constantly being preached the word 'dialogue' and that is why we have decided to hold dialogues among ourselves as a class community and to deal with the problems of the school and our education. That puts us completely in line with the new democrats!"

"What does new democrats mean? - What kind of buzzword is that again? -" Höhne asked, completely baffled.

"Oh, that's very easy to explain," replied Wulff. "Based on our own observations, we distinguish between two types of democracies: the classic democracies, which are characterised by diversity.

The new democrats, who only recognise licensed groupings in a community of interest and restrict free opinions, are the ones who have destroyed their large states and their cultures with their opinions, but have allowed free opinions to be represented. Otherwise, it's business as usual!"

The professor looked at the speaker in amazement. Slowly, he then said: "What kind of class are you? - Your world view reveals some pretty heretical language..." - Suddenly he laughed out loud: "You're just like the youth of my time! - My peers and I rebelled like that once. We were just as headstrong and headstrong in our thinking as I see you are now. A turbulent youth always keeps the world in suspense!" Becoming serious again, he added: "But I would advise you not to deal with such things at school. If you are confronted with politics at school, don't fall into any traps!"

"Cheers to our professor!" shouted Rohde from his corner.

Höhne waved him off. "No excitement, if you please!" He looked at his watch. "It's high time we started the lesson. As for the lecture, I'm willing to do it if it's done in private and without fanfare!"

The class applauded enthusiastically.

The professor's face now lost all severity.

"All right, all right," he said with a dismissive gesture.

- When and where is that supposed to be? -"

"If you don't mind, Professor," replied Wulff as class president, "then next Friday evening or the following Friday!"

Höhne thought for a moment. "Well - let's say the following day. - Agreed? -"

"Yay!" the class shouted in chorus.

"Enough now!" the professor concluded. "We'll start the lesson! -"

The day after next, another lesson with Trinek was due.

The class awaited the start of the lesson with the unloved teacher with displeasure. Everyone agreed that the history professor was showing a lack of interest.

Trinek came shuffling into the classroom with his usual spotty demeanour. His stooped posture and drooping shoulders prompted Osten to make a half-loud remark: "... like an orangutan on holiday! -"

"Who said anything?" Trinek asked angrily, letting his eyes wander over the class. He turned round and surveyed the back of the classroom. Schnauzen-Charly, cheeky as ever, took advantage of this moment to carefully pull out the union newspaper from the back of the teacher's skirt pocket, only to drop it immediately. He shouted loudly: "Professor, your pamphlet is on the floor!"

Trinek wheeled round. "What did you say? -"

Schnauzen-Charly pointed to the floor and repeated: "I told you that your newspaper was lying on the floor.

_"

"You said Schade-Blatt! - What did you mean by that? -"

The student feigned astonishment, then said casually, "It's a pity that the leaf is lying on the ground and you have to pick it up!"

Trinek said venomously: "I don't know why the newspaper could have fallen out of my pocket," and gave the student a suspicious look, "very strange, very strange indeed," he added, babbling. "Actually, you could have picked up the paper! - Your upbringing isn't exactly the best..."

"You're asking me to do a zero buck service," Schnauzen-Charly replied brusquely. "It's not a pity for me to have this newspaper and I can leave it lying around until the cleaning lady comes. Is the paper worth anything to you? -"

Trinek turned red. "I resent such cheeky talk! - My pointing out is none of your business. If you carry on like this, you'll be in for something! -"

Now Wulff remembered: "Our classmate didn't say anything other than that you lost your newspaper. And since it's not a teaching aid, it's none of our business. And no pupil may be insulted with educational advice, because otherwise the self-realisation of the individual is hindered. You yourself have repeatedly interspersed additional instructions alongside the lessons on the self-realisation of homo novus - I mean hominis novi. On behalf of the class, I demand compliance with the school rules!"

"Enough now!" shouted Trinek, stamping his foot. He angrily picked up the newspaper from the floor himself.

Now Graff didn't want to stand back in front of his classmates. With a loyal look in his eyes, he announced

he asked with a humble face: "Professor, I've had diarrhoea since early in the morning. I feel a dangerous stirring again and ask you to let me leave the class!" He was already standing up and holding his stomach. "Professor, please sacrifice part of your newspaper for me because the loo has run out of paper..."

Now Trinek gasped for air. He understood the pleading challenge only too well, but saw no way of recognising it as such. The pupil Graff looked at him with tearful puppy eyes and writhed, seemingly under pressure. And the whole class looked at him with a strange silence.

Now Graff cringed even more and knocked over his chair: "Professor, Professor! ..." He made a leap and darted out of the door, not without giving the professor a sceptical look. "You hellspawn," Trinek burst out, "you never know what you're really made of. Here, in the name of three devils, take this newspaper and run after the Graff!" He angrily handed the paper to the next sitting pupil. pupil sitting next to him, who with one almost-monkey-like jumped up at speed and hurried out of the room.

Now the class began to shout at the top of their voices.

Trinek struggled to hold on to himself so as not to fall into hysterics. He realised that he was the victim of a cunning attack against which he was defenceless. He wanted to demand calm, but all he could manage was an agitated shriek.

Stomping his foot again, he said: "Woe betide you if you've been pulling my leg! - I'll inspect the loo after class and see if there really is no paper. -"

"But Professor!" whispered fuzzy-headed Babsy reproachfully. "Surely you don't want to go down in history as a loo inspector? -"

Another burst of laughter.

Now Trinek's blush turned white. "You dung beetles, you'll pay for this! -"

Wulff jumped up. "Professor, we're really going to complain now!"

Trinek said nothing more. He shuffled to his lecture table and sat down wearily, scowling at the class. Driven by anger and restlessness, he rose after a few minutes of silent silence, looked out of the window and walked from

From time to time she walked around with her hands clasped behind her back. This went on for a while until the hour was up. When he left the room, he slammed the door violently.

Graff returned immediately afterwards. He stood up in front of Wulff with a roguish expression and shouted audibly to all the pupils: "Dear class rep, I'm reporting: 'The roll of evidence is in the courtyard and the rubbish newspaper has been destroyed. Crime scene therefore without evidence! -'"

That was the revenge of the class.

The large guest room in the Zeller confectionery, which was often used for events, was filled to capacity. The pupils of the seventh form had made sure that numerous parents, siblings and pupils from the sixth form had also come along. The shop owner had had to go to great lengths to provide seating to accommodate the crowds. The coffee kitchen had its hands full and the cake shelves were empty.

Pupil Zeller was beaming all over his face as he greeted his classmates: "Well - did it work? - Great, huh? -"

Schnauzen-Charly put a damper on things: "That was your luck, Zellerrübe. - Otherwise we would have ambushed you today and painted your bare stern with green oil paint! -"

Zeller grimaced. "Always just mouthing off, eh? -"

Professor Höhne entered the room punctually at the appointed time. He was astonished to see that almost a hundred people were present. With an astonished expression, he turned to the students Wulff and Graff waiting for him at the entrance: "You're a real conspiratorial gang! - You've got half the town on my back. The mayor, the headmaster and so on up to the fire chief and the people from the funeral parlour are still missing! -"

The two pupils addressed turned red in the face. They began to stammer.

"Larifari!" Höhne cut it short. "It can't be changed anyway..."

He made his way through the packed room. He was greeted by parents everywhere he went and some of his pupils drummed on the tables in penny-pinching style.

A small, improvised podium had been set up in the corner of the room. Behind a narrow table, a small group was already sitting

The speaker of the parents' association, who immediately stood up and greeted the guest, arrived quickly after the professor's arrival. With a few words he thanked the speaker for his willingness to speak on the planned topic. He also pointed out that by taking over the welcoming address, he was relieving the schools of their responsibility for this event. He then gave the floor to the professor.

By now, Höhne had recovered from his surprise at the large number of visitors. He began with his usual calm demeanour:

"Ladies and gentlemen, when I was approached by the young people to give an educational talk on addictive drugs and their dangers, I realised that it was a sensitive subject. Because what we are currently experiencing is the effect of a targeted disintegration directed against the peoples of the West. If you look far back in history and follow the development of drug consumption, with particular reference to the European area, you will see the current events completely differently than if you only look at the dangers of consumption! -"

The professor pulled a small notepad out of his pocket and placed it on the table in front of him. After a quick glance round, he continued:

"In ancient Greek literature, Homer was heard to say in the song of Odysseus: "... But Helena, daughter of Cronion, devised another: she quickly threw into the wine they drank a means to erase sorrow and grief and the memory of all suffering..." - Here we already find a clear statement about the use of anaesthetics. Research into modern antiquity had long since established that opium, originating in Egypt, found its way into southern Europe as an intoxicant and anaesthetic. Greece in particular was visited by Egyptian traders. A papyrus dating back to 1600 BC contains instructions from an Egyptian doctor to use poppy seeds as a remedy for children's crying.

Far older traces were found during the excavation of a pile-dwelling settlement in Lake Geneva that is at least four thousand years old. In addition to the surviving household goods, numerous poppy capsules were found here, which, after examination, proved to be a cultivated form. However, it remains to be seen whether poppies were only cultivated for their seed oil or also as an intoxicant. Other old traces of poppy cultivation were found

The labyrinth was also found in ancient Mesopotamia, and a poppy goddess was even worshipped in Crete. A depiction of her was found at the entrance to the labyrinth. It was undoubtedly intended to point out the dangers of opium: anyone who enters the labyrinth through the gate will never find their way back...

In the National Museum of Athens you can visit the tomb of the poppy boy Mekos. Next to him is the god of death, Thanatos. This interrelated symbolism clearly shows that the ancient Hellenes had already recognised the great danger of the plant of oblivion. And in the cultic realm, the three otherworldly gates of dream, sleep and ecstasy are found in the Eleusinian Mysteries. Hesiod also reports on a poppy goddess called Mnemosyne.

Little known is a reference by Erasistratos, who attributes the early death of Alexander the Great to the constant consumption of wine laced with opium. The long-lost biography of Alexander, Iskender-nama, also states that Alexander was an addict.

Today we know that he planted poppy fields during his campaigns and had nine balls of opium distributed to his soldiers before the start of a battle. This is particularly noteworthy because the large poppy-growing areas in the Near and Middle East in modern times have survived in the same places. From then until today, an unbroken chain of generations has always lived in the same fields from the cultivation of the drug plant, which has always remained a lucrative business.

The Roman Silius reported in his "Punic War" that Hannibal, just outside Rome, interrupted his march for a fortnight and fell into a deep sleep. According to Silius, the dream god Somnus had given the Carthaginian general this sleep with the help of a poppy juice on the instructions of the Roman patron goddess Juno. In plain language, this means that a disguised Roman agent gave Hannibal a sleeping draught, which gave the Romans time to strengthen their defence. Later, opium imports to Rome increased. They all came from the same countries that Alexander had travelled through. For a time, there was even a coin depicting a poppy plant.

When the Germanic tribes invaded the Roman territories, they also made the acquaintance of the poppy. But unlike the other peoples, they rejected the drug obtained from it after recognising its danger. And

Later, when Charles, known in popular history as the Great, received the Roman imperial crown, he even declared poppy juice to be the work of Satan and imposed severe penalties for its use.

It was not until the end of the Middle Ages that the famous Paracelsus used the opiate laudanum as an analgesic, which remained in use until recent times.

The eighteenth century saw the beginning of a new expansion and heyday for opiates. After the conquest of Bengal in 1772, the British governor Warren Hastings unscrupulously took over the opium monopoly from the Mughal state system. He then supplied China with opium cakes and took silver as payment. As there was a strict imperial ban on opium in the Middle Kingdom, Hastings had the goods smuggled into the country by the Chiu-Chaus and Tongs, the secret societies. The forbidden imports were channelled through the large port of Canton, which was completely controlled by the Chiu-Chaus. Around 1830, the British supplied forty-six opium companies in Canton with the help of around fifty opium shipping companies. By 1839, opium imports had grown to almost two million tonnes a year, despite the ban still in place. In the same year, the Chinese Viceroy Li personally came to Canton and imposed a blockade. Under his supervision, one million kilograms of opium were publicly burnt. The British government now intervened and sent a powerful fleet in 1840. With 16 battleships and a number of transports, it sailed into the Pearl River, conquered Canton, then plundered Shanghai and even sailed into the Pei Ho River, which led to Beijing. In 1842, China was then forced to sign a peace treaty in Nanking in which it had to cede Hong Kong and open five other harbours to the Europeans. James Matheson, the real opium powerhouse at the time, then returned to England, where he was ennobled by Queen Victoria and became a member of the House of Commons.

Finally, in 1880, when the continued import of opium into China had risen to 6500 tonnes, there were already twenty million addicts in the Middle Kingdom. Now the emperor in Beijing decided to grow poppies in his own empire. The southern provinces of Szechuan and Yünnan became the main cultivation areas. As a result, imports from India fell to 3,200 tonnes and domestic production rose to 22,000 tonnes. Starving addicts lay everywhere in the country's cities

and the Chinese, fearing a loss of face, committed suicide in droves with an overdose of opium.

At this time, missionaries took over the distribution of morphine as an antidote in China. To this day, the Chinese still call it Jesus opium. Then came the Boxer Rebellion in 1900. After the Boxer Rebellion was suppressed, the Chinese wanted to drive out the devil with Beelzebub and brought large quantities of heroin into the country as an alleged cure. As morphine had spread just as quickly, the Middle Kingdom became a rotting sick man heading for a miserable end. -"

The speaker raised his voice: "Now, at the end of the twentieth century, Asia is taking revenge on Europe! - Whereas in the past gigantic dirty deals were made at China's expense, Europe is now striking with political cunning. The drug attack is intended to weaken and, if possible, even destroy the peoples of Western Europe. I'll come back to this later! -

Returning to China: in 1911, the last Chinese empress was overthrown by the democrat Sun Yat-sen. Sun-Yat-sen had studied medicine in Europe and was politically trained as a democrat and republican through his connection to Masonic lodges. The revolution completely changed the face of China and the new people's party, the Kuomintang, proclaimed a republic in Nanking a year later, but with a strict military regime in its wake. Once again, laws were passed against opium. In 1916, a civil war between rival generals began, which lasted ten years and caused great damage to the country. The generals sought help from European countries and Japan, and humorously financed their arms purchases with opium. Skipping further details, it must be said in conclusion that the opium epidemic in China was only brought to an end by the communist Mao-Tse-tung. However, poppies remained a political export. Only Hong Kong remained as an intermediary and two thirds of the harbour workers there are still addicted. They call smoke inhalation "chasing dragons" in harbour jargon. The British police are largely powerless. They have only succeeded in preventing a further increase in the number of opium addicts. Instead, however, the number of heroin addicts increases as it outstrips opium. The main modern cultivation area for narcotic plants is the golden triangle. These are the areas of Burma, Afghanistan,

as far north as Thailand. There are still two heroin refineries in Hong Kong, whereas there used to be fifteen. But smuggling and distribution are flourishing. The traditional English parent companies have officially withdrawn from the business and insist on their respectability. Nevertheless, it is an open secret that silent partnerships are still in operation. Under the seal of utmost secrecy, however, it can still be learnt that the secret cross-connections extend as far as the British secret services MI5 and MI6.

Before high politics took hold of the drug market, the Asian distribution ring faced significant competition. It was the Sicilian mafia that began to operate in the USA. When heroin was banned in the USA in 1924, the Mafia took over this business. Maier Suchowljansky, who came from Poland, began as a heroin pusher with the "Kosher-nostra" under the direction of a certain Rothstein before setting up his own business. The second star in this dark business was Bugsie Siegel and the third was Lucky Luciano. Although attempts were made to eliminate Luciano with an assassination attempt, he survived. He even became the boss of the bosses and set up a large business ring that controlled prostitution and the heroin market. In the autumn of 1936, his star sank when some light girls began to chat. An incorruptible public prosecutor had him arrested and as a result he received a prison sentence of thirty to fifty years. Thanks to good organisation, the heroin trade continued unhindered. It was not until the outbreak of the Second World War that it became difficult to get heroin into the USA. The prices for this substance rose rapidly and it was also "stretched" in terms of quantity. And then came the Mafia's great hour, when it was approached by the American secret service CIA for assistance in preparing the American landing operation in Sicily with the help of the Sicilian Mafiosi. After the outbreak of war, US naval defence created an organisation under the code "Operation Underworld" to combat German and Italian espionage in the port facilities in New York. This could only be done with the help of the Mafia, which was familiar with the terrain and the people. When this later became rumoured, newspaper writers called it a patriotic collaboration between the military and the underworld. Lucky Luciano was transferred to another prison to make him easier to reach. In any case, he was the big

Boss, who ran everything. There he was given the task of planning a mass landing of amphibious vehicles on Sicily and other operations. This ultimately required the support of the Sicilian mafia. The military liaison officer was Major Murray Gurfein from the military defence. After the war, a British officer named Norman Lewis wrote a book entitled "The Honoured Society, - a Searching Look at t h e Mafia", which was published by Putnam Edition, New York, in 1964. Here he reported that when they landed in Sicily, tanks came ashore flying yellow flags with the black letter "L", which meant "Luciano". Allegedly, Luciano himself was in charge of the landing. In 1971, the Library Press in New York published another book by Luigi Barzini, "From Caesar to the Mafia", with material on the return of the Mafia. Among other things, it states that the Mafioso Don Vizzini had an easy time with the commanders of the American, British and Canadian invasion forces. Ironically, the author points out that after the invasion, the occupying powers ordered the release of the Mafiosi who had been thrown into prison under Mussolini. The Allies labelled the Mafia gangsters as "victims of fascist tyranny!".

Another Italian author, Michele Pantaleoni, testifies in his "The Mafia and Politics", published by the Coward McCann Edition in New York in 1966, that Mussolini had almost completely wiped out the Mafia before the arrival of the invading troops, which then r e v i v e d overnight and installed its members as mayors everywhere in the Sicilian and Italian towns and villages.

Not stopping there, another American intelligence agency of the US Office of Strategic Services, the OSS, set up a similar housekeeping operation on the island of Corsica. Many Corsican criminals who specialised in drug smuggling were trained by the OSS and their expertise was used to smuggle weapons for the French resistance. These Corsicans remained active in drug smuggling and enjoyed American protection. Now they have received the bill for tolerating drug trafficking in return for support in the war effort, because the targeted disruption campaign in the West uses the same channels. Incidentally, this equally disgusting story is described in the

The OSS In World War II", by Edward Hymoff, published by Ballantine Books, New York 1974. On the American side of the Atlantic there was a curious final scene to these very strange events. On the day of the armistice, the Mafia king Lucky Luciano sent Thomas Dewey a request for amnesty. After a thorough investigation, a New York parole board declared that Luciano deserved to be released from prison for his patriotic endeavours. Luciano went free, but was advised to leave America. He was succeeded by Vito Genovese, who continued and expanded the growing business within the frivolously named "National Crime Syndicate".

But that's not all. During a congressional hearing in connection with the machinations of the Federal Reserve Bank, Thomas McCabe, who was appointed head of the Foreign Liquidation Commission after the end of the war, was caught in the crossfire of the senators. McCabe had to manage twelve billion dollars worth of surplus army goods stored abroad and sell them around the world using black market methods. Industry had already received its money from the government and didn't care what happened to its products. And the state was only concerned that the goods no longer flowed back to the States and competed with post-war production. Blood plasma from American soldiers was sold to China, as were large quantities of anaesthetics, mainly morphine and codeine. These drugs originated from first aid material and were now channelled into the drug trade by the McCabe Commission. This illicit trade triggered domestic corruption in a number of countries, which even led to criminal activities in England, India, China and the Philippines. After McCabe had bartered away most of the goods and made around 12 billion dollars in the process, he was appointed Chairman of the Federal Reserve Board for his undoubtedly dubious merits and confirmed by US President Truman.

In the meantime, Luciano had not remained idle either. While he was in his villa in Sicily was under surveillance by the authorities, where a doppelganger appeared behind the window panes, he stayed in Rome and allied himself with the Lebanese shipowner Sami El-Khouri, who also had his hands in the political arena.

tics of his country. A processing plant for morphine was set up in Beirut, with the raw material coming from Turkey and Iran. The heads of the Lebanese authorities were on the payroll of the new drug company. A well-organised transport channel ensured that some of the manufactured substance could also be delivered to Milan, where the Italian pharmaceutical company Schiaparelli produced around seven hundred kilograms of heroin at the beginning of the 1950s without keeping records. Luciano himself had already fled to Cuba in 1947, where he was immediately granted a permanent visa. There he convened a summit conference in Havana, which was attended by 16 leading mafia representatives and their staffs, a number of corrupt trade union leaders and more than a hundred lawyers. Cuba was now to become the centre of the international narcotics ring.

Meanwhile, the USA was paying a heavy toll for its wartime tolerance and co-operation with the bosses of the drug gangs. In 1952, the number of addicts in the United States had risen from twenty thousand at the end of the war to sixty thousand addicts.

Now Fidel Castro also entered the business with the connivance of the mafia. This was no longer purely about financial gain, the focus shifted to politics. A major offensive against the Western world began with a bang and has not been interrupted since.

Castro shipped billions of dollars worth of the substance to Florida. He speculated that he would poison and destroy American youth with heroin and cocaine. Subsequently, this company also reached out to Europe with the same goal.

Left-wing Cubans, led by tough and murderous bosses, set up a huge smuggling ring to bring the dangerous and deadly narcotics into the USA. The organisation's leadership reached out tentacle-like through Red China, North Vietnam, Africa and the Middle East at Castro's direction and connections to the entire North American continent. In Cuba itself, drug use remained strictly prohibited and there were no cases of addiction at all on the sugar island. The Castro regime's entire dollar reserves came mainly from the export of narcotics. Previously, heroin had come from France, where it was shipped from Marseille to the United States. The raw opium arrived in France via Turkey, where it was processed into heroin in chemical laboratories. When Rich

When Nixon took office as US President, he made representations to France and Turkey and threatened reprisals if the smuggling of narcotics was not stopped. As Turkey in particular was dependent on US dollars, Nixon's threats were taken seriously and the opium farms in the country were closed. France also complied with American demands and searched for the laboratories.

Here, too, it became clear that politics and drugs were already closely linked. The head of the French narcotics scene was the Guerini family, who came from Sicily. Initially, the narcotics people were closely allied with the French socialists Gaston Defferres. When De Gaulle later came to power, there was friction with the Corsican gangs of Marcel Francisci, known as the Barbouzes, who were in the pay of the right-wing thugs. Francisci had his own heroin laboratory. The French police profited from the petty war between the gangs. In 1968, the boss Guerini died from eleven shots to the stomach. In 1971, the heroin epidemic spread to the French interior, where dealers sold the substance to left-wing students. The vice spread from these circles to foreign minorities and ultimately also affected the middle classes. This made up for a reduction in the shipment of heroin to the United States from Marseille.

Instead, Castro now tightened the world network and tore down leadership and distribution to itself. From then on, whatever was still available via the old smuggling route also went through the Cuban centre. He also had Luciano's blessing, because before the mafia boss died, he had been secretly received by Castro and had let him in on the lucrative business.

Thanks to the good political connections, Castro reached an agreement with Red China and since then the joint smuggling exports, with the political blessing, have increased by four million dollars a month.

The American Senator Kenneth Keating, who represented New York and is regarded as an expert on counter-narcotics, emphasised the new form of communist infiltration technology, which, according to him, unhesitatingly uses all means to undermine the countries of the free world and drive them towards disintegration. The campaign waged against American and European youth is under the banner of the unholy alliance between the Mafia and communism.

While the smuggling was spread across the east and west coasts of the United States, the smuggling centre shifted to Florida. For example, a ship's cargo worth two million dollars alone fell into the hands of the American counter-terrorism authorities. The sea route from Cuba to the United States is only ninety miles. Shipments of heroin from China and cocaine from Latin America arrive unchallenged in Cuba for further distribution. Officials from the US Drug Enforcement Administration were able to learn that a distributor in New York was in direct mail contact with a senior Cuban police official who was working under Castro's direct orders. The number of corrupt diplomats and couriers from African and Latin American countries is also high. countries that import narcotics in their customs-protected luggage. As early as 1960, the head of the American

Harry Anslinger, a member of the Drug Enforcement Agency, learnt that an area of two million hectares is cultivated with poppies in Red China and that opium production has been declared a state monopoly. The annual production of opium in Red China is estimated at around 10,000 to 32,000 tonnes, and the average annual revenue is calculated at around five billion dollars.

Chinese opium was already proven to be a weapon of war in the Vietnam War, where it showed its diabolical decomposing effect behind the front line. It was also offered to American soldiers for commercial purposes at a fraction of the usual price.

The surge in drug use in the United States since the Vietnam War has proved successful for the communists in every way. In New York and other major American cities, prostitution is on the rise among underage schoolgirls, who finance their addiction in this way. The decomposition of the body of the people begins to take effect.

And the aim of the political side? - On 22 April 1970, on the occasion of the centenary of Lenin's birth, Soviet leader Brezhnev said: "In the West there is a tremendous wave of criminality and the dark swirls of drug addiction and pornography as well as perverted feelings and mutilated souls. The moral decay in the West alone will bring with absolute certainty the eventual triumph of international socialism and communism." -

The professor looked into the serious and tense faces of the

Then he continued: "The history of the development of drugs is a dark chapter of humanity with a background full of corruption and political unscrupulousness. At one very possible end, there is even genocide! -"

His voice dropped again. "Not much more needs to be said about the drugs themselves. As already explained in the history of the development of opium, which has been known since ancient times, the main alkaloid morphine, formerly known as morphine, has been extracted from the poppy plant since more recent times. It is a narcotic poison with a strong bitter taste, which causes euphoric states and leads to respiratory paralysis and then death if taken in an overdose.

Derivatives of morphine are also heroin, codeine, peronine and others. - Heroin is also chemically known as diacetyl morphine. In addition to the derivatives of the poppy plant, cocaine is obtained from the alkaloid of the coca bush plant found in the Andes. This is also a powerful poison, the consumption of which leads to excitation of the central nervous system. It inevitably causes a physical and mental breakdown with a fatal end in drug addicts.

Then there is the very common drug hashish, simply called hash for short. This addictive drug contains the active ingredient tetrahydrocannabinol, which is extracted from cannabis hemp. It is stronger than marijuana and brings visions of light and colour with a dissolution of the sense of time and space. After a feeling of euphoria or apathy, the consumption of hashish also leads to physical deterioration. The somewhat lighter but equally dangerous marijuana is produced from Indian hemp, cannabis indica, and is sold as a hash drug mainly in America in the form of prepared cigarettes.

Then there is LSD, which is an abbreviation for the preparation lysergic acid diethylamide. It is a hallucinogen manufactured from lysergic acid. Its use has declined somewhat and is increasingly being replaced by heroin.

The latest drug is another synthetic drug that caused six deaths in its first market launch in Switzerland.

Regardless of which drugs are consumed, they all have one thing in common: they are addictive and those who become addicted to them can no longer get away from them. As the addiction becomes more and more intense, the journey along the steeply sloping road to crime begins to take a terrible turn.

the end. There is no need to describe this scene. The illustrated papers constantly bring chilling pictures from this macabre milieu. That should be enough of a warning!"

The extent to which the drug epidemic can destroy a large country can be seen from the American statistics around the mid-1980s: twenty million Americans, or a tenth of the population of the United States, smoke marijuana. Five million were already snorting cocaine and half a million were hooked on heroin. While the government already sees a threat to national security because the means of combating it are largely failing, the narcotics market is being increasingly supplied by domestically produced artificial drugs.

The term "Coke Kids" has already become a household word. Coke kids are nothing other than the numerous cocaine babies whose mothers snorted or inhaled cocaine during pregnancy. In addition to the so-called cot death, the newborns are left with severe physical and mental damage. Many babies have already suffered strokes in the womb, others' heads are too small and many brains are underdeveloped. The number of people affected by severe congenital defects is constantly increasing, as is the number of infant deaths accompanied by convulsions.

Drugs have thus also become a means of cold war. This scene is not only dominated by unscrupulous business practices, but also by a targeted campaign to weaken the body of the people, which can lead to complete degeneration. You don't have to guess three times who benefits from this.

Now Professor Höhne raised his right index finger: "Curiosity is the most dangerous magnet that attracts young people. Such curiosity, utilised by seducers, leads to the dark alleys of hopelessness. The victim lives only in the two realms of a deceptive illusion of being "high" and the horror vacui, the horror of emptiness. Until the unstoppable end arrives.

The only antidote to the weakness of the new generation is a strong and healthy morality. To achieve this, young people must emerge from the grey state of blurred philosophies that are tailored to mass thinking and, with their egalitarian theories, want to see the partially formed human being as a unified hybrid. This extinguishes the greatness in man, which should bring him closer to creation as a strong individual being. A common

healthy youth must focus on values and have ideals. Only then will they gain the strength to fully form a healthy whole in the body of the people. With the growth of a recognising personality, the degree of self-responsibility also increases and with it the courage to stand above the weak and to be able to curb any curiosity. With contempt for the weak, boundaries have been drawn. Only the strong live within their own recognised law of natural morality. The prophets of false teachings, like the seducers of supposed happiness, become schemes that cannot harm the strong.

When ancient Rome perished with its vices, the last Romans cried out in despair: *Igni et ferro!* - Destroy with fire and sword! -

But it was too late! ..." The professor had finished.

It was quiet at first. Shock and thoughtfulness coloured the faces of the audience. When the professor prepared to leave the small podium, the audience erupted in applause that lasted for minutes.

Höhne thanked him. Bidding farewell to all sides and fending off expressions of gratitude, he strode towards the exit, followed by the escort of his pupils...

II. THE JOYLESS TIME

"... Like serious illness
The long-suffering body calls the
physician to save, Demands even
nefarious deeds,

Even before they are
gnawed with the rat's
teeth
Secret rebellion the state, After
gracious salutary atonement.
Too long full of patience,
Which tomorrow becomes complicity,
we squander the time.
The patience of the gods was shamelessly
abused.
Offended, the oracles are silent..."

Fritz Stüber
("Demokrateia")

A few quieter days followed the previous, incident-filled school week. In the last history lesson, Mr Trinek had shown a grim face and changed the subject abruptly. He had also refrained from asking the usual questions. The class accepted this with calm and equanimity. It seemed as if the teacher and pupils had reached a stalemate.

In contrast, the first German lesson, which took place a few days after Professor Höhne's lecture, was completely different.

When the senior teacher came into the classroom for the beginning of the lesson, the pupils jumped up from their seats like cadets in a military school. He had barely taken his seat when Wulff spoke up and thanked the whole class for the lecture.

Höhne waved him off. "It's all right, it's all right! - Although you've broken through the planned privacy and attracted a large number of visitors, nothing else has happened. I may have said a few more things than I should have, but when you're really into a topic, then the

German thoroughness and one is tempted to make as many statements as possible. The most important thing, however, seems to me to be the realisation that the whole thing had nothing to do with the school! -"

"Sure!" the class shouted as if from a single voice.

Before Wulff could say a few more words, Graff asked: "Professor, would you like to talk to our students about a topic again? -"

Höhne adjusted his glasses and looked at his pupils in turn. "Basically, I'm always there for my pupils! - But I don't think it's good to teach non-stop like in an extended public school. I can just about justify my lecture on the subject of drugs. Where is the hat still burning? -"

Graff stood up respectfully: "Professor, we have a whole hatful of questions concerning our history. It starts with the early history, which is bypassed and appears clouded. The whole where from and where to is no longer correct. We don't know how and why it is like this, but we do know that it is like this!"

The senior teacher's face showed a hint of embarrassment. He took off his glasses, cleaned them slowly with his handkerchief, put them back on awkwardly and then said thoughtfully: "In and of itself, I would probably be able to say something about it, although it is not one of my subjects. As I mentioned earlier, I can't afford to go on such educational excursions. But I would like to suggest that you bring in another lecturer. A friend of mine, who has been retired for two years and has thus achieved his independence from school duties, would be able to give one or even several lectures on the desired subject. If the class would like it, I would be happy to arrange it!"

The class applauded enthusiastically.

"That will be all the easier," Höhne continued, "as my friend has moved here from a school abroad and is still little known. I'll talk to him in the next few days!"

The pupils expressed their thanks with overlapping words.

"Stop it now! -" Höhne showed a stern face: "Now to class! -"

On Friday evening of the same week, the entire class had gathered in their pastry room. Wulff also brought his father with him, who, as a parent representative at the school, was familiar with the pupils' problems.

When the general chatter quietened down a little, Director Wulff turned to the young people: "What are we going to start with today? - -"

The young Wulff felt compelled to speak first as class representative: "Our school difficulties continue! - We have now seen from the example of Mr Trinek that every teacher - especially in history lessons! - presents the material from a very personal point of view. In addition, in other classes the teachers are constantly changing and in the language subjects one teacher emphasises grammar while his predecessor or successor completely ignores grammar. When it then comes to final examinations, the pupils are insecure and are torn apart in terms of teaching. And the talk of social achievements is not true at all! - We are told at every opportunity during civics lessons what rights and achievements the modern democratic citizen has and that young people in particular enjoy special protection." Wulff now raised his voice. "The truth is that we are being cheated out of our youth! - The trade unions, which have now become all-powerful, are constantly in favour of further reductions in working hours and are currently demanding a radical reduction to 35 working hours a week. There are also special benefits for apprentices. But what a b o u t us pupils? - In addition to the prescribed lessons, we are burdened with so much homework that, depending on the type of school and the individual teaching staff, there is an additional burden which in some cases can add up to fifty and in individual cases even up to sixty hours of learning per week. Where is the social consideration and special status for young people here? We feel cheated of our youth because we have much less or hardly any free time than young people in teaching jobs and especially in comparison to the free time of parents and grandparents in their own school days. There is no youth protection law for pupils. We have more work to do than adults. Nobody wants to admit that. - Sometimes we sit up until 11 o'clock at night to get through our school work or polish our presentations. Primary school pupils already receive their free school books by the kilogramme, but no lockers in the classrooms.

classes. So even the little ones - just like us - have to lug heavy packs of books back and forth every day instead of being able to take home only the books they need for revision or assignments. The vaunted social structure is in no way correct here! -"

"... Right, ... That's right, - !" the class shouted in chorus.

Director Wulff made a placating gesture with his hand. "Slow down, if you please!" He looked at his son a little reproachfully: "Not so much all at once! - The general grievances that have been raised here have been known for years. Petitions and representations have not helped so far. Perhaps it is because the pupils have no social status in the true sense of the word. They are supposed to acquire knowledge and become politically educated so that they can join the state as good democrats and holders of voting rights when they leave school. Before that, the pupils, regardless of age, have no real say. -"

Schnauzen-Charly jumped up. "That means, Headmaster, that we pupils are only seen as manipulation material and that we only become interesting for socialism and human rights when we become dues-paying members of the various large party organisations or companies! We cannot avoid this customised model and only have the choice of choosing the buttonhole flower that suits us. And anyone who makes a mistake in this choice can end up on a slide pretty quickly. -"

I don't want to comment on that," the director defended himself. "Basically, I understand it all very well and in my private opinion I agree with what has been said, but we can't change that. So let's stick to what is being done to us personally at school and where we see opportunities to intervene and obtain rights!"

To everyone's surprise, Gammel-Teddy, who had always kept quiet when the class was discussing problems, suddenly spoke up. Everyone's eyes widened when Meier showed up without his long hair. Young Wulff was the most astonished.

"What else? -" asked the director, looking at Meier.

"There's another thing," Meier called out to the astonished group. "I don't think it's just about protection and rights for us pupils! -" Standing up, he lifted up a small red booklet with his right hand and continued: "This little booklet is called 'The Little Red Pupils' Book' and gives instructions on how to behave in school.

pupils can behave towards teachers. I leafed through it and found that it contains instructions on how to poison the school atmosphere. I ask myself, how can a state allow its own educational institutions to become insecure and disintegrate?

It says, for example, that pupils can torment a teacher who asks too many questions to the point of exhaustion and put him out of action." Teddy opened the booklet and continued: "It goes on to say at one point: 'We know very well today that children of different ages can work together and learn the same things. That transfers are not necessary at all, that apart from reading, writing and arithmetic a thousand other things could be learnt at school, for example: Cuba instead of crusades, napalm instead of washing powder, environmental poisoning instead of nature conservation, contraceptives instead of heredity.'" - He grimaced and continued: "What's more, the whole rubbish is written in lower case, the author probably can't handle capital and lower case letters at the beginning. In another case, this booklet recommends helping a pupil who is threatened with being left behind by having the whole class perform badly in order to maintain unity by lowering the level. In other words, this means that the general level of education must be reduced in order to maintain equality!"

"Of course," Rohde shouted in between, "the Jacobins have bloody revolution the word "Egalite" was shouted as a catchphrase and it still applies today!"

"If the obsession with equality goes on like this, we'll be thrown back into the Stone Age with the constant turning back of the educational screw!" the pupil Hammer causticised. "It's already beginning to look as if the ineptitude is progressing. Party book engineers are building bridges and the same kind of builders are erecting houses and factory buildings that will soon collapse. There was no such thing in the past. And the university lecturers will end up teaching elementary school material..."

General laughter.

Meier took the floor again: "In the red booklet, the pupil is persuaded that the school belongs to him. This means that he is misled into believing that he can smear and damage his alleged property at will and even assert his domiciliary rights against the teaching staff. Not a word of this

The question of whether the pupil would have paid for the school building or whether he would have helped with the construction and received the building as a gift. But there is a method to this madness! - Abortion advice is given, and we learn that in the Federal Republic of Germany fifteen thousand schoolgirls currently have a child every year. And pregnancy is nothing forbidden, we are cynically told. Then there is talk of lower case spelling, the omission of seemingly superfluous letters and other nonsense, and if that's not enough, you can read about the methods that can be used to persuade a teacher to use the "you" word with his pupils! That undermines authority!"

"That's unbelievable," shouted Headmaster Wulff, showing indignation. "This is the beginning of a school anarchy! - Can I see this writing for a moment? -"

"Please!" said Meier politely and gave the booklet to Rohde to pass on.

The headmaster leafed through it and snorted: "It says on page 43 that it doesn't matter if the teacher doesn't know anything, the main thing is that he realises it. You then have to make it clear to the teacher that he doesn't know anything and then everything would be OK. - Then there are instructions on how to make a teacher popular or unpopular. That's enough for me!"

He sent the booklet back to Meier. "Where does the work come from? -"

Meier grinned: "That you get you get in the socialist youth organisation. Apparently the party doesn't quite agree, but it tolerates it anyway." His grin widened. He reached into his bag and pulled out a booklet of the same size but in yellow: "I've got 'The Little Yellow Student's Book' here! - It's a kind of counter-writing and is passed around in clerical circles. This edition is also nothing more than a digging around in the same garden of words and meanings."

"Oops!" said fuzzy-headed Babsy. "There's a whole load of lovely things coming to light and we poor little mice don't know anything about them yet! -"

Graff hastened to add: "Tell me, Meierchen, what's got into you? - I always thought you had an egg on your roof and now we all realise that you're moulting like a bird. Your plate radiates thinking and you're going to be a feast for the eyes of the class!"

Meier blushed, but then his grin deepened. He

opened the second booklet and explained: "Here the author takes the red book moths and left-wing fascists to court. But the yellow one is also progressive and uses the lower case."

Now Schnauzen-Charly also wanted to add something: "If our Höhe gets to see that, he'll climb the palm tree straight away. He hates any kind of linguistic abuse. If such foolishness is allowed to continue, it won't be long before some egg-headed Neanderthal won't give a damn about spelling and declare that everyone can write anything they want, because that's also part of democratic freedoms!"

Everyone laughed.

"Go on now, Meier," Charly added. "Today you have your big performance and we'll all listen to you long-eared!"

"All right," said Meier. He turned to a page: "There it says in an anti-fascist lullaby: 'Sleep, citizen, sleep, / you're a good sheep, / hit your ears, / you'll be shorn in the meantime.'" - And this still somewhat harmless-sounding little song is followed by the outpouring of a communitard with the amusing lines: "Father, mother, little children, / we'll beat them to death now. / For in village and town, / in valleys and on mountains, / the new, red family hostel is being built..." -

"What dreadful German!" exclaimed the young Wulff.

Meier continued: "The red booklet seems to be popping up everywhere now. I showed it to my father, who works for the party and the trade union. After turning the pages, he was a little concerned, but didn't really want to come out with his opinion. When I handed it back, he told me to throw this rubbish away. And knowing my father, he was very upset, but didn't really want to show it."

"How did you get this booklet?" asked Graff.

"I got the red one together with the yellow one," Meier explained. "Yesterday evening Punky came to see me, a fine specimen and devil's advocate from the regular disco, because I'd been missing from the canned music events for a while. With an enthusiastic Indian howl, he slammed the booklet on the table and said that it was really awesome. Anyone who didn't know how to use it in a school was an idiot and had a sock shot. Then he put the yellow copy next to it and called it fascist and reactionary, because it was obviously backed by sky-ladder acrobats who made money out of piss bottles."

ral incense. Even on a cursory inspection, he immediately had the feeling that a bus had brushed against him. On the pretext that I still had to study for a school assignment, I dragged him out of the flat. Otherwise he would have babbled for a while."

"That fits in with the subversion campaign we're all being subjected to," Graff exclaimed angrily. "My father recently received reports from Bonn that American conditions are already developing in the schools. This means that some teachers no longer dare to enter classes because they are being attacked. In one primary school, a chair was thrown at the back of a teacher, in another case a child from the second class hit her teacher in the face and at a secondary school a compass whizzed past a teacher's head and got stuck in the blackboard. The social environment does not play a role here. There are already classes that downright terrorise their teachers. And in English schools, such signs of disintegration with a loss of authority are also spreading. If the disciples of Marx want to sow the wind with such writings, they will reap the whirlwind. The first results are already here! -"

"I'd also like to say something about that," suddenly chirped the pale Rohde, who usually remained silent: "My father was sent a calendar for the youth centre of the Vienna city administration by a business friend in Vienna as an example of decomposition. This work of art from an official body contains a number of instructions on how to evade military service. My father told me that this was a typical example of the dubiousness of a party government. They maintain an army and persuade young people to evade service by showing them all the tricks authorised by law. So the left-wingers don't need to serve, the non-left-wingers are enough to stick their necks out in case of emergency. And sponsorships between units and trade unions are intended to soften up the remaining defence corps. This gives the appearance of social reciprocity and security. Of course, the free weekends we have fought for also mean that a war or defence can only take place on the five days of the week. -"

"That's enough!" waved off Director Wulff. "I'm pleased that the whole class has retained a healthy attitude and is not stuck on the glue of evil. But I must lead you back to the topic, otherwise we will grow beards through the tables!"

"Hear, hear," Babsy shrilled, "the director speaks our language!"

Old Wulff grinned. "Now to our concerns! - I fully emphasise what my son has complained about as class representative. And I will use the next parents' evening to discuss these fundamental issues. So far, we have always been able to achieve some, albeit minor, success with our reservations. But constant dripping wears away the stone! - The most important thing seems to me to be that young people themselves stand up for justice and morality. This is a good start. You, who seek knowledge and educate yourselves, are the elite and the creative core of tomorrow. But you must also be aware that the superior and the superior are in the minority. That is one of the downsides of democracy. For the mass theory and its manifestations result in an often unbearable and dangerous accumulation of stupidity. The ostensible appeal to a strong arm that can bring wheels to a standstill is usually a flight from the mind. Or it can be defeated with the guillotine if the fear becomes too great. This is the dead end of the primitives -".

The director wiped his forehead with a handkerchief, then he continued: "You are with the new generation that has to grow out of the now and find new ways. And every new generation gives birth to young rebels! - Your class community is well on the way not only to forming the self, but also to giving something to the community of tomorrow - - And that's the end of it for today - I'll keep everything I've said in mind. -"

The director stood up and turned to leave. "I hope you have a good time. ---"

On Monday of the following week, an exciting event occurred in the morning.

At first it wasn't particularly noticeable that Graff's seat remained empty. There were always cases of illness at school. But before the end of the first lesson, the police arrived.

Now the students learnt that Graff had already been dragged into a car on the street and kidnapped on Saturday evening. That same night he had received a phone call demanding a ransom. The amount of money was not disclosed. The call, made in a disguised voice, warned that the police would be called and held out the prospect of a further message about how the ransom would be paid.

The headmaster had announced this in a few sentences when he came into the classroom. Immediately afterwards, a man in nondescript civilian clothes followed.

Humber, the maths professor, went to meet the newcomer.

"I'm Detective Inspector Bergmann! - I apologise for disturbing the lesson, but I have a few brief questions for the class!" The professor looked at the headmaster. He nodded. "Please, Inspector!"

The class peeked curiously.

Bergmann leaned against the teacher's desk. "I don't want to take too long and get straight to the point! - By now, word should have got round about your classmate Graff. -"

"Yes, the jungle telegraph..." chirped fuzzy-headed Babsy cheekily, but immediately ducked her head when the headmaster showed a grim face.

Bergmann overlooked the interjection. "Who in the class had any close or friendly contact with the pupil Graff? -"

The pupils looked at Wulff, who immediately said: "Graff and I often study together. We also became friends on these occasions."

"Has Graff said anything recently about him or his father being threatened? - -" Bergmann looked insistently at Wulff. "Or has something exciting happened that hasn't been discussed in detail? -"

"Nothing at all," said Wulff.

"We are looking for a reason why the Graff family, of all people, was chosen for an extortion with a previous kidnapping," the officer added.

Everyone was silent.

"So no," grumbled the detective. "In the interests of your schoolmate, I must urge you not to mention anywhere that the police were there. The blackmailers are demanding that the police stay out of the game. So - keep your mouth shut! -"

He nodded his thanks and left the classroom, followed by the headmaster.

Now the class was in an uproar and Professor Humber was struggling to restore calm.

Schnauzen-Charly shouted: "Professor, if the insecurity on the streets continues like this and the state is no longer capable of

is to ensure peace and security, you should set up a vigilante group!"

The professor waved him off. "Why don't you keep calm? - I can understand the excitement, but we can't bring a b o u t a Wild West."

"We've already got him!" shouted the pupil Muthmann.

"No commotion!" Humber rapped his knuckles on the table. "There's nothing we can do but wait and see. Remember what the commissioner said and keep your mouth shut."

The pupils nodded and calmed down.

The rest of the lesson was listless. The atmosphere remained depressed and continued to be so in the following lessons. Before leaving t h e school, Zeller suggested to the class that they have a short meeting with him in the late afternoon to talk about the Graff matter. The pupils immediately agreed.

The newspaper stand diagonally opposite the school was now selling the last copies of the daily papers. The abduction story w a s all over the front page, but there were no further details. The newspaper writers indulged in speculation, but in the end they all knew nothing. One paper expressed the view that it could possibly be a right-wing extremist action, but did not give any reasons.

Osten nudged Wulff, who was standing next to him and had just paid for a newspaper: "What rubbish! - When something happens, the perpetrators always come from the right. And when it's no longer true, you just keep quiet about it. It's as simple as that! - How do the Graff case and a right-wing campaign even fit together? -"

"Logic and truth usually come too late," said Wulff precociously. "Of course they don't go together. But the first bogeyman always comes from the right. And that's because there are occasional political actions by muddleheads who cause damage as right-wing extremists with stubborn ideas. In doing so, they demonise the entire political scene. My father once spoke of so-called nature conservation park Nazis who live in a dead past and want to turn the clocks back half a century. But the clocks never go back twice and so the train that goes into the future has run away from them. They are hawking old boots that are no longer worn today and have become blind to the new revolutionary that brings a change of times. What comes out of a past

If we want to survive in the future, we have to support revolutionary renewal!" "What do you mean by revolutionary?"

Wulff looked at Osten seriously. "You will already have realised that the heyday of Marx's theories and their failing results is coming to an end. A new current is building up in the background of the present time, one that has not yet taken a firm shape. Ageing and declining movements cannot be overtaken by other old concepts. Whoever stands with open eyes in the world of today must adapt to the new laws of the Aquarian Age that has now begun. The time of Pisces and materialism has come to an end. Most people do not realise it yet because we are in a transitional stage. The reign of the Golden Calf and the bearers of the sickle and hammer will expire. There will still be a rebellion and it will seem as if the perishing are close to their goal. But it is the last dawn of the dying. With the rising sun comes the new law that will change the world. Those who recognise it must then be ready to fulfil it."

"I haven't thought that far yet," Osten said. "But I feel it must be so. Where did you get the knowledge?"

"From my father," Wulff replied. "He also said at the last class meeting that every new generation gives birth to rebels. And we must be the rebels of a new era! - My grandfather's generation of rebels was betrayed and fuelled by their idealism, their great achievements wasted. The generation that followed our fathers slowly emerged from chaos and initial hopelessness and then slid into a frenzied prosperity that paralysed everything above the everyday. The world is now being manipulated and our generation is at a crossroads. A part of our youth sees itself without a goal, facing a great void and sinking into a swamp of malice and deadly threat. We, the rest, who as a minority are democratic zeros, must be the new rebels of today and the shapers of tomorrow!"

Osten showed a very thoughtful face, then he said quietly: "We must stick together - as rebels and the only hope for tomorrow!" It sounded solemn, like an oath.

In the late afternoon, the entire seventh had gathered at Zeller's. Wulff surprised those present with the announcement that the

Graff's mother had come to see him in the early afternoon. She was in a hurry and just wanted to know if her son had given any clues recently from which any conclusions could be drawn. However, she immediately admitted that there was a lack of logic, but as a mother she couldn't get out of a plethora of all possible and impossible thoughts. She most likely shared Graff's father's opinion that it was a purely financial matter, since as a bank director he had to deal with money by profession.

"And have Graff's parents got any news yet?" asked Zeller. "No," replied Wulff. "They reckon there'll be another one today. call will be made. In the meantime, the police have switched on an intercept button. The mother did not want to say more because she wanted to maintain the impression that the police had not been called in as requested."

"When professionals are at work, a catch button won't help much either," said Schnauzen-Charly. "You'd have to be extraordinarily lucky. And if the police take the suspicions of some newspapers seriously that a right-wing extremist operation is behind it, then they're looking for a black cat in a dark room at night. Bank robberies and blackmail clearly point to an ultra-left milieu!"

"But Trinek will get pregnant with this duck!" shouted Rohde. Schnauzen-Charly waved his hand contemptuously. "Oh - forget this Cola vodka boy! - We don't have time for this joke right now."

Meier, who had been keeping quiet, now spoke up: "I have an idea! - Tonight I'm going to visit my old discotheque, where dodgy slimes also turn up. If you could help me out with a few pennies, I'd go and play Sherlock Holmes!"

"You're going to be a hero, Teddy!" shrieked Babsy, clapping her hands.

Meier smiled flattered, but then he said cheekily: "If I want to dig a snail, I'll hop over to you!"

Babsy blushed and everyone laughed.

"You'll get the necessary peeps!" shouted Schnauzen-Charly. "We'll collect immediately..." He was the first to slam a coin on the table. The pupils emptied their pockets.

The amount collected exceeded Meier's expectations. "I don't need that much," he exclaimed after the count.

"Take back a part for the current colliery at Zeller!"

Zeller waved him off. "No licence today! - I'll sort it out with my old man later. -"

"I'll give you a big smack!" Babsy shriled enthusiastically. She came running round the table and gave him an audible kiss on the cheek.

Zeller rolled his eyes. "I'm high! ..."

"One more moment!" Wulff shouted into the tumult of the now beginning departure. Everyone looked at him. "We should choose one of our number to accompany Teddy so he's not alone in the disco heat."

Meier immediately refused. "No - that's not possible! - Every one of you will immediately stand out there. I'll have enough trouble explaining where I left my mane. I'm already thinking about turning up with a bald head. - Anyway, thanks again for the cash and goodbye!" He hastily got up and left. He didn't hear the best wishes shouted after him.

The road surface was shiny from the dampness of the drizzle that had started in the evening. The lighting was dim and people were hurrying to get home. The whole townscape showed an unfriendly side.

In this mood, Meier also hurried towards his destination. He had realised his intention and had his head shaved, which he now found annoying in the trickle from above. He repeatedly stroked his wet head with his hands. He wore scruffy clothes, let his shoulders slump forward and looked nothing like his self from a few hours earlier. He paused briefly in front of the discotheque and looked around. He was alone in front of the bar and the few people hurrying past paid him no attention. Shrugging his shoulders, he pushed open the front door and stepped into the semi-darkness.

His eyes first had to adjust to the surroundings. As he made his way towards the bar, a black leather-clad ruffian crossed his path and slammed his right hand on his shoulder, causing him to stagger forwards. "Hey, - baldy, where did you leave your strands?"

_"

"Oh - it's you," said Meier gruffly, "you're always the same ruffian!"

"You've been out for a long time," grumbled the black leather man.

"Stomach flu and empty pockets are reasons, aren't they? -" Meier made sad puppy eyes. "It's easy for you to laugh, Suzuki Jack, there's always music in your wallet."

"So that's where you sat at home with your barrel organ?" Suzuki-Jack grinned. "Come on, I'll buy you a drink! - It breaks my heart when I look at you..."

As they stood in front of the bar, a poisonous blonde girl with a mini-skirt and half-exposed bust pranced up: "Hailoh - Meierchen, where did you leave your beautiful hair?" She spoke with a poorly imitated American accent. "Do you want to dance with me later? -"

The black leather man snapped his fingers. "Give it a rest, sweetheart. - If you want, you can grab the free stool and join us. We're thirsty!"

The girl didn't hesitate and pushed her way to the centre stool. "What are we having?" she asked Suzuki-Jack.

He looked past the girl to the barman and hit the bar with the flat of his hand: "Three rum and cokes, old poisoner!"

"Shut up!" he replied impassively and conjured up what he wanted with a few practised moves.

"Grab it, baldy!" said the black leather man demandingly. He deliberately overlooked the girl.

"Don't be like that, you substitute saint," chortled the blonde. "Have you ended up with the zero-buck faction? -"

Suzuki-Jack grinned. "Sweety, you're really getting into it! - Didn't you realise that I only wanted to invite Baldy? -"

The girl turned to Meier, showing her back to Jack: "Pity about your beautiful lice harbourage," she cooed and stroked his bald head with one hand.

"I've never had lice!" he growled.

"But you had a good chance of getting some!" she laughed at him. "You could have sold them for pinke-pinks in your school class to give your classmates short holidays."

"A lice farm wouldn't have lasted long," Suzuki-Jack intervened. "The end would have been a bald head too."

The blonde made a short gesture with her hand and continued: "Tell me, Meierchen, there must be a lot of excitement in your school because of the introduction thing, hey? -"

"Of course," Meier confirmed. "The kidnapped Graff is even from my class!"

"Oh, how interesting!" she cooed, "If that had happened to you? - -"

"Hardly," he replied without making a move. "There's nothing to get at my place and besides, I haven't even bitten the tail off a cat."

"No-one's going to step on our Meierchen's toes," Jack interjected again. "The kidnappers got hold of Graff because his father is a money juggler and sits on a bank pot."

"That's how it will be," muttered Meier. "Because I don't come from a fat-cat family, I don't need to be afraid. Nobody cares about a redneck like me. He made sad puppy eyes again and reached for his glass: "Cheerio, Black-Jack, cheerio Anita girl!"

"I'm about to howl like ten puppies!" mocked Jack. "You should be kicked into a corner so that you learn to lunge like a mule. We play a big part in today's society! - There's chaos everywhere we go, but we can't be everywhere yet. That's nice - isn't it? -"

"Hmmm -" Meier nodded.

Now several more rockers came to the bar. Coloured lights flashed in the background of the room and suddenly a jukebox started blaring crazy music.

"Do you want to hop? -" the girl asked, turning to Meier. She blinked slightly.

"Do you mind, Jackie? -" Meier looked at him from the side.

"Go ahead!" he laughed patronisingly. "We'll have another round of drinks later. I like you today. - You look like a Chinese monk."

Several couples were already dancing with contortions to the atonal sounds. The blonde pulled Meier between the couples and pulled him into the dance.

Meier moved listlessly. The whole thing used to be fun and enjoyable for him and now, overnight so to speak, this atmosphere disgusted him. Since he had finally made friends with his fellow pupils and learnt to understand them better, he looked at everything with different eyes. For the first time in his life, he had even found recognition and he was really proud of that. He had never known such a feeling before. This sudden transformation of his ego almost knocked him over in the primal realisation. He felt more agitated than ever before. The animal-like surroundings and gay scene irritated him as if he was here for the first time. But the limbo between the past and the present lasted

only briefly. His changeable feelings of a change of consciousness did not last long. The decision had already been made when he changed his inner home.

He got a hot head. This evening here was his performance with another step back. In doing so, he paid the price he wanted to prove his worth.

A hand lightly touched his left arm. It was the girl, Anita, who snapped him out of his absent-mindedness. Despite the prevailing noise, he heard her worried voice: "Is something wrong, Meierchen? - Or are your thoughts going astray? -"

"Oh, no," Meier defended himself. "It was just a temporary dizziness. Maybe my health is a bit bad. I'd like to sit down for a moment, but not at the bar."

Anita pointed to a wall in the hall: "There, baldy, there's still a small table free! -" She pulled him to the free wall table and pushed him onto a seat.

"Why did you have your hair grazed?" she asked abruptly. "There's no way you're going to be a Yul Brynner. That billiard ball head really doesn't suit you!"

Meier played dumb: "I thought that would be stoner-awesome."

"Rubbish," she laughed. "You're neither a street fighter from the Westside story nor as sharp as a breeding bull."

"Well, then there's another reason," Meier added. "If you want to know exactly: I want to prove my individuality to my school."

The girl giggled. She moved closer to him. "You always wanted to be really clever. Tell me, why are you actually studying? - You're always strapped for cash and your age can't pay enough for you. And if you're a ready-made egghead, you'll be on a long waiting list before you find a job. Or do you have a sacred cow sitting somewhere at the top who will fish you out of a glut of academics as a protégé?"

Meier showed displeasure. "No protection, honeybee. - But my old man wanted it that way. He thinks I should have it better than him and his father and so on. Socialism has raised equality of opportunity and if we could manage to abolish grades, then the whole world would be child's play academically."

"Egg, that's nice!" Anita clapped her hands lightly. "Then there'll only be posh professions and an upper class. Only Burschoah. No aristocracy, no proles, no bourgeoisie who have their own soup. Then we'll have academic street cleaners instead of street sweepers, academic bar mix chemists and o lala, even academic hustler dominatrices..."

"You're almost thinking logically," Meier replied. "However, my old man didn't think it through to the end. His ideas stopped halfway."

"Do you think differently? -"

Meier was evasive. "Actually, I haven't given much thought to my old man's thinking. He just wanted it that way!"

"You still have too much of a sense of authority. - As long as you're on Pappi's lead, you'll remain an empty bag. Just look at the biter Johnny! - He ran away from home, now lives in a commune and has money like dung."

"Who is Biter Johnny? -"

"Oh yes, you don't know him yet. He's changed his favourite pub and has only been here for a short time. Apparently his real name really is Beißer. It would fit him like a glove. But what do I care..."

"What am I supposed to do in a commune?" asked Meier. "As long as I have my pen at home, I have a little world to myself. And I need peace and quiet to study."

"That's true," the girl admitted. "But you can also get fabric from the biter and earn something in the process."

"Fabric? -" Meier said, stretching. - Professor Höhne's remarks immediately came to mind. Only now did he realise that he had made the right decision by joining the class so late, but still in good time. With secret horror, he saw the deep gulf that lay between striving for higher things and the gaping emptiness of a lost youth. Drugs! - That was the last straw. It was a road of no return with a bitter end. Now he also realised that what mattered was a person's inner worth and not his social status.

He involuntarily grimaced in disgust. He found the sultriness in the room more oppressive than before. The noise of the jukebox seemed to him like a scornful screeching beast coming towards him and the changing coloured lights conjured up

Red hell around him. He still couldn't cope with the change in his nature. It made him ill.

"You're not really in your socks today," he heard the girl say. "Come back to the bar with me! - Suzuki-Jack is already waving! -"

Meier pulled himself together. "It's all right, girl! - When I'm facing exams, I'm always confused." He let himself be pulled by the hand to the bar, where the black leather man was still keeping the stools free.

"Now you're back," he laughed with little humour.

"As you can see," Anita said pointedly.

"Do you want plaster in your mouth?" grumbled Jack. Becoming good-natured again, he continued: "Rum and Coke again. -"

Anita cooed: "Put on a spender's tailcoat and have a round of coffee first! - Look at our bald head! - Meierchen is all white in the face..."

Jack looked askance at Meier. "You've got a worm in you! - You can drink coffee twice, I've got enough change with me. When you become a big shot after school, you can return the favour. -" He turned to the bartender: "Hey - mixer Danny, three strong Negro waters and then three rum and cokes! -"

He turned to Meier again: "Do you want to go limp, Sonny? - You're as pale as a cave monk. - Any worries apart from money? -"

Anita intervened: "I've knocked on his door to see if he wants to join Beißer's fabric business. Then he won't have to eat his old man's bread of mercy."

Jack pulled up angrily: "You must have been bitten by a thousand monkeys! - Biter Johnny is still the boss of the Paradise gang. His appearance here in our pub doesn't mean he's leaving the Paradise Bar. Rather that he wants to gain a foothold here too. And the Paradise people don't let outsiders in. - You know very well that we're not angels with batiste underwear under our leather suits. But we're nothing like the Paradise gang. We don't mess with the people from there. And none of us will be able to help that baldy if he gets put through a wringer. -"

"But I know the biter boy," Anita defended herself. "I'll be able to talk to him!"

"Then go ahead," Suzuki-Jack sneered. "If something happens, you'll have to swallow the aspic. And remember, if these brothers

If the one from the 'Paradise' ever goes up and ends up in the state pension system, our bald head will be gone too! -"

"You don't say," laughed Anita. "The biter pack won't go up. The boys are far too cunning. And the police don't even dare enter the pub."

Meier gave the girl a furtive peck, then said: "You're absolutely right, Black-Jack. I'll think very carefully about Anita's suggestion..."

"Then that's good," Suzuki-Jack said with satisfaction. He reached for one of the already steaming coffee cups and began to sip audibly.

The girl pushed a cup towards Meier. "Drink this - it'll bring you back up! -"

Meier drank. Suzuki-Jack's hard features took on a soft touch: "Anita's right! - A strong Negro sweat is good medicine. -" He lolled against the bar. "It's funny - you're very different from me, but I still like you. If you're in a pinch, then come and see me. You can always find me here! -"

"Thank you Jackie! -" Meier finished his drink. "I'm going now because I still have to learn."

"Yes, I know, you still have to study. But you'll be a brainiac one day! - I just wonder if you'll still know your old mates when you're sitting among the other pot-bellied eggheads. - Before you leave, let's have a quick drink of the rum and coke we ordered! -"

"I'm not ungrateful," Meier replied. "I'll always be there for you. -"

"It's all right!" Jack waved it off. "Get lost..."

"I'll go with him," said Anita after the ordered round. "Otherwise the baldy will walk half-blind into a moon."

"Then get out! -" Jack rolled his eyes. "Bye, bye!..."

Meier and the girl trotted along the road. After a short while, Anita asked: "You still haven't given me an answer: Do you want to try Beisser? - Jack sees things too bleakly. He doesn't want to mess with the 'Paradise' people any more than his friends do. Of course, there are some things that are being rumoured and where the police are still in the dark."

Meier's ears perked up. That sounded like a lead he had decided to look for. Carefully, he thought:

"If I go to 'Paradise' with you, won't they rip my head off there? -"

"Anxious? -" Anita looked at him from the side. "Oh, not at all," he said without conviction in his tone.

"Then come on! -" The girl led him through several streets until he reached an old building with an obscure-looking pub entrance. A lantern that was no longer clean dangled over the curtained front door and a street window was covered with a cheesy poster that was supposed to depict a fantasy paradise.

Against the rules, the girl was the first to enter the pub, where steps led downstairs. Meier followed her. Walking through a narrow corridor, they came to a very spacious cellar guest room, which was already very busy.

Meier hesitated again. What he saw here was indeed a paradise... It was a heaven of illusions for degenerate bums and punks. This was where the anarchist scene met and taught the citizens the creeps. When he thought about the fact that just a few hours ago he had wanted to play a hero and Sherlock Holmes, he now felt a little queasy in his stomach. But he couldn't go back. He put a hand on the girl's shoulder and said: "Let's try to get a seat at the bar first. Then you go and find the evil biting wolf!"

Meier and the girl brushed past a few unsavoury characters until he found a small space at the end of the bar. Just before the end, a bearded Genghis Khan type was squatting on a stool like a gnome. Meier cautiously pushed himself forward.

The sickle-bearded man jerked round. "What do you want here? -" "I need two drinks!" replied Meier.

"Get lost! -"

Meier insisted: "Two drinks, then I'm leaving."

"Get out of here! - If you don't get the hell out of here, you'll be in the casualty ward tomorrow..."

Anita tugged Meier's arm. Come on, I'll find a seat. Don't get into an argument."

Meier thought it wise to follow the girl, deliberately overlooking the sickle-bearded man's futile attempt to trip him up as he walked away.

"Stay here in the corner, I'll get you in a minute! -" Anita pushed Meier into a quiet alcove. "I'll ask for Johnny and if he's there, we'll have a place for both of us at the same time..." With a gesture of caution, she left.

Meier nodded wordlessly. Left alone, he looked around him. There was no way of getting an overview of the large room. Clouds of smoke flooded with red light made him cough violently. Not far from him, some blokes were lounging around a one-armed bandit who kept eating coins and giving nothing away. Not far away, a jukebox blared loudly. The scene here was wilder than in his old favourite discotheque and the whole atmosphere was charged with a crackling tension that signalled danger. Like a harbour of the anarchist scene that even the rough Suzuki-Jack had warned about. Real punks, with everything evil and brutal written all over their faces, loitered or sat around. Vodka and whisky were the mother liquor for their confused thoughts. Others contented themselves with the sickening swill of the corrosive American lifestyle and poured plenty of rum to indulge in piratical dreams. This was the home of hopeless nihilism.

A short-faced waitress came by. She stopped, looked at him and asked: "Something to drink? -"

"I'd like to, but I can't find a free table for me and my little bee. And the bar stools don't want me there..."

"We'll have that in a moment," she replied. She simply took his hand and led him to a nearby table where there were just two empty seats. The other two chairs were occupied by bums who looked unfriendly.

"Here!" the waitress instructed Meier. "Anyone can use these chairs!" She looked challengingly at the bums. "What should I bring?" she asked Meier.

"Two beers!" he demanded, pointing to the bottles of the people sitting next to him, who appeared to be on a budget.

"What about it? -" he asked cautiously and sat down slowly. They both nodded sullenly. They crouched in front of him, silently lost in a world of illusion around them. They presented him with the image of a social damnation in a dead-end street that had become a labyrinth for them.

Before the beer arrived, Anita reappeared. With her had come a man who radiated a dangerous animalism and had hard eyes. Meier's sixth sense rang alarm bells. If he had been an animal, the hair on his back would have bristled.

The man looked sharply at Meier, then said to the bums: "Go to the back, where the burro is sitting, and let him give you two whiskies. I'll take that on me! - But hops - hops! -"

The people addressed didn't make a face. They stood up like beaten dogs, took their beers and stalked off. The man sat down on one of the vacant chairs, Anita sat down too.

"Your blonde plant told me that you're in a bad way and want a job. - What do you have in mind? -" Scrutinising Meier closely, he added: "We don't have a job centre or a charity convent here. But sometimes I let myself be persuaded to pull someone out of a puddle by their hair. -"

Meier looked at the girl almost helplessly.

"He's still at school," she interjected in his place. "His old man is working for the coals so he can be a brainiac one day. And so he sits in a cage and has no pinke-pinke."

Biter Johnny's eyes flashed. "Oh, so you're supposed to study? -" His brow creased. "Tell me, sonny boy, which chair are you sitting in politically? - Are you already organised somewhere? - -"

Meier got a sinking feeling again. He felt like he was trapped. Blinking his eyes in embarrassment, he replied: "I always have to stick my nose in the textbooks and be constantly quizzed by the teachers. There are no special lessons on Marx and Lenin. I may be a proletarian in the bourgeoisie, but that's all there is to it."

Biter Johnny grunted. The waitress came and put the beer down.

"You really are a poor dog," Johnny said. He pointed to the two bottles he had brought. "If you're clever, you can afford more. Every now and then, I can use some stags. How do you want it? - If you want to bring stuff to the people, you have to be very careful. If you go up, nobody will help you. - And anyone who talks has a short life. And if you don't like it, you can become a do-gooder. You might find a political connection where a crumb falls from time to time."

Meier was astonished. "Why is that? -"

Biter Johnny made an impenetrable face. Then he said, playing with composure: "There's a political group that's still accepting selected members. If you jump in, you'll be taken care of. You also get study leave, but you can't get out. Everything has its price..."

The girl shifted uneasily in her chair. Johnny overlooked it and asked her: "You know Crazy Harry, don't you? -"

"Yes, free - of course," she admitted, stuttering slightly. Then she stood up abruptly. "I'll be right back! ..."

"Stupid goat," Johnny scolded after her.

Meier's eyes widened. When he heard the word 'faction group', his imagination took off. It sounded exactly like an army faction from the anarchist milieu. Was there a key to be found that was connected to Graff's abduction? -

Biter Johnny misinterpreted Meier's wide eyes. "Are you scared, sonny boy? -"

Meier swallowed. He had really got scared, but didn't want to show it. He took a long pull from his beer glass, then asked evasively: "Who is Crazy-Harry that Anita knows? -"

"You'll get to know him once you've made up your mind in the election. He'll eat you alive if you want to join his faction, before that you're nothing to him. So don't ask about him. -" There was a pause.

Now the girl came back.

Biter Johnny looked at her and said: "I've given your bald head a choice. He can decide what he wants. But if he asks you about Crazy-Harry, keep your mouth shut, got it! -"

"I won't ask her," Meier assured her. "I know that too much curiosity is unhealthy."

Biter Johnny showed off his predatory teeth. "You've got the makings of a brainiac. If you're clever, you'll live a long time..."

Meier acted flattered. Slowly and deliberately, he then added: "I have some difficult exams at school in the next few days. On top of that, my teachers don't like me. I have worries for the next few days. And that's why I don't want to make my choice until it's all over..."

"You can have a thinking holiday," said Biter Johnny and stood up. "Then make your choice on your own and come when the time comes. And remember: whoever leaves 'Paradise' goes into a hostile environment. And only those who can keep quiet will find a harbour here. So sit on your tongue, sonny boy!"

The last words had sounded like a threat. With that, Beißer disappeared under the vapours that clouded the room.

The girl was suddenly intimidated. "Meierchen," she begged, "I think we should leave now!..."

Meier nodded wordlessly. He felt a slight choke in his throat. He had imagined his heroic role would be easier and now he had recklessly fallen into the devil's kitchen. He now thought of Wulff, who had once said that in order to overcome fear, you had to get rid of your inner bastard. He swallowed and looked at the waitress. As if by magic, she was standing at the next table to take an order.

"Numbers!"

"Already paid," she laughed amiably and left.

"That's part of Johnny's whimsy," Anita muttered and pushed towards the exit.

As they both passed the bar, the sickle-bearded man suddenly stood up and took a few steps out of their way. With an evil grin, he said: "I told you a while ago to get lost, baldy! - I can't scalp you any more because your shaggy hair is already on a dung heap somewhere. But since you're also deaf, I'll cut off one of your rabbit ears!" He suddenly held a switchblade in his hand and grabbed Meier by the lapels of his skirt.

Anita let out a sharp cry. Then she pushed herself in front of Meier with a quick movement: "He didn't hurt anyone! -" Her voice was loud and shrill.

Sicklebeard laughed uproariously. He pulled Meier close to him: "I don't like being frozzed. I told you earlier not only to get away from the bar, but to get out of the pub! - Didn't you rabbit mouse realise that? -"

Suddenly, a sharp whistle rang through the room. At the same time, a muscleman pushed his way out of the back of the room. He ruthlessly pushed his way through the crowd until he stood in front of the sickle-bearded man. "Leave the kid alone, you basement gnome. - He's on Johnny's steamer! - And give the pinch away if you don't want to fly out into the street to clean the moon!"

The person addressed made narrow slit eyes. His face showed anger, but he obeyed. Putting the knife in his pocket, he snarled back: "I don't like it when strangers turn up here without an escort from us. You should be grateful to me for looking out for you. But if Johnny sends out his dogs, then of course I'll pass."

Looking at Meier, he added: "You're very lucky to have Johnny's blessing. Go away with your dug up

Snail counting stars. Or are you a pair of dead trousers? -" Then he squinted at Biter's gorilla: "Let's fetz! ..."

The bull only showed his teeth. As he turned to leave, he suddenly spun round and rammed a clenched right hand into Sicklebeard's stomach. "Don't puke right away, you cheap Mongolian imitation. - Always give and take - it keeps the balance!" He gobbled like a turkey and stomped off.

Sicklebeard stalked back to the bar in a slightly hunched posture.

He now looked like a beaten mutt.

"And now let's get out of here!" Meier grabbed the girl and pulled her out of the pub. -

It was raining harder on the road now. Blue-black clouds drifted across the sky and the wet tarmac reflected only the lights of the city. An old, rickety Renault drove past, dipping its wheels in a puddle and spraying those hurrying along with dirty water.

"Saukübel!" Meier huffed. He had turned up the collar of his skirt. The girl had wrapped her long scarf around her head and snuggled up close to her companion.

"Should I take you back to our favourite disco or home?" asked Meier.

Anita looked at him: "What are you choosing? -"

"I have to get home in any case. Otherwise it'll be too late and I've had enough for today."

"Maybe it was wrong of me to drag you to Paradise," she said, embarrassed. "I know that all sorts of people have found a hiding place there and that crooked things are being done. But I only thought of Biter Johnny to help you. He's one of the big bosses, but not as hot as the others. Dealing dope is risky of course, but not as annoying as the other stuff. Don't let the faction get you down. I'm afraid of that."

There are a lot of sharp dogs there who will stop at nothing. They always say the left needs pinks so that the anarchists are not forgotten. And if someone from the establishment dies in the new class struggle, then only good things will happen to them. Because he who dies sooner is dead longer..."

"That's pretty cynical," Meier remarked thoughtfully. "Do you think they also resort to criminal means? -"

"Certainly," Anita replied. She looked around carefully to see if anyone behind her had heard the words. "You're fooling around with

seemingly harmless slogans, such as: Cyclists of all countries unite, we have nothing to lose but the chains. But they're designed for violence!"

"Perhaps the sickle beard is also part of the faction," said Meier.

"That's possible," she replied. "I don't know for sure."

They turned the next street corner. "I'll take you home," he said. "Show me the way!"

After a few steps, she nudged him: "My emotional computer tells me that you don't actually belong to our world. Do you like me? - "

Meier looked at her in astonishment. "Why are you asking me that now?"

"Because I feel comfortable in your company. You're not as vulgar and rude as the other thugs. And I like that!"

"That's a matter of upbringing," he deflected. "My father may be a simple labourer, but he's very righteous. And since I got some of that, I can hold my own at school. "

"And because you always have to cram, you probably don't have a girl either. In the disco, the alkins and oilers say that everyone has to have a bride. Isn't that what you always hear?"

"Surely that has crept into my ear canal. Whose bride-girl are you? - "

"I don't belong to anyone," she replied. "I took the Coke Mucki off. He grumbled too much. Besides, he was a sneak with no guts."

"You're as lonely as I am now," Meier chuckled.

"You don't need to be lonely," she replied insinuatingly. "I asked you a question earlier." And she added snippily: "Mica Molly always says that women need men as much as fish need a tricycle!"

"What a clever goat," Meier mocked. Anita

looked at him shyly. "Whatever you say..."

Both remained silent. After a few minutes, the girl stopped in front of a nondescript old building. "This is my home!"

Now Meier pushed around. "Actually, I have to thank you now for taking me to Johnny in the predator's den. I know you mean well by me and want to help me. I'll think carefully about what I can risk over the next few days."

Suddenly the girl started crying. Meier looked at her helplessly.

"I shouldn't have taken you to Paradise at all," she sobbed. "You don't belong with those types! - Everyone tolerates you in the disco, but you never warmed up there. You're not a tomboy or a redneck." She drummed her right fist against his chest. I've already told you that I like you. But you're like a stranger." She turned round abruptly and ran into the hallway.

Meier made a puzzled face. Then he shouted into the corridor: "I'll meet you again at the disco, Anita! - Bye! -"

He stood outside the front gate for a few minutes. He was unsure what he should really do now. This day had really upset him. Now he realised what it was all about. He gave himself a jolt and made his way to Wulff's flat.

The rain had subsided. The traffic on the roads had also abated, signalling the late evening hours. Nevertheless, Meier took a few turns and pretended to walk aimlessly to disguise his destination.

When he finally rang the bell at Wulff's front door, he was confronted by a stunned school friend. At first he stared at his bald head and didn't immediately recognise him. Only when he began to apologise for his late arrival did Wulff find words again.

"Excuse me for free! - Come in, I'll show you to my room. You can tell me why you're walking around with a Martian head now."

Meier smiled sourly. He looked around again to see if there was anyone else in the stairwell, then he entered and followed his new friend into his room.

A few minutes later, Wulff listened to Meier's report.

"I may," Meier concluded, "have a vivid imagination. But there are the most improbable coincidences in this world, aren't there? - A crocodile has never been eaten by a frog, but a frog has probably jumped out of a crocodile's mouth at some point."

"You have a strange argument, Teddy, but basically I think like you. That adds up to two fantasies that both go the same way and can lead to a hot lead. You're only ahead of me as an agent because you're running after the fantasy!" Wulff stood up and

added: "Wait a moment, I want to call my father."

Meier just nodded. Left alone, he slid restlessly back and forth in his chair. He was afraid of being laughed at by older people.

When Director Wulff entered the room with his son, Meier jumped up.

"My son Heinz gave me a brief hint that you were looking for clues in the Graff case. Why don't you sit down again and tell me?" Old Wulff put on a friendly face and sat down on a stool he had pulled up. He overlooked the shaven head.

Meier lost his shyness. Becoming increasingly fluent, he described his visits to the pub and the conversational clues he had picked up in 'Paradise', which he supplemented with his speculations. Finally, he added: "It may be fantasy, but..."

The director waved him off. "Many things began as fantasies and then became reality. Let's remember that literary fantasies, like Jules Verne for example, are now regarded as clairvoyants! - And I think it's great when a young person does something and isn't afraid to express his opinion." He looked thoughtfully at the young guest. "I was just as enterprising in my youth. And as far as the word 'fantasy' is concerned, you needn't worry about not being taken seriously. Sometimes, fantasies are nothing more than a juggler's image of a preceding reality, comparable to a mirage. People are then fooled by realities! -" He stood up seriously and added: "We'll speak to Inspector Bergmann! - I will try to reach him now. If he is no longer in office, he will certainly be available in private."

"He's probably laughing at me." Meier grimaced.

"Hardly," old Wulff reassured him. "Wait until I come back." The director left the room and the minutes ticked by.

Clock circles. After ten rounds with the hands, he returned. His face expressed satisfaction. He ran his hand reassuringly over Meier's smooth head. "Detective Inspector Bergmann will be here shortly. I've contacted him at home through the office. While you're waiting, my wife will bring a small snack." He turned back to the

Go. "See you later!..."

"You have a splendid old man," Meier said to his classmate. "My old man is good too, only he has a different manner. -"

"Most fathers are good," Wulff confirmed. "You just have to understand them in their own way."

When Wulff's mum arrived with sandwiches and tea, she found the two school friends chatting animatedly.

The time moved on again. This time the minute hand ran thirty times across the round field until it finally rang. And immediately afterwards, old Wulff came in with the clerk.

Once again Meier had to repeat his report. This time the account ran as if from a tape. When he had finished, the inspector shook his head.

"Unbelievable," said Bergmann, "what today's youth can do! - " He looked at the headmaster sitting next to him." A pupil goes into a pub that is known to the police and is avoided without a second thought. Not even our police officers and officials go in there. And this young Parzival goes into the underworld as easily as to a cinema performance and tries to investigate on a hellish floor. Simply unbelievable!
_"

Meier grinned.

The inspector turned to him: "You must be very careful now, young man!

- I take everything very seriously. Whatever happens, you must not be suspected. I myself will make sure that everything is done in such a way as to cover up any clues. We have a routine for such things. Tell your friends that you have a lot of studying to do over the next few days because you have exams coming up. They'll understand. And if, contrary to expectations, we find what we're looking for, then you'll have done a heroic deed, although at your age it will also involve a great deal of recklessness. But however you look at it, not many people your age today have as much guts as you! -" "After all, I only entered a lousy pub to fulfil a vague fantasy. to chase after. That's all there was to it," Meier modestly defended.

"I don't see it that way," the inspector replied. "And now nothing but silence in the forest!" he commanded with a raised index finger.

"Yes, Mr Commissioner! - Can I go now?" Meier looked at the director to.

"Go away, Meier! - We'll have a chance to talk later."

As Meier was leaving, he heard the police officer say: "A brave boy! - Gosh..."

III. THE HARVEST OF EVIL

"Grow in the storm!
The storm is the school,
it hardens the bones and
nourishes them with
marrow. Grow in the
storm!

Love the storm! Life
is a storm,
and only he has lived
who has experienced the
storm. Love the storm!"

From Iceland

The next day was quiet. The morning papers brought the latest events from near and far. The Graff kidnapping case only found space in the side columns, as there were no new leads. There was also no news of any further contact between Graff's parents and the blackmailers.

There was constant tension in the abductee's class. The professors had serious faces and even Trinek was conspicuous for his restraint. Only on the morning before the start of lessons was there a loud hailoh when Meier turned up with his bald head.

"My God, what a record!" chirped fuzzy-headed Babsy with a laugh. "And all polished to a shine!"

"That's what we agreed at the last school reunion," Meier defended himself. "Leave our Teddy alone!" Wulff cut off any further teasing. "His demeanour corresponds to his role as class detective. It's already the second sacrifice he made with his head."

"Recognised," confirmed Schnauzen-Charly. He added somewhat mischievously: "Has our sniffer dog already read the dog newspaper on the next corner of the house? -"

"Don't spoil Meier's hurdle jumps!" Wulff rebuked him. "Don't ask unnecessary questions. If our Teddy has something to report, he'll open his mouth." -

The Graff family wasn't heard from at school either. Nobody knew how things were going.

The following days also brought nothing new, the mass media only published journalistic gossip with contradictory overlapping speculations.

On the fifth day, however, the bombshell burst.

The printed mass media had a field day with the headlines. "Pupil Graff is free", "Police raid frees Graff", "Terror gang smashed", "Kidnapped man freed" and other similar headlines vied for public interest. The first short reports also came through in the announcements.

In detail, it was then said that the ongoing police investigations had led to a hot lead without the knowledge of Graff's parents, who were still negotiating via phone calls, which subsequently prompted a surprise police operation. Finally, a hideout of dubious elements had been found in an old, abandoned factory building on the outskirts of the city, where the young Graff had been held captive and discovered. Two members of a gang were arrested on the spot in a lightning-fast operation. A search is currently underway for other members. The kidnapped man was somewhat weakened and was taken to hospital for examination. During initial questioning, he stated that, according to overheard statements, he was part of a radical left-wing militant group that needed money for weapons. Further reports are expected.

When Meier read the first reports, he was overcome with trepidation. It was his first reaction after days of high tension. He hadn't slept well since his casemate adventure, had a school assignment behind him and didn't know how things had gone. It was also unclear to him whether he had played a part in the success of the rescue operation.

On the same day, Wulff and Professor Höhne went to Graff's parents to convey the class's congratulations. When they spoke to him, they learnt that young Graff was doing well and would only have to spend a day or two in hospital. No damage to his health had been found and he had been given tonics, as he had been inadequately nourished.

One night passed and brought the next day. The class clerk Trinek had his first lesson when Meier returned to the classroom.

was called to the director's office. Shrugging his shoulders, he left the room.

When he entered the director's room, he also found his class leader and detective superintendent Berger. He hesitantly stopped at the door.

"Come closer, Meier," urged the director. "You have nothing to fear. On the contrary!"

"I don't see why I should be afraid, Mr Director. - I haven't done anything wrong," he added flippantly.

"You've done something wrong!" continued the inspector. "We have you to thank for the fact that we were able to find the trail to your fellow pupil Graff so quickly. I had you called to the head office so that I could tell you this. In the interests of your safety, I do not wish to publicise your exemplary efforts. There is also a quiet heroism with which one must be alone. But I would like to thank you for your decisive help, at least in front of your school management. And here," Berger took a parcel from the table, "as a modest gift, I present you with a beautiful atlas that my colleagues and I have been collecting for. You deserve to be in the newspapers too, but as I said -"

Now the director stepped forward and also shook Meier's hand. "Inspector Berger has already told me about your heroic sins. Unfortunately, I too have to refrain from publicly praising you because of the information about your safety, but I will inform the teaching staff about your courage and dedication so that the whole school knows what we owe you!"

Meier just nodded. When he felt the headmaster's hand on his shoulder, he became embarrassed. Playing the little lamb, he said his goodbyes in a somewhat stilted manner and hurriedly left.

Curious eyes greeted him in the classroom. But he took his seat silently and with a closed face. Only Wulff smiled knowingly.

On Friday of the following week, a festive class reunion was held for the young Graff at Zeller's house. Senior teacher Hühne and two other professors had also been invited. Graff, fresh and cheerful again, feeling proud to be the centre of attention, had to report:

"I want to spare myself a long introduction," he began.

"A gift! -" shouted Schnauzen-Charly. But this time he was badly received. Those present grumbled.

"So! -" Graff took another breath. "It all started when I had my eyes glued to our town pharmacist's beautiful Susi, when suddenly an old, rickety car pulled up next to me, a rocker jumped out and held a long knife in front of my nose. Before I could really come to my senses as to what this was all about, this thug grabbed me by the lapels of my skirt, pulled me all the way towards him, still waving his kitchen sword around, and pushed me towards the open car door. He pointed to the rear seats, where a lousy bloke was already sitting, who immediately grabbed me with his claws and pulled me into the car. The knife-wielding man helped with a knee kick that sent me tumbling. Then the grabber hurriedly climbed into the front passenger seat, slammed the door shut and the car drove off. Nobody on the road seemed to have noticed anything. Apparently nobody was directly behind me. Then I looked at the driver, who must have come from the jungle. He looked terribly unkempt, had an orangutan hairstyle and stank like the litter tray in our neighbour's flat. -"

"Euhhh..." came from the background, where fuzzy-headed Babsy was sitting. Calls for silence followed immediately.

Graff continued impassively: "So as soon as I sat in this old tin bucket, the guy next to me tied a dirty car rag in front of my face, which completely obscured my view. This rag didn't smell of Chanel lilac either. Then he hissed at me that he would cut my throat if I started to scream. Grotesquely, he made me feel a pistol. Then the brothers sped off somewhere in their rattletrap, so that I hardly knew which way was left and right. After a while I asked my neighbour, mumbling through the rag, what they were going to do to me. I immediately got a hard slap in the side and the word 'shut up' shouted in my ear. So I stayed quiet. All I could hear was the two guys in the front of the car talking, one of them saying that the bastards would soon get their trousers full everywhere if the faction kept hitting them. And then they bragged about how easy everything was and that the brainiacs of the establishment would soon be in alcohol barrels. They were talking wildly. But I couldn't do anything with that. A little later, the bucket rumbled over uneven ground, then came to a jerky stop. I hit my nose on the front seat as I flew forwards. Then the door was ripped open and I was pushed out into the open. I was afraid of hitting my head roughly on the floor.

but the passenger caught me. This guy didn't smell like the driver. I tried to pull the rag off my face, but I was immediately hit hard on the arm. I was then led into a house where I was pushed further down a basement staircase and struggled to stay on my feet. Now they took the dirty rag off my face and my nose changed from the smell of oil stains to cellar air. So that's how I ended up in a room that was a real dump. A small window was so dirty that you couldn't see out of it and there were dusty cobwebs hanging around the frame. Then the knife fighter showed me a folding bed with a straw sack and a blanket that smelled of moth powder. In the meantime, the driver had switched on the lights and I saw a half-blind light bulb hanging from a cable wire from the tiled ceiling. I also discovered two more iron beds, a table, a bench and two chairs. There were some beer cans on the tabletop and probably a few dozen empty ones on the floor in one corner. It was like a real den of thieves from a scary film. Now I waited to see what would happen next..."

"But you were already excited? -" Meier called out between them and grinned.

"Of course," Graff admitted immediately. "You wouldn't have sung May songs in such a situation either. The blokes then threw themselves onto the seats, jeering, and just left me standing there. I crept to the bed assigned to me and lay down quietly on the moth powder-scented blanket. What else was I supposed to do? - I started to doze and the gang chatted incessantly. In between, I heard them fussing about the glorious start of a world-changing total revolution. They bragged like a kraal full of naked Negroes. Armed with enough weapons, they believe they can paralyse any order through terrorist operations. They spoke of completely destroying everything that existed by achieving chaos so that a new paradise of true socialism could emerge. -

Chaos and anarchy are already so firmly anchored in their delusions that they are becoming a danger to the existing order. They want to use criminal means to raise the money for their weapons purchases, which they would receive via dark channels from the political agent scene. That evening they behaved like drug addicts and cheered themselves on.

with phrases. When one of them shouted at me that my father also had to make his contribution to the world revolution with a nice chunk of money, I pricked up my ears. They laughed frenetically and derisively. Now I knew that blackmail was also part of the philosophy practised by these chaotic people. Beer cans and a bottle of schnapps were the brain grease of this tedious melee. In their semi-delirium, they threw me a can of beer, which I almost drank in one go. After a while, one of the cellar heroes left. After him, someone who had stayed behind locked the door from the inside with a large padlock, inserted the key, grinned at me maliciously and then both guys threw themselves onto the other two beds. I now tried to sleep, but remained in a restless half-sleep for a long time. A few times I heard the empty cans rattling in the corner as new ones were thrown in. Each of them seemed to have a bladder like a camel. Then the light was switched off and I finally fell asleep in the darkness. -" Graff paused for a moment.

"I was awake very early in the morning. On my watch it was six past and the two blokes were still asleep. The cat-knocked one snored like a sawmill and the other looked like a rolled-up bundle of rags with a pair of legs sticking out of it. Now I had also realised that I was breathing bad air. The cellar stank. I had no choice but to stare at the ceiling and wait to see what happened next. Somehow I must have fallen asleep again until a rumbling woke me up. I was immediately wide awake and saw that the two guard dogs were sitting down at the table and opening beer cans again. When they realised that I was watching them, they gave me a can too. Then they threw me a piece of bread and an apple. At that very moment I would have liked nothing more than a large cup of warm coffee. The two table stools must have become accustomed to a cold breakfast. After a while, they generously offered me a cigarette, but I declined. When they addressed me, they always said 'little one' to me. When they spoke, they used words that I only understood in meaning. They must have been from a Threepenny Opera milieu. Later, one of the two guard dogs unlocked the cellar door, gave the key to the other and left. At that moment I thought of the possibility of an escape attempt. The

The man who had stayed behind had lit a cigarette and then thrown himself onto the squeaky bed without taking his eyes off me. He must have had clairvoyant powers because he said to me: "Don't try anything, kid, or I'll cut off your nose!" - He then added something vulgar, as seems to be customary among thugs. He showed me a kind of scout knife and a big grin as he said: "If you stay peaceful and your old man doesn't make any teats, you can go home to mum soon!" - When I didn't give him an answer, he picked up a pocket radio from the floor and put on a music programme. This went on for a while. Just before one o'clock in the afternoon, the excursion bird came back and brought with him a bearded companion. -"

"Aha - !" Meier exclaimed, but nobody paid any attention to the interjection. Graff continued: "The bird that had flown away had on his return, he brought a cardboard box, which he placed on the table and after taking out bread, sausages and other stuff, he piled a few layers of beer cans on top. It seemed as if beer was the staple food of these mini-revolutionaries. Generally, the chaotic swill is supposed to be Coca-Cola with rum. I also got my share and this time I was really hungry, so I was glad to be able to nibble on the robbers' meal. The new man with the sickle beard who had come along was an unpleasant type. He also talked a lot and teased me every now and then until he was reprimanded by the other two. He had previously kicked me in the shin because I didn't answer his jibes. After the cellar meal, other guard dogs came to relieve me and I was glad that the Genghiskshan copy also left. The new group paid little attention to me. They played cards and also sucked on the beer cans. The guys had a lot of money. God knows where it came from. They turned nasty the next morning. They didn't give me anything to eat and I was careful not to ask for anything. Apparently they thought that my father would immediately run after them with a demanded sum and that he had enough money piled up in sacks at home. After all, they were primitive fellows who made loud-mouthed speeches about a world revolution, that the capitalists' sows would be turned into blood sausages and that even the Marx crowds would have to be purged because

there had been a bourgeoisification there. This went on in such a tone that it soon became boring to listen to them. Every now and then these combat faction wood soldiers whispered without me being able to imagine a reason for it. I had no interest in their chatter anyway. I was all the more worried about my parents and hid my unease as best I could. After all, they were left-wing terrorists who were capable of many things."

Graff coughed briefly, then continued: 'I kept counting the slowly passing hours, despite the alternating feelings between numbness and worry in this stale world, and didn't dare to count in days either. It was as if I had been transported to another world.

Paradoxically, these guys around me stole heaps of Americanisms from the capitalist Americans they hated to use in their messed-up linguistic jargon, which they also constantly tried to make more expressive by adding supers to the superlatives because they lacked the language of a clear mind.

They were fuelled by the strangest self-realisation theories of self-sick psychiatrists and felt they had come out of a psycho-sludge bath that smelled not of pure bog, but of rot. Here I learnt about the miasma of sick people whose supposed world-improving paradise is the path to a chaotic hell. This sickness, which gave birth to depravity, can only come from disembodied creatures. I asked myself who is responsible for the emergence of a confusing thought formation that leads to the desecration of people and strikes them with blindness."

Graff interrupted himself with a deep breath. With a shaky movement of his hand, he continued: "With such thoughts and contemplations, I focussed on the environment. I tried to fathom where the roots of this slippery illusory world lay, which prick our existence like thorns. The question of who and what caused evil grew stronger and stronger in me. Every being and work has its law in the cause. Of course, the answer to this question had already been anticipated. But in this answer there was already a new question in the background.

In the middle of such musings, where I had no sense of time, I suddenly heard dogs barking, whistling and rumbling. My guardians, who had been chanting their already monotonous slogans for hours and wallowing in fantasies-

They turned as pale as the waning moon. At first they stood there like cardboard soldiers. Then everything happened very quickly. A dog barked outside the cellar door, someone tried to open the door but was prevented by the padlock inside. Shouts came through the narrow gap and then the order came to open the door.

Now I also realised that my watchdogs were getting scared. In any case, they weren't the type of people who stood on barricades with Jacobin caps, rushing about. Both of them shouted over the noise not to shoot. And of all people, the one whose mouth was spouting the most revolutionary fervour beforehand jumped zigzagging like a kangaroo to the door and fumbled tremblingly with the lock before he forced it open. A kick from outside helped to open it and the trembling man fell to the ground, howling. Several policemen came into the room above him. They all had submachine guns at the ready and shouted "Hands up!" -

Of course I identified myself. One of the policemen asked me if I was injured, which I was thankfully able to deny. The guys were placed against the cellar wall and patted down for weapons. They had guns and knives with them. One of them was even wearing a shoulder holster like a real professional from the gangster world of American crime thrillers.

"And that was the end of my involuntary adventure," Graff concluded. "I was then led out of the cellar, feeling quite weak on my feet. When I got outside, I had to take a few deep breaths to get the awful fumes out of my lungs. And finally, I was as hungry as a stray dog that only occasionally found something in the rubbish. And as for beer, I couldn't smell any for some time. They made a big fuss about me in hospital, so I was actually glad when I could go home again. And that's the end of the political thriller! -"

There was a loud hailoh among the pupils.

Professor Hühne, who was regarded as the father of the class, stood up and asked for silence. With a few words, he congratulated Graff on the happy outcome of the exciting events. Then he put on a fine roguish face and promised him a top mark for his lecture, which was practically fit for a newspaper. He turned to the students: "Graff's behaviour was exemplary! - At a time like now, the most improbable things can happen to us from one day to the next. We now have in very

dramatically that our environment is not an island of the blessed. We are facing a harsh reality. We have to be able to face everything that comes our way. And this also challenges our thinking. Graff has capitalised on this and asked himself the big question of where and why. When you have uncovered the roots of evil, which have now come to be questioned, then you will also realise that there is a hard duty to stand up for good and defy chaos! -"

"Perform, perform!" shouted the pupils in chorus.

Höhne waved him off. "Today is Graff's big day in our group. We'll see later. For now, be satisfied if we learn history. I'll keep my promises. -" He stood up. "Tomorrow is a school day, so I'll start walking. - Goodbye, everyone! -" He left the room, followed by his two colleagues.

Now the pupils were among themselves, without a care in the world. Graff was now struggling to cope with the questions coming at him. Only Meier remained quietly in his seat until Graff noticed him. He looked at him with wide eyes and called out: "Hey, Teddy, what do you look like? I've just noticed you now. Have you become a Buddhist monk? -"

Meier grinned cheerfully, but remained silent.

Fuzzy-headed Babsy made herself important. Turning to Graff, she said: "Meierteddy went to the head-shearing again because of you, to find a lead on you as a detective. -" She faltered, grabbed her head and turned to Wulff: "Oh God, - we shouldn't ask, because Meierteddy would tell us about his sleuthing in good time! - What about that? -"

Meier continued to show his simple-minded grin. Then he said in Wulff's place: "I showed my punk head again in my old favourite disco and let myself be admired. In passing, I learnt that our dear Graff had been kidnapped. That was completely in line with what I knew..."

"You must want to take me by the arm!" Babsy shrieked.

"Not by the arm, somewhere else," Meier retorted insinuatingly.

The class howled like a litter of puppies. Babsy acted indignant and smacked Meier.

"Go on!" demanded Schnauzen-Charly.

"I can't say any more now," he replied when he saw Wulff's warning look. "I've got the disco hei

I told him that I would have liked to know where Graff was, and everyone assured me with great sympathy that they would also have liked to know..."

"Very successful," Babsy scoffed. The class laughed again.

Now Wulff stood up. "Stop the mockery! - Days ago you admired Meier, collected money and wished him success. And he has not disappointed us! - He has done his bit and contributed to Graff's liberation. That's all I can say now. Leave it at that and put your curiosity aside."

"Protest!" Babsy crowed. "Why this secrecy about our billiard ball? -"

Now Meier's grin was suddenly gone. "Let me tell you," he interjected. "What Wulff called a contribution was just a small stone in the path of the police enquiries. And the police have forbidden me to talk about it. There must be a reason for that. And the main thing is that Graff is back in our midst in one piece. Isn't it? -"

"That's right!" emphasised Wulff. "Incidentally, according to the latest media reports, a few more arrests have been made. One of the kidnappers has softened and betrayed accomplices who were still at liberty. According to the police reports, the others who have been arrested have proved to be tough guys, as the jargon goes."

"That fits in with the image I've got of these guys," Graff commented. As long as no shots are fired or blows are dealt, they are always snappy and cheeky. But at the first poke on the nose, they start howling like kicked dogs and babble off the lessons they've learnt about human rights and democratic freedoms. But if they are released after a conviction, then God have mercy on the one who sang. If they don't brutally kill him afterwards, my name will no longer be Graff but Leibchen.

"Ha! - Now it's dawning on me about Meierchen," cried Schnauzen-Charly. "Let's drink Lethe, the potion of oblivion! - Until the day dawns..." He made a theatrical gesture with his arm and struggled to keep a serious face.

"Silly!" said Babsy angrily.

Meier now turned to Graff: "In your description of your experience, you touched on the idea that this political phenomenon of left-wing Ultras with a criminal scene could have a

There is a root that lies far in the background. How far have you got with your assumptions? -"

"I've only stuck to my attempts because I'm just catching my breath. Then I still have some catching up to do at school, as every day means missing something. But I'm going to do a lot more research into the world around me."

"I can help Graff with that!" the pale Rohde interjected. "My father has books on the subject, which I've already read. He told me that there are hardly any German authors at the moment who call things by their right names, because otherwise they would immediately be demonised as fascist, as Trinek does at school. It is now mostly Americans who have observed and analysed the political development of the world since the turn of the century. Historians and newspaper people work together. When Gary Allen's book "The Insiders" was published, it became a bestseller. The Americans called it a runaway bestseller. It suddenly sold more than five million copies. He went on to write other books, such as "The Rockefeller Papers" and others. He was followed by the American Des Griffins with the books "The Rulers" and "Planet of the Slaves". They were also published in German translation by a German publishing house for unusual publications. Strangely enough, they hardly ever appear in bookshops. This is undoubtedly proof of the worldwide connections between the forces that Gary describes as insiders. The author shows how communism has been supported by high finance from the very beginning. And the communists, in turn, promote chaos. Other sources show that the German industrialists Schleyer and Ponto were murdered on behalf of the insiders because the self-supporting German competition on the world market became inconvenient. In the case of Ponto, the contract to build a nuclear power plant in Brazil was the reason! Contact persons from the agent sector supported the red factions, whose weapons stocks mostly came from beyond the Iron Curtain. The growth of chaos and the terror scenes are no coincidence. They are part of a global strategy!"

Graff jumped up excitedly and the other pupils also stared Rohde with wide eyes ah.

"Hey, Rohde," gasped Graff, "what kind of strange bird are you? - We've all been going from class to class together for a long time now."

se and in this long time you've been playing a silent brooder. We've been talking about these things for a while and you're holding back with your knowledge. For fuck's sake, bring us a list of such books so we can buy the stuff!"

"Don't plum me," Rohde defended himself. You and the others too, you've seen what it's like in schools today with the example of the lousy Trinek. Before the big row about Caesar, we probably all realised long ago how manipulated everyone is, but we all kept our mouths shut and just thought our own piece. I may know more than you think, but why should I, of all people, go dancing on the ice like a donkey? -"

"It's all right, Rhode," cried Schnauzen-Charly. "We're eager to hear more! - You've shone a light on us now. - Now I also understand what the Baader-Meinhof gang that killed Schleyer was all about. A political thriller with masterminds in the dark. That's how it is, isn't it? -"

"Exactly!" Rohde nodded. "This gang was also a tool. All chaotic people are supposed to achieve a reorganisation of the existing order and liquidate the intelligent classes in a temporary state of anarchy, so that a planned slave state of the day after tomorrow with a unified proletariat will create a state without resistance, whose rulers will then be the great insider architects with a one-world government. The economic multinationals and world trusts of today, the UN and the computer datasets in the individual countries, are all forerunners of this grand design. Maybe I'll get my father to tell me more about it. -"

"There is more light hidden in our class than we realised," said Wulff, pointing at Rohde. Turning to him, he added: "You're a knowing rebel too!"

"We're all rebels!" cried Schnauzen-Charly enthusiastically, stamping his foot several times. "All of us! ..."

"And it started because Trinek stepped on the tail of a sleeping lion," Zeller said dryly to Osten, who was sitting next to him.

Osten made a solemn face. "Those who sow storms will feel storms. And the big storm will be us! -"

Meier was also on his way home.

It was a quiet evening and the new moon silvered the roofs of the houses. Only a light breeze brushed across the city, making small pieces of paper litter dance like flakes on the tarmac. Two dogs had got into a fight on a street corner and two elderly women were endeavouring to calm the viciously barking animals. Moderate traffic signalled the onset of night. A few punk figures crept peacefully along the row of houses and a young couple leaned entwined in the semi-darkness of a doorway. The eyes of light twinkling from the many windows cast a warm glow over the cold silver-white of the moon.

"Teddy bear! -"

Meier looked up from his pensive walk. Anita was standing in front of a brightly lit shoe shop display. The glow of the lights made her eyes twinkle like little stars and with a mischievous smile she called out to him: "Oh, how nice to see you again! - The Gripsmühle still doesn't leave you much free time, does it? -" She walked up to him and took his arm. "I've been worried about you, Sunny! - I want to tell you straight away: the police have been in the Paradise Bar two or three times and checked everyone there. They arrested a hash dealer who was carrying dope. And now the regulars are all bitterly angry and puzzled as to why the snoopers have so suddenly invaded their previously quiet oasis. Biter Johnny said that the red town faction was the author of the abduction story and that they had laid a broad trail with a lot of naivety and idiocy, whereby the 'Paradise' was also on the path of the investigation. And then there was another grumbler who suggested that the young green vegetables I had brought to Johnny should also be checked out among the lesser-known visitors to the pub. It could be that an informer was involved."

"What rubbish!" Meier exclaimed. But he felt that he was pale was.

The girl disregarded the interjection and continued: "Then Johnny took me into his prayers and asked me about you. Of course I told him that you were a poor chicken and had as little relationship to the police as a pregnant virgin has to an earthly father. And I myself would have to be suspected as well..."

Meier stared at her. "And what did the biter Johnny say? -"

Anita squeezed his hand. "At first he blinked his eyes so funny, but then he had a laughing fit. That was the end of it. As he was leaving, he said that if you were at peace with yourself, you could come to him with me at any time." She stopped and held Meier back: "Teddy bear, I don't want you to go to him. Stay away from Paradise and the hash people. If you don't have any money, you can still come to our favourite place. I already have enough for both of us!"

"That's out of the question," Meier replied. His face clearly showed embarrassment. "I won't let girls put up with me," he explained gently. "With the toads I've had so far, I'll get by for the foreseeable future. If need be, it's enough for both of us!" The last sentence had slipped out unintentionally and now he swallowed.

Anita's eyes shone. She cuddled her head briefly against his chest before they continued on their way.

"If I stop going to Paradise, won't that make me suspicious? -" said Meier cautiously.

"Oh," said the girl lightly, "when you have to study in a Gripsmühle, you just don't have time for hits and dancing. The makers will realise that! -"

Meier had reservations. "People will ask why I've turned up at the disco so far and why I was even able to come to Paradise. The Paradise people won't believe you."

"Why are you worried? -You have an innocent salibi!" she purred.

"Of course," Meier confirmed. "Besides, I'm only a small zero. How would I get into the scene? -"

"A brain is not a zero," the girl cajoled. "I've already told you that you're already between two worlds. When you've got the Gripsmill behind you, you'll become a pot-bellied egghead and look past all the people standing in the dark."

"I'll never be a belly seater!" he said angrily. "I don't come from the shelter of those favoured by a capricious fate and will never be able to lead a slippered existence. And it's only recently that I've got to know my fellow pupils at school as people who look to a new future and give me knowledge that goes beyond the school curriculum, you won't understand that, Anita, because in the discos we don't deal with problems that go beyond the ma-

of everyday life. My new friends gave me the beginnings of a new world view and opened my eyes to the real meaning of life. The current designers of our lives are profiteers to whom we are completely at the mercy of. No matter which side they are on. Some on a large scale, others on a small scale! - We know nothing of higher values and ideals. The masses live in the day with the ballast of the present and don't think about tomorrow. That's why everything is so stale and monotonous. The whole purpose of existence consists of the sum of eating, drinking, sleeping, loving and raving. Added to this is the distraction of a sports frenzy that is overheated to the point of ecstasy. This is the life of highly developed animals. And those who represent humanity are pushed into a corner and almost marginalised. I didn't know it before. But now I'm a rebel against the times! -"

Meier had, without meaning to, talked himself into something hot. He had overridden the girl's warnings with a sudden surge of emotion and prioritised his thoughts. Now he was embarrassed.

But Anita's eyes widened. "When you talk to me, you puzzle me. - Although nobody has ever bothered to explain such things to me before, I think I can understand you..." - After a moment's hesitation, she tugged on his sleeve. "I'd like to hear more from you when I get the chance. Do you want to help a stupid thing? -"

Now Meier was taken aback. "Since when do you get it with thinking? -"

"You just said that we ordinary people only live with the ballast of everyday life and that everything is monotonous and stale! - And now I also believe that there must be more to it than just the daily grind. -"

"Do you read books? -" asked Meier.

"Not many. - I only grab one if I don't feel like going out in the evening. I usually read novels. At the company where I work, we always get the trade union newspaper, which is very one-sided. Lately I've been putting it away unread most of the time because I get the feeling that the trade unions primarily represent the interests of the officials and their institution. The increasing demands amount to a further increase in power and the interests of the workers are only represented for the purpose of gaining membership. One day the trade union will have control over all companies

and become a monopoly capitalist. I'm thinking of the 'Big Brother' from Orwell's novel, who then controls everything and dominates everything equally."

At first, Meier was speechless after hearing these words. Then he looked at the speaker in astonishment and said: "Don't be angry with me, Anita, but I didn't expect you to have such thoughts. I also didn't expect you to have read Orwell's book and draw comparisons with reality. If Orwell was slightly wrong about the passage of time, he basically foresaw things logically. - I think like you because my father is a trade union and party official. And like many other small activists, he's fed up with the ongoing developments. Sometimes, when he's sitting at home, tired, with a pint of beer, he grumbles that the good door-to-door traders are only labouring for the benefit of a few drones. They represent the interests of working people only to the extent that they can maintain their own positions and sinecures. And in state affairs they fail completely. Whereas in the past emperors and kings really ruled, today dilettantish bungling is taking place all over the world. And all in the name of the people, who no longer have a say. All that comes out of the left-wing catechism is vapour and illusions. And everything is unrealistic. The regulatory system for organising social issues is being swallowed up by an ideology of egalitarianism and the destruction of old values that is contrary to nature. My father is a simple man and still **t o o** focused on the present. That's why he doesn't want to admit the full truth. But his feelings tell him more than he can express in words. - It's like when people despondently refuse to leave a sinking ship.

A man with foresight named Moeller van den Brück said shortly after the First World War that the German proletariat was faithfully thinking of a world-historical moment in which the state, the contrast between nations, indeed every historical process would disappear in all countries and only the community, the economy that provided for it and the masses that were provided for would remain everywhere on earth. And here deception and self-deception lie side by side. - Firstly, the belief in a supplying economy in left-wing thinking forces the trade unions to make an increasing claim to power in order to ultimately take over the private capitalist economy completely and, as a new capitalist power group, to form the absurdity of capitalist socialism, which is the same experience as the capitalist economy.

result, as was the case with communist state capitalism. And with state capitalism, the power of the trade unions ends in subordination. They are all just locomotives to the state capitalist railway station. -

Secondly, the desired disappearance of historical processes in favour of a future without history is not only an irresponsible destructive undertaking against the history of all humanity, it is also an attempt to destroy all the cultural roots and achievements of the peoples in the diversity of their species-specific patterns and their spread. The phantom of a faceless, multiracial society rises behind the cloudy haze of the target. And with the phantom comes the hour of 'Big Brother! -"

"That's a terrible vision," the girl breathed. "Orwell didn't give me that background in his book. -"

"I used to isolate myself at school and not think about things like that," Meier confessed. "It was only through my acquaintances that I came across the basic questions to which we are subject. Politics is concerned with us, even if we don't care about it out of credulity or convenience. We are helpless driftwood if we close our eyes! -"

"What can you do about it? -" she asked.

"The doing comes after the recognising," he explained. "You have to search, research and then think. At a student meeting today, I was given some books that I want to buy and study. I can lend them to you later!"

"I'd like to do that," she replied. "I've always had a thirst for knowledge. The mackers in the discos always waste the evenings with the same old drivel. And where else am I supposed to go? - I can't sit around at home every night. I'm looking for a better connection, but how can I find one? - Can't you give me some time? - I would be grateful if you would talk to me and enlighten me!"

Now Meier's mischief was awakened. "Educating an enlightened girl is a bit much to ask," he teased her. "But if I can spare the time, we can talk about some things. Because knowledge is only useful if it spreads and spreads. Like when you throw a stone into the water and it creates expanding ripples. And knowledge is power, as a great philosopher once said."

"You can tell you go to an educational school," said the girl. "The mackers are always talking like zombies and behind the whole scene it's just Ramba-Zamba in the pampas! -"

Meier was getting annoyed now. "Leave the disco gibberish aside! - At school, they slowly got me out of the habit of adopting these stupidity-concealing word bastards between paleness and exaggeration for my own use. They are ugly will-o'-the-wisps from the vulture swamp. I used them once too, but that's over now."

Anita sighed. Then she tugged him by the arm: "I'm just a child of my environment. - And you're getting further and further away from your old neighbourhood. Why don't you take me with you?"

Meier stood still. He felt taken by surprise and unfree. He replied somewhat meekly: "I promised you before that we could brood together about the things that are going on around us. And even if you don't really like the discos any more, nobody is forcing you to go! - I will try to see if I can invite you to meetings where lectures take place. I just have to say that you are my cousin. Whether people will believe me is another question..."

Both were laughing now...

They were standing in front of the corner of a house. "I'll be home soon," said the girl. "When will we meet again? -"

"As far as I'm concerned, tomorrow," he said. "It's Saturday. I have to study during the week."

"What time? -"

He thought for a moment. "Shall we say at five? -"

"With pleasure! -" A pretty smile stole across her face. She shook his hand and gave it a tentative squeeze. "Take care, Teddy!" Then she turned the corner and was gone.

Meier stood pensively for a few minutes. All sorts of things had come his way. It had started with the Graff affair and continued with the crazy idea of playing a hero. After sacrificing his hair, he had climbed into the underworld of this city with a girl as his companion and now she was hanging from his neck. Now he had another problem. But he didn't feel unhappy about it. "Funny!" he said aloud to himself.

"What's funny?"

Meier jerked round. Behind him stood Biter Johnny with a companion.

"- I was thinking out loud," he stuttered. He stood there as if taken out of the clouds.

"About what? -" Biter Johnny grinned broadly. Meier stared and remained silent.

"You look like a washed cat! - You know you can come to 'Paradise' if you need me. It's even better if you stay away for the next few days. The police were there and caught a dealer with portions of hash. And the bloke who was being obnoxious to you also got busted. The one with the Mongolian beard, you know? -"

"And why is that?" asked Meier, regaining the upper hand.

"That was in connection with the 'faction' that went crazy and didn't have all the cups in the cupboard. And now the place is half empty. Adam and Eve were expelled from paradise. -" Biter Johnny gave a broad predatory laugh. "Everything passes..."

"Thanks for the advice," Meier replied. "But I'm on holiday until the end of school, aren't I?"

"Of course!" Biter Johnny gave Meier a rough slap on the shoulder that made him stagger. "Try harder in your professor's cage, so that you become something. -"

He puffed him again, then walked past Meier with his companion.

"Whew! -" muttered Meier behind them. "That's all I need..."

IV.
THE
HERITAGE

"Hljode bid ek allar
heigar kindir
meiri ok minni
mogo Heimdallar!
Villtu at ek Vafodrs
vel fram telja?
forn spjoll fira
pau er ek fremst um man!"

(To all nobles I command devotion, High
and low of Heimdall's lineage; I will
proclaim Walfather's work, The oldest sagas
I remember...")

(Older Edda/Völuspá)

Graff's Friday report of his dramatic experience was over and a week passed without any further incidents. The previous tensions had also eased at school. Now the pupils were eagerly awaiting Friday's lecture by the professor who had moved to the city.

This also showed how much the class had become a unit in the meantime. The increasing one-sided political influence in the school system had had the opposite effect and united the pupils into a community of thought. Personal relationships had become closer. The seeds of evil, the terror scene that had directly intervened in the life of the class, had also shaken up the sleepers.

This was also the reason why, on the early evening of the lecture, Zeller's large room was filled to capacity before the guest speaker arrived.

In addition to the full group of students, relatives and a few invited guests were also present. When Professor Höhne arrived punctually at the scheduled time with the announced speaker, the loud babble of voices stopped immediately and it became completely quiet.

quiet. Curious faces stared at the arrivals.

Hohne's companion was a tall man with iron-grey, short-cropped hair who looked like a former officer. A smudge on his left cheek also betrayed the former corps student. Light blue eyes gave him a youthful look, but at the same time showed an expression of determination. The air he exuded immediately aroused the sympathy of those present and prompted them to rise spontaneously.

Wulff welcomed the audience, offered Professor Höhne a seat of honour and invited the guest speaker to the lecture table. The usual applause began.

After a cursory survey of the audience, the lecturer, who had been introduced as Professor Hainz, began to speak. He had a pleasant, warm voice and a calm manner that was immediately captivating. After a formal introduction, he immediately pointed out that one evening would not suffice for the wide-ranging topic. Moreover, he would not be able to avoid a fundamental consideration.

Then he began: "In the age of modern democracies, we live in a so-called playing field of free forces. Although this means freedom for science, there is no lack of constant attempts to make historical research subservient to the generally predetermined guidelines of the prevailing ideologies. In this way, historical science and its neighbouring fields are divided into a submissive, conformist direction for reasons of income, and a free, independent direction that rejects all control. I myself seek the truth and nothing other than the truth. It is often more adventurous and seems more unreal than the lie. But it is indivisible. The lie demonises it. In the end, the truth always wins!"

Approving applause broke out. Hainz made a defensive gesture, then continued: "In historical research in particular, you have to cover long periods of time and bring them to life with in-depth research in order to find a holistic picture. The merits of science in history and archaeology lie in the conscientious work from part to part in order to find a whole. All results are evidence of persistent diligence, but spiritual relationships are missing. It is not enough for the bones of an opened tomb to be

The question remains as to the relationship of the buried man to his environment. The question remains as to the relationship between the person buried, usually with grave goods, and his environment, what he may have done in his time and what he may have fought for.

Pragmatic research is not enough. The Italian philosopher Julius Evola spoke very critically of a cadaveric wisdom that has become tied to a plebeian ideology in the present. This is probably the state in which the unimaginative part of science subjugates itself to a crab walk in order to become sterile in dialectics.

You have to push beyond the boundaries of existing science further into the still foggy world of the spiritual and try to overplay and animate the given dry objectivity to the respective opposite. One must have a heretical way of thinking and this also requires courage. You can be wrong. That is not a bad thing if it challenges us to continue our search for truth.

The short-lived of the present day, which opposes and seeks to destroy traditions and traditional values, must ultimately pay for such attempts with its own downfall. The old values from an uncontaminated primordial time, nourished from the oldest roots, which emerge again and again, show the undamaged nature of the world tree and its ramifications, the symbol of sustaining life and prosperity. The soul of the world tree reaching into the universe is the great, foundation-forming force that gives spirit, knowledge and inspiration. Starting from the realisation of the connections between origin and continuity, one then also finds the bridge to another shore, the power to transcend the sensually visible world into the new realm of supersensible perceptions. Although such perceptions can sometimes be deceptive and misleading, they can also revolutionise and uncover what has been buried. The right distinction is determined by the moral and spiritual value of man.

History has its own driving forces. It follows an organising law. This law stands above the evolutionary and revolutionary interactions in the existence of peoples. It is probably one of the causes of developments and, in the case of degenerative phenomena, promotes a decline and eradication if the return to the law of the species' own order seems hopeless. A nation whose people have forgotten the order that has grown out of the past and have given way to the spirit of the past.

The person who breaks allegiance to a worse chain goes down faceless and disembodied.

Modern left-wing ideologies, subject to alien spirits and destructive evil, oppose the law of history. They transform the concept of people into masses of people. They count man plus man as two people. With this miscalculation they deny the natural calculation according to which man only counts in the community of his people and not in the final sum of a world population. One people and one nation are two peoples with two cultures and two roots of development, both of which include human beings of the same species. The human-plus-human calculation, which only counts the human being, dissolves the connection to the people and thus also initiates the destruction of history that has already begun with the dissolution of all traditional values. In this final calculation, man plus man, each without a bond, results in two beings without a soul in a wasteland of space.

According to Oswald Spengler, the content of all human history is exhausted in the fate of the individual, successive cultures that have grown up side by side and come into contact with one another. One must allow the great figures from the history of mankind to pass by in one's mind in order to find the primordial form of culture, free from all that is cloudy and insignificant, which underlies all individual cultures as an ideal of form. The search for a primordial ideal from the buried primordial ground is at the same time the search for the great legacy left behind by early times. The denial of this heritage, together with the falsification of history, is an offence against the peoples and their lineages.

The materialistic age only recognises the human mass. And the mass human being means a downward adjustment, vegetation, a standstill in all value development, paralysis and even downfall. The nature of mass man excludes all heroism and dedication to high goals. Heroes are not in demand in such a time. Even love does not suit the masses. For true love is selective. In its place there remains the mere distorted instinct of sexual lust without choice and without responsibility for the breeding and health of offspring. Only a parasite who hopes to find fulfilment in materialism can reign in harmony with mass man. It is the age of the attempted destruction of the people with alien spiritual teachings.

It is only from what has been said above that the true meaning of the term "people" can be fully realised. If you follow the trail, which becomes more and more obscured with increasing depth of time, into the early times of the peoples themselves, then it ends with the oldest myths and the even older traces of the stones. The megalithic period left behind, as Herman Wirth put it, a sacred primal script with the oldest found symbols, signs of meaning and images and thus the first traces of the emergence of mankind in the northern region and its culture.

The Megalithic Age of the North is a continuation of the Atlantean heritage. Having reached this point, the majority of the relevant scientists refuse to go any further. But there is a transcendental feeling that stands alongside the material values of life and history as the sound of inner consciousness. Only a person who has remained healthy and is in the tradition of the species can find his way to the two ends of the bridge that connects the manifestations of existence, which, coming from the primordial, allows us to see through the fog and reveals itself to the present.

There are things in space that are composed of units of consciousness of uncounted beings. The history of thinking and acting humanity, the coming and going of peoples, the thoughts and actions of great figures, is stored in the vastness of the universe that surrounds us. Those who are able to track down the seams and possess a suitable sensitivity to catch and grasp something of the things stored in space with their own thinking will feel their thinking charged with an intuition that leads to a sixth sense of historical consciousness. This is w h e r e the ethnic blood chain, the ancestral heritage, becomes an extremely sensitive receiver and mediator to the early past. One could call it the singing in the blood, the murmur from the primordial. And this is where the awakened intuition with the received connection to the memory space in the universe separates itself from the rigid sciences, which conclude their research with evidence of findings. Being close to the universe dissolves the rigidity of thought in soulless materialism and allows us to receive strength and mission consciousness. Awakening the sensitivity to receive the radiating language from the past often leads to traces. The legacies on stones and from graves are legible, but the language coming from the expanse of space is a matter of supersensible feeling towards the world of metaphysics.

The stones speak and the blood sings. With this we now open the door to our most distant past, to our heritage! -"

Professor Hainz looked at his listeners. He sensed an invisible bond of open-mindedness. Not a foot scratched and not a throat cleared. He pulled a few sheets of paper from his coat pocket, smoothed them out and placed them on the table in front of him. Then he continued:

"A people without a history is not a people! - The German gymnastics father Jahn once said: "Without the history of the fatherland, without the knowledge of its advantages, the citizen cannot love his fatherland; without knowing the virtues of his fathers, he cannot aspire to them; without having heard of the patriots, he cannot emulate them; in short, without the knowledge of patriotic history, the citizen is a pawn in the hands of a cunning deceiver. -" The fatherland is the home of the people. Its existence lies in the hands of the people. In the love and willingness to defend it. In the strength and will of a healthy people who recognise themselves in their history. Richard Wagner coined a phrase that is appropriate for the present day: "The people is the epitome of all those who feel a common need." - In order to survive German hardship, history must also be preserved and carried into the future. Here it is necessary - as already mentioned - to start with the oldest roots and look into the cloudy grey of myths. Even for science, there is no doubt that myths did not arise by chance. They are more or less an embellished early and primeval history from times that left no records, but in some way harbour a kernel of truth. There are already historians who try to break with history and uproot the past by shortening time. Some have already gone so far as to act as creators of history for a dogmatic ideology. They deny blood and heritage, all origins and ties. They no longer know anything about the spirit of the North and its mission.

However, it is the spirit of the North that is responsible for the inspiration of the Atlantic people. Even though migratory movements are over and migratory groups have dried up, there are still strong influences and traces left behind in the non-Atlantic areas that were travelled through, which promoted further developments. Without the flow of blood from the north, the southern peninsulas of Europe would never have become what they are today with their heritage.

The Nordic-Atlantic peoples of Europe proved to be messengers of a mission everywhere. The power emanating from them made them resilient and uninfluenceable as long as they stood in their law. They had to work hard, be resourceful and fight because they were not favoured by nature with more food sources like the southern areas of life. Their southern rampart was the Alps. Their greater area in Europe stretched from the Midnight Mountain in the far north to the mountains that separated them from the south.

To find the roots again, you have to go far back into prehistoric times. All the way back to Atlantis! - The myth of Atlantis is a remnant of knowledge of inexhaustible oral traditions through the ages, supplemented by the accounts of Plato, the priests of Sais and other sources.

This Atlantis was the ancestral land of the sons of the sun, and the mythical and religious traces reach back to the Megalithic Age and thus to the Germanic world. In the knowledge of this root, the secret of our origin is revealed with our obligation in existence. -

Twenty thousand books have already been published on the Atlantis question. In 1906, the Englishman Donnelly began to publish his research opinion. This book, already a rarity, is still one of the most interesting standard works of literature. Donnelly starts from Plato's story about Atlantis and quotes Solon, who had already given an account of the reports of the wise men of Sais in Lower Egypt. One of the priests of Sais had said to Solon: "Your antiquity has no history and your history is no antiquity." - The wise man thus clearly expressed that a nation is measured by its history. This sentence has contemporary value! -

Donnelly aptly points out that the references to the buried cities of Pompeii and Herculaneum were ridiculed as fables for a thousand years before they were snatched from the rubble. The accounts of Herodotus were not believed either and he was called a liar. It was also long doubted that an expedition of Pharaoh Necho had circumnavigated Africa. Today we know that the ancient Egyptians were more than two thousand years ahead of the Portuguese Vasco da Gama.

Donnelly's book initiated further Atlantis research in modern times. Among the modern literature, the German author Otto Muck deserves special mention for his dispassionate approach to Atlantis.

collected all previous opinions. He himself built his own view on Plato's footsteps. One of the most authoritative esoteric authors was the Frenchman Robert Charroux, who wrote about Atlantis in several books.

Before Charroux, the seer Leadbeater had already come forward with a partly substantiated opinion, according to which there had already been a huge catastrophe around seventy-five thousand years ago, in which parts of Siberia had emerged from the sea. We should not immediately scoff at such evidence, as we will come back to the fact that the earth has repeatedly undergone major changes due to pole jumps. According to scientific calculations, the earth has already undergone about one hundred and thirty pole changes. This means that a large number of catastrophes, mostly still unknown, can be explained.

Rudolf Putzien has a reference according to which the Gobi Sea became smaller, which until the catastrophe in 9564 BC was the size of the present Caspian Sea. The "White Island", which according to esoteric traditions is said to have been the starting point of the Aryan root race, was located in this Gobi Sea, which still existed in the past.

However, there is only one explanation for the origin of the so-called Aryan root race, combined with a surprising conclusion: until now, there had only ever been talk of the sinking of Atlantis. The Frenchman Charroux wrote that Spanuth had made a mistake with the date of the demise of Atlantis. Spanuth set the date at around 1300 BC when he followed Pudor's Helgoland data. Charroux, on the other hand, is on the general line of many Atlantis researchers, who assume a time between eight and ten thousand years. In fact, however, both are probably right, as there were undoubtedly two Atlantis sinkings.

Looking at things as a whole, we can assume that - according to Putzien in 9564 BCE - i.e. within the period of eight to ten thousand - there was a major catastrophe that very probably destroyed a western part of a larger Atlantis and sank at the same time as Mu. The Atlantean Helgoland core with a large foreland remained behind and only fell victim to a new catastrophe around 1300 BC, i.e. in the Argen period - as the Ura Linda Chronicle states. However, in order to prove the migration of the Aryan people from west to east, we have to go back even further.

When the ancient Indian Vedas tell of a primordial Arctic homeland, then one arrives at the sought-after explanations, which up to now have only been within the framework of always limited fields of vision and time. They have been presented in a disjointed and therefore unsatisfactory manner. Edmund Kiß, the well-known beach line researcher and geologist, also confirms the Vedas, according to which this primeval homeland was the starting point of Aryanism. It is directly related to the Atlantis problem, because the Aryan migrations can be proven by these two catastrophes.

Kiß explains that this primeval Arctic homeland was inhabited by an industrious race. At that time it was an area with an extremely favourable climate, from which a network of trade and shipping routes stretched in all directions and from where the early Atlanteans advanced.

This was undoubtedly a Greater Atlantis with many settlements in the northern hemisphere of the earth. Kiß summarised his research results to the effect that an even earlier catastrophe, i.e. before the two Atlantis dooms mentioned above, caused the migration from the former paradise. The cause was the onset of the ice age cold. It came with devastating force and destroyed the flourishing civilisation around the North Pole like a hammer blow. To a far greater extent than during the Little Ice Age, the previous cosmic warning, the planet Luna, which had become a satellite, tore the air cover away from the pole, sucking and bulging the gases at the equator towards the now orbiting foreign world body. In the days in which the new moon came close to the earth month after month and intensified its sucking activity, the cold of space penetrated the earth's crust. This was the beginning of the terrible winter of life for the northern peoples. The glaciation penetrated southwards and also covered large parts of northern Europe. The ages of the prehistoric cultures are clearly visible in the strand lines left behind and legible in the geological structures. In any case, the existing prehistoric culture was far older than is generally assumed for the beginnings of civilisations. And so the northern peoples, driven from their former paradise, migrated southwards. They founded Greater Atlantis, gained a foothold in Asia and also in Mu.

Kiß also believes that there is no need to be afraid to use the The age of civilisation of mankind was so early. In any case, the age at that time encompassed periods of time with which many knowledge

scientists do not yet know what to do with. The beginning of the moon marked the end of a moonless paradise, a new era began and knowledge of the past dwindled. With the binding of the satellite Luna, around 12,000 BC, the great silence surrounding the Before began. And a large part of the scientific community was unable to come to terms with the cosmic event in the aforementioned context. Early Atlantis became a taboo...

The details of the cosmic influences on the Earth, which Kiß deals with in great detail, go beyond the scope of the topics summarised. There is sufficient literature in all the main languages of the world describing the tertiary moon, its fall, the moonless period and the capture of today's earth satellite. And it was the tertiary moon whose debris caused the great catastrophe. The correct interpretation of the Elder Edda shows Ymir the Roarer as the terrible, ever-approaching and finally disintegrating tertiary moon. The Edda describes the disintegration of the moon as the breaking of the shackles of the Fenris wolf. So it says:

"Shackles had fallen, the bonds were broken,
the earth shook, mountains and trees
are released from the earth, and the sea roars on
the coasts."

After this periodical observation, the essentials of Aryan dispersal can be summarised: The Fimbulwinter scattered the original Aryans of the north to the south. The Edda tells us about this time, when the mighty glaciers swept down over Belgium, northern France and northern Germany:

"Snow flurries are coming in from all
directions, there are severe frosts and storms.
And there is no benefit from the sun. There
are three winters in a row
And no summer; but there are three other
winters before that..."

Thousands of years later, in 1188 BC, the next catastrophe followed, which triggered the new migration of the survivors. This was the Guoten or Gothic migration to Scandzia and then eastwards across Asia, which will be described later. Among other things, groups of Goths also entered the Gobi region.

There is already scientific evidence of the presence of the Goths in the Gobi. According to their oldest myths, these Goths are refugees from the Atlantean catastrophe who reached Skandzia in large boats. The reference from Asia that the Aryan root race came from the White Island could be plausibly explained by the fact that the Gobi Goths became effective as Aryans in Asia from this seat.

Even before the Gobi Sea dried up, the mythical city of Shamballa, where the masters of great knowledge lived, was located in the centre of the "White Island". It was called the City of the Bridge because it was connected to the mainland by a bridge. With the disappearance of the Gobi Sea, Shamballa became an underground city and a secret centre for Asian mystics. It is considered by those in the know to be the subterranean seat of Chakravarti, the Lord of the World, who will one day emerge on a white elephant to hold judgement. He is the great king, the good one. This must be a subterranean reminder of a Guotenkönig, a Goth, as is similarly indicated in German legends by the emperors Barbarossa in the Kyffhäuserberg and Karl in the Untersberg. Both princes come to the aid of the empire from within their mountains at a given time, when their hour comes...

The American scholar Andrew Tomas claims in a work published a few years ago that there are still remains of Atlantids in hidden places in Inner Asia based on statements by Mongolian nomads.

There is a kernel of truth hidden in all such traditions, myths and clues. All the clues taken up by science have yielded various, often significant results. For example, modern blood group research showed that the Nordic blood group High-A had its origins in Scandinavia, based on a map by the South African university professor Dart. Dart reckoned with blood group determinations from as early as seven thousand years before the Common Era. From then on, his map shows the migration route from Scandinavia across northern Asia, crossing the Bering Strait and the far north of America to Greenland from the west. This scientific research result also proves the migration of the Goths through Asia.

Other trails of the Hoch-A group led across the west coast of Europe and through Africa. Think of the

enigmatic rock paintings, especially the White Lady in south-west Africa. Another route led to the southern tip of India as far as Australia. An advance branching off from southern India went along the southern Chinese coast to Hawaii. From there, there were migratory splits to New Zealand and Easter Island, and another to the west coast of Central America. Then there was another extensive group that travelled eastwards through the foreshore area of China and, after reaching southern Alaska, travelled along the northern half of the west coast of America to seep into the northern Amazon region via Venezuela with one migratory branch and along the entire west coast of South America with another branch. Easter Island, whose enigmatic large sculptures still occupy scientists, could also have been reached from here.

Groups of high A and high B appeared in Japan. These include the non-Mongolian, light-coloured Ainus, who belong to the Jomon culture and exhibit northern Eurasian traits. The origin of this culture was the West Siberian Aurignacian.

Official Korean historiography still proudly points out the Aryan origin of Koreans today. Many Korean women still have a strikingly white skin colour. The Mongolian influence that is often evident today is explained by the repeated occupation of their country by invading Mongols and later Japanese occupation.

For historians, any chronology that goes back more than eight to ten thousand years ends. This is precisely the time of the break with the fall of Atlantis, the harsh time reported in the Ura-Linda Chronicle.

In contrast to historians, anthropologists have it easier. They can go back hundreds of thousands of years when determining the age of skeletal remains. This has also made it possible to determine the age of the Neanderthal group and Cro-Magnon man with certainty. The artefacts found here allow conclusions to be drawn about lifestyles. Settlement and migratory routes are the first clues to history.

But back to Dart: the spread of the High-A blood group in all directions points to Scandinavia as the country of origin. According to the oldest traditions and myths, the Guoten-Goths, the good guys, came to this Scandinavia,

coming from a large sunken island. They came to Skandzia under a King Berig from the sinking Atlantis!

Thus, the origin and connection with Atlantis is given - at least mythically for the time being. The extent to which memories have been passed on can be seen in the older Edda, which states in the Völuspa:

"Sol ter ortna
sigr fold i mar,
hverfa af himni
heidar stjornor;
geisar eimi
vid aldrnari
leikr här hiti
vid himin sjálfan."

"The sun grows dark, the
land sinks into the sea;
the bright stars swirl
from the sky.
The heat is racing!
High heat plays around the
life preserver
all the way to heaven itself."

This reference by the seer Wölna refers both to the fall of Atlantis and to an apocalyptic conflagration that is still to come.

Shortly before his death, Heinrich Schliemann also approached the Atlantis problem and his indications coincide with previously disputed assumptions. Schliemann was a model case for the earlier statements about the power of inner intuitions. In combination with his conscientiousness, he was nevertheless one of the few scholars who primarily gave in to an intuitive gift and thus achieved astonishing successes. Just as Herodotus was once ridiculed by Plutarch, Schliemann's Troy theory was initially mocked until he became famous for his finds.

In the early 1930s, Heinrich von Pudor, who had two academic degrees, came across written records by Dr Paul Schliemann, who, as the grandson of the great explorer, continued the work he had begun on the basis of the estate and later disappeared under mysterious circumstances in South America in connection with it. Pudor, who was also deeply involved in linguistic research, also published his own work on Heligoland-Heiligland, ascribing this island to Atlantis, which had previously been connected to the mainland. He was also aware of the remains of stone structures now lying under water. When Spanuth made a find an age later and discovered the presumed stone building ruins at a shallow depth on the Dogger Bank, the findings and assumptions coincided.

Heinrich Pudor was the first pioneer of location determination.

The same conclusions were reached by the primitive religion researcher Herman Wirth. The primitive religion researcher Herman Wirth came to the same conclusions. Perhaps Schliemann, too, would ultimately have come across Heligoland after a long journey of traces with long detours. Wirth's symbol-historical method would also have brought him to the North Sea.

Troy was uncovered by Schliemann. The importance of Troy must be emphasised in another context. It was a misfortune that Schliemann was no longer able to pick up his Atlantis trail. In his will, he later wrote: "I consider Atlantis research to be infinitely more important than the excavation of a hundred Trojans!" - The eminent archaeologist, discoverer of seven Trojas, Mycenae and the treasure of Priam, died in Naples in 1890, shortly after giving a sealed envelope to a friend, which contained the inscription: "This may only be opened by a family member who solemnly swears to dedicate his life to the research outlined here". And an hour before his death, he asked for a sheet of paper and a pencil. With a trembling hand, he wrote the words: "Secret addition to the sealed envelope: Break the owl-headed vase. Note the contents. It concerns Atlantis. Dig in the east of the temple ruins of Sais and in the burial ground in the Chakuna Valley. Important. You will find proof that my theory is correct. Night is approaching. Farewell!"

Afterwards he sealed this note in an envelope and gave it to his He instructed the nurse to take this letter to his friend, who already had the other envelope in his custody. Both letters were then deposited in a French bank until someone could be found who was prepared to swear the required oath and then break the seal.

It was then the grandson, Dr Paul Schliemann, who had studied for several years in Germany, Russia and the Orient and agreed to continue his grandfather's work. In 1906 he took the required oath and broke the letter seals. In this legacy he found numerous documents and photographs. On the top of the first sheet were the words: "Whoever opens this must solemnly swear to continue the work that I left unfinished. I have come to the conclusion that Atlantis was not only a large territory between America and the west coasts of Africa and Europe, but the cradle of all civilisation..."

Six years later, in 1912, the grandson reported in an article published in the "New York American" on 20 October: "How I found the l o s t Atlantis, the source of all civilisation". In this article he went on to say: "I cannot reproduce the contents of all the papers in this limited space. Nor do I intend to do so. But in one, which is one of the most important for this report, it says - and with this he gives the floor to Heinrich Schliemann: "When I carried out the excavations of the ruins of Troy near Hissarlik in 1873 and found the famous treasure of Priam in the second layer, I discovered among these treasures a peculiar-looking bronze vase of considerable size. In it were a few shards of clay, various small pieces of a strange metal. There were also coins of the same material and objects made of fossilised bone. Some of these objects and the bronze vase bore an inscription in Phoenician hieroglyphics with the text: "From King Chronos of Atlantis." -

From a report it emerges that Heinrich Schliemann was involved in large He was excited when he read the inscription "From King Chronos of Atlantis". He commented at the time: "You can imagine my excitement! Here is the first, very first proof of the existence of the great continent whose history has been preserved throughout the centuries in the whole world." -

Dr v. Pudor commented on this find that it must be considered that offerings and votive gifts were exchanged between the Hyperboreans of Atlantis-Helgoland and Delos, as well as Delphi. It would now also appear that such an exchange took place between Atlantis-Helgoland and Troy. This would explain the origin of the vase.

The name Chronos is known from prehistoric Greece. Chronos is named as the first of the family of gods, the Titans, who preceded the gods of Olympus. In Greek mythology, the descent of the Hellenes from Atlantis is expressed, who took possession of Hellas via the northern European bridge with their three main tribes.

In the mid-fifties, the Frenchman Denis Saurat published a book e n t i t l e d "Atlantis and the reign of the giants". In it, the author referred to the end of the Tertiary formation, where there were giants in Tiahuanaco who lived together with ordinary people. Giant megaliths testify

for use by large people. Over the millennia, a reduction in the size of human life has taken place, and yet giant races have remained alive in the midst of small humans. Saurat cites Hörbiger, who found that in the satellite-less, i.e. pre-selenistic period, certain races of the Tertiary formation, driven out of the earthly paradise of the space between the tropics, had to live and adapt under extremely unfavourable conditions. These were the northern regions.

Tiahuanaco was a dwelling place of the giants. Saurat proves this with the ruins that still exist. There are still walls with stones weighing up to sixty tonnes.

The scientist then refers to the history of the Toltecs written by Ixtlilxochitl, who had their cultural period before the invasion of the Aztecs. This Toltec legacy tells of four to five epochs called "suns". In the second epoch, called "Sun of the Earth", there were giants called Quinametzins. They disappeared after an earthquake, leaving only a few behind. In the third epoch, the "Sun of the Wind", one of them came from the east as the white-skinned god Quetzalcoatl, also known as Hemac, after other giants had been killed by the new Olmec and Xicalanta dynasties. Quetzalcoatl was accepted and worshipped as the saviour who came from the waters.

In connection with the aforementioned Toltecs, a not uninteresting hint should be included. Excavated clay figurines and heads of the early Toltec culture show strikingly long ears. Such long-eared figures can also be found in the giant sculptures on Easter Island and on the countless Buddha statues and mandala paintings. In Saitic mysticism, long ears are a symbol of wisdom and erudition. The depiction of long ears can also be found on Zen Buddhist paintings of the Japanese moon goddess Gwatten.

These long-eared connections in a wide range are by no means coincidental. The starting point is probably the Asian region, one could assume that the root is to be found here with the Aryan, white light-bringers.

The presence of giants on New Guinea is documented by John Layard, who found enormous monoliths on this island. He also assumes that there was a connection between New Guinea and the Andean countries. These monoliths

were up to ten metres high. The natives still speak of white giants from long ago. This raises the question of how far the submerged Mu can be connected.

Finally, in 1938, the Fahrestack brothers found a forty-tonne monolith on the island of Vanua Levu, which belongs to the Fiji group and is covered with previously undeciphered characters.

The Palestinian region also left traces of former giants. When the northern peoples of the Amuri and Pulsata peoples - recorded in the Bible as the Amorites and Philistines - infiltrated this area, the presumably blood-related remains of the giants from the Sumer region were absorbed into the immigrants. The episode of the clash between Goliath and David also dates from the time when the Israelites began to enter history.

During excavations near Jericho, skulls were found that were estimated to be seven thousand years old. They show purely Aryan forms. According to Merezhovsky, they belong to the sons of the gods who came from the west. They had built a castle on Mount Hermon, the remains of which still exist. They still belonged to the giant race. In the third chapter of the fifth book of Moses it says that there was a king Og of Bashan. The land of Bashan was the kingdom of the giants.

The French scholar Marcel Hørnet, who referred to Plato in his research, provided significant evidence. In his "Politeia" from 428 to 348 BC, Plato wrote of a golden age in a land with a temperate climate and a hyperborean people belonging to the race of Titans. According to Homet, this brings us to the Titans, the giants from a sunken age, of which we also find evidence among the Mayans, in the Middle and Near East, in the Bible - as previously mentioned - and other sources. In the older memories, embedded in myths, there was the Golden Age, the paradise with apples also mentioned in the Bible. But apples were to be found in the Germanic, Nordic region, where people were giants. According to one assumption, the mythical Adam was also a giant. This biblical Adam corresponds to the Norse Ask, the first man of the older Edda.

Pherenikos reported: "Among the Hyperboreans, who lived on the outermost

...live at the foot of a temple of Apollo... They sing of those in whose veins the blood of the primeval Titans pulsates... They dwell in the land of Borea with their leader Arimaspes."

Homet comments on this again by mentioning Apollo, who appears in the old Norse sagas and is accompanied by singing swans in his chariots. Edmund Kiß also knew this when he wrote his marvellous book "The Singing Swans of Thule". Thousands of Scandinavian rock paintings repeatedly show a sun disc on a ship with a swan as the prow figure.

In a poem written by Hesiod around 750 BC, which has survived to the present day, it says: "And the ocean seemed to dance its waves around these splendidly decorated shields. The singing swans flew along, emitting loud cries."

These "singing swans", the Scandinavian rock paintings, Hyperborean legends and Apollo's sun chariot with its winged, singing companions are proof that the Apollo myth originated in Hyperborea and not in the Mediterranean region.

In Iran, the Iranian primal man Yama, like the Germanic giant Ymir, was dismembered so that the earth could be created. This world-creation myth is similar to that of the Babylonian primeval mother Tiamat, as is the dismemberment of Perusa, the primeval man, in the Aryan Vedas. An examination of the Hyperborean myths leads to the conclusion that the centre of the world was in Hyperborea.

The story of the great fiends Gog and Magog, who terrified the land, comes from Celtic mythology. The wizard Merlin sent the giant Gargantua to kill the evil doers.

It is also surprising to learn that there was a progenitor of the giants in Scandinavia called Bergelmir. And Sumerian traditions tell us that the Flood devoured everything except Berg-el-mer, the progenitor of the Sumerian giant race.

The past existence of giants is therefore anchored in myths around the world. Talking stones confirm this. Their homeland was Hyperborea, i.e. the northern region. Then there is the second race of gods that came to power with Chronos, from whom Uranos fathered Cyclopes, Hekatoncheiruses and Titans with Gaia.

Finally, in the older Edda, the prophecy of the seeress:

"... My memory reaches to the giant ancestors who
created me ages ago;
I know nine worlds, nine rooms of the world tree,
which is rooted deep inside the earth..."

The importance of myth is undisputed due to the abundance of material. Myth is understood to mean mythology and pictorial ideas. It is an assumption of form towards the dark, the blurred. Prehistory and history are two different things. When a prehistory begins to melt into the history that follows and leaves its traces, then it becomes a myth. This intermediate link enables further retrospection as a guiding aid. The psychologist Walter Bökmann spoke the insightful sentence: "The darkness obviously contains a whole series of triggers for stored reactions... - Dreams with archetypal content convey messages from primeval times, but only rarely is their language still clearly understandable to us."

The Frenchman Saurat, mentioned above, opposes the perpetual doubters and says about prehistory: "The existence of humans on earth is much older than the evidence available today can prove. The period in which we live, and which we know a little about, is to be understood only as a part of the whole, which extends much further than our view of the future or the past. A satisfactory explanation of our existence seems possible only if we admit the intervention of moral or 'spiritual' elements. The world is infinitely more complicated - in the two dimensions of time, in its interweaving with the emotional, moral and spiritual - that is, the idea our intelligence can form of it. However, we are only able to recognise as valid those images that our critical intelligence recognises as reasonable." - And in an introduction, Saurat writes: "Truth has the terrible characteristic of being completely unbelievable and requiring an act of faith..."

Now, with the earlier reference to King Chronos of Atlantis. Here it is again v. Pludor who found the indication in Diodorus' writings that Uranos was regarded as the first king of Atlantis, according to other sources it was Atlas. "And Chronos of Atlantis?" asked Pudor after examining Schliemann's legacy. He then pushed further and

explained in the introduction to his work that the name Chronos is sufficiently well known from Greek prehistory. For Chronos is named as the first of the race of gods, the Titans, who preceded the Olympian race of gods. In the myth, the descent of the Hellenes from Atlantis is emphasised - as already mentioned earlier - and, in contrast to Diodorus, Chronos is named as the first king of the Atlanteans.

His linguistic research led him to surprising results. He discovered that the word Titan - Ti- tan - is related to the Nordic, Atlantean god Ti, whose name can be found in many places as part of a name. For example, in Lake Ti-Ti in the Black Forest, in Lake Ti-Ti-Ka-Ka between Peru and Bolivia, in the ancient ruins of Tiahuanaco, in the famous Temple of the Sun, in the Toltec cult site of Teo-ti-huakan and elsewhere.

Pudor then brought a sentence from Schliemann's writings, taken from a document labelled B. It reads: "In 1883, I - Heinrich Schliemann - found a collection of artefacts in the Louvre that had been spent in Teotihuacan, Central America." - This Mexican temple site is "the place where one becomes God", where the two great pyramids - the Pyramid of the Sun and the Pyramid of the Moon - stand and where the famous Palace Street is located. Professor Herman Wirth says in his book "Die Heilige Urschrift", also referring to the research of Seier and Walter Lehmann: "Aztec legend held the ruins to be the burial place of the kings of ancient times. Hence the name "where one becomes God", "enters into God", which also lives on in tradition in the name of the burial route "Camino de los muertos"."

The three researchers mentioned are of the opinion that beneath the excavation profile of the ancient advanced civilisation of Teotihuacan lies a pre-Aztec, artistically superior, large cultural layer, the Toltec, i.e. "from the Tollan or Tula(n) people of the mystical empire of Quetzalcoatl". These Toltecs were the builders of the pyramids and the palace street of Teotihuacan. Here again we find the connection between Ti and Teo - the Hellenic god of Theos. The Toltecs had their "White Emperor". Wirth describes them as tall and wearing white clothes. This is an indication that they were colonists from Atlantis and of pure, northern Aryan blood. This would close the ring of Aryan origin of the long-eared symbolism mentioned earlier.

There is also a noticeable word relationship between Toltec and Aztec. The latter originated from Atsteken and is reminiscent of Atlantis. Tol" could possibly be related to the Malay and Dutch words tol and to-lo, with reference to the corresponding word "top", meaning the stormily turning wheel of the sun. The first syllable of "Aztec", namely "Az", "Ats" can also be found in the word of the legendary Aztlan of Mexico. A city called Mazatlan still stands today on the west coast of Mexico. The archaeologist Posnansky, who lived in La Paz for a long time, assumes that Aztlan is identical with Tiahuanako. This is more likely to apply to Teotihuakan. There have been mix-ups here before. It is also possible that, according to Posnansky, there could have been connections between the two sites with similar names, as an old manuscript states: "There is water between Mexico and Aztlan". However, it could also refer to a water connection with Atlantis from earlier times.

In the word "Aztlan", the middle part with the consonant connection "tle" is also worth noting - as Pudor explains. Tle occurs frequently in Aztec Nahuatl, also in the Mexican dual gods, the Aztec Dioscuri, namely Quetzalcoatl and Texcatlipoca. However, according to Pudor's notes, the Mexican-sounding words must be read in the spelling more closely related to us. Then they read Kuatsalkoatl or Kuatsalkuatl, i.e. Ku-At'S-Al-Ku- At-Le for Quetzalcoatl and Texcatlipoca Teks-katlipoka. Herman Wirth - consulted by Pudor - believes that Quetzalcoatl was borrowed by the Aztecs from an older Toltec culture. This agrees with Saurat's giant research, according to which Quetzalcoatl was adopted by the Toltecs as the remaining giant of the Quinametzins and was later also adopted by the Aztecs.

The final syllable "atl" is apparently shortened from "atle" and, as with "atl", is contained in the name of the king "Atlas" of "Atlantis".

Homer already stayed on the island of Atle and says in the Odyssey, when Minerva asks the gods for Ulysses to come home from Atland or Oggzey or Ogygia, where he had been for seven years: "My heart throbs within me and agonises for the unfortunate Ulysses, who certainly endures much pain among the strangers on the flooded and wooded island, where the mist of the sea is, where Atle dwells, who has knowledge of all the depths and shallows of the sea, and who knows the Ho-

pillars that hold up heaven and earth." - In other words, the "Pillars of Hercules", which, like the aforementioned "Navel of the Sea", point to Heligoland, to the place between the White and Red Rocks of Heligoland, the "two mountains" that Pudor called "Heligoland-Heiligland" in his book. Pudor takes the view, which Spanuth later also adopted, that Atlantis was to be sought around Heligoland. In his Atlantis location theory, Pudor sees the southern tip of the island continent of Atlantis in the older Heligoland. He bases this on the fact that Scotland was once connected to southern Norway in pre-Atlantic times. Even today there is not only the Atlantic Sill in the Atlantic Ocean between America and Europe-Africa, which has been proven by the survey ship and extends northwards to Iceland, but also a similar sill between the east coast of Scotland and the west coast of southern Norway, which extends to the so-called Dogger Bank, where there are undoubtedly remains of ancient Atlantis. A report by Atlantis researcher Albert Herrmann fits in with this: "When the Romans travelled as far as the North Sea, they saw the pillars of Heracles in the rocks of Heligoland."

And Herman Wirth wrote in his "Holy Original Scripture": "This The North Sea cultural centre of the Tuatha peoples of the megalithic culture circle of the North Sea region is identical with Polsete or Pol-sate-land, the later Forsete-land. It is the land of the Hyperboreans, the "bringers over", the land of the swans..."

But Schliemann continues: "Among the artefacts excavated in Teotihuacan, I discovered clay shards of exactly the same shape and material, as well as objects made of fossilised bone, which, line for line, were the image of the objects I had found in the bronze vase from Priam's treasure. The resemblance could not be a coincidence. The shapes and ornaments were too complicated for that. It is beyond any possibility of coincidence that two artists in countries as far apart as Central America and Troy had exactly the same shape and size, and that each of them was decorated with strange owl heads in the same way. The vases from Central America had no Phoenician character and no inscription. I hastened to re-examine my own pieces, and by experiment and detailed research I convinced myself that the inscriptions were in a foreign hand and were made at a later date than the objects themselves

were. - I obtained some similar pieces from Teotihuacan and subjected them to chemical and microscopic analyses. These tests clearly showed that both vases, both those from Central America and those from Troy, were made of the same peculiar clay." -

According to the earlier version, the vase from Troy in which Schliemann found clay fragments was made of bronze. It is likely that the writer made a careless mistake in the wake of the exciting material.

It continues: "I later established with certainty that this clay does not occur in ancient Phoenicia - apparently not on Crete either - nor in Central America".

In his opinion, this "peculiar sound" that Schliemann spoke of should therefore only occur in Atlantis.

Pudor believes that it may be the same "strange grey earth" that the "Nautilus" found under the ice in the Arctic zone in the autumn of 1931. According to a report by Dr Tittel, such a strange grey earth, called "töck", was also found on the island of Heligoland.

"I had to analyse the metal objects," Schliemann continued, "there was no other way to determine their composition, because this mixture of metals was unknown to me. I had never seen it before. The chemical analysis revealed that the material consisted of platinum, aluminium and copper, an alloy that has never been found anywhere else in ancient remains and is unknown today. This meant that objects of completely similar material and undoubtedly of the same origin had been identified for these two countries, which were far apart. The artefacts themselves are neither Phoenician nor Mycenaean or Central American. What follows from this? That they came to these sites from a common place of origin. The inscription on my artefacts revealed the place of origin: Atlantis! - That the artefacts were held in great veneration is proven by their location in the treasure of Priam and the special container in which they were kept. Their nature leaves no doubt that they were objects of sacred ceremonies in the same temple. - Temple of Poseidon? - Were they perhaps relics of a worship service that was held in Atlantis and then spread from that great land to these distant colonies and countries? Were such objects of worship distributed from the mother country?"

how the Roman Church today distributes Bible translations or how the statues of Isis and altar accessories were sent by the Egyptians to their colonies?"

Well, Heinrich Schliemann could not have known that offerings were regularly exchanged between Delos and Heligoland, for example, as Pudor was able to prove. Today, science is familiar with the ancient trade routes that connected the north of Europe with the south, centred on Greece, and extended even further to Egypt.

Then disaster struck with Schliemann's illness. It would appear that the Atlantis research was a repetition of fate; Plato's pen was taken from his hand by sudden death in the middle of his Atlantis report. Heinrich Schliemann died suddenly before the culmination of his research life and finally his grandson Dr Paul Schliemann disappeared while continuing his research in the interior of South America, as did Colonel Fawcett later on.

But Schliemann's papers go even further: "I found an ancient papyrus scroll in the St. Petersburg Museum. It dates from the reign of Pharaoh Sent from the Second Dynasty, 4571 BC. It contains a description of how this pharaoh sent an expedition "to the west to find traces of the land of Atlantis", from where the ancestors of the Egyptians migrated 3350 years ago, bringing with them all the wisdom of their motherland. "

And now we have to let Pudor have his say again: "Heinrich Schliemann already knew that Atlantis was the motherland and Egypt one of his colonies. But he was wrong about the location of Atlantis, which he sought in the Atlantic Ocean between America and Europe-Africa. In other words, in the time of colonisation, because this probably took place many millennia before the time he assumes. Even if one adds the 3350 years of the Atlantic expedition to the 4571 years of the papyrus scroll mentioned and thus arrives at 7921 BC. But Schliemann himself immediately comes up with a much older time, namely around 16,000 years. Even later, he arrives at a date of 40,000 years BC for Atlantis - the older Stone Age was many decades of thousands of years long. According to Hahne, humans have been present in Europe since the end of the Tertiary period, around 500,000 BC. - Schliemann goes on to say about the papyrus: "The expedition returned after five years with the report that it had found neither a people nor any remains..." Ei-

Another papyrus scroll in the same museum, written by Manetho, the Egyptian historian, refers to the period of 13,900 years as the reign of the wise men of Atlantis. The papyrus places this period at the beginning of Egyptian history, which therefore goes back almost 16,000 years."

Then Schliemann continues: "An inscription that I unearthed at the Lion Gate of Mycenae tells us that Misor, from whom, as the inscription says, the Egyptians are descended, was the son of Taaut or Thoth, the Egyptian god, and Taaut in turn was the emigrated son of an Atlantean priest who fell in love with a daughter of King Chronos of Atlantis and therefore had to flee and ended up in Egypt after long wanderings. This inscription is extremely important and I have kept it secret. You will find it (meaning Dr Paul Schliemann) among the papers marked D."

This means that an Atlantean priest had a son called Taaut, who came to Egypt, taught wisdom here, brought culture, and was then deified under the name Thoth. And Thoth in turn was Theuth, like Tiu, also Tyr.

In a surviving papyrus, the royal scribe Cheriuf under Amenophis III from the Eighteenth Dynasty left a worship to Thoth, the inventor of writing and therefore lord of wisdom and creative god of primeval times: "Worship in heaven by the gods! All the gods and goddesses pray to Thoth when they see him in the great ship..." - An obvious allusion to the landing of Thoth in Egypt, probably on an Atlantean dragon ship. - And still further: "Hail to you, Lord of God's words, keeper of the mystery that is in heaven and on earth; great god of primeval times, primeval god..."

The article by Dr Paul Schliemann published in the "New York American" then states: "I can only reproduce here a small part of the enormous wealth of evidence, all tangible evidence for this continent of Atlantis, which my grandfather collected. But I would like to reproduce the concluding sentences of an important document" - and Heinrich Schliemann continues: "A tablet from my Trojan excavations contains a medical treatise by Egyptian priests - there was a connection between Crete and Egypt for centuries - on the removal of cataracts and visceral tumours by means of

surgical interventions. I found very similar recipes in a Spanish manuscript in Berlin, the author of which received them from an Aztec priest in Mexico. This priest had again taken them from an old Mayan manuscript. I must therefore come to the conclusion that neither the Egyptians nor the Maya ... were great seafarers. They never, ever had ships to cross the Atlantic..."

Schliemann's last sentence could be contradicted, however, because there was indeed a seaworthy Egyptian fleet, as can be seen from the circumnavigation of Africa.

The end of the Schliemann document reads: "... And from Atlantis, colonies were founded in Egypt and Central America. "

Later Atlantis researchers, among them Herman Wirth and Heinrich v. Pudor, added to Schliemann's evidence that the Atlantean traces went as far as East Asia, northernmost America, Polynesia, South Africa and everywhere in Europe. Dr Paul Schliemann also came to the same conclusion when he continued his research work: "... For six years I worked tirelessly in Egypt, Central and South America and in archaeological museums all over the world. I discovered Atlantis. I have found confirmation of the existence of this great empire and the fact that, without doubt, all civilisation in historical times originated from here."

And now comes the statement that follows the previous one: "... I have accepted the invitation of this newspaper to reveal the secret of my famous grandfather and to speak out about some of the facts I have discovered, including why I claim to be the discoverer of Atlantis." -

Heinrich von Pudor, who also refers to Schliemann, counters that Heinrich Schliemann was certainly the discoverer insofar as he believed he had found the island continent in the Atlantic. However, he, Pudor, was the undisputed discoverer of Atlantis, the area he outlined from the area around Heligoland to Scotland and southern Norway. He was also surprised that both Schliemanns did not search for traces on the Canary Islands and the Azores.

However, Dr Paul Schliemann still had surprises in store in his notes: "... I first went in search of the collection kept secret in Paris. The owl-headed vase was something unique, of apparently exceptional quality.

of ancient origin and on it I read the inscription in Phoenician letters "From King Chronos of Atlantis..."

It must be added that it is assumed that the Phoenician script in the comparative series of the original scripts of the civilised peoples shows clear characteristics of ancient Aryan Indo-European origin. Herman Wirth found the infiltration route of the megalithic culture in Palestine, which was brought from the north by the Amuri and Pulsata people mentioned earlier. The Sumerian cult language was also adopted by the Semitic peoples. As far as Phoenicia is concerned, finds from Tell el Amarna in Egypt show an Aryan master class in Syria and Palestine. This confirms the origin of the script.

The record continues: "I hesitated for days to break the vase, thinking that my grandfather's last letter might have been written in a mental weakness understandable in the approach of death. I couldn't understand why it had to be broken. It seemed pointless. Even now I cannot say how he came to know that it had to be broken. Perhaps he had found and broken similar vases in Hissarlik. Perhaps he had saved this last vase, feeling that he had to hand it over as absolute proof to the one who continued his work. I hesitate to write this down, which sounds like a bad novel. And yet it is an established fact. I finally broke the vase. I was not at all surprised when a square white, silver-like metal disc fell out of the bottom of the vase, engraved with strange figures and characters that resembled no hieroglyphics or writing I had ever seen. They were on the head side of the coin or medal. On the reverse was engraved in ancient Phoenician script: "From the Temple of the Transparent Walls". How did the piece of metal end up in the vase? - I don't know. The neck was too narrow to get it in from above. But there it was, embedded in the clay base, which my grandfather had obviously known. If the vase **c a m e** from Atlantis, the coin must have come from there too. My enquiries revealed that the Phoenician letters had only been carved on the front of the metal disc after the figures had been stamped into it. How this happened is still a mystery to me. But it is obviously the case." -

Since Heinrich von Schliemann also repeatedly spoke of Crete, the

It would be plausible that the coin travelled from Atlantis to Crete, where it was inscribed with Phoenician letters, and then came to Troy. But how is this possible if the vase was among the votive gifts sent from Atlantis to Troy? - Or did the journey from Atlantis to Troy go via Crete? Did they stop there and was the coin inscribed with Phoenician letters placed in the vase on this occasion? After all, the coin also came from Atlantis. But Schliemann said that the neck of the vase was too narrow for the coin. So the only possibility would be that the inscribed coin was placed in the vase on Atlantis when the clay vase was fired and moulded and that the Phoenician letters were in fact Atlantean: a secret message from the Atlantean priests to those of Troy! -

"In addition," Paul Schliemann continued, "I found other important pieces in the collection which, according to my grandfather, were also supposed to come from Atlantis. Among them was a ring made of the same strange metal as the coins or medals. Then there was a strange-looking elephant made of fossilised bones, a very archaic vase and other objects that I can't mention now. There was also a sketch map that the Egyptian captain had used to find "Atlantis". I would like to reserve talking about the other objects for my comprehensive work. Incidentally, according to my grandfather's instructions, I am not allowed to report on them."

It should be noted in between that a complete disclosure of the objects and clues that had been guarded for the time being would only have been released after the research work had been completed. Because the grandson never returned from the jungle, the planned work was not published.

Then it continues: "... My grandfather had written that I should first turn my attention to the ruins of the temple of Sais and to the Chacuna Valley and America. I first travelled to Egypt and began excavations around the ruins of Sais. I worked in vain for a long time. I found interesting ancient artefacts of cultic and astronomical significance, but no trace of what I was looking for. But one day I met an Egyptian hunter who showed me a collection of old coins that he had found in a sarcophagus from a tomb in the

I had found nearby. Who can describe my astonishment when I discovered in this collection two coins of the same type and size as the white coin from the Trojan vase! The details of the figures were not exactly the same and the inscription was incomplete, but they were undoubtedly of the same origin as mine. - I bought them from the hunter and searched the sarcophagus in which the hunter had found these coins. It turned out to be the sarcophagus of a priest from the First Dynasty! An ancient one! But it contained nothing else that would have been of interest to me. - Wasn't that progress? Here was the coin from the Troy vase, which, if my grandfather was right, came from Atlantis..." - And it was in Sais that Heinrich Schliemann had said his successor should investigate, in the very temple where the reports about Atlantis were kept and whose priests communicated them to Solon. Compare the reports in Plato's Timaeus and Critias. The temple was built by a son of Atlantis, the aforementioned Taaus, or Thoth. He had fled with a daughter of Chronos and whose name was inscribed on the vase of Hissarlik that contained the coin. Thoth's son was called Misor. The current name of Egypt in Arabic is: Misr!

Then continuing in the transcript: "For my support I turned to I turned to two famous French geological experts and we explored the west coast of Africa at the points indicated by my grandfather, where, as he assumed, there were direct connections with Atlantis." - **P o s s i b l y** also in the Canary Islands - "We found the entire coast covered with volcanic ejecta. Only at some distance from the coast were such phenomena no longer recognisable. For many miles it looked as if land had been torn away from the coast by volcanic activity. Here I found an object of inestimable value for my research. A child's head made of the same metal as the ring and the coins. It was embedded in a crust of ancient volcanic ash. The chemical analysis revealed exactly the same strange alloy that I have described..."

The grandson's notes go on to say that he found another coin of exactly the same type in a vase with an owl's head from Teotihuacan after breaking it up a n d obtaining authorisation for the operation.

had to hold. The only difference in the coin was the arrangement of the hieroglyphs. Dr Paul Schliemann thus had five links of a chain from different sites in his hands. He then travelled to Mexico and Peru, where he excavated a cemetery of the ancient Chimus in the Chacuna Valley, where his grandfather had directed him. Although he did not find any coins of the type he was looking for, he was very surprised to find inscriptions.

He wrote: "... Inscriptions which, if I were to publish them, would amaze the world! ..."

He then travelled to Teotihuacan in Mexico, where he again found some of the coins he was looking for, albeit with different inscriptions.

However, these aforementioned finds appear to have been irretrievably lost, as has Paul Schliemann's estate since it was presumed lost. Perhaps the Chacuna Valley will reveal further secrets during new excavations.

Schliemann's grandson confirmed this statement once again: 'For lack of space I am now passing over the hieroglyphs and other pieces of evidence which I found and which prove to me that the cultures of Egypt, Mycenae, Central America, South America and the Mediterranean cultures had a common origin. This is indisputable'.

In the British Museum, Paul Schliemann studied a Maya manuscript from the Le Plongeon collection, the so-called Troano script. Although the Mayan script has only been deciphered to a very limited extent to this day, he believed he could reproduce a translation of the text he had seen. It reads:

"In the year 6 Kan, on the 11th Muluk, in the month of Zak, terrible earthquakes began, which lasted without interruption until the 13th Chuen. The land of the mud mountains, the land of Mu, fell victim to them. After being uplifted twice, it disappeared overnight after being continuously churned by the power of underground volcanoes. The solid land rose and fell several times. Finally, the earth gave way and ten countries were torn apart and shredded. They sank with their 64 million inhabitants, eight thousand years before this manuscript was written." -

With regard to this Troano manuscript in London, it should also be noted that the Frenchman Bresseur also worked on deciphering this manuscript and his findings coincide with those of Paul Schliemann. Three codices were saved from destruction by the Spanish

conquistadors, two of them are still illegible. And yet the Mayan researchers made a find. A little-read and yellowed manuscript from 1566 entitled "Relaci6n de las cosas de Yucat6n", written by the Spanish archbishop Diego de Landa, fell into Brasseur's hands and provided him with a key to his translation endeavours. This applies in particular to the chronological calculations. Although the Mayan manuscripts and stone epigrams - just like those of the Aztecs - are also written in signs and pictures, Brasseur probably also benefited from the Diccionario Francisco in terms of language. This only existing dictionary of the Mayan language with the Yucateca dialect dates back to the sixteenth century and was compiled by a Spanish priest from the San Francisco mission, who added several thousand words of Spanish with Mayan words.

The time calculations of the globally scattered traditions about the great catastrophe are essentially all the same. This also applies to Atlantis. According to the Mayan calendar, which was also recorded by Archbishop de Landa, the year of the catastrophe was 8230 BCE. All existing information about the Arge Zeit, as it is called in the Ura Linda Chronicle, fluctuates between eight and ten thousand years before the Common Era. This was also the time in which Atlantis perished. As it is now known that the Dogger Bank sank at this time, separating Heligoland from the mainland, Heinrich v. Pudor's assumption that this area was Atlantis is probably the most likely.

The question of the land of Mu has already been analysed in detail by scientists. Geologists still disagree on the extent of this former continent. In any case, it was located in the Pacific region and left behind the South Sea Islands as the former highest elevations. Hawaii to the north and Easter Island to the south-east. In 1929, the director of the Bishop Museum in Hawaii, Dr Peter Buck, published the following information about the inhabitants of the land remains of Mu, i.e. the South Sea Islands: "... The results of my researches in Polynesia have led me to the conclusion that the conquerors of the Pacific were evidently of European origin or of the so-called Aryan races. We find no curly hair, no dark-skinned people, no flat facial profile and no Mongolian slit eyes on these islands."

The French-Argentine professor Jacques de Mahieu also came across old reports concerning the Polynesian region during his investigations into the traces of the white Indians - which will be discussed later. At the beginning of the seventeenth century, the navigator Alvaro Mendana and his helmsman Pedro Fernandez de Quiros described the natives of the Marquesas Islands as almost white, straight, tall and strong. Similar indications came from Antonio de Murga when he encountered about four hundred natives on a visit to the Solomon Islands. The Dutchman Schouten reported blond white men from the South Seas. The Frenchman Le Maire encountered the same picture on the Tuamotu Islands in 1615. But it was only in recent years that the Americans associated the white appearance in the South Seas with Mu. But there is more:

Buck is a recognised expert on the South Seas. Experts of international renown, such as Abraham Fornander, Marcel Brion of the Institut Francaise, William Ellis, Percy Smith, de Quatrefages and others confirm Buck's view. When the French came to Tahiti and the ethnologists around them began their work in the South Seas, they were surprised to find numerous cultural elements that clearly pointed to the former presence of giants. There were pyramid structures, buildings and ramparts on the Caroline Islands, in the atoll of Tonga-Tabu and on Ponape. On Tonga-Tabu, boulders weighing 25,000 kilograms are supported by pillars. Now, once again, traces of the giants have been found and, as previously discovered, they were white people from the northern region. The majority were - as Professor Homet explains - of pre-Vedic origin, mixed with Aryans, and mythically from Hyperborea.

Jean Prachan wrote in 1982 that there are three theories about the origin of the Polynesians, some of which are still subdivided. The predominant one assumes that there was a Pacific continent with an indigenous population that came from the north. And Prachan adds that this most probably belonged to the white race. Here the pieces of a puzzle fit together, the overall picture of which has not yet been fully grasped. The remaining Polynesian island region is fundamentally different from Melanesia with its Negrid, curly-haired inhabitants, who are counted among the Australids.

The scientist P.H. Buck, son of a British New

The Polynesians were labelled as descendants of the European race by a man from Zealand and a Maori woman, who also gave himself the name Te Rangi Hiroa after his mother tongue. As outstanding seafarers, they were Vikings of the rising sun. He firmly rejected the view of some anthropologists that a Mongoloid origin could be established. He refuted the American R.C. Suggs, who spoke of a new mixed race. The Austrian Heine-Geldern was also subject to the misconception, like others, that the Polynesians came from China. These attempts at interpretation have only very one-sided premises and show omissions in the area of mentality, character interpretation and appearance.

An interesting observation was made by Jean Bianco, who came to the same conclusion in his research as the German scholar Thomas Barthel, who is endeavouring to decipher the Ronga Ronga tablets from Easter Island and has so far discovered that there are close links between Polynesian mythology and the astronomical knowledge of these islanders. This astronomical knowledge, which dates back to ancient times, also points to an origin in Europe.

Thor Heyerdahl is also a staunch advocate of the Polynesians' European origins. He also described the astonishment of the Europeans who arrived on the islands, who often found almost white-skinned people with beards. Some even had red hair, blue-grey eyes and several eagle noses. The red-haired people called themselves Urekehu and reported that they were directly descended from the first chiefs of the island who were white gods, such as Tangarosa, Kane and Tiki. This legend is spread throughout Polynesia.

Heyerdahl also wrote in his book about Easter Island that when he arrived, the natives spoke of the long ears from Norway. And there's the long-eared trail again...

Reche, the author of the work "Polynesia", established on the basis of his in-depth research that the Tangata - as the Polynesians' proper name is - are based on an ancient advanced civilisation. If you add Pudor's linguistic research to this, you can easily find the syllable Ta from the original language at the beginning of the name Tangata, denoting the sky god. The interpretation results in the Tangata being the sons of heaven. Reche also refers to the Atlanteans, with whom he believes he recognises an astonishing similarity of cultures. The high spiritual and moral development could not only originate from the most recent geological epoch.

Plato described the Atlanteans: "... The attitude of the Atlanteans was sincere and thoroughly generous..." - A description that also applies in full to the Polynesian character. In his work "Tangaloo", Reche also refers to the extraordinary nautical knowledge of the Polynesians, thanks to which they have been travelling the high seas for thousands of years. Their linguistic forms of expression are also of the highest calibre, with a wealth of words on a par with the German language. For colours, for example, they have a leading position over all other existing languages, as they also know how to name subtle differences in tones with corresponding designations.

"I want to be a moral longing in the great longing of the world - Tangata in Tangaloo - a small labouring part in the incomprehensibly sublime spirit of the world." This is a saying of the Tangata. And this is precisely the language of feeling from the primal religion of the original Aryans, the Atlanteans.

A Polynesian legend says: "Taaros created man from the red earth Araca and blew the breath into his mouth. Thus a parallel to the Thuata, the people of God's breath. A bridge of early Atlantic connections that has not yet been taken up.

You can find even more in the myths: P.H. Buck found in Polynesian legends and genealogical research that there is a traditional meeting place of spirits throughout the entire area, from Hawaii to Samoa to Easter Island and New Zealand. This is the place from where the human soul sets off on its return journey to the West after the body has died.

Numerous testimonies to an earlier megalithic culture, gigantic and pyramids, says Homet, now reveal half-solved mysteries. The trail into the past, reaching as far as the Pacific region, has become hot.

This trace adds another piece to the long chain of evidence. Illustrations from the brochure by L.R. McBride, "Petroglyphs of Hawaii" show, among other rock signs, a group picture representation as reproduced by Herman Wirth in his "Holy Original Scripture". This is a completely identical repetition of signs from the Cueva de las Figuras in the Sierra Quejumbrosa in Spain. The age of the cave drawing found in Spain has been dated back to the late Stone Age, i.e. between eight thousand and two thousand five hundred years ago.

Here again is the chain: Ancient Europe, the Indo-Iranian region and finally Polynesia. Ancient religious and calendar signs also reveal the ancient cult of the Great Mother, the Mother of Heaven and Earth, in connection with early matriarchal traditions. Numerous mother statuettes of various ages that have already been found demonstrate this. In any case, the image discovered in Hawaii can also be regarded as the Great Mother of Hawaii. Another trace from ancient Europe to Polynesia.

This high position of women from early times was maintained until the Germanic successor period. Here it was still the wise women who were responsible for education and also had healing powers. They are known as Hagedisen or Hegedisen. This gave rise to the term 'witches' in the Middle Ages. Between 1250 and 1750, they were persecuted, tortured and burned by the Inquisition as being possessed by the devil. The millennia-old chain around the Great Mother and her wise women was broken. The high position of women was extinguished and they were humiliated into servants.

But back to the South Seas again:

Then, in 1984, came the big bang! - In the German magazine "Anthropos", the Munich archaeologist Kurt Horedt published a paper solving a great South Sea mystery. He found traces of Germanic culture on Easter Island. While the German linguist Barthel was still holding back with his results from his attempts to decipher the Ronga Ronga tablets left behind on Easter Island, as was Vaz de Melo for the most part, Horedt compared the signs on the Ronga Ronga hieroglyphs with those on the signs on the Gallehus horn found in North Schleswig. More precisely, with the signs on horn A. This is one of the two gold horns found at Gallehus in 1639 and 1734, which are said to date back to Germanic times. It is assumed that they could have been made around 400 AD. One of the two horns has a runic inscription on the upper edge, which was deciphered by Sophus Bugge in 1865. The text reads: "ek hlewagasti R holtija R horna tawido", meaning: "I HlewagastiR HoltijaR made the horn". It was more difficult with the pictographs. They revealed that the Germanic tribes saw a mystery in their alphabet. After all, the word Runa also means 'secret'. The unveiled details of the depiction of the golden horns are a very interesting and

a chapter in itself. It can only be pointed out in general that the parts of the picture show the gods, myths and cult images and that the number thirteen as syllables of the runic verse, also in double lines and crosswise grooved, repeatedly stands out when the horns are rotated in five rows of pictures. It reveals a symbolism of letters. Heinz Klingenberg shows in his 1973 work on runic writing in the chapter 'Schriftdenken' and on runic writing in general that the thirteen syllables in the runic verse are composed in a sophisticated way. If one reads the thirteen syllabic runic letters of the runic verse with their unmistakable numerical value, which corresponds to the position in the 24-typical runic futhark, then thirteen letter numbers added together result in the number 165 plus 4 dot units - as the beginning, as it were, of four dot groups in the pauses of the poet's language - the number 169 or the numerical ratio thirteen times thirteen, the increase of the specific, always equal symbol number of Gallehus. A star number arithmetic also comes to light and leaves researchers astonished. This also applies to the references to a number of mythical figures, with a stag chariot also pointing to the Goths from the Ukrainian region and other connections from the Near East. So here too, the great ring of the past and the Atlantic heritage is complete.

In the juxtaposition of the gold horns with the rongga rongga panels, more correctly called Kohaus in the indigenous language, it turns out that the horn A with a two-line representation of two-line characters at the opening with a total of nine different figurative characters have an identical arrangement and astonishing correspondence with the counterpart from Easter Island. Seven of the nine characters are completely identical, the others are almost identical. The German archaeologist is therefore not wrong in his assumption that settlers from the north had a significant influence on the culture on Easter Island. Horedt believes that the arrival of Germanic settlers, around 1100 AD, can be traced back to a time that could coincide with Thor Heyerdahl's assumptions, without referring to him. Heyerdahl in turn speaks of a second wave of immigration that would have taken place in the period between 1000 and 1300 AD and would have come from the north, the area around Canada and Alaska. These immigrants would have long

They had elongated heads, reddish-blond hair and tall stature. They had overpowered the earlier Quechua and Aimara descendants who had come from Peru and taken possession of Rapa Nui. This r a i s e s the not unjustified question of whether the immigrant Northmen, regardless of whether they came from the west or the north, might not be the successors of the Widukind Vikings who went to sea without a home.

However, the changes that took place on Easter Island at the turn of the millennium are not the last word on this story. Most of the Mohais are older, although the quarries on the island were still in use in more recent times. The Polynesian traditions also suggest an earlier time. Horedt noted that the Mohais have a sharp profile, narrow lips and a pronounced broad chin, and thus European features. They are carved from black tuff. Some of them have stone cylinders weighing several tonnes made of red volcanic slag on their monumental ancestral figures, like red tufts or knots of hair on their heads. This points to Germanic or northern people. These may well have transferred their racial characteristics to some of the Mohais or to new Mohais. However, as there are no comparative equivalents for the Mohais from the more recent historical period, the Polynesian legends confirm that they originated at an earlier time, but also point to a related cultural form.

In 1932, the Hungarian engineer Hevessy discovered that many signs of the Kohaus with the Ronga-Ronga signs also bear a striking resemblance to some of the signs on the sails of the ancient Indian cultures of Mohenjo-Daro and Harappa in the Indus Valley. According to current official science, however, there was hardly any connection to Easter Island in this ancient civilisation period, which is even said to have been uninhabited. Hevessy was therefore accused of being mistaken, all the more so because the Indus Valley script was linear, while the Ronga-Ronga characters resembled the ancient Greek boustrophedon script, i.e. the furrow-drawing line with alternating directions from line to line. So Hevessy was rejected. But the parallels found by Hevessy between the early historical period of Greece, the Indus Valley, where the Geertsmen later appeared, and Rapa Nui, Easter Island, strongly suggest that traces are lost here in the historical mists of Mu, the

but left behind on insular land remnants connecting primal knowledge that still influenced later cultures. It therefore seems understandable that the later adoption of Germanic signs on the Kohaus was retained in the older written form of the preceding culture. In addition to the shadowy myths of the natives, there is now the tangible result of the sensational discovery by the German archaeologist Horedt: the landing of the Northmen around the turn of the millennium.

Now back to the starting point of these considerations, to Paul Schliemann's document: After quoting the Maya manuscript comes a paragraph: "... Among the documents of the ancient Buddhist temple in Lhasa is an old Chaldean manuscript, written about two thousand years before Christ. It reads: When the star Bai fell on the place where there is now only water and sky, the seven cities with their golden gates and transparent temples trembled and shook like the leaves of a tree in a storm. And then a stream of fire and smoke poured out of the palaces. Sighs of death and cries of the crowd filled the air. They sought refuge in their temples and citadels. And the wise Mu, the high priest of Ra-Mu, stood up and said: "Did I not predict all this?" - And the women and men with their precious, jewelled robes wailed: "Mu, save us!" And Mu replied: "You will all die together with your slaves and riches, and new nations will arise from your ashes. If they forget that they should be above things, not only in terms of what they gain but also in terms of what they lose, they will suffer the same fate."

Flames and smoke smothered Mu's words. The land and its inhabitant was torn to pieces and immediately swallowed up by the deep." -

Both reports, one from Central America and the other from Tibet, contain identical catastrophic accounts. According to the Hörbiger doctrine, the fall of the star Bai can be explained as a lunar recession. A second interpretation would be a claim by the Brazilian linguist Vaz de Melo, who spoke out in 1973 and pointed out that he, like the German researcher Barthel, was involved in deciphering the Ronga Ronga tablets found on Easter Island and could read them. According to him, he had found out that a

According to this passage, a huge tidal wave with waves over thirty metres high flooded the entire large archipelago, including Easter Island. Then came a huge fireball that caused a violent earth tremor and sank many islands. However, Melo does not want to **r e v e a l** his decipherment method until Barthel presents the completion of his work.

In any case, Melo's reference to a giant fireball is astounding. This would apply to the dangerous comet Typhon, of which Egyptian traditions report that it grazed the globe **a r o u n d** four thousand five hundred years before the Common Era and caused great disaster. The earth tremor caused a pole shift, as has been the case many times in the Earth's history.

Francis Maziere wrote about Mu in 1956 that American research confirms Mu. And he said that the disappearance of this continent was due to the impact of a fragment detached from a giant planet, which caused the poles to reverse.

It is also worth mentioning that in 1965 and 1966, an oceanographic research group from the American Duke University, under the direction of Robert Menzie, sighted the remains of an ancient sunken city during a series of underwater surveys near the Peruvian coast, about eighty kilometres west of Callao, above the two thousand metre deep Milne-Edwards Trench. These images clearly showed stone statues covered with hieroglyphics. Further ruins were discovered using a sonar device.

Now one can deduce that Mu undoubtedly meant the motherland, also the mother goddess, which Ma indeed was. From Mu the "peoples from God's breath", as Pudur said, moved from their mother cradle in the Hyperborean north, into the world - Latin still as Mu-ndus, world - in order to colonise. This is how the bi-hemispheric existence of Mu is to be understood. However, the actual fatherland still remained the land of Atta, Atlantis. The meaningful syllable Mu has been preserved in names in many places, such as Mu-stad, the city of the land of Mu near Oslo. Mu still means mother in Chinese, the Sumerian hieroglyph. Um also means mother, in Arabic Umm.

This is the oldest root of the Great Mother, from which the later matriarchies were derived. Already Hesiod

called the Great Mother Maia. The Central American Maya could be understood as "sons of the Great Mother", as their ancient myths can be traced back to Atlantean sources.

In the procreation myths of early times, Helmuth Böttcher reveals the magical world of women in the Palaeolithic Age. The Great Mother was a defining element. Later, in the Germanic area, she was transferred to the highly respected position held by the wise women and to the great seers of prehistoric magic. The Great Mother as a female deity was depicted by the Babylonians and Sumerians as a water bird hieroglyph, a swan. And in the Greek myth, the twins Castor and Polydeuces, as well as Clytemnestra, are born from the swan Leda. By the same Leda who gave birth to Apollo and Aphrodite. Thule's swans sing everywhere...

Referring to Mu, Herman Wirth quoted an old Swedish folk song: "Li Mu, Li Mu, Li Ma, Gud, Lat solen skina ölver bergena bla".

- According to Wirth, Li means God and is contained in the name of the city of Lima in the Inca country of Peru, for example. This ancient folk tradition from Sweden is highly significant. According to the scholar Wooley in his work "Ur and the Flood", the highest state officials in Assyria were called 'Limmu', the same word as in the Swedish folk song. Wooley said that the whole Babylonian and Assyrian culture is rooted in Sumerian and that Sumerian goes back to Atlantis.

Willing or unwilling, there is no getting round the location of Atlantis. Heligoland - Heiligland is undoubtedly at the centre of the retrospective and Pudor's views are increasingly supported by the latest research. The ancient world shows the Nordic influences everywhere, the connection between the Hyperboreans and Atlantis with the focus on Heiligland is becoming increasingly clear. For the time being, however, the Schliemann chapter must be completed.

Dr Paul Schliemann goes on to say: "... But I would like to conclude by talking for a moment about my grandfather's document, from which I started and which formed the basis of all my research. After mentioning the inscription he had found on the domed tombs of Mycenae, he continued - and now Heinrich Schliemann, apparently to the end, takes the floor again:

"The religion of the Egyptians was mainly a sun cult. Ra was the sun god of the Egyptians. The Maya in Central America had the same religion. Ra-Na was the sun god of the ancient Pe-

ruans. Lepsius found the same sacred symbols for the sacred acts of the Egyptians as the Peruvians. In the Egyptian and American pyramids, a thick layer of smooth and shiny cement of a thickness that our master builders cannot produce formed the outer skin. Humboldt recognised the same type in the pyramid of Cholula as in the temple of Jupiter at Belus. In both America and Egypt, the pyramids were built in the same style. I have found that on both sides of the Atlantic the pyramids with their four sides - and this has been confirmed by recent research - are orientated astronomically like the arms of a cross exactly according to the regions of the world. Here as there, the line drawn through their centre coincides with the astronomical meridian. The construction of the angles of inclination and the steps is the same, and here as there the larger pyramids are consecrated to the sun." - And so ends the Schliemann document.

Further information is needed on the final part of the Schliemann Report:

It can be assumed that linguistic research makes a significant contribution to historical connections. In his recently published book "Sprachgedanken der nordrassischen Völker", the linguist Karl Mattis argues that the language has grown out of primeval human times and is an expression of the enquiring mind and the divine creative power at work in the spirit. Reverence for the past generations who created, built up and preserved this language, who suffered and fought for it, is a warning and reminder to those of today. Let this be a reminder to the modern language-changers and language-destroyers. With the destruction of language, the bond of historical connection is torn, the path of a long retrospective is destroyed. Mattis comments: Peoples without a spiritual connection to language cease to be civilised peoples, they no longer know their past and have no future.

Every historical review into the distant past requires at least a brief foray into the world of language in order to be able to peel out the kernels lying in the fog using examples. This reveals an astonishing power to preserve original syllables and word stems, some of which also have a profound meaning.

The basic principles of language interpretation and meaning will have to be discussed again later. The way

to the Ra-ta, to the root - think of the Latin ra-dix - is essentially hidden in the language. It is astonishing to discover that the Indian star catalogue of Suryo-Shiddhanto is more than 58,000 years old based on the given back-calculation possibilities. In his Timaeus, Plato wrote of the traces of the Atlanteans preserved in memory, without even realising at the time what unimaginable power lies in the memory chromosomes. It is hard to imagine the age of the Sanskrit castas, which according to calculations and information from the Brahmins are said to be seven million years old. Science still has a tough nut to crack here. In contrast, prehistoric and early historical research in modern times is only about 150 years old.

For the time being, however, the linguistic references in connection with the Schliemann transcript of the final section must be discussed.

Returning to the name Mu and the associated word formations with Ra, as well as with similar names, the scientist Kadner, after comparisons, also holds the opinion that the original ruling class in Egypt was provided by the A-mu-ri - Amuri. It is now common knowledge that the first dynasty was of Nordic origin.

Further traces were found in the Near East among the Babylonians, whose great ruler Hamurapi - Ha-Mu-Ra-Pi - had the words Mu and Ra in his name. The earlier named high priest Ra-Mu of Mu comes to mind.

Surprising comparisons emerge between the Amuri and the Mauri, or Maori as they are also known. Their typological image and their culture correspond to Kadner's indications that the Mauri have a linguistic and cultural connection with the 'Atlanteans'. Like Wirth, he found in the name Mauri a word change to Amuri.

The word Ra is deciphered by Wirth as sun - Atlantean 'light of the lands'. In Sumerian dag, contained in the name of the Nordic-Atlantean Tuatha god Dagda. He also found the ideogram 'sun's eye' in Egyptian hieroglyphics with the phonetic value Ra, in Coptic Re. The Copts are the descendants of the ancient Egyptians. Re was also the name of the oldest king of the gods and the eye of the goddess Hathor. And in the Mauri language, Ra also means sun and sun god. The Ra syllable

can be found in the name of Easter Island, whose inhabitants call it Rapanui. The sacred mountain Ra-ra-ku is located on Rapanui, and in the Mauri language Rarakua means: the prayers. Rapanui is still home to the mysterious colossal figures with their distinctly long ears, which have been incorporated into Asian mysticism, probably originating from Mu, and are associated with the Hyperboreans.

On the South Sea island of Aru - Ar as a phonetic reversal of Ra - the Samoan chieftain families were called Ariki. Samoa, correctly Sa-mu-a, i.e. Mu again, fits strikingly into the investigation.

In Peru, Ra-Na was the sun god of the ancient inhabitants. In the North African Atlantic culture, a goddess is called Ra and the sun in the water is called Na. The word Rana, the combination of Ra and Na, or Ana, 'sun' and 'mother water', corresponds word-for-word to the Egyptian Ra, sun god and the goddess Na, the fertile primordial matter - primordial matter, i.e. primordial mother - the ocean. In Latin, Rana means frog or toad. In the Germanic interpretation, the toad symbolises rebirth and also the womb, i.e. both symbolise being born, thus completing the chain to Ra-Na, to Rana.

In the sea Ranha - so it says in the Avesta, Yasht 12, 17 to 21 - is the root of the tree of life. And the tree of life, which is an integral part of Nordic mythology, is also found in China under the astonishing name Mu, or Muk. In Chinese, Mu is also mother, mother and tree of life, both carriers of life. In this context, this confirms the archaeologist Hubert Schmidt's assertion that the oldest cultures of China and Japan, dating back to prehistoric times, are of European origin. Their oldest culture bearers came from northern Europe in Neolithic times, and in some cases also from southern Europe.

Na must also be discussed later. The interpretation of the previously mentioned Indian god Nayarana is simple: Ra-Na means the birth of the sun, plus ya for water and again na for born.

Ra-ba, the ravens, also originate from Ra. According to the previous high and primal religion of the north, they were regarded in the Germanic pantheon of gods as birds of honour of the sky god, later Odin. In the Gylfagining of the Edda it says: "On his

Two ravens sit on his shoulders and tell him everything they see and hear in his ear; they are called Hugin and Munin..." This is why Odin was also nicknamed the raven god, also known as Raven-Ase. The latter has been preserved in the Christianised world as the swearword "Rabenaas" and the bird of Odin became the "unlucky raven".

Professor Hainz paused with his words. He nodded with satisfaction when he saw that, despite the length of his remarks, he was still receiving undivided attention.

"As I mentioned at the beginning," he continued, "even an abridged version of the far-reaching material cannot be accommodated in a single lecture. We will have to stay with Atlantis, the language and early civilisation in order to be able to explain the meaning and significance of the Ura-Linda Chronicle for the present day. Later, we will also have to add essential information about Babel. I would now like to conclude with a significant statement by Jürgen Spanuth, who described the reports about Atlantis as a 'Germania' from the Bronze Age. He literally said: "The proof of this fact, which I have provided with the help of the ancient Egyptian originals for Plato's Atlantis account, is, as the Swiss archaeologist and Egyptologist Dr Emile Biolay wrote on 31 March 1955, "the greatest historical discovery of the present day." -

Silence. -

Nobody moved. A spell had been cast over the room. Then the spell collapsed. Suddenly there was a burst of approving applause, regardless of the age of those present. Professor Hainz stood up, bowed his thanks and then waved defensively as the applause continued.

When Wulff then approached the speaker's table and thanked the students with emotion, he also included Professor Höhne, who had organised the lecture. When he looked at his teacher, he unusually showed him a mischievous smile.

Höhne said half aloud: "There are people other than the Trineks! -". He spoke, stood up and left the room with the speaker, smiling.

While another wave of farewell applause broke out, Wulff stared open-mouthed at those leaving.

V.
THE LONG TRACK

Na jayate mriyate va kadacin näyam
bhütva bhavitä vä na bhüyah ajo
nityah sä's'vato'yam puräno
na hanyate hanyamäne s'arire.

("For the soul there is neither
birth nor death.
And once it was, it never ceases to be.
It is unborn eternal, everlasting, immortal
and primordial.
She will not be killed,
when the body is slain.")

Bhagavad-Gita

Fourteen times the sun travelled across the blue firmament, moving westwards from the east on its perpetual path. Sometimes it appeared as a beautiful golden disc with its warming rays, sometimes it hung above the clouds covering the earth with its fantastically changing shapes. It was moody, as changeable as ever since it gave life to the earth.

There were no exciting events in the city during this period. Everything ran along at its usual pace.

The matter of Graff's abduction had already been forgotten due to other, more earth-shattering events. In the school area with the Graff class, only the class community had become somewhat confused since the early history lecture had led them into uncharted historical territory. Atlantis - that was a fascination of the previously unknown and it was not on any curriculum. For the time being, it was not yet clear what conclusions could be drawn from the far-reaching retrospective for the present day. The usefulness for political life in the present was currently only derived from ideological foundations within the span of a century. The speaker's references had so far pointed to roots, but had not yet shown a tree with a holistic picture. And so the tension grew.

Friday came round again. -

Once again, Zeller's guest room was filled to capacity and some guests stood against the wall. When Professors Hainz and Höhne arrived just before the scheduled lecture time, they were immediately greeted with applause.

It only became quiet when the speaker approached the table. Wulff gave a brief welcome and handed over the floor:

"I am surprised," Hainz began with a subtle smile, "that the audience remained loyal to me from the first time. I almost feared that my seemingly necessary verbosity would have triggered a wave of expulsions. I am all the more pleased with the interest shown now. So I can begin with a continuation of the material I have introduced!"

He took some papers out of a folder he had brought with him and placed them on the table in front of him. A deep silence prevailed.

"The path of language is a long and broad track! - There was a primal language and this is the beginning of intellectual history. The primordial alphabet that then emerged - the Holy Primal Scripture, as Wirth calls it - marked the beginning of a cultural development.

The well-known scholar Fester expressed himself as follows about the emergence of language: "Thinking, feeling the religious is only communicable through language. The solidity of art, the mastery of its tasks, its creation, is also only communicable through language. The hunt for large animals, the processing of tools, the care of clothing, housing, food, the upbringing of children - all this requires language."

You have to start from the primal concepts and primal ideas in order to arrive at the first rudiments of language. In the course of time, archetypes of a few syllables grew into words and concepts to an increasing extent, until the primal language emerged from the expansion of their vocabulary.

Etymology, the study of the true roots of words, which has only been working for around 150 years, has painstakingly peeled back relationships from the confusion of today's languages and their grammatical differences in their history of origin through tenacious backtracking research. But not only that, they also found their way back to the origins of the original words. The scientist Richard Fester, for example, assumes that such primal words must be related to humans and their environment, and the results of his groundbreaking work have proven to be purposeful.

leading. Fester's persistent search led him to the original roots of the language, which already revealed connections in Germanic, namely that place and landscape names originate from an older vocabulary. Heinrich Pudor followed the same line with his detailed study on the origins of the language and Herman Wirth made a decisive contribution in the Holy Urschrift.

The development from prehistoric man with the beginning of the ability to speak and the associated detachment from the animal kingdom to the various tribes and then peoples is at the same time a history of the mind. This history of the mind is the mother of the cultures that developed from it, with an expanding vocabulary. And the emerging languages demanded a script. This gave rise to the first ideograms, the pictographic hieroglyphs, but also a primal alphabet. Wirth calls it the sacred original script. Today we know that the oldest alphabet was a runic script. It was an alphabet oriented towards cosmic vision, recognisable in palaeography and linked to magical retrospection.

This becomes understandable according to Pudor's indications, who assumes that the script was formed from a reproduction of the previous sign language and from a form of realisation of cosmic relationships. From the sign language, one only needs to trace a man in the form of an upright line with one foot to the side to obtain the rune A. A man's line with raised arms forms the man rune. The man, only as a vertical line, standing between heaven and earth, forms the Is rune. This is also how the ideogram is formed, a vertical line with a small circle at each end with the meaning 'power from above', as shown by palaeoepigraphy deciphered by Wirth. This epigraphy shows the signs of primitive religion with a belief in a Supreme Being, signs of the year and symbols of various kinds. The search for traces of the legacy of Atlantis has become an exciting part of the world of language due to the clearly identifiable roots and similarities of terms in the various languages of subsequent times and after earth catastrophes.

The miracles of words are among the miracles of life.

The doctor Robizcek from Vienna had amazing successes as a linguist. The result of lengthy and very

The results of detailed research have shown that the entire human language is a joking rebus of gigantic dimensions and staggering depth. One should not try to judge human languages as a heap of lifeless formations, but rather see them as living organisms. It is not the crown of leaves of a tree that can serve research comparatively; it is the root that nourishes the crown. So again, the focus is on the root.

Even if such research, after trawling through the languages that have emerged, not only the European ones but also a number of exotic ones, has repeatedly brought to light persistent conceptual connections, it is necessary to start from the further development and find connections that also prove the migration routes of groups of peoples.

For it is precisely these great migrations that must have left their mark everywhere and left many things behind.

From such a starting position, one can follow Herman Gauch, who begins with the building blocks of language, as did Pudor and Fester, and who finds that these are clearly recognisable in the Atlantean original script of the runes as common property of the white race, pointing to the north. Gauch also found that the Germanic runic names match the letters acrophonically and that there are connections to the Phoenician script. This clearly fits in with the colonisation history of the Palestinian region by the Sea Peoples from the north, the white Amuri and Pulsata people. Here, too, the interpretations show complete agreement and the same word roots that have remained unchanged since prehistoric times. These sound compositions prove the palaeological nature of the runes.

The example of the K rune with the image of a branch on the trunk expresses ancestry. In the Icelandic runic poem, it is referred to as the royal rune. In addition to other meanings, the path of this rune extends through all ancient languages to the Asian word 'K(h)an', the leader of the tribe, and to the Japanese 'Ken', the Gau. This migration pattern of the K rune and the word examples coincide exactly with the migration paths of blood group A on Raymond Dart's serological blood group map, which once again provides evidence of the Asian migration of the Atlantic scandals through northern Asia and beyond.

The same teleogenetic tribes, Atlantids and Indo-Europeans, are also carriers of the same linguistic heritage, the

Originating from the original language, the mother tongue with unadulterated purity of the root connections.

Among the peoples outside the Germanic heartland, these hereditary tribes only represent a leading class, as was also strikingly observed in the first Egyptian dynasty. Over the course of time, individual Indo-European languages diverged in terms of sound and meaning due to the adoption of the languages of inferior peoples. As a result, the Cromagnon culture in the Mediterranean region was no longer a coherent linguistic unit, but a multitude of cultures and languages. However, they are all related to Indo-European. The neighbourly contacts and mingling between the Aurignacian people and the Cromagnons show the same anatomical-physiological laws of phonetics. Enduring terms are already reflected, for example, in the East Asian Tao with the Germanic Tiu, i.e. God.

In a comparative study of ancient scripts of the peoples close to the North, the ancient runic alphabet of the sacred original script was preserved partly with the same characters, partly in slightly modified forms in Phoenician, Ancient Greek, Ancient Roman, Etruscan and Archaeo-Egyptian, and in further connection in Archaic Chinese, Ancient Turkish, Old Hungarian and Iberian. Palaeolithic reindeer tablets show the same runes. The same applies to finds in the Siberian region, which together reveal a large Euro-Asian cultural community. During vocabulary studies, the well-known researcher Le Plongeon found that about one third of the words in the Mayan language have partly identical and partly similar meanings to those in ancient Greek. There were also astonishing similarities between the signs of the Maya and the ancient Egyptians.

An interesting special comparison can be found when examining the Rongo-Rongo tablets from Easter Island, which are still difficult to decipher. Three different things appear on them again and again: a bird, a human and a frog, Ra - Rana. The same correspondences were also found in New Guinea, Brazil, Argentina, Central Africa and North America. Jean Prachan traces these identical and widely scattered symbols back to a common primal religious root, as Herman Wirth had already established decades earlier. So it seems that again and again the

syllable Ra, the sign of the deified sun. According to Marcel Homet, the sun only represented the appearance of a divine being. It was not the sun itself that was worshipped, but the unfathomable, distant god in the vastness of space, the one no longer visible behind the sun. This corresponds exactly with the results of research into the history of religion and Herman Wirth's interpretations of epigrams.

The Frenchman Michel Honorat also spoke out on language root research in his book "La tour de Babel". He identifies similarities between more than two thousand words in Egyptian-Coptic, Tuareg-Berber, Sumerian-Akkadian, Finnish, Basque and Siberian language tribes. There are numerous related words in languages far removed from each other, such as Georgian, Japanese, Ainu, Guarani, Madagascan, Malay, Tibetan, Iroquoian, Caucasian, Somali, Algonquin and Mexican language roots. These all point to an ancient origin. Charles Berlitz, the grandson of the world-famous language school founder of the same name, confirmed the same in his work "Atlantis, Language and Alphabet".

Racial differences are noticeable in the basic language disposition. According to Gauch, the distance between the mouth and neck is shorter in opisostomous dolichocephals, the long skulls, i.e. the biting tools, than the distance between the forehead and occiput with brain development. This creates a sufficiently high acoustic mouth structure for the larynx, uvula, tongue and palatal arch. The Negroes not only have a smaller brain volume and therefore a twenty per cent lower intelligence quotient compared to the white race, their jaws are also angular in shape, in contrast to the semicircular shape of the white man's teeth, like a horseshoe table. The Bushmen still speak today in a similar way to the baboons, utilising the stomach and chest. The angular horseshoe shape of the teeth is not unique to the Negroes, it is also found in the great apes. Negro languages are completely unsuitable for scientific expression. The number of word creations alone corresponds to the intellectual development of the peoples.

At the inner core of ancient civilisations are the magical components of the The original language has been preserved without this being recognised in the consciousness of contemporary research. After the catastrophe of Atlantis, these have been preserved in the Indo-Germanic

language strains, but especially in German. The magical early man had thus remained understandable through language. The depth of meaning in German, with its many refined conceptualisations and a vocabulary that far surpasses other languages, with a profound psychological influence due to its great expressive capacity and the degree of effectiveness it produces, is the continuation of the magically influenced original language. Although in the age of Hellenism the "logos" - reason - already attempted to override the magical content cores, the roots remained intact.

Kahir, after carrying out in-depth research, says that the speech of a speaker not only makes the thoughts loud, but also sends an energy to the listeners with his breath in addition to the power of the spoken word. This is where the magical element of language becomes visible. Primal syllables, created from primal sensations, retained the power of their original formation.

If one recognises what is spoken as a revelation of thought, then at the same time the divine light in man becomes visible through the awakening of the spirit, the power of his will and the mission consciousness of the formative strong ones.

If the Platonists believe that in the words and names lie the seeds of and to the things that harbour statements and secrets in their origin, then it will be easy to understand that here, too, there is an essential contribution to finding our way back to the past, a key, as it were, to lost knowledge on a long but clear trail. Even a trail to Atlantis! -

Examples of this path can also be found in the origin of the language and its expression in Pudor. This seems necessary insofar as it also brings us linguistically to Heligoland, the ancient Holy Land, yet another even deeper path to Atlantis. -

Thus Pudor gives an explanation of the words Man, Mann, Mannus. He states that all words which are monosyllabic but have a middle vowel at the beginning and end are already composed of two words. This is also the case here. 'Man' is composed either of 'Ma-na', 'born of the mother', or of 'Ma-an'. The double meanings are deliberate and intentional in terms of linguistic history. With 'Mannus', As or Us is added as an ending. Ma-an be-

means mother-ancestor, whereby 'An' is regarded as the primordial god. Compare Ma - Maya, Maori or Mauri, Mama, in the megalithic period already Mamua, Mamula, mother's breast, 'Ma' in Latin mater, in ancient Indian Ma-nu, Phrygian Manes, ancient Egyptian Menes, the founder of the first dynasty, then Anglo-Saxon Man, further in North American Manitu, Manitoba and Manhattan. In Indian it is still contained in Aryan Man, Sumerian Man as the sun god and in East Asia in Manchu. The term 'Menhirs' is correctly Ma-na-ha-ra, meaning holy sun men. Mana means 'magic power' among the Mauri and the Melanesians and corresponds to the Greek Mania.

Regarding the root of the word 'Man', Jaques d'Ares, with a supplementary explanation, said that in Polynesia 'MaNa' is understood as a supernatural force, a living power. Strangely enough, a legend from Easter Island tells that the large stone monolith figures, the Moaiis, were moved by a supernatural force. In the meantime, the knowledge about the currently unexplained transport of the stone giants from the quarries to the places where they were erected has been lost. However, the same power of mana is also rumoured in the traditions of ancient Europe and ancient Egypt. In terms of natural law, this could be explained by the cancellation of gravity.

D'Ares describes it as a strange coincidence that Mana has the same root as Manu, Menes, Minos and Minotaurus, Manitu and the Mani of the Cathars. All these names are closely related to the great teacher of the world. These two basic middle vowels are also found in English in man, the word for human. It is the human being who has the spark of the invisible spirit, who consists of matter, but carries the two elements in himself, which are characterised by the letters N, that is the invisible or unrecognisable, as the metaphysical deity, as well as M, the materia prima, N as the positive and M as the negative basic material part. The French word MaiN, the hand, MANifestes the union of both parts through magnetic forces, the MaNa.

Maziere commented on the inexplicable, asking whether certain people had once possessed electromagnetic forces or the power of antigravity. Of course, this seemed like a crazy idea, but he could find no other explanation. The mystery of the Moaiis remains just like the similar one of the ancient

ropean megalithic period. Here again, language is a bridge to finding time.

In Tibet, initiated lamas are said to be able to cancel gravity with the help of certain instrumental tone sequences. Reports about this have appeared in Western magazines, in one case even with pictures.

Doubters must be told that one only has to examine the ancient traditions and mythologies of the peoples to realise that they are all completely or at least largely similar; be it the legends of the creation of the world, the first humans, the flood memories. They all have a common origin. And once again it is language that builds bridges. The Germanic god Wotan can be found as Votan among the Mayans. The lightning-throwing Zeus of the Hellenes resembles the Germanic Donar. And when, in the 1950s, a German professor expressed the opinion that he had established close links between the languages of the Germans and the Mayans, he was in complete agreement with Donnelly at the beginning of the century, who used a series of examples to prove that there were similar cultural elements between Northern Europe and Central America, starting with Atlantis. A long trail to a long chain.

Thus the Indian deity Varuna or Waruna in the old script means Wa-ra-na - here again ra-na -, born of the holy sun mother. On the island of Heligoland, the north horn was called Nathurn in the local language, the south horn Sa-thurn, so that the Na stands for north and the Sa for south. Here the monosyllables of the original words have been preserved.

In Annam, read An-na-am or Ann-am, you can find the northern god Hu in the holy city of Hue, as well as the Toltec god Hu.

Rome, Roma, coming from Ra-ma, was a sea people's name and here as Ra-ma "mother of the sun". That it is not an Italian proper name is clear from the fact that, regardless of the name indicating its origin, there is a town of Roma on the Swedish island of Gotland, a Rome on the North Frisian Islands. The great Italian philosopher Evola spoke of the Nordic origin of the Romans in his "Pagan Imperialism". In the reversal of Roma, one encounters the god of love, Cupid. When ancient Rome perished due to its emerging vices and debauchery, cynics interpreted the inversion of Roma as the name of the city of perverse love.

The original form of Amor is found in the Sumerian Amar Ud, "child of the sun". According to Pudor, Sumer is an Atlantean word.

The parts that have survived from Atlantis can be clearly seen in the runic writing - Frawaradar nahaha is slaginar - which means: Fra-waradar, the brave one is struck dead - from the fourth century of Möjebro in Swedish Uppland. You can read about it in the cultural history of Montelius.

In all-encompassing linguistic research, the same primal roots emerge again and again. The actual founders of the young scientific branch of early language research, Palaeolinguistics of the Palaeolithic Age, Heinrich von Pudor in the 1930s and Richard Fester in the last few decades, also discovered in their convincing and logically developed investigations into the primitive language, with often identical results, that the first primitive sound was A. In the archetype of the primitive language, the sound A was the one that required the least effort to form. The formation of the sound A requires the least effort and in the archetype of the primitive language the sound A was the most frequent. In the German language, in addition to the A sound, the E sound is predominant, and both particularly characterise the speech sound pattern. After examining tens of thousands of index cards from two hundred comparisons organised according to technical aspects, the other language forms that spread from the original language show that A a c c o u n t s for thirty to forty percent of the sounds.

We can safely assume that the Atlantean language was the first high language. This also fits in seamlessly with Herman Wirth's cultural-historical research on the primordial religion with a Supreme Being, which already shows far-reaching definitions on the basis of the unravelled Holy Urschrift and thus very well left its evidence in palaeoepigraphy.

And then there is the sound A: this is found three times in the word Attaland - Atlantis. It survived in German as Vatta - Vaterland. German is the heritage language of Atlantis!

The magically influenced cultural development of early times - just think of hunting magic - has also been preserved in the profundity of the German language with the sound A. Even the word Anfang (beginning), the capture of the A for what is to be formed from it, from the meaning of the word, expresses logical thinking at a high level.

Fester makes an exception in one respect: he interprets the al-

The rock signs, fleeing animal and hunter with arrow, were not interpreted as hunting spells, but as signs of death. On the other hand, the interpretation of hunting spells continues to be favoured not only by Wirth, but also by other researchers, as these practices can still be found in surviving Stone Age cultures of primitive groups.

Sanskrit, the artificial language used by ancient Indian scholars as early as half a millennium before the Common Era, shows a striking enrichment of words with the sound A, as can be seen in the examples of the words Mahabharata, Bhagavadgita and Ramajana. Other comparisons from ancient symbolism include abjada for swan or goose, aryavarta for Aryan region - meaning the land between the Himalayas and Vindhya and between the western and eastern seas - prānātha for breathing, connected with prāna, the mysterious power of breathing, and maga for magician. According to Pudor's findings, the last example reflects the syllables Ma and Ga or Gi from the original language. In this case, Ma is to be understood as the Holy or Great Mother, Ga as the power of the earth and Gi as the reference to the heavenly, as according to the Edda emerges from Gimle. In its combination of the two syllables, this word formation p o i n t s to chosen ones endowed with strong powers or miraculous powers, in close contact with the power of the Great Mother and the earth.

The Sanskrit word for lotus leaf is also padma-patram; four The ancient Indian Vedas point to their origins in the north and the Indian scholar Lokomanya Tilak wrote the book "Die arktische Urheimat der Vedas" in 1893. So here too, the linguistic roots glide to the original Aryan language.

Fester believes that the first, monosyllabic word Ba is the oldest original word and concludes that this is because B is the simplest middle sound, as only a small amount of air pressure is needed to produce B when the lips are opened. Just as opening the lips without an air supply produces the middle sound M. Every mother can recognise this in the first sounds a toddler makes.

In Fester, Ba-Ba and Ma-Ma are the first children's sounds that are recognisable. Pudor went even further with the view that Ba or Pa not only meant the mother's call, as in Fester's work, but that in later linguistic usage it appears conspicuously often in the names of gods, as in Baal, Baidur, Pan and other comparisons.

The word syllable Ba and its inversion to Ab can be played with doublings and allows a range of meanings. The playability expands with the addition of other co-vowels to the root Ba and, according to Fester's calculation, results in an increase of up to two hundred words of meaning, which were initially sufficient for the initial use of an emerging language. This is a treasure trove for linguistic dissectors in their search for meaning and origin.

A further example should be added: Fester is of the well thought-out opinion that the second original word was Kali - developed from Ka. Here, too, Fester and Pudor are close to each other. While Fester interprets Kali as a cavity, hollow, depression, bulge, narrow passage, thus also throat, with living space, Pudor comes to the same conclusion half a century earlier and equates the Ka root with earth. From this, a myriad of words can be derived from Ka, all of which somehow show connections with the root-sense concept. Examples can still be found in living languages, such as in the Spanish and Italian casa for house, the same as the Arabic quasar, also in kasbah, the Aztec calli, teocalli for house of God, temple, the German word Kammer and others.

The root of the word Ka stands for cave, home, earth-bound concepts that originated from the experience of the cave dweller. The South African university professor Leemann emphasises the experiential nature of language and describes it as ganglionic forms that have become sound, in which every word expresses an experience.

The further development of the word from a thought-provoking impulse and later beyond this to mental wholeness is the result of an IQ effect, as the intelligence quotient is scientifically termed, which varies according to race. The range of such studies is immense.

Thought-provoking impulses, phonetic developments and continuing thought impulses are essential binding agents in the formation of communities. The intellectual formations that follow are the further foundations of tribal and nation-building developments and their cultural approaches. Thus, the coexistence of language and culture and the linguistic aspects of mythologies are shown to be an aid to tracing the past. A challenge that Schliemann also took up and thus achieved unexpected success.

So it is now understandable that foreign religions flowing in

This can lead to changes in form, superimpose mythologies and even result in a loss of the essential character, the original identity of the people. And in some cases even to the destruction of the people.

If contemporary phenomena of degeneration deny or even question the Atlantic-Nordic cultural spread, this will have to be discussed later on the basis of other evidence. The ancient legacy of language becomes vividly visible in modern examples of the possibility of influence. During the Age of Discovery, for example, the Spanish language spread from the Iberian Peninsula across half the world and, in addition to the standardised new basic language in Central and South America, also influenced architectural style, customs and legal life. In the meantime, Spanish was overtaken by English in the colonial period of the last century, turning the language of a small island nation into the main language of communication worldwide.

But these determining language influences in the Piscean Age from the end of antiquity to the present day, from Latin to English, were already present in the past Taurus Age, the Atlantic heyday, with Atlantic-Nordic as a precursor.

If Atlantis is the motherland - Land Mu - and fatherland - Attaland - of all cultures, if all languages are descended from the original Atlantean language, and if Heligoland is the last remaining piece of the southern tip of the lost island continent of Atlantis, then it is possible that fragments of the Atlantean past can still be found in today's Heligoland dialect, as is also the case with the Scandinavian languages. This can also be seen in the Gothic translation of the 'Our Father', which begins: "Attar unsar...", i.e. 'Attar' as father and from there to Attalantis, the fatherland, Atlantis. Probably more correctly At-land. Professor Stuhl refers to Herodotus, according to whom 'Atlantis' is only an adjectival epithet and the word is Atland.

At is the inversion of Ta, the first word, the name of the sky god Ta, after which Tuesday is still named in Heligoland today as Ta-is-dai, 'Day of the God Ta', Old Frisian ti-es-dei. The town of Ta-ting is located near Husum, not far from the Atlantis submarine "Süder-Hever". Cuxhaven is called Tres by the people of Heligoland and is reminiscent of the city of the three water rings, Atlantis. Just like Troy. Troy was a colony of Atlantis and a replica of the capital. You can find "tres" in the three water rings.

serringen and from three to treu. "Faithful" is called troi in Heligoland and loyalty is called troia. Troia is the Greek word for Troy and Troy is the city of "loyalty to Atlantis", the colony to the motherland.

One will increasingly understand the Viennese scholar Lazarski, who declared that the German language - as already mentioned earlier, the purest form from the root period - is a mystery language. This makes it easier to understand Pudor again, who associates the word syllable At with breath. In Heligoland, breath means "edem", which leads back to Eden, the Garden of Eden-Atlantis. When searching further for linguistic fragments on Heiligland, one comes across the word 'swan', in Heligolandic 'suon', symbolising the sun bird of the sun god Apollo. You have to have seen a procession of wild swans flying and singing in Iceland or elsewhere in the north to understand this myth. The singing swans of Thule...

Swans have become very rare in today's Heligoland.

It must be said in passing about the Troy mentioned above: The Troy of the Iliad has another mythological root that originates in the north. An older legend tells that Hesione was freed by Heracles at the gates of Troy after her father Laomedon had handed her over to the wrathful Poseidon. Laomedon had previously persuaded Poseidon to build the walls of Troy and was cheated out of the agreed reward. He then began to ravage the coast in front of the city, whereupon he was pacified by the surrender of Laomedon's daughter. Laomedon then called Heracles for help and promised him one of his miracle horses if he would free his daughter. However, when Heracles was also deceived, he destroyed Troy. In fact, Schliemann uncovered several layers of the city during his sensational excavations. Homer's Odyssey still brings surprises later on. -

In comparison to the above, it is said in the older Edda that the Aesir promised Freya, the sun and the moon to a giant builder for the construction of a castle of the gods. The Aesir deceived the master builder, who had also been promised a miracle horse by Loki. When Thor returned, he slew the castle builder and freed Freya, the sun and the moon. A similar analogy can also be found in ancient religious history: the sun goddess is freed from the bonds of the winter demon.

The Heligoland-Atlantic Troy is found in the Nordic

Understandably, this area of life was particularly strongly represented, as it was a widespread foreland. There are many places in Scandinavia that point to this, such as Trojaburg, Tröborg, Trelleborg, Troy and others. On the island of Gotland alone there are a number, such as those from more recent times, which betray an inexhaustible loyalty to tradition. On the western tower wall of Hablingbo church, for example, there is a large carved labyrinth sign one metre in diameter dating from the fifteenth century. Around the same time, such carvings were also found on Finnish churches.

In a study, Frithjof Hallman showed that a preserved Troy castle with a diameter of almost seventeen metres was found at the church of Stenkumla on Gotland and about ten metres at Frönel. We know of thirteen places where large Troy castles have been demolished by the church over the last hundred years. But there are still about seven hundred Troy castles, as well as spiral mounds, in the entire Scandinavian region. This number is astonishing, as with the advent of Christianity the churches mostly had the spirals and Troy castle features destroyed. Only in a few cases were they left in place so as not to offend the local inhabitants too much. This is how blind zealotry and tolerance of purpose coexist. There are also later carvings. Even inside churches, as in the church of Lye on Gotland.

Most of the ancient Troy signs are precisely aligned astronomically to the north-south direction and are visible proof of the research results of Sigfrid Otto Reuter in his work "Germanische Himmelskunde". Hallman also refers to Reuter with the evidence that the North actually had extensive knowledge of azimuths, declinations, 18.6-year lunar nodal orbits, equinoxes and solar positions. This knowledge attracted the ancient Greek astronomer Pytheas - 330 years before the Common Era - to the Hyperborean region in order to expand his own knowledge. The astronomy of the northern region had astonished the entire Mediterranean world. The Greek Eudoxos stated that there was a certain star that always remained in the same place. This was the Polos, the pole of the sky. And Reuter explained that this was the actual original symbol of the Nordic-Germanic Troy castle for the sacred stone circles that formed the church of the ancient ancients. These stone circles were

symbolised the sun travelling in the shape of a horse t o w a r d s Troy, the most sacred place. Its rays hit Asgard, the abode of the gods, the heart of Troy's castle on Heligoland, as the centre of the Old World of the North.

We can take this opportunity to clear up a mistake made by Spanuth, who in his interpretation of Plato assumed that the solar years were lunar years. Breadstedt had already discovered that for more than six thousand years the ancient Egyptians had not calculated according to the moon's orbit, but had divided the earth's orbit around the sun. It corresponded to the twelve-number system already used by the Sumerians. And on to the Troy signs:

There were cultic Trojan games around the goddess Freya, as well as around the Roman Venus and a Delphic labyrinth dance for Aphrodite. Brynhild or Brunhild was actually originally a symbol for a sun maiden held captive in a labyrinth sign in winter. The ancient Indian sun goddess Svara-Surya stands alongside Freya, who appears in the Troy tradition of the Edda.

Finally, in the Snorri Edda, the castle of the gods Asgard is also referred to as Troy. There is still a place called Asgard in Denmark today, on the Helgoland side. A Troy castle in Visby, the capital of Gotland, shows twelve windings which, according to the Codex Wormianus, correspond to the twelve names of Allfather.

Troy sites are also known in the Margraviate of Brandenburg. A large site in Pomerania was completely destroyed around a hundred years ago. Others can still be found in all parts of Germany under the name Wurmlagen.

In epigraphy, the depictions on stones and rocks, Wirth recognised these signs as cosmic-cult symbolic settings, thus closing the ring around what has already been described.

A coin found in Knossos showed a round labyrinth on one side and an ancient Greek depiction of a labyrinth symbol referring to the sun on the shield made by Hephaestus for Achilles.

Knowing the great influence of the Atlantic-Nordic culture, it is no longer surprising that the labyrinth and worm signs were also discovered in Arizona and Central America. The same applies to the Mayan temple of Chi'chen-Itza in the Yucatan.

This is how the language and image parts are combined on the long search track.

The language is not the end of the story.

Sticking to such traces, we must take further examples from two-syllable words. Originating from the original language, they read as basic parts from the union of identical monosyllables Tata, Rara, Papa, Mama, Sasa, Nana, Lala, Baba, Kaka, Haha, Wawa and so on. They continue to appear in places and names, such as Titi-kaka, Rara-tonga, Haha-whenua, Tata in Egypt and so on. Papa and Mama are - again according to Pudor - as Pa and Ma, the original words for 'father' and 'mother', namely Pa and Ma, pronounced twice. In Roman-Latin pater, mater, Greek metre, in New Persian still padār and madār. The first stem Ma is contained in mare - sea, namely the mother water into which the sun enters. And the Helgoland word for mother comes from mama: mem.

Thus the words for mother are in the syllables Na and Ma. Based on Wirth's extensive source material, in ancient Mexico we find Tonan for 'our mother', from Ta-na-na and the divine primordial couple from whom humans descended, Tona-cateculi and Tonaca-ciuatl, whereby in both cases the first syllables are To-na from Ta-na and in the second case the 'Atl' of the Nahua language, Nahuatl, is at the end. This is also how the term 'Toltec' was formed from Tala-Taken. The redirection from Ta to To, as in Thor and Thonar, can also be found in the Toltec example cited above. The further redirection Tu can be seen in Tula, Tule and Thule, whereby several researchers are already of the opinion that there are connections between Thule and the Toltecs with their large statues in Tula.

The Jews borrowed the name of Thor for their Torah and the Christians degraded Thor to a fool, a fool, just as they also changed the name of the god Tyr of the Asen family to the dog's name Tayr-as. Incidentally, Tyr is found in the name Tyrol, Thuringia from Tyingen, also in Tyrus.

Something else seems important before we leave the road of language. In order to confirm once again that in the primitive language the first words and archetypes began with the self-sound A and the first syllable Ba - as emphasised by Fester, Pudor and others - the following should be mentioned:

In Roman-Latin, the altar is called ara. One of those words that reads the same whether read forwards or backwards. And ara-ara means "sun on the water". Also Ar-a for short. And in the 'moisture of breath', old spelling Athem, this A is also found in At,

Ata, Atta, Atem, Atlantis. Also still in Athens, Athena and Adam. -

At means first digit - to mention Pudor again - breath. It is the essential characteristic of the sky god Ta. So At is also the heavenly breath. The breath of the sky and at the same time the sky as breath, again referring to the sky god Ta. With Ta, re-read as Tu, we come back to Tu-atha, literally "people of God's breath". Tuatha will be discussed in more detail later.

So also atta in Gothic as 'father', where V is preceded by Va, meaning holy, and became the German word 'Vater'. In other words: father, the holy breath from which life comes.

According to ancient Aryan tradition, Adam - in the later Edda 'Ask' - was the first man to whom God breathed. This Adam, Adama in Atlantean, found in India as adima, was borrowed far later in its linguistic meaning by the Jews and incorporated into the biblical Genesis. In connection with this, reference should also be made to the previously mentioned Va, which means holy. Ava, from Eva, later Heva in Germanic, is the origin of Eva, the holy one.

The Greek sage Thaies left behind the sentence: "From the waters everything has arisen." According to the ancient interpretation, this also refers to breath moisture, seed water or breath water. The ancient Indian Purānas also speak of the generation of breath. In Tibetan and Nepalese mandalas, there are depictions of breath-birth in connection with rebirth symbols. Here one also comes across the Sanskrit word atman, equal to brahma, the world soul, - which corresponds to the German-atlantic breath, atmen, - soul to be understood as an external breath. The atman appears in the samsara teachings of the older Upanishads. The Brahman day is the day of the creation of the world, thus returning to the breath, the day on which Ta gave life to the world with his breath.

The Indo-Aryan Indra, already anchored in the Rig Veda, is the breath-generating god in the Purānas and shows birth figures standing on top of each other on various mandalas, standing on Indra's head and indicating the path of renewing rebirths.

The most astonishing finding, however, is the latest result of Neumann-Gundrum's research into European ancient civilisations. The researcher found on the large sculptures in the Scandinavian region, but above all on the Externsteine near Detmold in the Teutobur-

forest, depictions of the birth of breath that had hitherto escaped scholarly attention. For example, rock four in the east shows a mouth scene with people breathing out. On the same rock, near the nose and mouth of a figure carved in the rock, a symbol of the 'stream of breath', with small heads from the birth process. On the northern edge of the same rock at the bottom, the remains of the breath-birth symbol can also still be seen in the mouth area of the old sculpture. Similar depictions can be found on the Langstein on the south side near Korbach in Hesse and on the stone 'Der Alte vom Berge' near Goslar. Other similar man-made stones and rocks have also been found.

But back to the Externsteine: The female head of the fourth rock, on which the dragon or lizard sits at the very top, shows a third eye on its forehead, as can also be found on Buddhist depictions. This third eye refers to primal knowledge from the history of mankind and was regarded throughout the ancient Aryan world as a symbol of vision and primal instinct. It was also explained as the ray eye, which corresponded to the hagal rune. This third eye can be found on various head sculptures on the Externstein rocks and they all show more or less pronounced signs of rays. The head of rock four clearly has six ray prongs on the third eye in the hagal arrangement.

According to the oldest legends, when the gods were still on earth, early man had a third eye on his forehead. In the same place as the Greek legendary giant Polyphemus. When the humans wanted to drive out the gods and kill them, they overlooked the fact that they could see better than they could. As punishment, the gods caused them to lose their third eye.

In India, the third eye is the seventh chakra and, like the pituitary gland, is located in the energetically neutral central part of the head and thus also indicates an activity connection. It is a hazelnut-sized interbrain appendage. The ancient yogas called this third eye, the pineal gland in the middle part of the head, the eye of Shiva. As the seventh chakra, it is the centre of attention for the yogis. It has now been established that the pineal gland is a biological clock for all creatures, which also regulates all organic activities of the body.

The latest scientific research compares the activity of selenium cells, which work during the day

Provide freshness and regulate relaxation at night. A few years ago, Dr Ruderer from New York discovered that living creatures emit neutrino radiation from outer space and establish a connection with the brain via the pineal gland, as was discovered during radiesthetic experiments in the 1970s. Josef Oberbach explained that an energy disturbance of the pineal gland in the psychic area of the human being is responsible for melancholic phenomena, caused by greatly reduced energy values of the pituitary and pineal glands. Oberbach also said that the planet Neptune, with its confusing and destructive effect, is strongly linked to the pineal gland as well as to the solar plexus, mysticism and other mediumistic dispositions. In modern parlance, this outlines the concept of psychotronics. The planet Neptune is also effective through its radiation for strongly emotional, artistic and spiritual undertakings with correspondingly favourable celestial positions. This also explains the effect of the various areas of radiation.

The Greek physician Herophilos called the epiphysis a valve that regulates the flow of thoughts. The ancients already knew many things worth knowing that were later lost.

Oberbach went on to explain that the existence of the third eye and its spatial location in the triangular point to the two eyes, technically speaking, creates the conditions for being able to see spatially. He calls it the "window to space".

Interestingly, there are still traces of a former third eye in animals. For example, the New Zealand tuatara - a living fossil from the Triassic and Jurassic periods - shows a second bony bridge above the temporal opening of the skull. This feature also existed in crocodiles and other lizards and snakes, but was later lost. This second bone bridge therefore gave the New Zealand lizard its name. This third eye, the parietal organ, also attracted the special attention of anatomists. In younger specimens of the Tuatara, the parietal eye can even be recognised from the outside by a transparent horny scale above it. It lies in a depression in the roof of the skull. This obviously regressed organ still shows traces of a lens and a retina, but no longer has an iris. It is connected to a brain an-

The pineal gland, which corresponds to the pineal gland of more highly developed vertebrates.

This raises the unresolved question of the archetypes on which the legends are based. And strangely enough, the great primal religion researcher Herman Wirth missed these depictions of the third eye on the large sculptures of the extreme stones.

The knowledge of the myth of a breath-giving god and the generation of breath - i.e. peoples from God's breath - inherited from the northern peoples also prompted the successor peoples in the Etruscan territory to cut off the noses of the statues and figures they had left behind in order to destroy their respiratory organs. This was intended to prevent the Etruscans from being revived by breathing and coming back to life.

The Etruscan burial inscriptions from Cortona, Orvieto and Perugia can be clearly recognised as runic inscriptions. Linguistically, the word examples clan for son, ati for mother and papa for grandfather are revealing. And then even trua for Troy!

It was not so long ago that the writing and thus the language of the Etruscans was made comprehensible. It was not until 1969 that the first book on the Etruscan language was published by Josef Pfiffig. The researcher also discovered that the Etruscans had two alphabets: A model alphabet and a functional alphabet. Both are naturally similar and show only slight variations. The archaic Etruscan script also shows ancient religious characters that are completely identical to the symbols found and deciphered by Herman Wirth. These include the signs 'of heaven and earth' and the rune of the field. The motherhouse sign also appears as a special form.

A new link in the chain of the northern peoples. -

The ancient Egyptians came across the doctrine of On. It is the teaching of the One God, called Atum. Atum, denoting the universe, breath and spirit of the universe. On, today's Heliopolis near Cairo, the city of the sun, had large temple complexes. Amenophis IV from the eighteenth dynasty and better known as the founder of religion Akhenaten, i.e. Akhenaten, husband of Nefertiti, reintroduced the worship of the sun disc, Aton or Aten, as a one-god belief and thus sought to reconnect with the original religion of the north.

When pursuing the word Atum as well as Aten and Aton, one surprisingly comes across the words Atem and Atom.

And this reveals the whole spectrum of primordial energy. Imhotep, the Egyptian sage and physician, knew the life-giving respiratory energy from the universe, as Josef Oberbach reports. Today, this energy is called vitaions. These are the over-equalised, minus-pole energy carriers of the atom.

Today, the great pyramids of ancient Egypt bear witness to the cosmoenergetic insights of their builders. Experts point to the Cheops pyramid with its unique high-energy spatial area with detectable electrical energy plans, oscillation fields and an exclusively minus-pole ion concentration, which becomes increasingly stronger from the base upwards and has the highest ionic power in the large burial chamber area.

The pyramid expert Weilmünster explains that the pyramid helps to expand consciousness by generating or strengthening energy fields. This information has been confirmed by researchers on the basis of their experiences after a longer stay in pyramids or model rooms, after which they were able to notice a clear increase in their psychic abilities.

Strangely enough, there are no precise details or reports about the construction of the pyramids. Serious scientists attribute them as witnesses to an earlier advanced civilisation of the Atlanteans, in which they immortalised their knowledge. They are windows into a past.

The pyramids can be imagined as the shape of the Holy Mountain, the World Mountain or the Midnight Mountain. As a high seat of God, the Supreme Being. This also explains why the burial chambers also had a cultic significance. These chambers were also located in places favoured by an energy core.

The Greek word pyramid is made up of pyro, meaning fire, and amid, meaning in the centre. According to the ancient teachings of antiquity, the element of fire was the force that permeated all life, which can also be described as biocosmic energy. The ancient builders thus created monuments to an extremely great knowledge, the unravelling of which today's science is concerned with in various fields.

The burial chamber was a place of great rest. It was the primordial Ka, the house, here also to be understood as a grave, in which the dead person could rest in his own Ka, i.e. the second self, on the sea.

The journey to the final great journey.

The shaft of Khufu's pyramid, the Egyptian name for Khufu, was aligned exactly with the North Star. Through this, the spirit of the deceased was supposed to ascend to the north, guided by the favourable force fields of the pyramids. The burial chambers can therefore also be regarded as charging chambers for the great journey of the soul. An Aztec author named Xokonochtletl explained in his book "The True History of the Aztecs" that although there is no word for a pyramid in the Nahuatl language, the artificial mounds built with houses of worship on the flattened tops, called teocalli, indicate the meaning of the word. These mounds were constructions of energy. In Nahuatl, energy is called teo, also teotl, and calli stands for construction and house. These temple mounds would also have been observatory buildings. Teotl was never worshipped as a god, but was seen as a natural phenomenon. The author also points out that there was no worship here, only veneration. This was a big difference for the Aztecs. A natural phenomenon or force could not be worshipped.

Surprisingly, this Aztec concept draws on the same. The natural religious ideas of the north and ancient Egypt are completely the same. One day it will be possible to find links to ancient Atlantean roots here too, as Schlieman already did with the owl track across the Atlantic. The energy knowledge of the pyramid builders and the Teocalli people reveals astonishing parallels.

The Atlantic north has left a broad cultural trail.

Now the tracking aid of language becomes even clearer. The belief in rebirth is rooted in cosmic experiential relationships. In the Arctic, six months are night. For six months the sky showed only moon and stars. In this outermost region of life, northern man waited for the radiant and warming star to reappear. Where had the sun gone, what was it doing after its ever-diminishing orbit, in the grave, in the mother water, they asked themselves. This gave rise to the many labyrinthine representations of the sun's course in the mother water. In Akkadian, the sun in the setting is called Su; the sun in the depths is called bu-ru, in the cave. Here we also come across Yahu, from Ja-u, Yahve, Yahwe. Ja-u is to be read backwards in Hebrew, one

comes to U A J. From the U of the mother ocean arises the new sun, the new son of heaven A, who then becomes J, Mithra. Yahu is therefore by no means Jewish-Israeli, but of Amurite-Palestinian megalithic culture, of Atlantean origin.

The re-emergence of the sun in the polar midnight below the horizon apparently took place underground and was depicted as a rebirth from the cave or from the stable. All humanised gods of light, such as Agni, Mithra, Osiris, Horus, Manu, Thamuz and others, not least the Christ introduced by Rome, have a cave or stable as their birthplace. They all come from the Atlantean mother water in the way they are depicted. The cave is also the subterranean home, the Aggartha of the Atlantids.

The ancient religious relationship between God and a Supreme Being drew its vision from the 'power from above', the cosmos. Today, the mists of alien religions and spiritual foreign bodies lie over ancient beliefs. Oriental mysteries have developed from ancient knowledge, likewise divesting themselves of their ancient roots, and yet much of the original religion is still evident. The Atlantic north welcomed the sun after the winter half-year, which had meant night for them, with joyful festivals when the light, the 'Son', the son of God, the sun, was reborn. The midnight, the mother night, of the sun's lowest position, fell on the 25th moon of July. At the same time as the sun rose again, the sign of Virgo appeared as a celestial sign in the zodiac. The zodiac, the circle of Tyr, which turns, circles, circles, enables the birth of the sun child in its sensory movement. This astonishingly explains the interpretation of an immaculate conception of the pure celestial virgin, conceived by the Holy Spirit, the omniscience of Thorfather, in the circling cosmos. Image of nature and spirit, related to man as the measure of all things.

The town centre of Soest in Westphalia is based on ancient Germanic Turning stones. These are Nordic tyr circles made of stone pillars to mark the solstices.

The American archaeologist Tomas found a stone bas-relief in the Egyptian section of the Louvre in Paris in a remote location without an explanatory inscription. Nevertheless, he recognised the well-known zodiac of Denderah. This piece was originally located on the ceiling of the temple porch of Denderah in Upper Egypt. For many years, this calendar remained a mystery to scientists. The signs of the zodiac on it are

arranged in a spiral, as can be seen in many Troy castle symbols. The symbols in the zodiac are easy to recognise and, surprisingly, the sign of the spring equinox is Leo. If we take into account the precession, the gyroscopic movement of the earth, which causes the signs of the zodiac to shift over long periods of time, then the position of Leo points to a date between 10,950 and 8000 BC. This is the same period in which Atlantis perished.

However, the Troy castle signs have also provided an almost incomprehensible surprise: in a thorough study of the giants of the Diluvian period and the origins of civilisation, the French scholar Louis Charpentier recently discovered that a huge Troy spiral extends over the entire territory of France. They are found as megalithic remains in the form of menhirs, which are laid out like buoys and are not based on geographical coincidences. Starting from a centre in the heart of France, these menhirs can be connected by a "goose path" and create an astonishingly precise spiral as they move outwards.

Charpentier calls the two spirals that he created on the basis of his cartographic discoveries - one running southwards from the centre of France, like a giant clock spring, to the Mediterranean Sea, the second running northwards from the same central area, touching the Atlantic coast - the spirals of the god Lug. Central France is also home to the 'goose' after which the hiking trails are named. This goose, a man-made 'goose rock', weighs several hundred tonnes and stands on a hill in Sidobre in the Albigeois. It is the starting point of an old ritual 'goose game', according to which you had to walk along the huge spiral. This goose path was regarded as a path of initiation and was also called the apprenticeship path of the Aesir in one tradition. This cultic game was later adopted by the Greeks.

In connection with the goose, the scientist Berger referred to the Egyptian earth god Geb, who is also regarded as the god of the planet Earth and who is depicted with a goose on his head on various occasions. The hieroglyph for Geb shows a wild goose. Sometimes Geb was also depicted as a goose whose female, as a fertilised goose, lays the egg of the sun. In Greek mythology, there is the story of Zeus, who

transformed into a swan and impregnated Leda, who became a goose.

The golden egg of Leda comes from the primeval myths. The ancient Sanskrit scripture Catapatha-Brahmana XI also refers to the Nordic origin of Leda's egg. It is the egg of the primordial beginning that emerged from self-deepening. In the Sanskrit text it came from the primordial waters, the tapas. It floated around for a year, then broke apart and allowed the sun being Prajapati, the lord of creatures, to emerge. Prajapati corresponds to Helena from the Dioscuri myth, the first dawn of the year, the firstborn sun. As such, she is of the same nature as her mother, the swan Leda, the white winter sun, whose egg has the frozen surface of the sea as its shell. The sun goddess Helena and the Dioscuri in purple coats - the sons of Zeus and Leda - Castor and Polydeuces emerged from this egg at the beginning of spring. Thyestes, the raging winter storm, had fathered Leda, the world ice.

But now on to Lug: Lug was the deity of the pre-Celtic Ligurians, who already lived at the time of Heracles. Lug's name has been preserved in various place and river names, such as Lugin, Lugano, Lugasson de l'entredeux-Mers and Lugdunum, now Lyon. Traces of Lug can also be found in Iberia. But Lug is the Loki of the north! See also Luga, Finew Lus, Northern Russia.

Other spiral signs, as well as wave circles, can be found in the Western Sahara, on the Canary Islands, in Switzerland, in Ireland and also mother cave signs in Brittany.

Wirth has already recognised these ideograms in the Holy Bible. For the most part, they are to be interpreted as solar year signs. In the case of the spirals, the Troy symbols are in the foreground. In some cases, the Troy symbols described above were also used as threatening and defensive castles in the Gothic language.

On the further search for ideographic archetypes, the primordial images, one also comes across traces of old large calendars. The oldest calendar is embedded as a runic calendar in the twelve divisions of the Tyr circle. All these runes are contained in the Holy Original Scripture. Here, the energy fullness of the cosmos and the unity of time and space are included in the world view. Fragments of the primordial language are also hidden here. In a world formula she compiled, Gisela von Frankenberg discov er ed four spiritual layers which also reveal the structure of the human soul. The-

he four parts lie in the zodiac, the Tyr or zodiac, the archetypes and the general basic motifs. Once again, the elements of the primordial alphabet come to light. And on the eastern side, the great bridge of the Indo-Europeans points to ancient Indian traditions in which a world-historical grand calendar appears. The time clock of the Atlanteans begins with Ur! -

And so back to Heligoland: the dispute over the location of Atlantis is still raging. However, the stone walls recently discovered by divers in the shallow waters of Heligoland are evidence that the foreland of today's island was an extensive lowland.

However, Heinrich von Pudor already put forward numerous reasons at the beginning of the 1930s to substantiate his claim. Above all, it is clear that the name of the island emphasises the great importance of this unique landscape with its still existing red natural rocks. Alongside the Externsteine in the Teutoburg Forest, Heiligenland was regarded as the second centrepiece of the ancient high religion of the Megalithic and later periods, until Christianity arrived.

In Latin, the island remaining after Atlantis was called *insula sancta*. Half a millennium ago it was still called Hilligheland, Helgaland, Dat Hilli-Landt, Heylichtlandt and Helichtland in the various dialects. Two hundred years ago still Heiliglandt. The name Fosetes- or Fositesland is documented for Heligoland from the time before the Franconian Emperor Karl arrived. The spelling Polsete-Land also appears. The Polsete or Pulsata people came from Polsete through the Mediterranean to the Palestinian region, where they are recognised in the Old Testament as the Philistines.

The Old Frisian Forsete - translated by Edda expert Gering as 'Vorsetzer', meaning chairman - was the god of jurisdiction and justice. In the Edda sources, he was also called Gylfaginning. And so it says in the Edda Song of Grimnis: "Glytnir is the tenth, he rests on pillars of gold, the roof is covered with silver, Forseti dwells in the castle most days, where he amicably settles feuds." Forsete was particularly revered and numerous places of worship were built in his honour.

The philosopher Eugen Düring said of Heligoland that when you look at this magnificent rocky stronghold, you can see "the world without matter", because here matter is animated and transformed into matter.

beauty dissolves. Thus the ancestors close to nature, overwhelmed by the beauty and magnificence of the rocks, made to glow by the gold of the sun, towering into a shimmering blue sky and accompanied by the sound of the nearby, surging sea, saw the seat of the Aesir, who were enthroned on their heaven on earth.

In the Gylfaginning song it says at one point that the high seat is Hlidskjalf, in the centre of Walhall and Asgard. When Allfather sits in this high seat, he looks out over the world. Hlidskjalf literally means the sacred seat. So Heligoland, as a radiant early red island, was also the spring island, the Easter Island with the sky castle Himinbjorg. And at springtime, the tide threw the gold of the sea, the amber, onto the shore.

In the Grimnis song it is also said that Thor - like the Frisian Forsete - pronounces judgement daily on Yggdrasil's ash tree. There stands the bridge of the Aesir - the bridge of Bifrost - in burning embers, the heat emanating from the holy waters. To an observer, the high edge of the rock mass burns when the light of the sun falls on it and when mists drift, it seems as if heat emanates from the waters.

There is no place in the northern region that points so aptly and unbeatably to the sacred island of Heligoland as the descriptions of ancient sources and traditions. The old castle of the gods, Glittnir, stood there. And the golden pillars were sea gold, i.e. amber, which had been found en masse in the surrounding area, as well as in the Baltic Sea. Here we find the explanation of Plato's description in Timaeus and Critias' dialogue about the Atlantean royal castle complex with the golden columns.

Amber was the gold of the north and was worth just as much as the metallic gold from other parts of the Old World. The trade route known as the Amber Road, which ran from the German Bight to the Mediterranean countries and left behind numerous archaeological sites as well as burial mounds and dolmens, brought the Nordic gold to the south for a flourishing trade. This explains why the golden pillars of the Glittnirburg and Atlantean royal castle were amber-clad pillars. The Frisian king Ratbod, who successfully resisted the encroaching Christianity, still sat in this castle. Ratbod died in 719 and barely a hundred years later Heligoland succumbed to Charlemagne's onslaught. This also sealed the fate of the old castle and the seat of the gods. There is no mention of the destruction of this building in any chronicle.

It was to be erased from people's memory. Nothing was spared from the Christian destructive fury.

The huge world ash tree, the cult buildings, Irmin columns and groves disappeared as if wiped away. In the 20th Canon of the Consul of Nantes under the first Emperor of Rome, Charles, it says, according to the record of the Episcopal Constistorial Councillor Widlak:

"Lapides quogue, quos in ruinosis locis et sivestribus daemonum indificationibus decepti venerantur, ubi et vota vovent et deferunt, funditus effodiantur atque in tali loco proiciantur, ubi nunquam a cultoribus suis inveniri possint." - In German: "Even the stone monuments that the people, deceived by the work of demons, worship at the ruins in the forests, where they also make and fulfil vows, should be dug up from the ground and thrown into a place where they can never be found by their worshippers." So everything was thrown into the sea.

The law of the Old Testament was literally fulfilled here. In the Fifth Book of Moses, chapter 12, verses 2 and 3, Yahweh commanded: "Destroy all the places where the nations have worshipped their gods, whether on high mountains, on hills or under trees. Tear down their altars and break their pillars, and burn with fire their groves and the images of their gods; remove and destroy their names from the same place."

This is what happened to the remaining culture of Atlantis. All that remained of Asgard was a desecrated nature in its desecrated nakedness. A foreign god of the desert had committed an outrage against the north...

In the chronicles of Heligoland, only the reference that the Archbishop of Bremen, Willebrord, had torn down a temple on the island remains. It is also recorded that there was a sacred grove called Hoodmimirshain or Asenwald. Some time later there were trees again. In 1652 there was still talk of a Hilligenwald.

Today there are oaks on Heligoland, then a species of buckthorn, lime trees, and above all ash and maple trees. Around the turn of the century, there were even a number of fig trees on the island, and half a century earlier there were even several grapevines. An indication of the climate. Before more parts of Heligoland had sunk, fresh springs were found.

An important reference to Atlantis-Heligoland is also the fact that until the Middle Ages, the island was an important centre of the island.

copper mining. Today, copper ingots can still be found in the sea which clearly originate from this earlier copper ore mining. The Flensburg chemist Lorensen proved in an investigation in 1965 that, based on comparative analyses, copper utensils found earlier had been made from the copper ore found on Heligoland. This island copper has a relatively high arsenic content, between 0.3 and 2.6 per cent. And this same content was found in all the implements and weapons analysed throughout the Nordic region. The bronze hilt-tongue swords used by the Atlanteans and the remaining Norse Sea Peoples were therefore made entirely from Heligoland copper, thus providing a further indication of the Atlantis site. All other copper deposits were analysed and found to contain lower levels of arsenic. Using a state-of-the-art, so-called multivariate statistical classification procedure, a computer comparison programme was developed that identified all trace metals in the smelting of copper. Fifty different copper deposits from all over the world were analysed and there is no longer any doubt that the Heligoland copper was the material of the Atlantic North Room culture. As a special additional feature, the Heligoland ore ingots showed fragments of rock particles on the underside, which originated from the island's red sandstone, sandstone and limestone.

A detour into the world of birds in connection with Heligoland-Atlantis is another building block that has probably received little attention to date.

In the 1930s, the German Professor Schultze conducted a special study of the flight of birds. He came to the surprising conclusion that there were striking parallels between the directions of bird flights from northern Europe to the south and the migratory movements of northern peoples. He came to the astonishing conclusion that there was a strange similarity in the regularity of the start of bird migrations and the Aryan prehistoric migrations. Birds often served as signposts for the sea peoples coming from the north. Interestingly, signs have been found in pyramid tombs, on temple columns and in papyrus manuscripts that clearly point to the pintail ducks that flew in from the north. Unmistakable with their dark head, delicate body and pointed wings. They were the pre

The symbol for the sign 'son of the sun' and the characteristic pointed tail feathers became the hieroglyph for 'flying'.

Among the migratory birds flying from the north to southern countries is the red-necked goose. It is also documented in Egyptian documents. It is the goose path goose of the god Lug. If we continue to believe that Heligoland is the remnant of Atlantis, then this statement is further substantiated; the Atlanteans and their remaining descendants retained the primeval migration routes and proved their seaworthiness. It has also been established that certain land birds, such as the migratory thrush and other dwarf thrush species from the North American region, appeared in Heligoland of all places. The question of their flight path is still open. It is not yet known whether these birds were displaced by strong westerly winds with great losses during the flights or whether they flew to Europe via Alaska and the northern Siberian route. In any case, the most curious thing is that they chose the small area of Heligoland of all places. Nobody knows what signals led them to do so. In the meantime, it has been discovered that all bird migrations follow a broken flight path, i.e. they make sudden course changes in order to finally reach their destination. Behavioural researchers and ornithologists point to a kind of hereditary trait that goes back to the dawn of time and cannot be explained by a migratory instinct alone. -

In any case, it is a fact that in connection with the previous The migration routes of migratory birds show lines of flight that lead to ancient land connections and vanished coastlines.

Also worth mentioning is a crucial reference from the book "Die Vogelwarte Helgolands" by Gätke. It states that whooper swans occur in Heligoland in greater or lesser numbers every winter. However, the singing does not come from the bird's throat, but from the sound of the feathers as they flap their wings. In the past, ten, twenty or more of them used to migrate, trumpeting loudly.

Here they are again, the Whooper Swans of Thule...

Another reference to the location of Atlantis comes from Plato. According to the knowledge imparted to him, he **recorded that** this land was located in front of the Pillars of Heracles. Traditionally, these pillars have always been associated with the Rocks of Gibraltar. However, as early as 1758, Johann Camerer pointed out in the "Historisch- politische Nachrichten"

that these must be the rocks of Heligoland. Until the 18th century there was a white rock next to the large red rock, the remains of which are now the white dune. The same was published with new evidence by Pudor in 1925 in the Hamburg "Deutscher Boten". According to this, Atlantis was the original home of the Indo-Germanic sons of the sun.

And now Tacitus: in the thirty-fourth chapter of his "Germania", he explicitly refers to the Pillars of Heracles near Friesland. Herman Wirth follows in this direction and explains that "the Pillars of Heracles are two rocks." And these are - this is emphasised once again

-, the red and the former white rock, which tower like two oversized steles. It is not for nothing that the Heligoland song says: "Grön is dat Land - Road is de Kant - Witt is de Sand - Dat is de Flagg vunt Hillige Land!"

These two rocks were the centre of primal religious ideography. In a spelling that is difficult to translate, "the entrance to the place of worship, whose lord he is, has passed through". They can be explained as winter solstice signs. According to Wirth, the two mountains or rocks, returning to the original language, are bi-ar-ka, i.e. two arches, ramparts, ramparts. It is also important to know that until not long ago the connecting road, now already under water, between the dunes and the Red Rock was called the 'Wall'. In between there was still an arch, the bridge of the Asen. Wirth goes on to explain that there were close cult relationships between the land of Forsete, the home of the Hyperboreans, and the Greek sanctuaries, above all Delos and Delphi. And Troy was not much further away. In addition to Wirth, Schlieman had also established that offerings were sent from Heligoland to the south every year with young people. At that time, the now submerged Dogger Bank was still part of the Heligoland foreland, the remaining part of Atlantis in the direction of today's Friesland was much larger. Two hundred years ago, thanks to their family traditions, old Helgolandians knew how to point to places where there used to be land and old places of worship and buildings. The biggest surprise, however, was that even in earlier times they still recognised themselves as Atlanteans and sons of the sun. Pudor managed to find this out. And this tradition strengthened his conviction about the location of Atlantis.

Another interesting contribution came from the work

by the Viennese ethnologist Christine Pellech and Karl Bartholomäus. The Viennese Pellech published a book about an ancient circumnavigation of the world by Odysseus, in which excerpts from this extremely interesting complete work also contain references to the north at that time. This scientifically based work states that Odysseus, on his westward journey through the Mediterranean, ends up in the land of the Cyclopes. This was undoubtedly ancient Libya. This area was located to the west of the now vanished Lake Triton, west of Gabes, where there was also a sanctuary of Athena Tritonis. This lake silted up several centuries before the Common Era. According to descriptions, the Libyans living west of the lake were the most beautiful people. Blond, of gigantic stature, on average up to two metres thirty tall, the remnants of giants.

Herodotus gives the same description and also mentions the cult of Athena. In addition to this goddess, Poseidon and Triton were Libyan deities. This tradition was also confirmed by the old master of classical philology, v. Wilamowitz-Moellendorff. According to these descriptions of their appearance, these ancient Libyans were remnants of the Atlanteans, just as they were in the Palestinian region and in ancient Sumer. In this context, the anthropologist Eugen Fischer can also be cited, who found the same characteristics in the Guanches, now extinct in the Canary Islands, as in the ancient Libyans and described them as descendants of the Stone Age Cro-Magnon race, remnants of the ancient Faelic race.

At a later point in Pellech's work on the Odyssey investigations we find the following reference from the Iliad: "... for near there - in the land of the Lästrygons - are the horses of night and day...". - This means that the day must be much longer in this latitude than in the Greek Mediterranean. It is the proximity of the north; the paths of day and night point to the polar day and night. It was the polar rhythm on the edge of which Odysseus found himself.

According to Pellech, Odysseus had also sailed into a Norwegian fjord, for it says: "... And then we came to the marvellous harbour, surrounded on all sides by rugged cliffs, unbroken on both sides, steep jutting coasts, straight opposite each other, reaching deep into the estuary, and the entrance is narrow; ... for the waves never swelled in there, neither great nor small; ...". Then it says about the la-

strygons: "... He - the king - sounded his call through the city; hearing it, the strong Lästrygons came from here and there, many thousands, not like men, but giants..." - Giants, i.e. giants of the northern region. These are excerpts from Pellech's work on a circumnavigation of the world by Odysseus, which represents a surprise for modern research.

Karl Bartholomäus' research on the voyage of Odysseus, which leads to Heligoland, also points to the Atlantic voyage of Homer's hero. In the magazine "Bild der Wissenschaft", in an article entitled "Odysseus came to Heligoland", he proved that Odysseus also reached the island of Thrinakia, today's Tenerife, after passing through the Strait of Gibraltar. Thrinakia, the 'three-pointed one', Tenerife, the triangular island, as it was called in Homer's songs. Bartholomew's investigations then state that Odysseus sailed off the Azores for twenty days on a course of about 54 degrees to the north-east. And according to his calculation of the coordinates of the starting and finishing points of the voyage, starting from St Miquel, the resulting formula gives a course angle of 53.6 degrees. According to the rhumb line S calculated by him - the line that intersects all meridians at the same angle - and according to a further formula given, the result is mathematically almost exactly a direction of travel through the English Channel into Heligoland Bay. And then it says: "... The result is not surprising when you remember that Father Laertes visited the Amber Coast with the Argonauts." Here again the connection to Amberland is visible, the cultural and trade route between the north of the Nordic Hyperboreans and Greece.

In the extract summary of both The results of research into Homer's Odyssey reveal the fact that the ancient songs told of the great Atlanteans and the northern region. It is irrelevant to settle the dispute as to whether Odysseus actually lived or whether only reports of voyages by Phoenician sailors were worked into the epic, as some people would like to claim. One position is that Odysseus, who became a myth, lived and became the leading figure of Homer's epic.

Bartholomew calls Heligoland the island of Ogygia, where Calypso, the daughter of the sky-bearing Atlas, lived. Calypso, however, is none other than the Katlip mentioned in the Ura Linda Chronicle

from the island of Walcheren, which at that time was still part of the Heligoland foreland. Walcheren was still called Walhallagara in ancient times.

Thor Heyerdahl and Pellech are of the opinion that the island of Ogygia is the Arabian Peninsula. Here, however, Bartholomew stands on the firm ground of his celestial and course calculations, which indicate the north. The reference to the sky-bearing Atlas, the giant Ymir, also points to Heligoland, where the world ash tree once stood.

Ancient historians used the word 'Hyperboreans' for the Northmen. Inevitably, this term has been used in a generalised way for legendary references to this day in the Duden dictionary of foreign words, in various encyclopaedias and other explanations, whereby it is said to be a legendary people from the north. And this is true at best insofar as Atlantis is also regarded as a legend, but without being associated with it. In plain language, Hyperboreans mean 'those who live beyond the north winds'. On Homer's map of the world around 800 years before the turn of time, the Hyperboreans mentioned by name live to the north of the Rhaetian mountain range and, according to Hecataeus' map of the world around 500 years before the Common Era, also to the north of the Rhaetian mountains, already above the Danube, listed as Istros. Hecataeus' map also lists the Eridanos, today's Eider in Holstein, to the north of the Istros.

In the scientific references still in force today, the Hyperboreans are probably recognised as northerners, but any reference to the existence of the earlier giants or a classification of the Atlanteans in the historical picture is deliberately avoided.

The ancient religious and family ties to Greece were already confirmed by ancient historians. Herodotus and Callimachus, for example, reported on the annual visits of Hyperborean youths and virgins from the far north to the sacrificial site on Delos. Callimachus added that the Hyperboreans were descended from the oldest blood of all peoples. In the meantime, modern scholars have also agreed that, in addition to the Germanic peoples, the Greeks, Romans, Persians and Indians also belong to the racial community of the Indo-Europeans. Their original homeland is Greater Scandinavia and Northern Germany, including the lost Atlantis. Pindar also sang about the Hyperboreans. He described them as the millennials and descendants of the

lings of the Titans. Once again, we come across the giants and their past culture.

It was the priest Abaris, a Hyperborean, who freed Pythagoras from captivity. When Pythagoras thanked him, Abaris replied: "You are not only my brother, but also my god." When Pythagoras looked at him in astonishment, he explained: "Write down our names! - Cross out the same letters. P and B count the same. Then Goth remains. You can see from this that we are of the same descent! -"

The close connection with the Greeks was evident in their religious affinity. Helios, who later became Apollo, resembled the Nordic equivalent as the god of light. His sacred animal was the swan. Again the Nordic swan, which can still be found on the gables of Frisian farmhouses today. There are two swans on the top of each gable. Like the horse-headed gables, they are witnesses to an enduring loyalty to tradition.

Apollo was the god who spent his winter in Forseteland. And when it is said in the Edda that Iduna kept the golden apples in her chest, the consumption of which protected the gods from ageing, then the apple is again seen as an Atlantean-Nordic cult symbol and as the embodiment of life. Here you have everything together: Heligoland as Sun Island and Holy Land, Swan Island, Apollo Island, Apple Island, as well as the sacred groves and the former location of the world ash tree.

The same equivalent to Iduna can also be found in Greek, where the Hesperides, the daughters of Atlas, also guard golden apples.

We must not get lost here in a still large legacy from the archaeological, linguistic and mythological fields. We can only offer a few examples in order to provide evidence for the representation of the past and the resulting conclusions. Of course, there are many more extensive details and specialised literature on the subject; however, conclusions with an all-encompassing holistic view are still almost entirely lacking.

One thing must be said before concluding this part of the presentation:

The term North must be seen as a broad political and cultural framework. The development of the last millennia has brought about a shifting of peoples, especially since the Migration Period. If one divides the northern earth belt into

If we consider the prehistoric and early period as a cultural zone, then we are inextricably linked with the Atlantic culture, which lies within the Nordic field of vision. The branching of peoples and the subsequent development of main and sub-races for anthropological studies may be decisive for the scientific classification process, but politically one must assume that today the Germans are still there and responsible for the great heritage, representing and traditionally representing the "people of God's breath", the Thua-ta, the Thiudisk people, the Dietsen!

Only remnants of the worldwide influence of the former Atlantic campaigns can still be found. The living remnants of the Atlantic tradition and bearers of the heritage lie in the heart of Europe, in Germany.

In the Gobi the winds still whisper of the white Atlantids, in Latin America the traces of the white gods **a r e** still everywhere, but in Germany the blood of the past still pulsates in living people! -"

Professor Hainz had finished. -

It was now even quieter than after the previous lecture. You could see the listeners' inner movement. A breath from the depths of space with stored images of the past had touched those present and made them shiver. Buried knowledge had passed by like a dream. The time mentioned paid back with the long-term effect of cosmic storage.

As the speaker stepped away from the lecture table, the young Wulff approached him to express the thanks of those present. Still under the spell of what he had heard, his words sounded somewhat inhibited. When he followed up his words of thanks with a request to promise to continue the lecture, the audience applauded in approval.

Hainz nodded in the affirmative: "If it's all right, in a fortnight!" Another round of applause.

Everything else was the same as last time. The professors were the first to leave the room and then the visitors followed without haste.

The street welcomed those hurrying out of the house with a cool breeze. The present appeared hostile and closed in the evening darkness. The lights of passing cars glared and flashed like the eyes of monsters great and small, the faces of passers-by were grey and

expressionless. A visionary image of time from the past had displaced early mists, but the fog of the present was eating away at people and knowledge. The world of today appeared without a soul...

VI.
THE GREAT UNREST

"You people of the deep,
you people of the night,
do not forget the fire,
stay on guard!"

Walter Gättke

The Wulff class sat in class with dreamy faces. Four Saturday lessons flew by. After leaving the centre, the students stayed in small groups on the street and talked about the previous evening's lecture.

Wulff, Graff and Osten were discussing whether they should meet up later in the afternoon when fuzzy-headed Babsy came dancing in with her classmate Ralle, who had always stayed in the background **a n d** used to be called Sumpfralle because she wasn't particularly attractive. They were the only girls in the class. The fact that both of them weren't very fancied was because Babsy was a bit too perky and Ralle seemed too tepid.

"What is it? -" Osten, who was standing at first, asked the girls. Wulff and Graff made indifferent faces.

"Hey - look! - Over on the other side of the road is our Meierchen with a teeny bopper!"

The three boys looked in the direction indicated. Wulff said: "Leave the stupid foreign expressions aside Babsy! - Our Höhne wouldn't be at all happy if he heard you."

Fuzzy Babsy and the swamp hawk giggled. Babsy replied snappishly: "I was just using the term for a bloke, as it's already a bit of a linguistic habit. It's a real disco girl that our bald guy has got himself into."

"Why shouldn't he, if it suits him? -" Osten said with a sneer. "Or have you perhaps got your hopes up? -"

"Oops - don't come with such an ordinary tour! - I

Anyway, I'm going over to Teddy's with Berti to have a look at the teen.

_"

"Oh, leave Meier in peace!" Wulff called after the girls crossing the street. But they deliberately ignored his words.

"Hey - look, who's that?" Babsy asked when she reached Meier and looked at the strange girl challengingly.

Meier's cheeks turned raspberry red when the two girls stood in front of him and Babsy asked cheekily. But he immediately regained his composure and replied: "Well, if you want to know for sure, that's my cousin Anita, you two curious lights!"

"Ooooooh - Kusiiiiine? -" Babsy purred, stretching.

"Why not? -" Anita interjected pointedly. "Of course I'm his cousin, even though he's not my cousin! -"

"But Anita! -" Meier made an embarrassed face, but continued: "Those are my two classmates! - Babsy only acts so snippy, but she's a good-natured girl. She's certainly not a product of today's German youth madness."

"All right," said Anita, relenting. "But if you come at me with a spike, then I can also play wasp..."

"Oops," squeaked Babsy, "I'm already getting goose bumps with chills!"

Now Meier was getting angry: "Don't scratch all the houses," he hissed at fuzzy-headed Babsy. "Anita helped me a lot when I was looking for Graff. She deserves to be honoured by the whole class. You can tuck that away in your fuzzy head!"

Now Wulff and the others joined them. They had had a bad feeling when the two classmates approached Meier and the girl and had slowly followed them. Even before they reached the group, they had heard the last sentences of Meier, who had spoken somewhat loudly.

As Graff now knew exactly what role Meier had played in his rescue, he felt deeply indebted to him. So he was understandably the first to immediately stand next to Meier and tell Babsy off: "Hey, fuzzy head, don't step on Teddy's toes! - And if he's talking to a young lady, you don't have to go straight into the water because of it!"

"I'm not going in the water," Babsy mewed, "I'd rather buy a cannon and hang myself!"

"On a thin thread?" Graff asked hypocritically.

"No - on an iron bar, after I tried it out on your head first!"

"That's sweet of you to tell me in advance. I'll get myself a steel helmet from the general shop!"

"That would be too expensive! - But you can put on a chamber pot first, it suits you better! ..."

Everyone laughed.

Anita turned to Meier: "Teddy bear, I like your class girls. You've got a lot of steam in the kettle! - Even if the girl with the bushy hairstyle didn't believe the cousin story and ran a hand brush over my face, she's still all right, isn't she? -"

"Yes, yes, ha, ..." stuttered Meier.

Anita's move took everyone by surprise.

Now Wulff took the floor: "Teddy, I think it's about time you introduced us!"

Hesitantly, looking at the two girls askance, Meier complied with Wulff's request.

Anita shook hands with the boys without adornment and then with the girls too, as if nothing had happened before.

Fuzzy-headed Babsy and Ralle looked at each other for a moment, then they clicked. Babsy turned round and purred sweetly: "We're really looking forward to meeting our class hero's girlfriend. We've already seen each other at the lectures, but we didn't know anything about each other. Our teddy is a sneak sometimes."

"It's not worth mentioning," Anita defended herself. "I'm happy to help if it's possible. - I've been able to buy my way into lectures that I would never have heard otherwise. And I'm very interested in these topics. Teddy thinks there's a lot more to it, but we'll get round to it. Unfortunately, I wasn't lucky enough to get a better education. And now Teddy wants to help me expand my knowledge. So far, I don't know much. I can't even tell how many grains make up a pile. -"

"Poor child," said the previously silent Ralle. Her face was completely expressionless, with little devils dancing in her eyes.

"Not true," said Anita. "Do you want to help me cry?"

"That's enough!" Graff was really angry.

Now it was Babsy who gave in. Looking at Anita with attempted trustfulness, she said: "Let's get on well, shall we? -"

We will always be delighted if you come to our private events with Teddy. And as there are only two girls in our class anyway, we could really do with reinforcements at class reunions. - And now I have to go. Goodbye Teddy, goodbye Anita and the rest of you too!" She took Ralle by the arm and pulled her away with her.

Meier breathed a sigh of relief. "Why was Babsy so furry today?" he asked his friends. "She's not usually like this..."

"Hidden jealousy," said Graff. "Girls don't like it when uninvited flowers grow in their gardens."

"Yes, sometimes it really is like that with girls," Anita confirmed openheartedly. "If I don't like being seen, then I don't come to the lectures any more." Turning to Meier, she added: "You can always tell me about the lectures afterwards."

"Nothing there! -" Graff replied resolutely. "We'll accept you into our private seminar and that's that! -" He looked round at his friends, who immediately nodded in agreement.

"Seminar is the right name for our circle," Osten added. "When Professor Hainz spoke in his lectures about the long ears in Asia as a sign of wisdom, I was already thinking of an association of long-eared people!"

A volley of laughter followed in response. Wulff circled the speaker and said: "When I look at you like that, I don't think your ears are long enough for a maturity test yet. You'll have to have them stretched a lot! - And when they are long enough, you can found the proposed Donkey Ears Association!"

Osten was offended, but immediately said: "If you, dear Wulff, have your ears pulled up on beanstalks, then you can become president of my club! -"

"Tucked in," laughed the person addressed. "But joking aside. -Shall we meet in the afternoon? -"

"Sure," came the unanimous reply. "And you're coming too, Anita!" said Wulff.

A few hours later, the four students and Anita were sitting at one of Zeller's guest tables with coffee and cake in front of them.

"I feel like I'm in another world here," the girl remarked half aloud. "At least you can talk calmly here. There's no racket. I've only ever been to discos and knew

nothing else. At first, Meierchen was one of the tamest and I thought I had to help him somehow because he was only ever half-hearted. And now it's the other way round: now this short-haired dachshund boy has me by the scruff of the neck and is turning me round. And I'm happy to admit: I like it better with you! - And above all, I want to learn something!"

"We all want that," Graff confirmed seriously. "The only question is, how do we build a community? - As an association?"

Wulff swayed his head. "That's one thing about a club. - Especially when there is a danger that it takes on a political flavour. You quickly end up in an extremist corner. Nobody wants that and it wouldn't be right. But just try to explain it to an outsider. A licence to exist currently only exists for left-wingers and their ultras. Everything else is - as our cowboy Trinek always says - fascistoid. So? -"

Meier now took the floor: "I've also been thinking about it over the last few days and Wulff is right! - Graff and I have got to know the left-wing scene well enough. I've heard the slogans in the discos often enough. When the various booze ran through the hoarse gurgles and the brains began to smoke, the phrase-mongering came regularly, unless couples slipped away into semi-dark corners when they got tired of hopping around. The police are mainly only interested in the closing time of the pubs. The question now is, how can you still move around outside the safe zones of many discos if you don't belong to a party-licensed club? - How can you avoid the displeasure of the licence holders of a democratic one-sidedness? -"

Wulff put down his coffee cup and leant forward: "This question is like an egg of Columbus. - I wanted to join a youth group loyal to my home country a while ago, but school left me too little free time. But the stigma of right-wing extremism is a dishonourable manipulation in a supposed democracy. But what is honourable today, my father used to ask. The honour of the fatherland is denied. That doesn't happen in any other country in the world! - War memorials are desecrated, soldiering is outlawed in Germany alone and I ask myself what a German-speaking soldier is supposed to fight for? - For a state that calls them up but doesn't like them at the same time? - What should be defended if there is no fatherland? - The fatherlands of others? - I have a song

with the following beginning: "We wear helmets and carry rifles, but we don't fight for Germany's honour...". - My father said that there had never been such an appalling song about German decline. - An obvious comparison would be the gladiators in ancient Rome, who were more or less soldier-slaves. Actually, they were also prey soldiers who, when they appeared in the arena, greeted their foreign emperor on the grand stage with the old salute: Morituri te salutant! - The dying salute you! - And who should dying German soldiers salute? - Not a defended fatherland, but perhaps the great anonymous figures behind the scenes of world events? -"

Wulff's listeners' faces had become serious. And the girl's eyes had grown wide.

But Wulff continued: "I think I can understand Professor Hainz. He probably wants to provide us with a complete and coherent knowledge of history as a starting point from which we can then build a path for the future. The German poet Erich Limpach said quite rightly: "Every path that leads forwards has begun somewhere far behind you!" - This is undoubtedly also the Professor's guiding principle. What harms us in the present time is the ignorance of the youth, especially in those who profess the kingdom. - Most of them are under the misconception that the Third Reich was the only national epoch. And this part of the youth cannot realise that a past, whatever it may be, can no longer be brought back to life. Not even Henry I and his great era. One can only orientate oneself on achievements and learn from mistakes. One should realise that it is always and at all times about the Reich, which will always remain the homeland of the Germans as long as there are Germans who stand up for their country. This is not about parties or ideologies, but first and foremost about the Reich! - And these Germans must know where they come from, what blood flows in them and what tasks their heritage entails!"

"Yes, that's exactly what Professor Hainz has in mind," Osten nodded. "We need knowledge! -" Graff also agreed seriously.

Anita slipped her hand under the table into Meier's hand. She said to him quietly: "I feel something big around me! - It hasn't yet taken shape, but a sense of life is beginning to grow in me that I've never known before. Until now, I've been crawling around like a bug on stones, just looking for food,

cleans its wings in between and buzzes around a bit. And that day after day. Now I know that life is not just existence, but something special, if you learn to think. -"

Before Meier could say anything in response, Graff took the floor: "That's simply put, but true! - We humans should not grow up like a herd of monkeys, but become aware of the divine spark that ignites the spirit!"

Anita nodded seriously, but then giggled: "Those are beautifully put words! - The one about the kindled spirit and so on could have been written by a great poet. You can see the eloquence here! -" She giggled again, "But no offence! - I understand only too well how it is meant. -"

Suddenly a shadow fell across the table. A tall silver-haired man stood in front of the young people. He made a very curt bow and said: "I apologise for disturbing you...".

The young people looked up in surprise.

"... I've been sitting at the next table for a while and involuntarily witnessed your conversation..."

"Did you feel disturbed? -" asked Wulff.

"Oh no - quite the opposite! - I was pleasantly surprised by your conversation. You express opinions that betray your own thinking. In general, today's young people are stuck in a dead-end street of moulded knowledge. It is always only individual groups or school classes that seek further education beyond school, especially in history. And I liked what I heard! -"

"Are you a history professor? -" asked Graff.

"Not really. At least not professor. But I do know a bit about the subject! -" He smiled gently. "An acquaintance of mine is a history professor in this city. He didn't teach at any school here, though. He came from out of town. - May I sit down with you for a moment? -"

Wulff looked at his table companions and found no disapproval. "If you want to take your chair, please! -"

"With pleasure! - By the way: My name is Eyken! -"

The pupils stood up one by one and called out their names. Anita did not remain seated either. The man radiated a strong personality that commanded respect.

"Surely you are in a local school," continued the man called Eyken, after he had pulled up his chair and taken a seat. "You mentioned the name of a professor earlier

Hainz. As far as I know, however, he never taught in this city. How did you come to meet him? -"

"He's a friend of our German professor and gave us a lecture," Osten said somewhat hastily.

"That's a nice coincidence," Eyken replied, "because I want to visit Professor Hainz!"

Although he received a smack from Graff, Osten continued: "The professor gave us an interesting lecture!"

"What topic?" asked Eyken, who had noticed Graff's nudge but ignored it.

"Early history, with Atlantis at the centre!" said Osten. "There's nothing about it in the school curriculum. The subject really excited us!"

"I'm surprised," said the old man. "Is there anything that can still inspire young people today? -"

"You bet I am!" said Osten excitedly. "A whole class here is hungry for knowledge. We know how the curricula have been mixed up and how many things have been omitted. And Atlantis is something that is hardly ever dealt with anywhere in the form we've been shown. - Have you ever dealt with this material? -"

"Quite enough," Eyken admitted. "It actually takes courage to raise such issues. Because I can well imagine how Professor Hainz treats the story. He has the same knowledge as my friend on whose behalf I'm visiting him. He is one of those people who swim against the tide of time because their conscience is stronger than the pressure exerted by powerful states against freedom of thought. But I think I've already said too much! -"

"Not at all," said Graff, "and our friend Osten here always says that we are rebels against time!"

"Rebels? -" Eyken's eyes took on a peculiar lustre. "Young rebels are the first sign of a new day! - If there is to be a future, it must be conquered by rebels! -" He stood up and turned to leave. "No offence! - These few minutes have been a wonderful experience for me. -"

"One moment, please! -" Osten called out. "If you're in our town for a while, could you come with Professor Hainz to his next lecture? -"

"Thank you very much for the invitation! - At the moment I can still

I can't make a firm commitment. Above all, I don't know how long I'll be in the city. It all depends on my visit to the professor. -" A thoughtful expression flitted across his sharp face. "Do you expect anything from this fleeting chance acquaintance? -"

Once again, it was Osten who prefaced: "Thanks to these openings from the historical field, we have been introduced to a wealth of clues and would like to take every opportunity to get to know many knowledgeable people. Zero-sum lessons in schools are no good. They seem to know a lot and we have a whole box full of questions!"

The man called Eyken looked at the pupils in turn. "Where is your curiosity focussed? -"

"It's not curiosity," said Wulff precociously. "It's a hunger for knowledge on the part of young people who are left in the dark about many things. The schools only provide a programme of thought with target control, literature is curtailed and people live like in a fenced-in zoo that is still teeming with fleas!"

Now Eyken let out a bright laugh. "I've heard similar opinions elsewhere. It seems that the new age of young rebels is already beginning! But there is already enough literature to consolidate a new world view. However, older books have become rare and difficult to obtain. And you need books! -"

"Most of our pocket money goes on books," said Osten. "And since our friend Graff almost became a victim of the left-wing ultra scene, we're even keener on knowledge! -"

"What happened? -" asked Eyken. "Can I sit down again? -" "Please!" came almost unanimously from the pupils.

"Tell me!" Wulff urged his friend Graff.

Eyken was told Graff's story in short form. It was obvious that he was following the story with great interest. He refrained from asking any questions and waited patiently for the end of Graff's account. When he had finished, he simply said: "Brave boys!"

They were just two words. Plain and simple, but they weighed. The students sensed this and Graff even blushed with embarrassment. The students' interest in this man grew.

Eyken sensed the feeling that the young people

radiating from him. For a moment, it seemed as if his eyes were looking over those present into the distance and his face became a still mask. But then the expression changed again, his face, marked by hard lines, softened and he said thoughtfully: "I understand you even better now. You have been moulded by one experience into a community that will last a lifetime. I know that! - I will gladly take the time to answer your questions if you have something on your mind."

The pupils and the girl nodded eagerly. They didn't hold back their joy and Graff asked: "Would you also help us with literature suggestions? -"

"Gladly," nodded Eyken. "Basically, you should read as much as possible, but you always have to separate the wheat from the chaff!"

"We have been recommended various books and have received the majority of them. For example, it is completely impossible to obtain the "Ura Linda Chronicle", which Professor Hainz mentioned in a lecture," Graff continued.

Now Eyken jerked up. "So? - Did he mention this book? -"

The students replied in the affirmative. Graff went on to ask: "What do you think? - Will it be possible to get it somehow? -"

"That will be very difficult," Eyken replied. "This book in particular is always labelled a forgery and is therefore rarely consulted as a document. When it first appeared at the beginning of the 1930s, Professor Herman Wirth was accused of forgery or promoting forgery. Those who wanted to be clever in particular saw themselves disturbed in the world view they had constructed and, no doubt, research envy was also a driving force. But I know that the chronicle is not a forgery!"

"Professor Hainz called the chronicle an old tradition of particular importance. He wants to come back to the content," Graff interjected.

"That's good!" said Eyken. "I recently had to read an article in a monthly magazine that once again rehashes the falsification legend. Such criticisms, which superficially ignore important things, are caused by a desire for recognition and a destructive instinct. Once again, very poor opinions were expressed here, and in a magazine that ostensibly stands up for German interests."

Now Wulff beat Graff to it: "Would you give us your opinion? -"

"Why not?" Eyken replied. "For example, the criticism assumes that the paper of the transcript is of recent date. This immediately raises the counter-question of what state the old record must have been in in order to be re-recorded before the old sheets disintegrated. In addition, in a long line of generations, such records are not always seen from a modern point of view, are not always properly preserved or, despite precautions, suffer from weather or other influences. In other words, the critic's argument is too simple. It is possible that the chronicle was copied several times and one copy remained in the possession of the family who kept it. The question then immediately arises as to the reasons for such a forgery. - Why should great traditional knowledge be invented? Why would it be necessary to invent a period of the past on such a large scale by using a lot of brainpower? - What would be the goal, what would be the benefit? - Of course, many legends have been enriched by fantasies, but the core of all traditions can always be read out! - Thinkers and researchers always take the path of searching and establishing. They do work and do not destroy. Scientific results are research work and do not need to be labelled as chronicles because there is a right to recognition for achievements. And anyone who writes novels with a great deal of imagination markets them as such and does not need to hide behind an alleged chronicle as an author either. There is no reason for falsification in this respect. Then people pick on the dates. In general, it must be said that dates do not always have to agree completely. Errors occur again and again in the course of many oral transmissions and subsequent writings. We know from the example of slander t h a t , in the course of transmission, there are always distortions and changes around several corners. Old traditions can cause confusion in the course of later generations through errors of thought. A serious researcher will therefore follow the path of comparative science. It is also cheap to criticise the linguistic without ever having dealt with languages. Such derailments are a sign of an advancing half-knowledge. And the assertion that the producer of the allegedly forged chronicle was driven to write it out of "family consciousness" is downright childish.

How would the family benefit from this? - Finally, the question remains, where would the simple carpenter Over de Linde, accused of being a forger, get all the knowledge described in the text? -"

Eyken looked at those sitting around him. "I am in a special position to make an authoritative statement on this: A Dutchman I know from Amsterdam - I can give his name at any time if necessary! - was the owner of a farm in Sumatra during the occupation of the Netherlands by German troops in the Second World War, which was still Dutch colonial territory at the time. He and other Dutchmen were members of the national and pro-German Mussert movement. The colonial authorities then arrested all Mussert people in Dutch India and took the prisoners to camps. They remained there until the Japanese occupied the colony, released the Mussert people for the time being and put the Dutch soldiers, policemen and civil servants in the camps instead. A little later, however, the Mussert people were arrested again and taken to the camps to join their compatriots. Due to the poor sanitary conditions in this tropical climate, many prisoners perished. Among the prisoners was the last scion of the Over de Linde family, who was also a Mussert supporter. He was also struck down by a nasty fever in the camp. My acquaintance, whose first name was Jan, nursed him, but was unable to stop his friend's death. Immediately before the last Over de Linde in the camp closed his eyes, he gave Jan his sworn assurance that the chronicle was indeed the oldest family property and that it was genuine! - Jan survived the Japanese occupation, but after the end of the war he and his Dutch compatriots, who were free again and had taken over the administration of the colony, were not shipped home but to Dutch Guyana, where they died like flies in even worse conditions. My friend Jan also survived this terrible jungle camp and returned to his homeland with a few others years later. He is the key witness for the statement made by Over de Linde just before his death! -" Eyken's face showed a gloomy expression.

After a short pause, he continued: Jan's knowledge now rehabilitates also includes Professor Wirth, who was accused in the 1930s, and puts the cheap critics in a deserved position. The

This also applies to those who have recently unwrapped an old shoe and have been given space in a magazine that wants to stand up for German interests. - In 1972, the Dutchman Frans

J. Los again commented on the manuscript, which he described as an old collection of manuscripts, of various contents, possibly by several authors. He described himself as not responsible for religious-philosophical judgements. In any case, Herman Wirth was a necessary addition here, as he can be regarded as an old master in the history of primitive religion. With regard to the accusations of forgery, he stated after examination that Cornelis over de Linde was accused of forgery because after his death in 1874 his library was auctioned off and among the many volumes found were books that could be used to learn Frisian. However, it is clear from his correspondence, published by E. Molenaar in 1949, that he went to great lengths to find a translator for his manuscripts because he himself did not speak the old language. A second possible forger was a Dr Verwijs, who was accused of having invented an Old Frisian language on which the manuscript collection was based. The key question is: why would one man have gone to such almost superhuman lengths? - So far, there have only been two people who, in a simpler way, created the mixed languages Esperanto and Ido as simple language inventors using a mixture of existing, living parts without much benefit.

In 1871, however, the vice-chancellor of the Leeuwarden Gymnasium as a member of the board of the Friesch Genootschap - Frisian Society - in a statement that the manuscript texts were in the Old Frisian language. He did not declare himself scientifically responsible for the content itself, but let it be known that he did believe in the authenticity of the documents in question."

Eyken looked at his listeners: "Well - didn't they once call Homer's Iliad a fairy tale? - Where would Schlieman have been without the Odyssey? - Why didn't the critics, now standing on the sidelines, take the more arduous path of using comparative science to pick out the true kernels from a chronicle that didn't seem entirely credible to them? Every effort would have been worthwhile here. Everything we know about the early period has been gathered in many cases from the myths and artefacts from the excavations. Criticism is always

This is necessary, but it must lead to useful results. Of course, there are also elements of destruction. Such elements attack research and folklore. -"

"Is the key witness still alive? -" Osten asked shyly.

"Yes!" Eyken replied firmly. "I already told you he lives in Amsterdam. He struggles with his family. His uncle was General Kruls, who joined the resistance movement against the Germans during the war and was then part of the Dutch government in exile in London." He looked at the watch on his wrist and stood up again. "Now I have to go! -" He put the chair back in its old place. "You'll be hearing from me about Professor Hainz! -" He shook hands with the students in turn, who also stood up immediately. Anita had also stood up, impressed. Then Eyken called the waitress to pay and immediately left the restaurant in a taut posture.

A brief silence followed. Then Graff said: "The man must have been an officer once! - His whole appearance, the good posture and the haircut..."

"Without a doubt," Wulff confirmed the view expressed. "We are a lucky round! - Everything we are looking for is destined to come our way. -"

"Fateful is right," Osten admitted. "But fate itself? - What does it have in mind for all of us? -"

When Meier took Anita home, the others went with him. On the way, they talked about the afternoon at Zeller's until they finally arrived at the girl's front door.

Just at the same time, two girls with emphatically short skirts brushed past. When they saw Anita and her companions, they stopped abruptly.

"Olala, Anita!" shouted one of them. Her over-blond hair stood on her head like a straw hut. "You've been making yourself invisible lately! - We miss you in our disco. Have you been ill? -" At the same time as her words, she winked coquettishly at Anita's companion.

"I don't feel like hopping around the disco and listening to the empty chatter anymore. I now have Teddy and his friends. That completely fills my free time."

"Haha! -" said the girl with a challenging undertone. She continued snappishly: "There are such and such, but more such than such! - You're probably into a new type, Anita! -"

"Why not? -" Anita replied,

"Don't you want to go with us? - Don't you want to, Anita girl? -

"

"Make a fly and get lost!" said Anita briefly.

"Aha, - I'd rather be rushing over the corner table than taking it easy from the stool," the straw blonde. Turning to Anita's companion, she said: "Why don't you buy us a drink? -" She swayed her hips defiantly.

"Not to be done," said Meier rudely. "Our pink one has already melted in the afternoon sun and the evening programme is already over! -"

"Funny bastards!" jeered the girl. "Pschüh! -" She said to her companion: "Come on dear supermum, let's go! - Let's leave Anita alone with her Survivors..."

Both snapped their fingers skilfully and the other one warbled as she walked away: "Better active today than radioactive tomorrow..."

Those left behind looked at each other in shock. Shaking his head, Graff said: "What the second beast sang there with a half-measure is appalling! - It's a stale hymn to the day, an outburst of the feeling of a youth without hope! - A somersault into the life that promises no tomorrow..."

Anita showed a dismayed expression. "I know that! - The disco philosophy." Bitterness resonated in her voice. "It's hard to run away from a scene. The shadows of yesterday also reach into today! -"

"Don't take it tragically," she reassured Meier. "No mouse bites a thread from outdated things. What can I say? - When I think of Biter Johnny, for example..."

Anita cuddled up to him. "We'll think of something when the time comes. You can talk to Johnny. I'll get him round if he wants to push you into a corner."

Meier grumbled: "Sometimes I worry about what's in store for us and what the future holds for us. If the two disco girls have their way, the future is cancelled due to lack of participation. And as it is, it's rubbish! -" He squeezed Anita's arm, "We have to get over such talk now! - We've seen things now and are starting to think. The future will be what people make of it. The good must drive out the bad..." "We all feel uncomfortable in the current climate," Wulff interjected. "Our parents feel the same way. My father always talks about the fact that

Germany's enemies into the war

The world has since experienced more than half a hundred new and even more cruel wars. Since then, the world has experienced more than half a hundred new and even more cruel wars, countless people have died miserably and injustice and inequality have become even greater than ever before. The self-proclaimed crusaders have brought the whole world a cross that crushes everything. The present is preparing a great downfall and leaves the youth no prospect of a better life. That is why we have nothing more to expect from the present. And so the wise old people are pinning all their hopes on a new selection among the youth."

"People have been talking about this for years," said Osten. "The people causing the chaos don't know what to do and a r e g o i n g round in circles with their games. Their hope is still the scheme of an ant world state, with which they believe they can still cover up the existing problems. We must rise up against this! - We must be rebels against time! -"

Meier scratched his head. "And how do you envisage doing that? - You can talk, but beyond that..."

"Be careful!" warned Wulff, "We hear the everyday slogans of young people from all camps. By 'doing', they mean taking spectacular action. At the end of such a road is always terror. And at the end of terror there is always downfall. And you can't fight downfall with downfall. The fire-fire method does not fit life. The end is the end. A revolutionary awakening has nothing in common with terror. - We all agree that knowledge and new thinking are the starting points for all action. Both are the spirit of every revolution that repeatedly shapes new ages. - Of course, we also talk. But every spoken word only becomes credible through the example of one's own basic attitude. There are enough hollow phrases floating around. They have no lifespan and no effect. And Marxist materialism is perishing as an end in itself. Liberalism, which only pretends to have an attitude, is also finished because it has no attitude. All the phrase ideologies have reached the end of their anti-natural and inhuman conceptions. Inhuman because they have deformed the character of man from an aristocratic elevation to a low of a one-day wonder. Nothing remained of the great human being..."

"I agree with that," explained Graff. "That's why in today's world, with its mindless attitude of the liberal shades in all parties and many groups, we have an abundance of apparent freedoms for individuals, but we are well on the way to losing these too. The citizens' initiatives that are springing up everywhere are now nothing other than an incipient rebellion by the older generation, which is leading the way for young people. Those in power today know this and are endeavouring to exploit or water down such movements from the outset by infiltrating them. But time is constantly dealing out new cards, some of which are being played. It is the initial revolt against time that is halfway to realisation, with the aim of overcoming the monsters of coercive and self-serving states. The strange thing about this awakened resistance is that these monsters first declared resistance to the authorities as a civic duty for all democrats - or at least what is understood as such today - against all lack of freedom. This idea of resistance has become a sacred cow and now the scene is changing: this resistance, which has been elevated to the status of law, so to speak, is now judging the monsters and is also being fended off with draconian and dictatorial measures of violence, as if we were in the precursor times of established democracy. The democratic architecture is crumbling under its own unlawfulness and is becoming a ruin of self-destruction!"

The audience nodded. They had all got serious faces.

It was Anita who said timidly into the silence that had fallen: "I can't express it all like that. But I feel with certainty that everything that comes out of your circle is right. Now I know even better than before that the whole racket with the hits, pops, kitsch trompe l'oeil and other jingles is nothing but a noisy hooting to a self-obsession in an illusory world of soulless pomposity. In such a mirage world, you forget how to think and look. Only now do I know what it means to be human! -" She shook hands with her companions. "I want to go! -"

Meier received another kiss on the cheek, then the girl scurried into the hallway. The gate slammed shut and her footsteps faded away...

A new school week had begun. Strangely enough, there was no sign of any Monday displeasure in the weekly grind. The pupils in the Höhne class were looking forward to seeing each other again after the previous weekend. Proof that a school can be more than just a learning centre when a community has grown.

Professor Höhne introduced the third lesson. As he entered the classroom, he thanked the students in his usual way for the respect they had shown him by standing up. As he passed the desks, he stopped in front of Wulff. "The bush telegraph has told me that some of you were at Zeller's again on Saturday. You picked up a stranger who you want to use for your insatiable thirst for knowledge." He raised his right index finger and warned good-naturedly: "Your need for education is all very well, but don't forget the school! -" Lowering his voice, he added: "Be careful with strange acquaintances! - You've been lucky this time. Even a special one! - In this day and age, many people have come to wrongful ends..."

The pupils listening in had long necks. Chairs scraped and snout Charlie crowed loudly: "Why wasn't the class told about the meeting? - -"

Wulff's head turned red. A little embarrassed, he said: "It wasn't a planned meeting. There were only four of us and Meier's girls. It just happened. We actually just wanted to go out for coffee and cake. Then the stranger arrived..."

Höhne cut off the rest and the grumbling and muttering died down. "We're at school now. Enough with the talking! -" He went to his desk and placed his folder on it. "We'll start... -"

The lesson went off without a hitch and the pupils followed their teacher's explanations attentively. When the lesson was over, Höhne stopped in front of Meier's seat. "What's wrong with you today, Meier? - You look downcast! - Is something wrong with you? -"

Meier looked at the professor sorrowfully, then choked out: "I'm supposed to leave school! -"

"Oh, no! -" Höhne showed astonishment, "Why is that? -"

"I have problems at home! - My father realises that I'm drifting further and further away from his views. He puts it down to my behaviour at school. And in his party and in the trade union there's always agitation against any other way of thinking. He himself is fed up with the beer bellies and fat cats constantly spouting the same phrases

with their calcified brains, but basically he can't get out of the old way of thinking either. And now he's crazy and wants to take me out of school before I graduate. -"

"What? - - Now about the completion of your secondary school studies? - I don't understand that! -" Hühne did not conceal his dismay. "That's incredible! -"

The class immediately began to bubble.

"I'm asking for silence!" Hühne shouted. And then, turning to Meier: "Y o u couldn't be serious, could you? -"

"Yes, I do!" came from Meier's lips. "My father just doesn't want me to get caught up in the maelstrom of changes in thinking that is already making itself felt everywhere. He senses the great unrest that only the old party apparatchiks don't want to recognise. He knows that the old is rotting. And he is hoping, absurdly, that all the previous watering down of the programme and the self-purpose line of the party and its bigwigs will bring about a new process of purification. He clings stubbornly to his hopes, and suddenly he had the idea that I should go to work and show loyalty to the family..."

"That's madness! -" Graff exclaimed.

"Quiet!" the professor warned again. "I'll speak to your father," he said, turning to Meier. "Tell me in the next few days whether your father is sticking to his opinion. Then we'll see what happens. -"

Meier just nodded.

The professor put his hand on his shoulder. "Cheer up! - It's not all evening yet. -" He made a reassuring gesture to the students, then left the room seriously.

Meier was now at the centre of a tumult surrounding him. He didn't get a chance to answer in the confusion of questions coming at him. Only when Wulff blew a shrill whistle did calm descend.

"You're staying with us!" he said in a voice that brooked no argument. "Your old man can't lock you up and prevent you from going to school. That's no longer possible today! -"

"Yes," replied Meier. "If he doesn't give any more money, it will be night!"

"Money? -" shouted Graff, "that's the last problem. What do we have a classmate for? - And besides, for everything you've done for me, you have my father's full support!"

"Bravo, Graff! -" howled the class.

Meier's eyes got moist. Fuzzy-headed Babsy immediately put her arms around Meier's neck in a motherly gesture and said: "As long as the class is together here and going to the final exams, you're one of us!"

"Why did it happen so suddenly? -" asked Schnauzen-Charly. Meier shrugged his shoulders. He then said somewhat timidly: "Perhaps this fake person, Trinek, reported to the union about what he imagined to be fascist developments at school in order to make himself important. After all, he's also been a pain in the arse in other classes and isn't loved anywhere. Now he's angry as a thwarted sower."

"Oh, let the pain subside!..." feigned Schnauzen-Charly.

"And in the union functionaries' evenings," Meier continued, "just like in the party, you always have to deal with problems so as not to feel superfluous. The Trineks and similar figures are always just right for that. It distracts you from your everyday failures!"

The pupils nodded in understanding. Osten said: "That could well be the case! - Some of it stuck with your father too. Otherwise it would be difficult to explain."

Rohde was furious and shouted: "Here we have it again: you fight the youth when they jump out of step with the current political failures and seek their own paths. My father always says that you can no longer catch fish with the stale socialism of yesterday, which has long since come to terms with its capitalist counterpart on the basis of a two-sided equalisation. Marx has been dead for a long time and his shoes have worn out their soles. Water is running out of the old potholes everywhere..."

The class howled like a pack of young dogs at Rohde's drastic comparisons.

"Things come and go," Rohde continued with pathos, "that is the way of the world. - Only that which fulfils a purpose endures! -"

"That's why there's a lot of unrest everywhere now," Graff realised soberly. "You can feel the passing and are anxiously awaiting the labour pains of change. And it's up to us whether we are swept along in the maelstrom or help shape it!"

Suddenly, the swamp hawk let out a sharp cry and excitedly made a silent sign.

The Latin professor Kern stood in the doorway with a profound expression on his face. As he walked through the room, he heard

the pupils muttered to him half aloud: "Yes, yes, - it's the time of great unrest...". Then he made a shaky movement. "I didn't hear anything! - - -"

SECOND BOOK

VII. THE FOLLOW-UP

"Do not believe that the German has
lost his divine homeland.
One day he will find himself awake in
the morning of a tremendous sleep."

Friedrich Nietzsche

A new weekend had begun.

When the pupils left school at lunchtime, the spring sun was already blazing down from the blue depths of the sky with increasing warmth.

The members of the Wulff class were in a hurry. Professor Hainz was giving another lecture in the afternoon. Everyone wanted to be at the venue as early as possible to secure a good seat in the audience.

Some other classes had already got wind of the event. A number of these pupils also wanted to be invited. Wulff had to put the brakes on by pointing out that this was a purely private event and that there was a lack of space. To avoid any unpleasant consequences, he promised the classmates that he would try to repeat the lectures next autumn. At the same time, he asked them not to publicise the matter.

"Yes, the bells! - We've heard them ringing, but we don't know where or how they hang," said a class representative, blinking his eyes knowingly. "Of course, our ears are more important to us than the earpieces of outsiders..."

"Above all, I warn against the Trinek!" Wulff added urgently. The class representative made a disdainful gesture.

"Oh, we'll always take this history salad maker for a ride. - An ox never knows when it's Sunday! -"

The pupils parted on friendly terms.

It was the same as before that afternoon. The room at Zeller's was packed and everyone had arrived early. Once again, the lecturer arrived shortly beforehand, accompanied by Professor Höhne and another gentleman.

Wulff, Graff, Meier and Osten made long jibes. The second companion was the stranger they had already met and spoken to. The man called Eyken.

Professor Hainz placed a whole pile of notes in front of him on the speaker's table. Then he let a minute's silence pass before he began to speak: "Dear listeners! - I must ask for your patience for today's lecture. - I will try to get through the rest of the lectures I have been given today. I know that I can only present the most important explanations with individual examples from a very large body of material. Of course, there will be unavoidable overlaps from case to case. Subject areas also overlap. However, the summary of the overall subject matter should be sufficient to show the legacy of the distant past with its pervasive trace and the obligation arising from it. I cannot do more in this context. -"

His questioning gaze searched the room for a rejection of his time claim. Instead of any displeasure, he found only approval. He nodded contentedly. Then his eyes suddenly took on a strange lustre and dreamy expression. It was the distant gaze common to seekers and knowers. And the changing tone of his voice mesmerised the audience:

"You have to realise once again that all knowledge has its roots. - Thoughts are forces, they are etheric vibrations. The soul of man binds the great memory with the memory chromosomes and the build-up of knowledge. Knowledge and experience are not destroyed by death. The "I" is the soul and not the body; after the death of the body, it rebuilds itself in another body if it has the appropriate constitution. Soul and body must fulfil the complementary requirements for a harmonious union. This also explains the transmigration of souls. Depending on the state of soul released by the human being, rebirth takes place according to the same signs. The prenatal condition of a soul determines the will of the living human being to exist and to assert himself. The cosmic

Lawfulness obliges the recogniser and knower on his path through life.

The body is the carrier of the soul and knowledge and memory are stored in the brain. And thoughts are - as previously mentioned - vibrations that radiate into the ether. At the moment of death, parts of the body that are the seat of the soul send the soul into space as power and vibration. This power vibration from the deceased passes on to a newly created life cell on its new journey, if it fulfils the appropriate conditions. The souls of people of the most highly developed white race must search for the natural law of descent. Only in this way can life be properly understood as a task of existence. A sense of responsibility in the higher sense of life is the realisation of those who know. Good and evil are therefore things that are directed towards or against the nature of creation. The historically conscious human being in the sphere of life of his people, standing close to God and the laws of creation, is conscious of life. Knowledge of origins is life, forgetting is destruction! -

This belief in rebirth with the purpose of existence is spread worldwide and is of primeval Aryan origin. The Bhagavadgita states that the soul is not killed when the body is slain. The ancient Egyptians were also able to depict the souls detaching themselves from the bodies of the dead with their hieroglyphics. References and correspondences can be found in the Egyptian Books of the Dead, which have been preserved for posterity, and in those of the Tibetans, which are still in use.

Rebirth is part of the long-term law of nature. It is a carrier of inheritance in the national sense. With the fall of Atlantis, the leading civilisation of the time experienced a zero hour for humanity. The survivors of the great catastrophe, who reached Skandzia and other places, saved the heritage and ignited the light for new cultures. They were the ancient bringers of light.

The connection between race and rebirth is also the secret of the supernatural tradition. It is a part of the power from the universe. According to Wirth's rock sign decipherments, this power was represented by the ideogram of a vertical line with a ring at the top and bottom. This knowledge was part of the primal religion. With this recognition, the survivors of Atlantis had a folk backing in space, a reserve from past spe-

tions. This Atlantic heritage will continue to radiate as long as the direct bearers of the heritage, the Germanic Germans, remain receptive and aware of their history. Thus the saying that a people dies when it forgets its history must be understood correctly. For the Germans, this means that the legacy of Atlantis will finally perish if they run away from their history.

The connection with Atlantis lies only in history. The primeval homeland was buried under ice and the subsequent Atlantean empire was a victim of the floods. All these causes of catastrophe are linked to the history of the earth. This can be found pictorially in Genesis, which has been modified from older sources. The scientist Uwe Topper draws understandable comparisons here:

Thus the so-called first day of creation corresponds to the first aeon of the telluric period, in which the Earth fell under the spell of the nova from which our galaxy was formed. The Earth had begun to orbit and evening and morning came into being. First it was dark, then light followed. The biblical writers reduced it to a simple denominator: And there was light! - This time was the geologists' Precambrian.

The second day corresponded to the Cambrian, Silurian and Devonian periods of the Earth Age. Land and water were present and an atmosphere was formed. In the third aeon, the Carboniferous period, the primeval continent was formed. There are even Asian myths about this, according to which a large body penetrated the earth like a turtle. This enlarged the earth's surface. The first land plants emerged during this Carboniferous period. Ferns, horsetails and eventually large forests covered the land areas. It is interesting to note that the turtle is one of the most widespread and oldest totem symbols on earth.

In the fourth aeon, the Earth entered the gravitational field of the sun and began to rotate its planetary orbit. The first moon is captured. It was smaller than today's. The Permian Age emerged with the first state-forming insects.

The fifth aeon was the Mesozoic Era with many aquatic animals, reptiles and the emerging dinosaurs. Genesis speaks of the fifth day and the appearance of whales. Birds were also there.

The sixth age, the Tertiary, revealed new species. It means cattle, worms and humans. In Genesis, the ori-

ental fantasy comes to light with the description of the creation of man. Adam from clay and Eve from one of Adam's ribs. Then there is the blasphemous claim that God created man in his own image and breathed his own breath into him. And now this earth history becomes more interesting. The reference to God's breath leads the now knowledgeable person to Pudur, who in his investigations cited the Atlanteans as peoples from God's breath. In Atlantean, At is also the heavenly breath, as explained earlier in the linguistic sections. These were the Tu-atha, from the original Thule culture. When the biblical Genesis now goes on to speak of the expulsion from paradise, then surprisingly the catastrophe already described in the polar region, the former paradise of the original Aryans, the Tuatha people, who were expelled after the sudden onset of glaciation, is found here again. If the Bible goes on to say that the expulsion was a punishment for the arrogance and independence of mankind, then this is evidence of a pre-existing cultural height. When the biblical writers speak of punishment, it can be inferred that at the time of their writing they were already in opposition to the northern peoples still living in the biblical region.

Topper then comes to the conclusion that the "Spring of Atlantis", as the title of the first volume of Edmund Kiß's trilogy of novels reads, was due to the Earth's axis being perpendicular to the sun at that time and that the seasons only came about as a result of the axis shifting to its current inclination of 23 degrees. This shift caused by a pole shift triggered a catastrophe that caused a great tidal wave. Pole jumps have always had cosmic causes, as was the case with the fall of the tertiary moon, the passing typhoon and other events. Science calculated that it was - mentioned earlier, - there have been at least 130 pole jumps in the history of the earth. An earth phenomenon that occurs again and again. It hit Atlantis and will occur again in the foreseeable future.

Two centuries ago, a book was published in Spanish by the Chilean Manuel Lacunze, who described the shifting of the earth's axis. Topper refers to an "Abriß der Geologie", volume 3 by Jean Au-bouin, published in 1968, which also dealt with the history of the shifting of the poles. In 1971, Peter Kaiser published a

general description of the pole jumps onto the book market. However, Topper did not take into account the second catastrophic assumption of the crash of an earlier moon or - as Kelso de Montigny believes - a planetoid around ten thousand years ago, which punched a hole in the centre arc of the Caribbean Sea. This coincides with Otto Muck's information about two enormous deep-sea holes in the North American basin, which lie slightly off the edge of the catastrophe. These were created by further fragments of the celestial body that triggered the end-diluvial Atlantic catastrophe. These holes cover an area of around two hundred thousand square kilometres. The force with which they once punched into the Sima floor of the Atlantic basin was immense beyond imagination. In the age of the atomic bomb, one might think of an undersea nuclear explosion.

The celestial body impact clues have already been published by a number of scholars and renowned writers, including Wiston, Count Carli, de Lalande, Braghine and others. However, opinions are still divided as to whether the falling celestial body is a planetoid A from the Adonis group or the former Earth's moon. Hörbiger's repeatedly confirmed world ice theory also dealt with the tertiary moon in an explanatory way. Finally, in 1971 Rudolf Elmayer von Vestenbrugg summarised the interventions from the cosmos on the fate of the earth. Here, too, the facts emerge that the multiple catastrophes were caused by the collapse of celestial bodies as well as by the capture of a new, tidal wave-generating moon.

Here we always find the pole movements as accompanying phenomena of cosmic forces. The scientist P. Kaiser even calculated a magnetic calendar for the past 76 million years, according to which the position of the poles changed at least 171 times by approximately 180 degrees. Hans J. Andersen summarises the existing results of pole shift research in a thorough work, which also mentions the enigmatic giant comet Typhon. In the ancient Egyptian written monuments of the New Kingdom under Sethos II - around 1215 to 1210 B.C. - it is not only mentioned as Typhon, the names Sekhmet, Phaeton and Anät also appear. A mysterious black stone is guarded on an island in the Red Sea, which is regarded as a primeval magical messenger from outer space. The Arab secret scientists call it the Black Stone Anät. This is the name from

the Egyptian tradition. There is also a large black stone in Mecca as a sanctuary. Both stones are nothing more than fragments of a passing comet, of which it is said in an inscription from Ugarit-Ras Shamra that it came over Syria and murdered the population, as well as reversing the two dawns and the position of the stars. This is a clear indication of a pole shift with a tilted earth.

A pole shift therefore occurred around five thousand years ago. Archaeological finds from the Mesopotamian region also date from this time. One of the oldest written testimonies is the Epic of Gilgamesh with its dramatic account, which includes a short extract:

"... Adat rages up to the heavens, the light
walks in the night.
The land lies shattered. The
hurricane rages for a day,
He storms along wildly,
The waters he bends to the mountain,
Whips the waters into a human battle. The
brother no longer sees the brother,
You can't see people from the sky - Six days and nights
The wind rushes in like a storm surge, the
hurricane rushes in,
On the seventh day, the hurricane dies down,
The storm surge sinks, the battle storm..."

This is the deciphered text excerpt from the Flood Epic, which Utnapishtim tells the ancestor of Gilgamesh, the Sumerian Noah. It also tells how he was warned by the god Ea and therefore survived the flood in an ark. Just as the Bible writers copied from the Sumerian sources. The Sumerian Noah escaped with his wife to a distant island in the west. The Atlantis author Muck poses the question of whether this was the rest of Atlantis, the mysterious land of Tlillan, Tlapallan. Was Tlillan Thule? -

Hesiod also wrote about the battles of Zeus in his Theogony. First with the Titans, according to Andersen around 1800 BC, and later with the monster Typhon, around the 13th century BC, i.e. covering the catastrophic period. This is a short extract from the text of the Theogony:

"... Soon he (Typhoeus) would have subjugated the gods and mortal men,
If the father of men and gods had not noticed it sharply.
It thundered terribly with a loud roar; the earth roared terribly all around, even above the vault of the sky,
Sea and Okeanos' flood and the Tartaros beneath the earth. Under immortal feet the high Olympos trembled..."

Finally, Pliny also left behind similar descriptions of catastrophes in his *Historia Naturalis*.

In other words, descriptions with an astonishing tradition, the truth of which is no longer disputed by modern science. The sudden climatic changes that occurred in northern Europe in the 13th century BC, in the Bronze Age, also point to a pole shift. Prior to this, the whole of northern Europe as far north as Scandinavia was covered in deciduous forests and the Mediterranean had Caribbean-like temperatures.

The size of Typhon is not yet known to modern science, but it must be comparable to the size of a planet that has already caused orbital disruptions to planets in our solar system in prehistoric times. The ancient Egyptians referred to it as a maleficent.

Flood traditions are widespread among all peoples of the world. They can be found in the Popol-Vuh of the Maya, among the Chib-chas in Colombia, the North American Algonkins, Crows, Siberian peoples and elsewhere.

There is even an anticipatory assumption for a Typhon return.

Andersen has according to calculated previous Typhon passages, Andersen has announced a very probable appearance for the year 1993. This would bring a new pole shift with devastation in its wake. He also discovered interesting connections between such catastrophic periods and historical developments. According to this, disaster always occurred when a major earthly power was about to achieve a goal of world domination. He cited ancient Egypt as a tangible example, when its power spread to all sides. The through described catastrophic period the horrors of great and violent catastrophes can be of cosmic influences. The downfall

continental parts and human groups remained rooted in the myths and traditions of all peoples. Both Atlantis periods changed the world view and ushered in new periods of history.

These periods flowed into each other in the Aryan migrations from the north and west. The great period of the migration of the southern part of Europe, Asia and the American continent began with the end of the northern paradise and the further demise of Greater Atlantis, including Mu. The separation of both event phases would be a research study in itself and would go too far here. What is essential here is the common trace element.

Beginning in the Near East, ancient Nordic influences can already be found in Chaldea, which can be traced back to the Megalithic period. It was from here that the Semitic tribes subsequently adopted language borrowings and writing.

This was confirmed by excavations in Sumerian Ur by the British Museum in London and the University of Pennsylvania in Philadelphia under the direction of Leonard Woolley. The results of this work appeared in Woolley's book "The Sumerians", which was also published in German under the title "Vor 5000 Jahren". A further volume was published in 1931 by F. A. Brockhaus under the title "Ur und die Sintflut". However, Woolley only got stuck in the excavation results and did not recognise any connections of older origin. However, he found that the Sumerian culture also fertilised the Egyptian culture, which thus gained additional benefits alongside the influences coming from the west and north.

Even the word Sumer is Nordic. Just like the Middle High German Sumer, both correspond to the modern term summer. However, Woolley recognised that the pre-Flood Ur already had a royal dynasty dating back more than three thousand years before the Common Era. Even before that, a civilisation several thousand years old existed as a precursor to the Sumerian empire. The Sumerian city of Eridu prided itself on being the oldest city on earth. However, Woolley, who was only an ancient orientalist, could not avoid the conclusion that the Sumerians could be categorised as Caucasian in origin. They were completely similar to modern Europeans and had no oriental traits. Regardless of their racial affiliation, however, Woolley said,

that they had come from the east, from the mountainous region where the Gutaeans and Lullubes settled. The Elamite tribe of the Kassites, also known as Kassians or Kassa, also came from there. In addition to this migration, Herman Wirth also mentions the Martu, who named themselves after Mars, the god of war.

The Gutaeans are at the centre of our considerations. The Sumerian royal family Gutium is named after them. They conquered the entire area of Sumer around 2400 BC and their great king was called Gudea. One city was given the name Gutebum. They were the so-called barbarians of the north - a disingenuous designation by non-Aryan peoples - i.e. the Gutaeans, who can be traced back to the Goths. The Goths - the good guys!

Excavations revealed a corpse with a golden helmet. According to a deciphered inscription, the buried man was called Mes-kalam- dug in his lifetime, which translates as "Hero of the Good Land", the land of the Goths.

This also brings us to the Torgoths of Asia, who can be attributed to the Ostrogoths who had settled on the Volga and then moved eastwards. They called themselves Tor-Goths, Tor-Guten, after the god Thor. Such are the numerous traces of the Goths.

In 1931, Dr Alfred Schultz wrote in a treatise entitled "Altarische Restvölker Innerasiens" (Ancient Remnant Peoples of Inner Asia) that the interior of Asia was populated by Aryan-Atlantean tribes, such as the Galchas and Tajiks or Tajiks, who lived in the Pamir plateau. They were also light-haired and had a whitish-pink skin colour.

On a side note, Grum-Grzimalo discovered in his research on Siberia and Central Asia that in earlier times the Chinese came into contact with Europoid types, whom they referred to as blond-haired demons.

When the Gutaeans arrived in the Near Eastern lowlands, they built artificial hills planted with trees in memory of their Nordic mountain homeland. The ziggurats were also built in the same style. Every Sumerian city had such a stepped tower. The name ziggurat or ziggurat also indicates the linguistic origin: in the centre is the syllable 'ur', while the 'at' at the end is found in Aem and Atlantis. The most famous ziggurat was the so-called Tower of Babel, rediscovered by Taylor and excavated by Woolley. These are millennia-old stepped tower structures of great extent with palaces, monasteries, workshops and temples built over royal tombs.

As regards the linguistic roots in the word 'ziggurat' mentioned above, sceptics will probably come up again and describe the explanations as a coincidence. However, reference must be made to the earlier indications that the original language was a magical language, which has been preserved as such in the original Nordic language up to the German language. Here thought and language are to be understood as an audible exhalation of the spirit, whereby the magical from the primal instinct retained its validity.

These ziggurats also go back to the even older ideas of the Troy castles. The often winding corridors are reminiscent of the original forms of the Nordic cult sites of the Atlantean heritage.

Woolley found that there was no straight line in the ziggurats and that any apparent irregularities were carefully calculated curvatures that corresponded to the mathematical and astronomical calculations of the Pyramid of Cheops and that the syllable 'zik' refers to zigzag lines. They lead to connecting points of the Magic Quarters, which appear in the earth representation. Linguistically, the syllable 'zik' came from the zigzag line of the sig rune, reminiscent of the lightning rune, later also found as sig in the Greek sigma. In Swedish it is still called Sicksack, closely related to German. In addition, the snake to which the S rune belongs and which has the sound value 'S' is called 'su' in Sumerian and moves its body in an S-shape, in a zigzag, is the underworld animal that represents the sun before the winter solstice in the grave, in the mother water.

In 1933, Pudur wrote that the Sumer people can be traced back to the mountain people of the Gutaeans, i.e. the Goths. In addition to the evidence already provided, he thus found the same traces as other research had revealed. Parts of the Goths had previously also had their ancestral seat in Pannonia, but disappeared from this area in history. Some of them are the previously mentioned Tor Goths, or more correctly Thor Goths. Pudur identified three tribal groups: one group settled along the Volga, the last remnants of which can be found among the Volga Germans. Another along the Edsingol River in the south of the Gobi. This part was pretty much wiped out by a typhus epidemic in later times. A third part still lives in the eastern Tienshan Mountains between the towns of Khara-Shar and Urumchi.

Linguistic connections can be seen in the names of the Sumerian cities of Ur and Uruk, as well as in Urumqi in Mongolia.

lei. Incidentally, Ur is a typical Atlantean word. According to Pudor, it is a rewording of Ar and the inversion of Ru, meaning the sun in the grave, from which new life comes. Independently of Pudor, Herman Wirth found identical explanations in his research into the history of primal religion.

The town of Gut-schen is still located in Bogdo-ola, which is still part of the Tien-shan Mountains. Sven Hedin wrote a chapter about "Sintjen Gigen Khan and his Torgoths" in the book "Riddles of the Gobi". Over the course of time, they have mixed strongly with the Mongols, but still show noticeable differences from them. Hedin also mentions the city of Khara-schar as the home of the Torgoths. According to Pudor, Khara-schar is also a Nordic-Atlantic name and comes from Ka-earth and Ra-sun. Compare the Karakorum Mountains and other words. The Torgoth residences extended from this place to the Dsungarei. Around New Year time, the Torgoths celebrate Yule with rich feasts, fifteen days long, like in Sweden. They also preserved a myth of the end of the world that is very reminiscent of Ragnarök or the Fimbulwinter. In this myth, good and evil people fight each other in a fierce battle at the end. In the end, however, the good guys, the Goths, remain alive. Afterwards comes the great Khan, according to the explorer Haslund, who will rule over all peoples. It is the same legend that Ossendowski heard from the Mongols about the coming prince from Shambala.

Worth mentioning is the research result of Arved Schultz from Königsberg on the peoples of the Pamir plateau. He also discovered that the Tajiks and Golchas were pure Germanic tribes by origin. They also mixed with Mongols over the course of time.

Coming back to the land of Sumer, according to Kadner, a path led to China via Central Asia. At that time, a daughter relationship between the Chinese and the Sumerian culture emerged. It was here that the views previously opposed by scholars were confirmed by the publication of the work "Chinese and Sumerian" by Terrien de Lacouperie and C.J. Vall. In

Turfan in Central Asia, linguistic research among the Tocharians by the Turfan expedition in 1904 revealed manuscripts found from the Kentum tribe - not Satem tribe - an Indo-European origin. Corresponding pictures in the documents from Buddhist cave chapels in Turfan showed blond-haired, red-haired and blue-eyed men. Even

Such traces can be found in a report by the missionary Leuschner from 1926 about the Chinese ethnic group of the Lolo and Jautz, who still live in isolation and have retained their European origins in their appearance. According to the missionary, they used to have their own script instead of Chinese characters. Their dialect contains *ti* for father, *ma* for mother, *tau* for earth and *men* for man. Certainly also remnants of the original language.

It goes even further: Lang refutes the claim that the Chinese invented gunpowder, porcelain and other things. He attributes these things to Atlantic cultural artefacts, all the more so as Frobenius also found porcelain and earthenware covered with a glass base in Africa. Lang bases his assertion on the fact that the Chinese could not have lost their own knowledge or would have had to find it anew. Moreover, Chinese culture would not have developed significantly over time. The field of research in this direction would still be wide open, certainly to the displeasure of sinologists working at the time.

In his work on primitive religion, Herman Wirth demonstrated that the archaic Chinese script also has its origins in the northern European region on the basis of the pictographs from the Eurasian region reproduced therein. The Chinese character script developed much later by Kang Jee was based on the ancient original forms in its further development. The same applies to the way of thinking about the formation of writing, which was to bring it in its developed form to the objects for symbolisation. The ideograms of the megalithic period had already been created in this way and later the Egyptian hieroglyphs were created in the same way.

The first beginnings of symbolic writing were to be found in the signs for natural phenomena and basic elements of the environment. This was followed by calendar signs for the course of the year and ancient religious connections. From the ideograms of the northern culture, the runic letter writing developed further, starting with the laying of beech sticks and then moving on to carving and notching. The supposed assumption that the North had no writing was completely erroneous. Many other cultural developments were significantly influenced by the great Aryan migrations.

In Chinese, the archaic characters were slowly transformed into abstract abbreviations, which the Chinese alphabet was able to recognise.

Shu-Shen called 'zhi-shi'. In German, this means 'pointing to things'. In the expansion of their character writing, the Chinese chose a bird sitting in a nest as the basis for the word west, Chinese 'xi', in accordance with their own ideas. This is because the bird goes into its nest when the sun sets in the west.

A further wave into the Asian region took place around two thousand years before the Common Era. Nordic charioteers advanced via Greece and Asia Minor further into Iran and as far as India. This also shows that the Egyptian chariots were of Nordic origin.

A linguistic distinction is made between two groups: The common names for these are 'kentum' and 'sa-tem'. The Hittites belong to the Kentum group. The Indo-Aryans, on the other hand, belong to the Satem group. The habits of the European northern people and the Indo-Aryans remained the same.

The horse was brought to Mongolia and China as a mount via the Aryan Scythians. According to tradition, the progenitor of the Scythians was Tartagios, the 'Lord of the Lime Tree'. This refers to the world tree Ilpa, or lime tree, as the Scythians saw it instead of the ash tree.

By this time, the earlier traces from the west towards the Gobi had faded...

The Satem group showed stronger cheekbones. This group penetrated furthest eastwards. The official historiography in Korea identifies Koreans as being of Aryan origin. This is still taught in schools and Koreans are proud of it. They belong to the Satem group.

According to detailed investigations, the Shang culture, which existed in China around 1700 or 1500 BC, was largely influenced by the Nordic charioteers who had come from the steppes of Mongolia. Bronze battle axes and vase finds bear witness to this.

Understandably, these many dolmens and stone tombs of the megalithic culture in Korea are still a mystery to a science not yet orientated towards these aspects. From a linguistic point of view, Korean is closely related to Uralic-Altaiic.

In addition to the names of the gods, the Edda's heaven of gods also contains the demigods Jetten. The latter can be equated with Jöten and Goths. These Guoten, good men, unite the human and the divine at the same time. They come from Asgard.

In his book "Collection of Gallic and French Finds and Antiquities", the well-known scholar Pierre Borel states that, in accordance with Scandinavian sources, Got and Gott have the same meaning. Gothic people means good people, of divine origin and linked to Asgard. Thus there must have been close relations between the Goths and the Thuata people, the peoples of God's breath.

The well-known Frenchman De Sede also dealt with white homes in Asia and even mentions Aggartha by name as the Asian form of Asgard, the now subterranean city for secret science, the seat of the Master of the World.

According to a Chinese legend, the Great Wall of China was built around the fourth century BC to keep out the travelling Goths. Today's historiography, however, claims that the Chinese built the wall against the Mongol invasions. This is yet another indication of the fact that scholars repeatedly take one-track paths and usually do not want to find a superordinate view. If the Chinese refer to Goths, then this also confirms the settlement range of the ancient Goths from Scandzia to the Gobi and the Pamir region. The mystery of the origin of the white Kafirs in the Himalayan region also needs to be clarified. The fact that Iran also plays a key role will be discussed here. In any case, in the new era, the traces of the Aryan human group and behavioural research have become a clear picture made up of pieces of a jigsaw puzzle. And once again, the creation of legends proved to be a helper in the search for the heirs of Atlantis.

Some linguists are of the opinion that the name Asia as a country of the Aesir. The corresponding Sanskrit root is Ushas, which means dawn. This brings us right back to Korea, whose actual, ancient name is Cho-sun, meaning land of dawn. After all, Koreans also refer to their Aryan origins. The symbol of dawn is also rooted in Iran. The Viennese researcher Strzygowski, who carried out extremely important cultural studies in the same direction, is of the opinion that Iran should be regarded as the cradle of Aryan cultural development, but in his zeal he overlooked the even older traces that came into Iran from abroad.

The sentient origin of the morning-red symbolism can undoubtedly be traced back to the primal Aryan's original oneness with nature. One has to visualise how the early man of the North saw the sun as a giver of life, which every morning with its rising on the horizon kissed the dormant nature awake with its warming rays of light and covered it with its fire-golden glow. This was also the time when the birds began their morning chirping and the animals began to move, buds and flowers opened and revealed their colourful beauty, mists disappeared, and when the sun rose in its reddish glow on cloudless days, it ushered in the dawning day. This natural spectacle of a magnificent creation turned the visual experience of the northern man into a silent prayer of self-internalisation and a feeling of gratitude in the beauty of existence. This makes it understandable how the creative and devout human being experienced the holiness of dawn with fervour and subsequently symbolised it in his art.

This primordial Aryan knowledge of experience was not recognised by the spreading always travelled with them. It also took root in Iran, where the dawn images were preserved in the Mithra cult, in which ancient religious traces from the megalithic period can be found. In other words, knowledge from the oldest period of Aryanism has been preserved.

The Mithra mysteries originate from the ancient light mysteries of the Atlantean north and can be recognised as dating back to the ninth millennium before the Common Era. They reached Iran from the north via the Mediterranean and the northern regions, from where they continued to fertilise, if not create, the Indian mysteries. The associated pictorial symbolism is also unquestionably Atlantean-Nordic. The cult of Mithra also gave rise to the Zarathustra religion that followed. This changed into a bipolar conceptual religion of light and darkness, of good and evil. This gave rise to Ahura Mazda, the god of light, and Ahriman, the Avestan *Angro mainyu*, the god of darkness, the "evil spirit".

In Ahura Mazda, the Aryan light-bearer appearance remained pure. Strangely enough, the counter-image of Ahriman as the god of darkness is later found again in the Jewish image of Yahweh, who was depicted as dwelling in darkness and who also retained his demonic traits.

The older mysteries still saw a unity of insight and the pure spirituality of the divine. Therefore Ahura Mazda also had to become the only God, as it corresponded to the Supreme Being of the original Megalithic religion. Ahriman remained the demon of the earthly realm. In this way, the Aryan man was to spiritualise the earth and lead people to the heights of light, closer to Ahura Mazda and thereby overcome the spirit of evil, Ahriman. Here we find the ancient idea of redemption, which the ancient Aryans incorporated into their mysteries. Mithra thus became the equaliser of the dichotomy of light and darkness, in **w h i c h t h e** first beginnings of materialism appeared. Hence the search for oneness with the divine in the mystery experience, which was intended to free people from material thinking. From this realisation, the believing and knowing human being then finds Mithra within himself, as the final stage of human perfection towards the higher. In this way, Mithra becomes the purified initiation to light and goodness for man. Mithra was regarded as the tamer of the forces of nature. Ancient relief depictions show him as a bull tamer, surrounded by the symbols of the scorpion, the ant and the snake, the animals attributed to Ahriman. The dog, on the other hand, which also appears, symbolises immortality and also leads to the sign of the zodiac, the dog star Sirius, the Sothis of the ancient Egyptians.

Thus the Mithra image not only shows the downfall of the The Mystery Degrees, with their initiation rites, introduced the concepts of the higher. The Mystery Degrees with their initiation rites introduced the concepts of the higher. For the higher degrees there was a sacred meal with bread and wine, which appears in Germanic as the meal of the gods and was later adopted by Christianity. The Mithra cult also preserved the pure form of primal religion in the representation of the mother cave, as a prison of light in the course of the year, from which rebirth takes place, as Herman Wirth emphasised in the history of primal religion. It is the primordial mystery of the light from the north. The doctrine of the transmigration of souls and the rebirth of man is also integrated into the great mystery.

In old depictions of Mithras one can still find stylised tree of life symbols, double axe images and the double trident of Poseidon, all of ancient, Nordic-Atlantean origin.

In the later course of development, the old Mithra cult gradually distanced itself from the original mysteries. In the Avesta of Zarathustra

Teaching, he becomes the divine embodiment of light while still half-embodied. He appears as Dawn with four white horses and also as Sunset. This is probably the oldest trace of the dawn representations in the entire Aryan world view that developed worldwide and became so firmly established in Iran.

This image of dawn as the equivalent of the rising light is also associated with the cult of light among the Parsees, the surviving followers of Zarathustra's teachings. These Aryan Parsees guard the hearth fire at night in order to keep the light. This cult of light can also be found among the ancient Peruvians, where the sun virgins kept the fire, just as the ancient Roman Vestal Virgins did with the fire of Vesta. The path of the Mithra religion can be traced back almost ten thousand years. It joined the high form of the original religion and returned to Europe via Asia Minor with Roman soldiers, where it began to gain a foothold. It had lost much of its original form, but still retained essential elements. In the second century AD, the Roman emperor Commodus was initiated into the Mithra mysteries and the nobility followed his example. Other emperors followed, including Diocletian. It was not until the fourth century that the tragic decision was made: Christianity, with Yahweh emerging from the darkness, supplanted the light of Mithra.

Nobody can say today how the history of Europe would have turned out, if a strong religion of light had survived. What is certain is that the German people would have been spared a thirty-year religious war and the slaughter of the Saxon nobility would not have taken place.

But on to the dawn, the hot trail of the vast Nordic-Atlantic migrations:

Buddhism also adopted the dawn image. In the vision of Jeshin So-zu, Buddha is said to rise from behind the mountains as a d a w n , accompanied by Boddhisattvas. In Iran, the dawn is regarded as a symbol of salvation and paradise. Iran is also known for its depiction of Jehannira, the daughter of Shah Jehan, who is depicted in paradise on clouds of dawn. In Indian and Tibetan miniature painting, depictions of dawn can be found again and again, often in the form of pink clouds. The Japanese Tamamushi shrine also shows an image of Mount Meru, the Aryan World Mountain.

with sun and moon between dawn clouds and bird riders hovering above.

In the Rigveda V/62 Crutavid sings: "You ascend, O Varuna and Mitra, the golden-coloured pit at the dawn's glow, which has a pillar of ore at rising and setting..." - And in Rigveda X/15 it says: "Sitting in the lap of the red Ushas - dawns - create wealth for the giving mortal, to the sons of these forefathers - Pitris - bestow good, and you shall create strength..."

An embodiment of the dawn can also be found in the Indian Amrita or Soma, in the humanisation of the fertility-giving celestial cloud waters Cri or Lakshmi.

Clouds of roses can also be found on the Mithra relief. And it was a special surprise when insiders found out that the model of the dawn clouds also appears on a tomb relief from 1568 in St Stephen's Cathedral in Vienna, with cloud stripes under a keel arch and a paradise landscape with a herd of cattle below.

The use of the colours also allows interesting comparisons to be made. Naturally, the colours red and yellow predominate in the dawn depiction. And now, to a further surprise, material collected by Herman Wirth and also by Strzygowski - to cite just one relevant example - reveals the image of the eightfold divided face circle with the symbolic Atlantean colours of the cardinal points and the seasons, predominantly in red and yellow. This applies not only to the Atlanteans, but also to the Amerasiates. In addition to the Atlantean royal blue, red and yellow predominate throughout the Indo-European region. These colours also dominate Buddhist sacred painting, as can be seen in the mandalas.

The colour of dawn is therefore the sign of the hope of redemption of the north and its mission into the dawning day. In seasonal terms, it is also the dawn of spring after the long winter night. In depth psychology, we find that the tendency to brood and dream lies in the twilight, the mysticism peculiar to the North. This relationship, also interpreted as a rapture of faith, to the profound metaphysical realm, in the spirit's urge towards primordial knowledge and the last things...

In a broader sense, this also results in the special spiritual

The relationship to a world understood as romantic: seeing everything as ennobled and extracting the best and most beautiful from everything! The Frenchman Frangois Chateaubriand and the dreamy poet Wilhelm Wackenroder, born in Berlin in 1773, are among the earliest representatives of the emerging Romantic view of life with a penchant for ennoblement and aesthetics. Wackenroder is also to thank for the revival of medieval folk poetry. He thus reopened the door to the chain of retrospective relationships.

The origin of the historical term 'Romanticism' is derived from 'novel'. This in turn arose from the fact that in the early literature of the Middle Ages, stories and tales were predominantly published in the Romance languages. The root 'Rom' is therefore at the root of the word 'Roman'. For German sensibilities in the area of the misleading word dependency of 'Rom', we should therefore use the purposefully correct word 'Germanik' instead of 'Romantik'!

The misnomer about a Roman, i.e. Romanesque, architectural style developed in the German region is also part of the *misnomer*. Above all, it is also important to know how the break in Germanic cultural development caused by the Franconian Emperor Charles created a void for a short time, which fortunately did not last long. As early as around the year 900, the Germanic character and sense of style re-emerged in a renewed creative endeavour. Modern cultural historians, who retain and pass on the term 'Romanesque' architectural style without taking up cultural characteristics, completely overlook the fact that there are only a few references to Roman models. The round arches characteristic of the so-called 'Romanesque' architectural style are nothing other than a reproduction of the ancient religious calendar arch signs. Likewise, the many ornamental symbols and symbols of meaning, the imaginative stone sculptures, the knotwork and other patterns are of purely Nordic, pre-Germanic origin.

The Nordic soul life with all its species-specific feelings originates from the North and not from the Roman world. In his work "Pagan Imperialism", the Italian philosopher Julius Evola also attributes significant building blocks of Roman culture to Nordic influences.

This inner German experience, to be understood as Germanic, with its special feelings towards all phenomena of the universe and the mysteries of metaphysics, is reflected in

of an idealistic world view that is irreconcilably opposed to all materialism. Idealism and Germanism are the noble "diseases" of the North!

They are found in the world of the Northman and make him vulnerable in his struggle for existence. They resemble the lime leaf that fell on Siegfried's shoulder and made him vulnerable as he lay before the well, the fountain of knowledge.

Without the drive towards idealism and the feeling of Germantik, the world would be devoid of meaning and beauty for northern man. And the dawn symbolically in the feeling is the colour of happiness, of the new day, of the new year, the colour that lights up the man of action for new deeds!

The dawn is firmly anchored in the Aryan world. - Boreas, the god of the Norwind, son of a Titan and the dawn, is also recorded in ancient Hellenism. Eos, the goddess of dawn, had her place in Olympus, in the reflection of Asgard. -

The North Man is a dreamer. He ponders nature and creation and is closely connected to them.

Nature also dreams its creation ahead. Here the bond closes with the connection to the deeper contemplation of existence in union with the universe.

Even in ancient times it was said:

"Aurora jam spargit polum
Terris dies dillabitur
Lucis resultat spiculum:
Discendat omne lubricum..."

"Dawn already adorns the pole The
day descends to earth,
The ray of light flies out and
eradicates the dark swathes."

But the past gives us much more from the cornucopia of what has been.

There can be no dogma for science. The increase in knowledge, insofar as it is all-encompassing, has also led to bold conclusions. The reference to the Sons of the Sun of Atlantis already tempted researchers to reach for the stars.

The well-known English scholar W. J. Perry is of the opinion that there must be a close connection between the age of the gods and the solar dynasties. He writes: "... The conclusion therefore seems to suggest itself that the various groups of Sons of the Sun scattered throughout the world have all sprung from the same lineage..."

And Tomas explains how, despite all the embellishments through the ages, historical events have been preserved in the ancient myths. According to them, civilised people from the sky or across the sea brought a ready-made culture to people living in a barbaric age. He calls them the founders of the solar dynasty. They could have been the Atlantids.

Even though the age of space travel has dawned, we still have to stick to earthly realities for the time being. It still seems too early to include assumptions about a connection from space. Nor would this fundamentally change the existing situation.

Pudor, looking far ahead, said that we must stop prejudices, including the idea that Asia is only a continent inhabited by Mongols and Semites, while evidence is accumulating that shows how the whole of Asia from west to east and from north to south was once settled and colonised by Nordic peoples, mainly of Germanic race, from the great cradle of Atlantis, and that Indian and Sino-Japanese culture is also of Nordic origin. Traces that have been blurred for thousands of years have recently come to light again. An ancient tribe in Iran called themselves Arii. Undoubtedly a settled group from the Gothic migrations. Their settlement area was called Airan after them, from which Eran and later Iran emerged. In Sanskrit from the Indian region, the term Arya literally means 'the noble race'.

Iran has long played a leading role as the cultural centre of Asia. Strzygowski calls the country the Hellas of Asia. For India, Iran is the suburb of the Aryan race before immigration to the Indian peninsula. Thus the origin of the Devanagari script also goes back to the older period in Iran. The peculiarity of this Indian script of lining up the letters on a horizontal frame comes from this early period, when there were still birch trees in India and beyond the Hindu Kush, which are no longer covered by forests. People used to write on birch bark by lining up the characters on the natural cross lines of the inner parts of the bark. Yet another piece in the great puzzle panorama of Aryan cultural processing.

Iran is also home to one of the largest stone circles dating back to the megalithic period. This enormous site was found near Darab by the Englishman Sir William Ouseley, but has never been properly mentioned. It has been ignored by science and has remained dormant. From the same

G. N. Roerich found the 'Lonely Stone' in the Tibetan highlands, which resembles the menhirs in Carnac, Brittany. This megalithic monument is located about thirty miles south of the great lake of Pang-gong tsho-cha and features eighteen upright stone slabs forming a circle.

Russian science has also intervened in its Siberian region. Here, the Russian Okladnikov found bird motifs, including a perfect swan sign. Rock paintings found on the Ussuri River resemble the old European ones.

In the Amur region, he found burial houses belonging to the Tungusic language group, the Ultschen, which have crossed gables with stylised swan signs, as can still be seen on farm cottages in the Frisian settlement area. The

Russian research suggests a few more surprising finds and findings, and these results must then be utilised accordingly. From earlier Russian work,

the scientist Tomas found a journal that published an article by Korolenko in 1903 in the journal of the Russian Geographical Society. In it,

Korolenko reported on the legend of the kingdom of Bjelowodje, a land of white water or land of white mountains. In 1906, another essay by

Bjelosljudow appeared in the Geographical Society of Western Siberia on the history of Bjelowodje, also known as Bjelgorje. This is the site of the northern Shambala on the territory of the legendary White Island mentioned earlier. It should also be mentioned that the name Shambala also appears on an old map printed in Antwerp in the 17th century.

appears.

Legends and traditions dating back to the times of the great catastrophes are also spread throughout Asia. For example, shortly after the First World War, the Pole Ossendowski learnt from the Mongol prince Chultun Beyli that there had once been two continents, one in the east and one in the west. Both had sunk into the Pacific Ocean.

Roerich, missionaries and other experts on Asia report that white people still live in remote valleys and caves in the Himalayas and lead a remote existence. Ossendowski, laureate of the Academie Francaise, revealed an experience from Mongolia: according to a report by a Mongolian Grand Lama, Prince Chul-

Beyli, a prehistoric human from the Aggarthi race, was saved from the Great Catastrophe and came to the highlands. From this Asgard-Aggarthi came the Aesir, and with them the race of the Sons of the Sun.

According to Roerich, there have been several strange encounters in the Karakoram Mountains, where tall white people have repeatedly emerged from hidden caves, who have also repeatedly helped travellers. So the Mongols were not lying here. They also pointed out that there were still white people in the Gobi, who would pay from case to case when they encountered old coins, which the Mongols would hide for unknown reasons. Tomas received similar reports.

And finally, the well-known Tibet researcher Alexandra David-Neel wrote that, according to Wissender, somewhere in the wild mountains of Chinhai province there is a "dwelling of the gods".

In the southern part of the Turkmen desert, near Kara-Kum and in the mountains of Poket Dag, towards the Iranian border, numerous archaeological traces of civilisation dating back eight thousand years have been found. Remains of towns dating from around three thousand years before the Common Era with streets, squares and temples. And then, around two thousand years before the Common Era, step pyramids. C.P. Skrine's book "Chinese Central-Asia" mentions how there was once an exceptionally strong sandstorm in the Turkestan region, including the Gobi, which completely buried towns and settlements. Skrine was unable to provide any information about the cause of this exceptionally violent event. The "White City" and others have since been buried under the dunes of the Gobi.

Andrew Tomas cites further witnesses in favour of Roerich's statements, who support the existence of Shambala. At the beginning of the 1930s, the Chinese Dr Lao-Tsin published an article in a Shanghai newspaper about his travel experiences in Central Asia. The mention of a tower of Shambala, which Lao-Tsin would have seen, catches the eye. He would also have come across people, but he had to promise them not to give any further details. This was said to be an outpost. He also heard about the former sea in the Gobi and the "White Island".

But it goes even further: when the first Jesuits came to Central La-

sia, among them Father Etienne Casella, they learnt of a secret place, called Xamballa in their report. After them came further information, for example from the Russian colonel and explorer N. M. Prjewalski and then from Dr A. H. Franke. They were unable to obtain precise geographical details because all the interviewees remained silent. Tibetan texts translated by the German Professor Grünwedel also yielded interesting information, but did not provide precise local references.

A statement by Tomas is remarkable: "The origin of the unknown communities - the knowing Mahatmas - is lost in the darkness of the past. In all probability, it was people of a higher level of development who ordered the men of the "Good Law" to leave Atlantis." Here the French scholar is alluding to the English translation of the "Mahatma Letters" by Mahatma Koot Humi, published in London in 1948. According to this, old writings and achievements from the glory days of Atlantis are still kept in secret colonies. Whatever the truth of the matter may be, even sceptics will not be able to avoid listening to the phrase: There is always something about such things...

The recognised C. G. Jung wrote that certain cosmic memories have been passed down through countless generations and still influence people's dreams. After all, the fall of Atlantis was also a cosmic catastrophe. But because there are always doubters, one should not overlook a profound observation by Saurat. He said: "Because a fact belongs to legend, is it therefore untrue? - On the contrary, it seems reasonable to me to accept as realities those things to which the development of myths we have analysed attributes a constant duration." - And then Saurat formulated a bold sentence as a seeker of primordial knowledge: "The impulses that underpin all ideas about Atlantis - from Plato to Hörbiger - testify to man's desire to become gods..." In terms of depth psychology, this must be understood to mean that only in a good and mature race is there an idealistic urge to ascend, to an existence that is close to God. The urge of the good to Goth.

Denis Saurat is considered a heretic in science. He goes on to say that he take note of the exact information provided by the scientists,

However, he also believes in information from esotericists, who have by no means pulled their knowledge out of their fingers. He also claims to be able to confirm the existence of large secret libraries in southern Mongolia and in the far north-west of China. Large collections of books were hidden in caves to protect them from marauding Mongols. At the beginning of our century, Paul Pelliot found some of these walled-up caves that had been abandoned by monks and were no longer protected. The finds date back to the thirteenth century. The books, written in several languages, were secured by Pelliot. Some of the artefacts have not yet been deciphered.

More than two centuries ago, missionaries in India found tablets with astronomical calculations, which were examined by the scientifically educated mayor of Paris, Bailly. In 1778, Bailly discovered that these calculations could not possibly have been made in India. The figures were only correct after testing if the 49th degree north latitude was used. Consequently, Bailly concluded, the Brahmins had received the tablets in their possession from outside. The Brahmins described them as being of Atlantean origin, which seemed quite credible to Bailly. These tablets travelled to India from the Gobi region. Incidentally, Bailly was dragged to the guillotine and beheaded by the Jacobins in Paris in 1793!

In India, there is also a remarkable name connection between Skandzia and India. The ancient Indian Puratana Sastra states that Yodha, a prince from the plateau of Himawat

- The Brahmins - meaning the Himalayas - had marched with an army against the sun city of Aggartha and conquered it in three days. But the Brahmins came with a new army and recaptured the sun city. They defeated Yodha and pursued him. He escaped, leaving behind an empty homeland as he retreated northwards to his brother Skanda. Unfortunately, there is no further explanatory reference to this conflict between two Aryan groups fighting for possession of Aggartha.

Two archaeologists, the Englishman J. Burgess and the Indian Bhagwanlal Indrajit, provided proof of the presence of the Goths in India. On the basis of inscriptions, they were able to establish that Goths were still present in India in the second century AD, whereby they found these written witnesses in temple caves.

of Junnar, in the western part of India. The inscriptions were written in Prakrit, the successor language of Sanskrit, and read: "Cilarasa galāna bhojanamtapo deydharma saghe", meaning: Donation of a refectory to the community of Cilza by the Gatas. And a second: "Irilasa gatāna deydharma padhijo." Translated: "Donation of two cisterns for Irila by the Gatas."

Irila or Erila and Zitas were the names of two Goths mentioned and named on the Gatas inscription who made gifts in Junnar. In 1937, Otto Fiebiger listed this inscription find in the "Inchriftensammlung zur Geschichte der Ostgermanen".

The remaining connection with Scandinavia-Scandzia was confirmed by a sensational but quickly forgotten article in the newspaper "Das Kleine Volksblatt", Vienna, in 1956, when a Buddha figure from the 5th century was found during excavations in Sweden.

The above information has therefore shed some light on the Asian region.

A classic historical source on the origins of the Goths and the migrations of their parts into the European region south of the Alps comes from the monk and later bishop of Ravenna at the time of the Goth king Totila, Jordanes. Written in 555 AD, he recorded the origin of the Goths and their deeds in his book "De origine actibusque Getarum". The work "Origo Gothica" by the monk Cassiodorus, a counsellor of Theodoric the Great, which was known and used by Jordanes, already existed before this. However, this work has been lost.

According to Jordan, a Gothic uprising began in the late Iron Age, the so-called La Tene period, around 400 BC. Three hundred years later, they settled in the delta of the Vistula and around 238 AD on the coasts of the Black Sea. Around a hundred years later, around the middle of the 3rd century, they spread into Asia Minor. Scholars do not want to follow the same line here, but with regard to Romania and India, many corrections have recently been made that confirm old sources once again.

In any case, Jordanes' reference to the early homeland in Arctic waters is significant, whereby he refers to ancient geographers. He then goes on to say that the Goths came from Scandzia. Understandably, Jordanes was not able to find the

He did not find any reference to Atlantis in the world view known at the time, as he would not have known the ancient Greek and Egyptian sources either. But it is interesting to note that the island of Gotland used to be called Gutland, which confirms that the meaning of Goths is the same as Good.

This also revealed the origin of the Amaler-Goths from the eastern side of the Dnieper. They were joined by other ethnic and warrior groups. The Romans spoke of four peoples, whereby the Scythians were also regarded as Goths. The reference to Skandzia was well known. It was said to be a centre of peoples or the birthplace of seeds, from which the Amaler Goths also descended.

According to the chroniclers, it literally reads: "Officina gentium aut certe vagina nationum". Tacitus called the Goths Gutons and thus joined the chain of Gutaeans, Gutons. And in the Jordanes report, the Gothic ancestors are even cited as demigods, which is consistent with the Jettes.

The name of the Goths also appears in the runic script on a necklace from the treasure of Pietrosa, which was buried in the 4th century AD and rediscovered in the 19th century. The name here was also Gutanen. Again and again, we come across the trail of the Goths-Gutans and thus back to the Gutaeans in the Sumer region.

From the Carpathians to Gibraltar and from the Don to the Loire, the empire of the Goths stretched from the 4th to the 5th century after the turn of time. Gothic kings ruled in Toulouse and Toledo. "The most civilised of all peoples" according to an old report. Regarding their origins, Eric Oxenstierna believes that this enigma is one of the cornerstones of history. Oxenstierna did not know the Atlantis root. On the other hand, de Sede found their traces not only in Scandinavia, but also in the Pamirs. They are, he said, by no means uncouth ruffians and ruffians, but warlike intellectuals. He also stated that they regarded themselves as descendants of gods, which is consistent with other evidence. When they departed from history, they left behind an architectural style that immortalised their name, one of the most beautiful in the world, and left behind an enormous abundance of esoteric signs in and on their buildings. Gobineau, Grillot de Givry, Fulanelli, Ambelain, Canseliet and others have already puzzled over these. Everything is coded and mysterious. The ancient knowledge has only been handed down to a few.

The traditions are therefore more numerous than is generally assumed.

is taken. Herodotus had already referred to the Goths and described them as an Aryan tribe that had come from the Pamirs, Turkmenistan and Iran. He did not know the actual place of origin further back.

And this is where the Frenchman de Sede intervened again, finding an astonishing correspondence between the name of the Parthian god Mithras and the Icelandic Asen Maituras, i.e. Maitur-As, translated as 'the excellent Ase'.

Mithras had his cradle in the Iranian region and, travelling across Asia Minor, gained a foothold in the entire area of the Roman Empire. He became the symbol of the 'sol invictus', the invincible sun.

With regard to Mithras as the Parthian god, it is important to know that the name Parthian is a Sanskrit word and also means Aryan.

Written evidence of the Goths' end-time religion at the time of the spread of Christianity in connection with the Edda traditions can be found in a strange and little-known example in pictures from a manuscript of the Apocalypse of St Amandus. In one of these drawings, the chained wolf Fenrir can be seen in the centre of a circle as an illustration of the passage in St John, where the old heaven gives way to a new one. Interestingly, other pictures show the Ases, goddesses and Asinius.

There is also a depiction of a donkey. However, this does not come from a Gothic-Latin pun Ase-Asinius-Asinus or from a Gothic-Occitan pun Ase-ase, but because the remnant Goths who converted to Christianity merged the old gods with the figure of the son, whom they had to worship without recognising him.

Knowledge from the Middle Stone Age still plays a role here, when the Mother of God was worshipped as Esa and the Son of God was remembered as Esus with the iron bearded axe until Roman times, mainly in ancient Italian traditions and among Gallic tribes. Thus the explanation for the strange donkey head figure came from the old saviour myth of the high religion of the megalithic period.

De Sede is correct in saying that the first Christians and their contemporaries regarded the Nazarene Jesus as a donkey god. In Syria, a terracotta figure was found showing the Christian Son of God with donkey ears and a gospel under his arm. In 1857, a drawing from the 3rd century was found near a chapel of St Anastasia in Rome, which also depicts a donkey.

if Jesus is shown with a donkey's head on the cross. An accompanying text reads: "Alexamenos worships his God".

At this time, Christians in Rome were often referred to as "asinarii", i.e. donkey worshippers. The significance of the connection with the donkey is continued by the fact that it was also a donkey that warmed little Jesus in the manger, carried him to Egypt as a child and brought him to Jerusalem for the Passover, sitting upside down. Christian apologists believed that the donkey's back fur had a double stripe in the shape of a cross.

After their submission to Christianity, the Visigoths actually saw the asinarii as Asen. This word similarity was the temptation to bend.

According to a document written by Pierre de Corbeil, who was Archbishop of Sens from 1194 to 1212, there was a regular donkey mass in the Middle Ages, in which the faithful shouted "Hinan", which corresponds to the Iaaah that is now common, after the church introduction, the Kyrie and the Credo for the donkey.

However, only a few insiders were aware of how the donkey mass and the apotheosis, as a festival of the mad, was in reality the worship of the argot, the art goth, of Gothic art.

In the overall history of the Germanic Northmen, three main groups have emerged, which were dealt with in an extensive work by Reinerth. He and other early historians categorise these three groups as Ingväonen, Istväonen and Irminonen, also known as Semnonen. Significantly, the name Istväonen means the resurrected from the ancestral realm. It seems obvious to associate this name with a previous catastrophe. In this case, the resurrected are the survivors of the Atlantean ancestral realm. In the case of the Irminons, the name means: those who have emerged from the ancestral origin of the Sun Lord. The name Irminonen is therefore more indicative than the term Semnonen. Those descended from the Sun Lord are the Sons of the Sun. And finally the Ingväonen: those who remained from the transient. They comprised the western parts of the Germanic tribes, including the Frisians.

Together, these three form the Holy Trinity, whose deeper meaning lies in the has been preserved in Nordic thought. Their origin is traced back to the three sons of Mannus, whose father in turn was the forefather Tuisko. This is to be equated with the Supreme Being from the primordial religion of the

Wirth's primal religious history. He still stood above the Germanic pantheon of gods of the early succession period and was regarded as the lord of creation and creator of the sun. His symbol was the Tyr rune. And it was from the primordial being that the children of Mannus received their strength and the mother water from the mother well, as well as language, cognition and writing to impart knowledge.

This Tuisko is also the Tuisto, the Twisto, i.e. the twofold and as such the lord of life and death, the lord of the upper and lower worlds.

From the redirection of Tuisko came thi-od, thi- u d a in Old Saxon and then thi-u-disk, i.e. German. In Old Irish we find tu-ath again from the original language and thus we are back with the Thuata, the people of God's breath, and in the subsequent chain with the thiudisks, the Germans, as previously indicated. This again explains the Aryan light bearers and light bringers coming from the light bringer Tiu.

Today, it is no longer possible to draw geographical or racial boundaries, but the spiritual and blood heritages are still there.

The western hemisphere also has numerous ancient traces of Europe. A brief, by no means exhaustive outline can illustrate this. After all, it was Schliemann who had the west in mind as an area for traces of Atlantis, but was unable to find them due to his premature death. And his grandson remained missing. At the beginning of the second half of the 20th century, the French scholar Marcel Homet came onto the scene. He summarised two expeditions to Brazil and their findings in his book "The Sons of the Sun".

He discovered the northern Amazon region, which was still considered uncharted archaeological territory. Here he found - as he emphasised - traces and evidence of the Atlantids in South America. At the mouth of the Amazon is the large island of Marajö, which is the size of Switzerland. A number of researchers have already found rune stones and rock signs here. Homet also describes the archaeological fragments from there in the Pascoval Museum as evidence of Atlantic settlements. Similar to Troy, elsewhere in South America and the Mediterranean countries.

By way of comparison, he describes the different materials the builders of Troy carried with them. And they had one thing in common with their relatives settling in the west: they made sickles from

Bronze or iron, stone tools, and carved or engraved matching signs or ideograms on all objects of the same shape.

And then Homet identifies fascinating archaeological finds that correspond worldwide: for example, a chain of burial urns whose shapes and symbols are the same from Scandinavia to South America and eastwards to India. The artistic forms of expression of artefacts also show similarities, whether they come from Thebes or Marajo. Thousands of years old images also show four-masted barques in the Amazon region, for the early historical period real large ships, which the natives call Cara-Mequere in their old Tupi-Guarani dialect. Surprisingly, pictures from Crete depict the same barques, and the traditional name is Cara-Mequera. - A rebuff for sceptics!

Homet calculated a minimum age of three thousand years for this and assumes the years 4,500 to 3,500 BC as the epoch. This is considerably later than the catastrophe of Greater Atlantis, but proves that civilisation continued to be preserved. The urn finds are also of Atlantean origin.

Homet also discovered the equally worldwide chain of stool burials, which he attributes to the same origin. At the same time, the equally widespread appearance of the swastika symbol, the swastika, which as a sun wheel is one of the oldest ideograms. Next he dealt with the dispersion of the pyramid buildings and came to the same conclusion as Donnelly at the beginning of this century, namely that they were of Atlantean origin. He then made a further chain of comparisons, in which he found the spread of the same profile statues, pointed beard representations among the Sumerians, Ancient Egyptians, Incas, North Atlantids, eagle-nosed faces among the Cromagnons and later also among the Sumerians, Egyptians, Etruscans, Berbers and various Indian groups. Then in temples with five or seven terraces - sacred numbers - again among the Sumerians, ancient Egyptians, Berbers, in Central America and in the Peruvian pre-Inca period.

Then there is the French scholar Pierre Honore. In his book publication "I Found the White God", he also dealt with the Atlantean legacy. He lists examples from the American region, including a

a pointed bearded stone statue of God in the Guatemalan Copän and images of pointed bearded white men in Chichen-Itza on the Yucatan. Eagle-nosed sculptures in the Bolivian Altiplano and elsewhere. Then he shows examples from the gold mask death cult, including the golden Agamemnon mask, a gold mask on the Kerch peninsula, that of Tut-Anch-Amon and finally the royal mummies of the Indian ancient cultures.

As early as the 16th century, Louis Jolliet found ethnological traces in Labrador when he came across white Eskimos whose white skin colour and beard growth were surprising. At the end of the 16th and beginning of the 17th century, the Frenchman Brouage again confirmed the existence of white Eskimos. At the same time, the Canadian explorer de Champlain came across white Indians living in the west of the Great Lakes.

In the Burke Channel area, Vancouver saw natives with pure northern European features. The white natives on the north-west American coast were then also confirmed by the explorers Le Perouse, Maurel, Merares, Marchand and others. However, the Europeans exploring the country were amazed when they not only came across white Indians on the Canadian Pacific coast, but also saw their war canoes, which bore a striking resemblance to Viking ships.

On the North American mainland, the white Indian tribe of the Mandans was then discovered, who later perished from the imported smallpox epidemic. And around the middle of this century, the well-known American ethnologist Hyatt Verill mentioned the names of Dampire, Ringrose, Esquemeling and others, who also described the Le-Panis and neighbouring tribes as white with blond hair and blue eyes. There are also rumours of white Indians in the Darien region on the Isthmus of Panama, which have yet to be confirmed.

In South America, the Englishman Fawcett had come across white Indians with red hair and blue eyes in the Sierra Purima in the Alto Xingü. Strangely enough, none of these references can be found in modern ethnology. The experts are clearly shying away from the past and the contexts they do not exactly like.

Nevertheless, it cannot avoid the facts. After all, archaeology has the ambition to come up with new finds. Nothing disappears here.

Among the treasures of preserved inscriptions is a

A record of Prince Ixtilchochitl, which reads: "On the day of Chicunahui Tochli, a white child with very beautiful blond hair was found in the mountains. It was brought to the palace, where the last Toltec king Topilzin decided that the find was of bad omen."

Of particular importance is a report on Peru by the Spaniard Pizzaro, who described the Inca nobility as having white skin colour and blond hair. He literally said: 'Hair like wheat'. For the indigenous Peruvians, white people were regarded as children of the sky god.

The French-Argentine scholar Jacques de Mahieu made a very decisive contribution to clarifying this. His research in South America led to the discovery of a broad trace of white cultural influence and a past Viking empire in the Tiahuanaco region. In his publications, he showed mummies with straw-blond heads in his visual material. We will have to come back to Mahieu.

There is no doubt that the American continent has experienced decisive white cultural influences. Hardly detectable early Atlantic, after the migration from the lost paradise in the north, later traceable Atlantic and then through further waves of post-Atlantic northerners.

One of these further waves was captured by Professor de Mahieu in a great dramatic historical picture. Before and around the turn of the millennium A.D., Northmen arrived in the South American region and founded a large Viking empire. The results of de Mahieu's research will be reported on later.

Now the great show of the Atlantean and Gothic migrations comes to a close. They signalled a tremendous incursion into the changing history of the past for the entire world. The traces of the bringers of light become visible again from the darkness.

Here they are merely a streamlined summary of an even greater wealth of material already available. This abridged version is only intended to lead to an awareness of the past and to awaken a sense of commitment to the present and the future. So that the proud and marvellous heritage that was handed over to the Germans does not perish! -"

The professor's voice became quieter: "The lecture still needs to be continued. This evening was not enough to cover everything. There is still the Arge Zeit and the Glaubens-

upheaval in Germany. This continuation is extremely necessary as a conclusion to what has gone before. I will be available again in a week's time! -"

VIII.
SOFTENING MISTS

"Yes, I know where I come from!
Unsated like the flame, I glow and
consume myself.
Light becomes all that I grasp,
coal all that I leave: I am
certainly a flame!"

Friedrich Nietzsche

On the Monday after Professor Hainz's lecture, Professor Höhne's class began discussing the Saturday meeting before the start of lessons. The back and forth of questions and analyses caused a noisy start to the week. The noise only stopped when the Latin professor Kern entered the room a few minutes late and opened his lesson. To his secret surprise, he realised with satisfaction that the students' participation that morning was exemplary.

Höhne came in the second hour. Not a word was said about the previous evening's lecture. The teacher remained matter-of-fact about the school subject. It wasn't until he was pacing up and down the classroom that he suddenly stopped in front of Meier's seat: "How are you doing with school? -" He had noticed the pupil's depressed expression.

"Unchanged, Professor," Meier replied quietly. "My father remains stubborn."

"Hm, hm." said Höhne. He realised how the whole class was looking at him intently. Giving himself a jolt, he said: "I promised you that I would speak to your father. Is he home late this afternoon? -"

Meier nodded. "From seventeen o'clock, Professor! - And he's not going anywhere because he wants to watch a TV thriller."

The class laughed.

"Then I'll come with you today when our sports afternoon is over. I will try to help you. We all owe you that! -"

When the sports lessons were over in the afternoon and the

students stepped out onto the street, Hohne's car was already waiting. The professor stuck his head out of the side window of the car and beckoned Meier over. "Come on, Meier, get in! -"

Meier hesitated a little.

"Come on, come on!" urged Höhne. "Let's get this over with now! -" He opened the passenger door with his right hand and let Meier get in.

A crowd of students had formed in front of the car. As the professor drove off, the students began to wave and some clapped.

"Isn't it nice," said Höhne, "when you have a whole class behind you? -" He pressed the gear shift and asked Meier to show him the way.

When they stood outside Meier's flat a little later, he let the professor ring the bell instead of unlocking the door. After a while, shuffling footsteps could be heard approaching, a snapping sound followed and a tired-looking man stood in the opening doorway, his eyes wide with astonishment.

"I've come with my headmaster, Father," said Meier. "He wants to talk to you about my school attendance!"

Meier's father made a concerned face. Not quite friendly, he released the entrance and grumbled: "If it's because of the damn school, I wouldn't know much reason to talk about it..."

The professor was not put off by the unfriendly reception. "I won't take up much of your time, Mr Meier! - But I would like to give you an opinion on your decision to take your son out of school."

"Come on," said the old dairyman. He gave his son an unwilling look.

In the parlour, he assigned the guest a seat. The chair wobbled slightly and Höhne sat down carefully. Everything around him was old and not well cared for. The professor remembered hearing that Meier's mother was suffering and spent more time in hospital than at home. This was probably due in part to his father's displeasure at not being able to cope with housekeeping.

As old Meier remained silent and waited to be addressed, Höhne began: "Mr Meier! - I found out via your son's classmates that you want to take him out of school. Are you serious? -"

Meier's father showed a grim expression. "Why are you asking me about this? - Isn't it purely a family matter? -"

"Of course you can see it that way," Höhne replied authoritatively. "But from the school's point of view - and there is another view - it is very regrettable when talented or at least hard-working pupils drop out shortly before reaching their school goals. And so my visit relates to the welfare of your son, who has now done very well at our school for many years and is about to take his school-leaving examination. And in one very special case, he has..."

Old Meier now made a sour face. He interrupted the professor gruffly: "I could see from the rows of marks that my son was studying at school. But with your hints, you forget that learning costs money, while work earns money."

"You interrupted me earlier, Mr Meier! - I hadn't even got that far with my comments on the matter. Of course I've been thinking along these lines too..."

Meier's father cut off the professor's words again. "It's not just the money issues. There are other reasons too. After all, we are a working-class family and my son can also earn his living as a labourer. Is that a bad thing? -"

Höhne made a serious face. "Mr Meier! - There can be no question of bad work. Honest work is every nobleman's business.

You alluded to the costs before. But so far you have been able to help your son to go to university with your hard work and you should actually be proud of that. Of course, there is currently a move away from elite education and thus an unhealthy glut of academics, which is also worrying from a professional point of view. But it won't stay that way. And the truly capable will always find their place in life! And as far as your son is concerned, he will not only make it through school, he will also master his future. And you must not stand in the way of this future. And if you no longer want to pay for his further studies, we will find a way to help your son at school. Social status doesn't matter at all!"

Old Meier made a dismissive face. "I can still pay for school myself if need be. But there's still

something: "My son is changing his previous views and alienating himself from his family. I have long realised that this is due to his contact with his classmates."

"Young people often think differently to old people," Höhne explained cautiously. "There is also room for manoeuvre in the play of time. As far as your criticism is concerned, many parents have problems with their children. You are not alone in this. But remember that thinking must always be free. Only principles must not be ignored."

"What do you mean by principles?" asked Meier's father. "Principles are the starting points of thought! - They are the Approaches that also help build character. They lie on the moral as well as the political level."

"And which principles should not be ignored?" the old dairyman continued.

"The principles of decency! -" Höhne smiled slightly. "This is the first guideline for life. Everything should be guided by it."

Meier's father made a dismissive gesture with his hand. "What's decent these days? - Nowadays you have to watch out everywhere like a watchdog so that you don't get duped somewhere," he grumbled. "I only expect principles in politics!"

"So, do you expect this? - In the politics of today? -"

The professor leant forward slightly: "I can't find any principles there. Such principles can only be found in idealistically orientated goals, because they are measured by ethical standards. In the materialism of today, instead of principles there are only goals that are accompanied by an acquired egoism! - And in a society that has lost all measure of the principles of decency and has thus thrown them overboard, robber baron customs will spread. How can a society retain any principles if each individual member is ruthlessly concerned only with his own benefit? - Materialism has no real principles! -"

Old Meier narrowed his eyes: "If you deny the materialistic world view, then you are also against socialism? -"

Now it was Höhne's turn to be dismissive. "I have come to you as a school teacher and am not allowed to comment on your question."

"You have entered my parlour and are my guest!" Mei-

ers father, becoming a little friendlier in return. "It was me, not you, who raised the subject. You can take your own view!"

The professor smiled again: "That's democratic! - With the freedom of opinion, you are giving democracy principles that it only pretends to have in the current reality. - But to your question: which socialism do you mean that I should take a stand on? - There are basically two socialisms. One of deeds and one that is a prisoner of ideology. If you mean the socialism of action, then you will find a supporter in me. Such a socialism is nothing other than commitment and action in a national community. There is a simple phrase here: One for all and all for one! - There is safety and security in a community that is committed to one another. That is probably basically what you mean by socialism. - For me, it is the same in my thinking, only the simple German word *Gemeinschaft* is enough for me! - You don't need an ideology to think like a community, you just need to recognise the obligations of existence. The foreign word socialism, however, squeezed into the straitjacket of attempts to change society, which are directed against nature and detach themselves from the grown form of life and from history, this foreign word socialism is only a cloak for the cryptic goals of the knowing preachers."

Old Meier looked at the professor in amazement. "That sounds simple and there's probably not much more to say about it. I understand what you mean. And how do you explain materialism? -"

"It is hostile to nature!" Höhne replied harshly. "It takes away the warmth of the soul and destroys the higher self. - It also destroys nature and turns it into a battlefield for capitalist experiments and planning. It destroys any sense of a real community. Ideologically, it is anti-capitalist, but in reality it is just as capitalist as the apparent antithesis. It is always profit-orientated and skips over ethics and morals. It destroys community thinking and can only be found in self-serving interest groups. And these special interest groups strive towards the same goals: ruthless leadership with the help of capitalist means of power, be they state or private. The only difference here is the form. At the highest level, there is always only one group of super-capitalists and far more than one."

In the shadow of the day of existence remains a large, grey and faceless mass whose materialistic hopes melt away like shadows. Temporary, apparent prosperity does not last. The mirror images pass away and with them the human consciousness and the bond to the soul. Materialism is the path to the termite state! -"

Old Meier's face showed a look of astonishment. You could see that he swallowed what he had heard like a bitter pill. After a short while he said: "Do you also give these explanations at school? -"

"No!" Höhne replied sharply. "That's my personal explanation that you asked me for."

"Thank you," old Meier replied in a conciliatory tone. "I've only ever seen these things from a dogmatic point of view." He now showed a brooding expression. "It could be as you say. But then all my youthful ideals would go out the window. - It would be an end to the many disappointments I have experienced. - I have long noticed, for example, that the trade union representatives tickle the capitalists from time to time for a little more pay for the workers, put on a pompous face, but have nothing else to do. They are a class apart, spared from all labour. That's been bothering me for a long time. In larger companies, the top members of the works council are also exempt from all work and are paid to sit around. Every now and then they blow a trumpet like an elephant to let people know that they are there, or if necessary they act as consolation pastors. We workers row the boats in which the others travel..." His eyes showed bitterness.

"You're an honest man," said Höhne. "You have a clear head! - Your son also has good abilities and his previous and future school knowledge will further them. You yourself are proof that a labourer can think just as well as other people. And you learn to think at school!"

Meier's father looked at the professor a little askance, but his features remained good-natured. He showed some embarrassment by first plucking his right ear, then rubbing his chin and finally stroking his hair. Then he said abruptly: "Keep my son at school, Professor! - I'll pay for the costs. -"

Höhne stood up. "Thank you for your decision, Mr Meier! - I take my hat off to you." Turning to his pupil

he added: "I congratulate you on your father, who did not take offence at my views and cleared the way for me to stay in school! - Thank him by continuing to be a model pupil!"

Meier's face took on an almost transfigured look. He looked at his teacher and swallowed sheepishly because he couldn't find the right words straight away.

"It's all right," Höhne reassured him, knowing every emotion of his pupils. And turning to his father, he added: "No offence, because of the free exchange of opinions!"

"We were just expressing our views," the old dairyman replied almost cordially. He had given up his initial reticence and held out his hand to him. "You've just said a few things that have been bothering me for a long time anyway. Your point that workers can think for themselves will make me look at my environment even more critically than before."

"Free people, free speech," laughed Höhne. "You see, basically everyone wants the same thing. Namely peace, contentment and a little happiness to go with it. The only thing they disagree on is how to get there. So the paths to peace are very turbulent." He squeezed the landlord's hand in farewell.

"Strange, but true," nodded the old dairyman.

Meier-Teddy was already standing in front of the front door and eagerly opened it while his father escorted him out.

Another brief handshake, then the professor left the house.

Now it was time for the next lecture by Professor Hainz. The large room was full, as some pupils from other classes had also turned up. The cross-connections between the pupils were unstoppable. Zeller had trouble finding emergency seats.

Otherwise, everything was as before. When the three men, Höhne, Hainz and Eyken appeared, they were greeted with prolonged applause.

When Wulff had finished his introductory greeting, he left the speaker's table to the speaker.

Professor Hainz then took another bundle of notes from his leather folder and quickly checked the order of the notes again.

"This time, I will be drawing from a series of transcripts and

I have to quote sources," he began the lecture. Then he looked round again and began:

"The strangest thing about the whole history described so far is that the Sons of the Sun of Atlantis were bringers of light and culture, but always fell into times of catastrophe. Despite terrible losses, they never completely perished and the survivors have always mastered their fate with new flights of fancy. Where a trunk or branch broke, rice grew again.

Most recently, it was the 'Arge Zeit' that befell the Atlantean descendants. Information about this can be found in the Ura Linda Chronicle. This chronicle is actually more of a summary of reports. The well-known researcher Edmung Kiß countered doubters from the field of science that their means and knowledge were not sufficient to bring a chronological order into this collection and to find confirmation of the oldest traditions through comparative research.

Until now, it has always been the case that all traces pointing to the oldest past have been destroyed. When Alexander the Great burnt the Avesta manuscripts, he undoubtedly also destroyed references to the oldest traditions from the north. Similarly, the Chinese emperor Shi Huang-ti destroyed ancient literature, followed later by the Roman Church, which destroyed everything Germanic that could be reached. Then it was the Spaniards, accompanied by the cutlass-bearers, who threw all Toltec, Aztec and Mayan pictorial writings into the fire and also removed traces of Atlantis and early times from posterity in their blind zeal for faith.

When, surprisingly, the Ura Linda Chronicle appeared in this century, it was quickly declared to be a forgery. The surviving traditions in this collection date back to the third millennium before the turn of time. These Atlantic-Frisian historical contributions have just as much claim to be witnesses as the surviving sources from non-European areas and the ancient Mediterranean world.

Finally, the Old Irish Leabhar Gabhåle, the "Book of the Immigrants", of Old Gaelic origin, has also been preserved in Ireland. It is the mythological story of the first population of Ireland, the Fir Bolgs, the Fir Dommann and the Gaileoin who were counted among them. They were followed by the Thua people, who sought new homes. They defeated in a battle

the sedentary Fir Bolgs at Mag Tuireadh. The victorious king lost his right hand, which, according to tradition, was replaced by an elaborate silver structure that was flexible. According to this, his dexterity and healing skills were already at a high level. At this time there were still remnants of the Fomorians, the fomöir, who still belonged to the race of the giants. After several battles with the Thuata people, they left Ireland after three of their kings had been killed. It is said that they then returned to another land called Mag Mell, Land of Joy. In mythology it also appears as Avallon, land of apple trees. The apple trees always play a major role in references to the land. Both the Thuata and the Fomorians came from the Atlantean homeland.

There are also surviving traditions in the Elder Edda. Unfortunately only in an abridged form. The references to prehistoric times can be found in the first song of Wölva.

You have to approach these things with a cool head. It is by no means only hereditary instincts that play a part in these investigations and examinations. Above all, you have to be free of prejudices that are deliberately aimed at erasing history.

The well-known cultural historian from the first third of our century, Strzigowski from the University of Vienna, had established that earlier historical events in the south of the Old World were recorded in writing somewhat earlier, while the north only began to write more extensively later. Strzigowski explains this by saying that this unfavourable development for the north was due to the better living conditions in the southern areas, which he described as developmental hothouses.

The more rapidly changing events and power relations pushed more strongly for records and brought written intellectual life in their wake. In the north, on the other hand, traditions and intellectual life were more closely linked to the existence of the people and were preserved from generation to generation as a treasure trove of oral tradition in the clans.

However, in order to avoid misunderstandings, it must be added to Strzigowski's explanations that one should by no means draw the false conclusion that the northern peoples did not leave behind any writing due to the lack of an early alphabet. It was be-

It has already been made clear how, in addition to the original language that emerged, there was also a development towards expressions. The evidence can be found in the ideograms deciphered by Herman Wirth. Subsequently, the runic characters were created, some of which were originally written in the direction of the furrow and most of which were written in a linear script starting from the left.

In addition to this repetition of information, it must be said that the apparent lack of early literature is largely due to the fact that the writing material is not durable. The existing ideograms and runic inscriptions, painstakingly carved on stone, testify to an early writing ability. It can therefore also be assumed that other materials were used whose durability was limited. In any case, these have fallen victim to the ravages of time. The main witnesses are and remain the stones that still speak.

And now to the source of the Ura Linda Chronicle: These writings contain the oldest laws and statutes. The high morality of the legal traditions is fully in line with Tacitus' account of the Germanic community. It also states: "Everyone knows that he wants to live free and unharmed and that others want the same."

In another passage it says: "If someone is in need and cannot help himself, the maidens must bring this to the count's attention, because it is not fitting for a proud Fryas - Frisian - to do this himself."

In the event of war, there was a community law which stated: "If some have been paralysed, then the common community must take care of their bodies; they must also sit in front at the general festivals, at domestic festivals, indeed at all festivals."

Another article states: "If they have died in battle, their neighbours must inherit their share." And further: "If they have become widows and orphans, the community must support them; if they have fallen in battle, their sons may bear the name of their fathers on their shields." These examples show the high community morale of the Frisian Atlantean remnants.

One manuscript contains the oldest teaching, which begins like this: "Salvation to all the children of Fryas who are minsters of good! - For thereby shall there be salvation on earth: teach and proclaim to the nations. - Wralda is the most ancient and the oldest, for it created all

things. Vralda is all in all, for It is eternal and infinite. Vralda is everywhere present, but nowhere to be seen: That is why this being is called spirit. All we can see of Him are the creatures that come and go through His life: for from Vralda all things come and all things return. From Vralda comes the beginning and the end, all things merge in Him. Vralda is the one all-powerful being, for all other power is borrowed from Him and returns to Him. All powers come from Vralda and all powers return to Him. Therefore, He alone is the creating being, and there is nothing created except Him."

In Frisian it says: "Wralda is ella in ella, hward thet is evg and unendlik." - The It is therefore the name of the world spirit, just as Murawski spoke of 'the God', the It, of the early Germanic Goth, the Supreme Being of the primal religion, as Herman Wirth also recognised and presented deciphered in the sacred original script of the rock paintings. This It, the Supreme Being, lifted the Sons of the Sun above all subsequent dogmatic religions in their natural realisation and deep faith.

He continues: "Since Wralda created us - the Fryas children - He has given us brains, senses, memory and many good qualities in His wisdom. With these we can observe His creatures and His laws. We can learn from this and talk about it, all and only for our own salvation. If Wralda had not given us senses, we would know nothing, and we would be even more helpless than a sea jellyfish driven away by the ebb and flow of the tide."

An example of the sense of community was preserved in a written section. It reads in part: "... An unsociable man came to comfort, the maiden was too Stavia to complain. He said that a storm had carried away his house..."

"If your house was not strong enough, you must try to make it better." - "My house was strong enough," he said, "but the high water lifted it and the storm wind did the other." - "Where was your house then?" asked Trost. "Along the Rhine," said the man. "Wasn't it on a nol or terp?" asked Trost. "No," he said, "my house stood alone on the bank; I built it alone, but I couldn't make a terp there alone." "I knew it well," said Trost, "the maidens told me. All your life you have had an aversion to men, for fear that

you would have to give or do something for them. But that won't get you very far. For Vralda, who is mild, turns away from the miserly. Festa advised us to do so, and it is written above the gates of all castles: 'If you are very greedy,' said Festa, 'then protect your neighbours, and they will do it again. - If this advice is not enough, I know of no better.' - The man turned red with shame and quietly departed.

The legacy of Folger Adelas describes the Restatlantic or early Germanic area of life, especially of the Frisians as seen from their location, before the coming of the Aryan period:

"... Before the bad times came, our country was the most beautiful in the world. The sun rose higher and there was rarely frost. On the trees and bushes grew fruit and other things that are now lost..." And a little later: "... On one side we were enclosed by Wralda's lake, on which no people except us could or would sail. On the other side we were fenced in by the wide Twiskland - Tuiskland, like Germany - where the Finda people did not dare to come because of the dense forests and wild animals. Towards morning we bordered on the outer end of the Aster Sea - the Baltic Sea - towards evening on the Middle Sea, so that apart from the small ones we had probably twelve large freshwater streams, given to us by Wralda to keep our land strong and to show our brave people the way to their sea. The banks of these streams were almost all possessed by our people, including the fields along the Rhine, from one end to the other. Opposite the Dänenmarken and Juttenland we had folk plantations with a Burgmaid. From there we extracted copper along with tar and pitch and a few other trades. - So the Helgoland copper! -

Compared to our former West Country, we had Britain with its tin lands. Britain was the land of the banished - the outlaws ... In addition, our sailors - in the original text: stjurar, meaning steersmen - had some stacking places in the nearby Crekalands and in Lydia. There are black people in Lydia.

Because our country was so spacious and large, we had many peculiar names. Those who lived east of the "Low Marches" - meaning Denmark - were called Jutten; those who lived on the islands were called Stjurar, Seekämpen and Angelaren. Those who travelled from there to the

Those who lived in the neighbouring Krekaland were simply called Kadheimers - coastal dwellers - because they never went out. Those who lived in the High Marches, which bordered on the Twisklande, were called Saxons, because they were always armed against the wild animals and the feral Britons... Moreover, we had the names Landsassen, Meersassen and Holz- or Waldsassen."

It is not possible to say with certainty whether the interpretation 'Krekalanden' refers to Greece - with which ancient cultural connections existed - or to Italy, which is closer. Although the sound of Krekalanden points more towards Greece, which should actually be read correctly as Hellas, various assumptions point in the direction of Italy.

This is followed by the report on the Arge Zeit in Folger Adela's notes:

"All summer the sun was hidden behind the clouds, as if it did not want to see the earth. The wind rested in its cave, so that smoke and vapour stood like pillars above the house and the pools. So the air became dull and gloomy and **t h e r e** was neither cheer nor joy in the hearts of the people. In the midst of this silence, the earth began to tremble as if it were dying:

Mountains split from one another, fire-breathing and tan; others sank down in her lap, and where she had first had fields, she raised mountains. Aldland, called Atland by the sailors, sank down, and the wild lagoon overflowed mountains and valleys until everything was submerged in the sea. Many people were buried in the earth, and many who had escaped the fire perished in the water afterwards. The mountains breathed fire not only in the lands of Finda, but also in Twiskland. Forests burned away one after the other, and the wind that came from there blew our land full of ashes. Rivers were moved, and new islands of sand and drifting creatures appeared at their mouths.

So the earth suffered for three years, but when it got better, you could see its wounds. Many lands had sunk, others had risen from the sea, and the Twiskland was half deforested. Bands of the Finda people overran the empty regions. Our migrants were destroyed or became their slaves. Vigilance was doubly commanded, and time taught us that unity is our strongest fortress."

In another section of the same scripture it then says

continues: "A hundred and one years after Aldland sank, a people came from the east: the people were driven out by another people. Behind our Twiskland they fell into discord; they split into two groups, each of which went its own way. No tale has come down to us of the one part, but the other part fell back into our Schonland. Schonland was sparsely populated and most sparsely populated at the rear. That's why they were able to win it without fighting, and since they did nothing else to harm us, we didn't want to have a war over it..."

With regard to the year references given in the chronicle, the geologist and beach line researcher Kiß established that these details of the great flood catastrophe, the Argen period, correspond exactly with the cosmically caused catastrophe picture. The land changes caused by the flood are also reproduced completely correctly in the record.

In the following, the chronicler Adelas describes the people of the Schonland immigrants, whose priests are called Magjara, but the people themselves have no name. The Fryas children gave them the name Finns. And then it continues:

"Eighty years later - this refers to the year 2012 before the turn of time - it was just Yule, when they came unexpectedly, driven like snow and storm wind, running across the land. Those who could not flee were killed. Frya was called upon, but the Schonlanders had neglected her advice. Then forces were gathered, three stakes of Godaburg were resisted: the war remained there..."

... On the Aldergamunde there lived an old sea king in retirement: Sterik was his name and the reputation of his deeds was great. This old seal had three nephews: Wodin, the eldest, made his home at Lumka-makia near Eemunde in East Flyland. He had once been Heermann. Tunis and Inka were sea fighters and now lived with their father's uncle on the Aldergamunde. When the young warriors came together, they chose Wodin as their husband or king, and the sea warriors chose Tunis as their sea king and Inka as their school-by-night. The sailors then sailed to the Dane Marches: there they took Wodin on board with his belligerent land defence. The wind was clear and they were in Schonland in no time at all. When the Norse brothers had united with him, Wodin divided his mighty army into three wedges. "Frya" was their call to arms, and so

he beat back the Finns and Magyars as if they were children..."

And after the description of further events, it says: "Now the stories of Nephew Tunis and his nephew Inka really take flight. - All this is not only at the Waraburg, but also at Stavia Castle, which is situated behind the harbour of Stavre:

When Tunis wanted to return home with his ships, he first headed for Denmark. But he was not allowed to land there: his mother had ordered it. He was also not allowed to land at Flyland and nowhere else. So he and his men would have perished from sickness and want: so they went ashore to rob at night and travelled on by day. So, travelling along the coastal road, they came to the people's plantation of Cadix." - Cadix, the Phoenician name is Gadir or Gader and means wall, castle. The Frisian name Kädik is explained in humanist folk etymology: "because their harbour was formed by a stone 'kadik'. Kadik is made up of kade, stone shore and dik, which means dyke." And further:

"... Tunis wanted to pass through the Middle Sea Road to drive for the rich king of the Egiptalands, as he would have done in the past. But Inka said that he had had enough of all the Finda people. Inka thought that perhaps there might still be a high part of Atland left, in the manner of an island, where he would like to live peacefully with his people.

As the two nephews couldn't agree, Tunis went and stuck a red flag on the beach and Inka a blue one. Then they were each allowed to choose who they wanted to follow. And wonder of wonders - most of the Finns and Magyars went over to Inka, who was disgusted at serving the kings of the Finda people. When they had counted the people and divided the ships among them, the fleets separated. News of Nephew Tunis came after, of Nephew Inca never..."

At the beginning of the 1980s, the French-Argentinean university professor Jaques de Mahieu from the University of Buenos Aires published the results of his many years of research, in which he provided solid evidence that there was a Viking empire in the area around Tiahuanaco at the turn of the millennium. The subsequent Inca ruling class of the Peruvian Inca empire is in this context still derived from descendants of this Viking state.

Mahieu's findings are quite correct, all the more so as he

also found out from the linguistic traces that these Vikings were predominantly Danish seafarers and conquerors. Thus, in terms of time, there are no connections to be found with the Frya son Inka from the Ura-Linda Chronicle. The time gap is far too great.

This means that long before this Viking empire, there were already white ancestors who came from the first, already legendary Inca. Carlos Aliaga Silva found old fortifications, round towers and three-storey buildings in northern Peru, which according to him are strongly reminiscent of the Zimbabwean style of construction, the origin of which is still unclear. He found three city remains near the towns of La Joya, Atuan and Cochabamba. Peruvian scientists assume that these originate from the former Chachapoya people. These Chachapoyas were blond and blue-eyed. They were also known as 'idolos' among the indigenous people. However, nothing more can be determined about their whereabouts. But they were there.

Then there is an extremely interesting reference to Odysseus in the transcripts: the paragraph is subtitled: In the year one thousand and five, after Aldland sank, this is written on the east wall in Frya's castle - meaning the year 1188 B.C.: "After we had not seen a Crealander in Almanland in twelve years, here came three ships, more handsome than we had any and had never seen before. On the most handsome was a king of the Jonian island: his name was Ulysus and his reputation for wisdom was great. This king had been prophesied by a priestess that he would become king over all the Crekalands if he knew how to procure a lamp which had been lit at the lamp of Texland - that is, Te-xel. In order to obtain one, he had brought many treasures with him, especially women's jewellery, the like of which was not made more beautifully in the world. They came from Troy, a city that the Crevals had taken. He offered all these treasures to his mother. But the mother would have none of it. When he finally saw that she could not be won over, he went to Walhallagara. - Meaning the island of Walcheren.

There sat a maiden, her name was Kat; but in the vernacular she was called She was called Katlip because her lower lip stuck out like a lookout board. He stayed with her for a year to the annoyance of all who knew." -

Katlip was Homer's Calypso. -

And further: "According to the Maiden's testimony, he last received a lamp from her. But it didn't do him much good: for when he got to sea, his ship sank and he was picked up naked and bare by the other ships

This is followed by writings by Frethorik and Wiljow, among others, in which a violent storm surge is described that took place in 305 BC and, in addition to the loss of land, also claimed many victims.

Another report, which was no longer available in the original version and was supplemented by a later copy, adds to the Minno account of the Geertsmen. Firstly, it says that they came to Greece in their ships, travelled from there through the Red Sea with the sea king of the Tyrians and then landed in Pangab, which means 'five waters'. This was because five rivers flowed to the sea. They settled there and called the land Gertsmania. This was today's Panjab.

In the later retelling it says: "After we had sat twelve times and twice twelve years at the 'Five Waters', during which time our navies sailed all the lakes, Alexander the King came with a mighty army from above, along the river, and sailed through our villages."

It is clear from this that the settlement of Minagara mentioned by Strabo, which was located at the mouth of the Indus on the sea, could not have been extensive. Alexander appeared on the Indus in 327 BC. According to this, the settlement of the Geert men took place in 1551 **B C** . So there were not only Goths in this part of Asia, but also Frisian sailors, also post-Atlanteans.

Then it goes on: "It is now said that the sailors living by the sea embarked on the fleet with all their possessions and won the high seas. Alexander, who learnt what a large fleet had escaped him, threatened to burn all the villages if it did not return. An agreement was now reached between the Wichirte, who was lying ill on the rampart, and Alexander that the Fryas should serve him as free men in exchange for wages, namely for the transport of his army to the 'holy corridor', which Alexander had been unable to reach by land. Alexander had his soldiers cut down trees for the Frisian carpenters to make into ships. The soldiers from the mountains, who were afraid of the sea

They set fire to the room sheds, burning down the entire village. Alexander was furious and wanted to have the culprits executed. Nearchus advised against it. Alexander abandoned his plan and decided to retreat. The Frisian fleet, with wives and children - apparently as a pledge of their loyalty - and the new ships, which had escaped the fire and were manned by Jonians and Crecais, now sailed to the mouth of the Euphrates, while Alexander travelled along the coast through the desert..."

Subsequently, Nearchus suggested that the Geert men settle on the Phoenician coast. However, they refused and declared that they would rather sail to Fryasland. Before that, however, they helped Demetrius, the city conqueror, to achieve a naval victory over Ptolemy.

So the Indo-Frisian Geertmen, accompanied by a number of Jonians, returned to their old homeland of Fryasland.

This is followed by a writing by Konered, which is unimportant in the present context, and then a letter from Rika, the Old Maiden, in which, after a line jump, the coming of Christian missionary work is signalled. The last lines of Rika's writing read:

"... At Egmuda, where Forana Castle had previously stood, they had a 'church' built, even larger and richer than Askar had done at Staveren. Afterwards they said that Askar had lost the battle against the Golen because the people did not want to believe that Wodin could help them, and that they therefore did not want to worship him. Then they went and kidnapped young children, whom they kept with them and taught them the secrets of their corrupt doctrine. There were people there who..." - The manuscript breaks off here.

These individual excerpts show that the manuscript collection not only contains various historical reports combined into one chronicle, but also chronologically separate records of events.

Incidentally, according to a study of origins by Berta Runge, the word 'church' is not considered to be derived from the Greek *kyriake*, Old High German *kirihha*, but is found to be of Germanic origin. A word connection may very well have arisen from the ancient religious 'sacred circle' - compare Stonehenge - and others, and the Latin *circus*, which is also based on a circular shape. The sacred circle and the

The later origin of the word church is in any case of pre-Christian origin and therefore understandably also appears in the Ura Linda manuscript. Incidentally, we also come across the name Kirke, a daughter of the sun god Helios. The sun is also circular in shape. Runge makes the observation with the accompanying question as to whether Kirke attempted to cast a spell over people and could be regarded as the mother of all magical circles. Thus Kirke and the magically attractive sacred circles also lead the way to the word church.

The word nave also refers to the ship-shaped large stone graves. Such graves have been preserved in Oldenburg under the names 'Visbecker Braut' and 'Visbecker Bräutigam' and can be found in Denmark and Sweden.

Finally, there are also scenic 'church' references, such as the Schafskirche church in a high hollow in the Ennstal mountains, which is considered a place of devils. There are also two dog churches; one near Leoben in Styria, also known as Teufelsstein, and one in Carinthia near Feistritz with a dog carved into a rock whose tail ends in a Trojan spiral. In St. Stephan in Styria and in Carinthia, two places are called Kirchfeld, both of which are popularly known as Devil's Churches. These are clear references to places ostracised by the Christian church that were once holy sites. The word "church" was thus adopted from the pagan term for a place of worship by the Christian missionaries.

Separate from the folk history of the post-Atlantean north, one can still find a recorded tradition of Hellenia in the scriptures, in which an extremely important clarification appears. This is the surprising parallel between the Indian legend of Krishna and the tradition of Christ. It still says: "... Sixteen hundred years" - that is 2193-1600 is 593 before the calendar - "had passed since Atland sank, and at that time something happened that no one had expected. - In the heart of Findasland on the mountains lies an area called Kasamyr" - that is today's Kashmir in the north-western Himalayas - "A child was born there, his mother was the daughter of a king and his father a chief priest. In order to escape shame, they had to deny their own blood. So he was taken outside the city to live with poor people. In the meantime, nothing was

He did all he could to gain and accumulate wisdom. His mind was so great that he understood everything he saw and heard. The people looked up to him with reverence, and the priests were driven into a corner by his questions. When he was a year old, he went to his parents. They had to hear hard things. To make up for him, they gave him an abundance of precious stones, but they did not dare to confess him as their blood. Overcome with grief at the false shame of his parents, he began to wander about. Travelling constantly, he met a Fryas stealer "- a sailor -" who served as a slave; from him he learned our customs and habits. He bought his freedom and they remained friends until their deaths.

Everywhere he went, he taught the people that they should not allow either rich men or priests; that they should beware of false shame, which does all kinds of harm to love. The earth, he said, gives its gifts according to the measure in which one picks its skin; that one should dig, till and sow in it, if one wants to mow it. But, he said, no one needs to do anything for another, unless it is done out of love or out of a common will. He taught that no one should rummage in their bowels for gold or silver or precious stones, to which envy clings and love flees. To adorn your maidens and wives, the river gives "- gold -", enough. No one, he said, has the power to make all men of measure and give them equal happiness. For it is the duty of all men to make men as rich and give as much pleasure as can be obtained. No science, he said, should be held in low esteem, but equal sharing is the greatest science that time can teach us. Therefore, that it may ward off offence from the earth and nourish love.

His first name was Jes-us. But the priests hated him very much, were called in Fo, that is 'wrong'; the people called him Kris-en, that is 'shepherd', and his Frisian friend called him Būda, because he had in his head a treasure of wisdom and in his heart a treasure of love..."

And then further: "... What do you think the priests did? I must report this to you. You must also be very careful, you must keep watch over their activities and intrigues, with all the strength that Vralda has put into you.

While the teaching of Jesus was travelling over the earth, the false priests went to the land of his birth, to reveal his death.

to make them known. They said that they were his friends; they showed great mourning by tearing their clothes to shreds and shaving their heads. They went to live in the caves of the mountains, but in them they had brought their treasures; there they made images of Jesus. These images they gave to the foolish people. At length they said that Jesus was a Lord-God "- in the Old Frisian text: drochten -", that he himself had made this known to them, and that all who would believe in him and his teaching would come to his kingdom in the future, where there would be joy and pleasure...

... Now to make the people believe that they themselves were doing so, they practised poverty in the streets, and to prove once more that they had killed all their passions, they took no wives. But if a young daughter somewhere had committed a misdemeanour, she was quickly forgiven. The weak, they said, should be helped, and to keep one's own soul one should give much to the church. So they had wives and children without a household, and they became rich without working. But the people became much poorer and more miserable than before. This doctrine, in which the priests needed no other science than to speak deceitfully, to cultivate pious pretences and injustice, spread from East to West and will also come over our country..."

According to Indian sources, a Krishna legend says: "... Before the birth of the divine son, the virgin Devanaki travelled to her birthplace Madura to pay taxes and be counted. There the divine son Krishna is born in a cowshed, surrounded by shepherds and shepherdesses who worship him. A few days after the birth, wise men come from afar to pay homage to him..."

But the supernatural conception of the Krishna mother Devanaki is also found in the Brahmanic traditions: "Devanaki lived among hermits for several months in prayer and pious contemplation. There was a large tree in the forest which the hermits called the 'tree of life'. One day Devanaki was sitting in the shade of this tree when she thought she heard the sound of a harp. At the same time, the sky opened up and Mahadeva, radiant with glory, came towards her. He bent over her and illuminated her with a radiance of life. She felt her whole being tremble, for she had received the divine son..." In another Indian tradition, the divine conception is the same, only instead of the name Mahadeva

you find Vishnu as Krishna's father. This is also the link to the Agni myth. These Indian traditions were later copied almost verbatim by Jewish authors when writing the New Testament.

Hellenia's writing thus refers to Krishna in the Brahmanic traditions. The Frya-Maid could not have known that another Jesus, who did not come from the Krishna tradition as the Christian Mosaic Jesus, would cover Europe and thus also the North with his teachings. And once again everything played out as Hellenia described the priests and doctrinal administrators.

And just as the child Jesus as the supernatural Son of God was cut out of the reality of his true parental home, the connection between the king's daughter and a high priest, in order to be made into the supernatural conception of the virgin Devanaki in the Brahmanic legends, so too was the second story of Mary, the mother of the biblical Jesus, created.

There is no reliable information about the paternity of Jesus and Mary. In the Devanaki story there is a repetition of the birth of Buddha: according to this, Buddha is the son of the virgin Maya, the virtuous wife of King Suddhodana. A white elephant appeared to her in a dream and entered her without defiling her.

There are other, much older virgin birth legends. In one reinterpretation, the Sumerian priest prince Gu-dea told his counsellor, the goddess Ga-tum-dag, that she was his mother, as he had none. The kings Assurbanipal and Assurnasipal then described themselves as sons of the mother goddess Istar, who was regarded as a virgin. In the Epic of Gilgamesh, she also appears as the mother of Tammuz, who dies as a youth but rises from the grave. And in Mongolian mythology, the great Genghishan also came from the womb of a virgin, just as in Iran Zoroaster appears as the son of a virgin.

In the Marian myth, the bodily father is contrasted with the legend that she conceived from the Holy Spirit, who flew to her in the form of a dove.

All these preceding traditions about the Palestinian Jesus and the Virgin Mary have now been brought to a historical core on the basis of the very latest research findings of Erich Bromme around the mid-1980s:

The scholar Erich Bromme, who died in Berlin in 1985 shortly after completing his large five-volume work, had made basic research his life's work and concluded the results of his lengthy studies on the history of the Old and New Testaments with surprising and convincing evidence. While Arthur Drews still spoke of a Christ and Mary myth and did not quite manage to decipher it, Bromme made a complete discovery.

According to the results of his work, the Gospels were produced over a period of thirty-five years, although there are two gaps of ten to twenty years. The biographies of Jesus and John also lie within this time span. Luke reports both births, while Matthew only mentions the birth allegory of Jesus. Mark, on the other hand, gives an introductory account of John the Baptist and the same is found in John. According to Bromme, all four Gospels were historians, just like the prophets. Only in this way were they able to write their gospels as political good tidings that served to prepare for the Essenes' revolt. The dialogues described must of course be regarded as non-existent and are to be seen as literary aids, which in any case were not able to pass on any sayings of Jesus.

Bromme says in his introductory section on the depiction of Jesus, to which we must first add the description of John: "Anyone who reads the allegory of John in the first chapter of Luke carefully must, if he understands the content literally, have some doubts about its truthfulness.

There is talk of the 'daughters of Aaron', of whom the Old Testament knows nothing. Then an elderly couple, whose female part was also barren, are said to have had a child anyway, whose name was disputed, and it is noticeable that the joy over the 'birth of John' turns into fear just eight days later, and makes us wonder about his fate, 'since the hand of the Lord' was with him. But here, too, the experience made in the de-allegorisation of Old Testament chapters applies: when something seems incongruous or absurd, parable language is all the more certain. In order to find out what is historical, one must identify the allegories and interpretations of priest, woman, daughters of Aaron, Elizabeth, being pious, God, Holy Spirit, incense and so on, to pick out just these, and integrate them into the biblical narrative.

use them. Some of them are known from the Old Testament.

The correct interpretations or decipherings from the New Testament show that the 'priest' is not a cult official, but a professional army commander in the service of the Lord. In this case, an officer of King Herod and thus also of the Roman emperor. The 'woman' was his troop, which accordingly bore a female name. Elizabeth therefore does not refer to a wife, but to his army. But then the 'son John' whom she 'bore' cannot be a real child either, but must be a troop that has just appeared, which consisted of Essene enemies of the Romans. 'God' means a different ruler depending on which side speaks of him. For the Romans and their Pharisee and Sadducee followers he was the Roman emperor, for the Essenes he was their leader in Qumram.

'Angels of the Lord' are the counsellors, Bromme continues, also orderlies of this superior in Qumram. If it is now said that 'Elizabeth was barren', then up to this point there had been no Essene nationalist troops in the professional army under the Roman supreme command. Hence the meaning of 'For with God nothing is impossible' in Luke chapter 1, verse 37.

This is not an allusion to an extraordinary ability of a supernatural being, but to the formation of secret Essene troops in professional armies by the Essene leader in order to disintegrate them from within because of the long-term planned uprising against Roman rule. The Essene leadership was an unrivalled master in this respect, otherwise the historical Jesus would not have been able to defeat superior armies decades later.

'You will fall silent' represents the command to secrecy. What is particularly significant, however, is that 'holy spirit' has nothing to do with anything religious or supernatural. Rather, as can be proven many times from the Gospels and the Acts of the Apostles, it refers to the 'spirit of Essenism' that emanated from the head of the order, animating and obliging all its members: namely, to Roman hatred and irreconcilable enmity towards the Romans, which pervades the entire New Testament.

The code deciphering revealed that the 'pregnant Virgin Mary' and her 'immaculate conception' also have military meanings. Thus, 'Mary' appears in a double role: as long as she is in Nazareth, an outpost of Qumram, she has a military role.

as the planning and organising general staff; while the term 'virgin' implied an independent position and independence. 'Joseph' was the commander of the prepared rebellion and thus 'the husband' of Mary. When 'she gave birth to her first son', this meant that the planned first Essene army had been raised.

So the serious question of the 'pregnant virgin without a husband' is solved in a very simple way if you read the text in Luke, chapter 1, verses 26 to 38 more closely. There it b e c o m e s c l e a r that verses 32 and 33 do not belong there at all. In the first it says: "He, meaning Jesus, will be great and will be called the Son of the Most High; and the Lord God will give him the throne of his father David"; in the following it continues: "and he will be king over the house of Jacob forever, and his kingdom will have no end". These two verses are an insertion and are linked to the historical Jesus, who appears three decades later, just as verse 76 subsequently establishes an unhistorical connection between the destroyed group 'John' and the Baptist of the same name.

If we exclude these verses as a falsifying addition, then "Behold, you shall conceive and bear a son, and you shall call his name Jesus", verse 31, is a concatenated sentence that dissolves the allegorisation and is promptly followed by the misleading factual question: "How shall this come to pass, seeing I know of no man?", meaningless and worthless.

From the 'wise men of the east', who from an Essenic point of view represent politically clever people from the East Bank, we learn further how the mission took place. They saw a 'star', according to Matthew, chapter 1, verses 1 to 11, which they then followed. This astronomically understood star has fascinated not only laypeople but also celestial experts, who still look for it in the sky for professional reasons.

According to Bromme, Johann Kepler, the court astrologer of the German Emperor Rudolf II, had already endeavoured to explain this alleged miraculous sign after he had observed the 'approach of the planets Saturn and Jupiter' in December 1603. He calculated that this optical illusion even occurred three times in the year 7 before the turn of time, which led him to assume the birth of Jesus in the year 6 before the New Reckoning. But Kepler was wrong, because the 'Star of Matthew' was not the same.

the celestial body nor the conjunction of planets and therefore not an astronomical problem. It was simply an object of military history, an object made by human hands: namely the common emblem of the head of Qumram, which, like the 'staff' or sceptre, was used by the Germanic tribes to muster the people's army and was presented by messengers to those obliged to follow the army, announcing the order to muster. This is the 'Star of David', which is thus mentioned for the first time in history. They 'followed' it, figuratively speaking, as the obligatory sign of mobilisation, and nothing else.

Christian astronomers may clamour about this, but their opinion that our calendar should begin seven or six years earlier is wrong. They have neglected to look at the biblical text.

The Scythian monk Dionysius Exiguus, who lived in Rome and was commissioned in 553 to determine the year of Jesus' birth and thus the beginning of our calendar, was not mistaken. He probably wanted to determine the birth of the Jesus of the birth allegory, but in reality he was quite accurate in determining the year of birth of the historical Jesus, which is much easier to determine today from the existing biblical time data. According to Luke, both one year before and one year after the calendar are possible, which is why the only possible compromise date is the first of January, one year after. However, the labelling with 'before and after the birth of Christ' is again inappropriate, because Jesus was not a founder of a religion, but a national military leader of the Essenes, as can be seen from his life story.

Without going into further detail about the many other ciphers that Bromme has resolved, it can be stated after establishing that the Essenes already had a fighting force with the name 'Jesus' before the appearance of Jesus in the flesh, that the 'wise men from the East', from the three East Jordanian districts of Turnip, Gad and Manasseh-East, which belonged to the former kingdom of David, arrived as reinforcements with 'their treasures', the troops they had brought with them.

The attempt to conquer the temple failed due to Roman superiority, as the force formed under the code name 'Jesus' was well prepared but too weak. The Essene unit, presumably from southern Judea, with the

Simeon' had gone to the temple on orders from Qumram to support the attacking Essenes from within. In the biblical reading it says: "And when the parents brought the child Jesus into the temple, ... he, meaning Simeon, took him in his arms and praised God..." Luke chapter 2, verse 27 and further. All the Essenes involved in the battle except Joseph and the general staff, the 'parents', perished. This first army of the order, which had been given the name 'Jesus' and had undertaken the second Essene revolt, had been wiped out except for the remnants.

Herod took terrible revenge. He had all the Essenes who had taken part in the revolt sought out and killed in his kingdom. There was no 'infanticide of Bethlehem' of children two years old and under, because they were allegorical children who were in fact warriors.

The second Essene revolt took place in late September or early October in the year 5 BCE, six months before the death of Herod. Afterwards, the Essene leadership called back those who had fled to Egypt. However, they did not remain in Judea because they feared Archelaus' successor and returned to the outpost of Nazareth, which remained the seat of an Essene troop division until the year 28 AD, which is significant for the historical Jesus.

The third Essene revolt, which is also linked to the end of the allegorical Jesus, can be handed over here. After all, it is about nothing other than the historical Jesus himself.

Bromme's in-depth research revealed that Jesus only entered history at the age of thirty. According to the evangelists Matthew and Mark, he came from Nazareth, the outskirts of Qumram. He went to John's baptismal site by the Jordan, where all the people, i.e. those Essenes who were ready for the planned uprising, were already gathered. Verses 21 and 22 in the third chapter of Luke, when deciphered, give the Essenes for 'people', for 'pray' you have to put 'vow of obedience' and the 'voice' coming from heaven indicates the head of the Essenes. 'My beloved Son, in whom I am well pleased' indicates the appointment of Jesus as leader of the rebellion.

When it became known in Qumram that John had been taken prisoner by order of Herod Antipas, Jesus immediately went to Galilee to speed up the preparations for the revolt.

some. Luke then goes on to say that at this time Jesus was 'about thirty years old and was thought to be the son of Joseph'.

However, this is by no means his biological father, because 'son' refers to a successor of the military leader Joseph. Jesus' biological parents were apparently also unknown to the three evangelists. So much for Bromme.

While the real mother was placed in the foreground, the father remained in the background and without a designation of origin. The most natural reading of paternity points to a man - because the 'immaculate conception' has been revealed as a code word - who was also called Joseph as used in the Essene code, or he was given this code name.

Another legendary claim is that Mary gave birth to a son from a relationship with a Roman city governor, whom she foisted on her husband Joseph with feminine cunning.

However, Bromme goes on to show that Jesus endeavoured to maintain a strict religious discipline and thus also to establish the new kingdom of Israel. The calling of the 'disciples' to Capernaum can now be clearly understood: It was his sub-leaders who were awaiting their summons in their home towns. Simon, the son of Jonah, to whom Jesus gave the surname Caiaphas or Peter, was appointed by him as his deputy. The epithet means 'rock' in translation.

The 'Sermon on the Mount' proves to be a foreign body that is difficult to decipher. The beatifications, on the other hand, represent the Song of Songs for Essenes. The 'Healing of a leper' is to be understood as a skirmish victory over an enemy entity. Bromme describes in great detail the interpreted meaning of the Gospel texts and the clashes with Roman rule. This is also the case at the end of further battles with the Romans over Jerusalem, which was taken, according to Bromme 'cleansing of the temple'.

The Romans therefore decided to take control of Jesus with cunning after the Essene army had become a danger. Bromme literally describes the end of the uprising and the capture of the army leader Jesus:

"The Passover began at sunset on 17 April. But Jesus did not hold a Passover or Lord's Supper with his disciples in Jerusalem. There was no breaking of the bread and drinking of the cup in the real sense. The shields in question

The events in the Gospels symbolise the failure to seize power and the unsuccessful end to Roman rule. Jesus had no idea and knew nothing of the armed attack and military operations planned by his opponents on the night of the Passover. He was taken completely by surprise and was therefore pushed away from his army, which had no defence. Although he managed to shake off the attackers three times and get close to his 'sleeping' troops, he was unable to deploy them. He was only captured after a short period of resistance by the heavily armed fighting force led by Judas. The uprising then collapsed abruptly because the rebels and their 'disciples', who were not being pursued, immediately fled..."

Jesus, now imprisoned, was then brought before the high priest Caiaphas, who was the commander of the order and temple guard at the time, where he was thoroughly interrogated. During the trial, he was sentenced to death by crucifixion for *lèse majesté*, cited by the evangelists as 'blasphemy', as well as for treason and high treason. Here, too, Bromme was able to clarify many symbolised accessories as unhistorical.

After the crucifixion, Jesus fell unconscious. With regard to the account of the resurrection, we can only surmise that after the taking down of the cross, the Sabbath beginning at sunset led to a day of rest and that this therefore had to take place beforehand, and therefore benefited the apparently dead victim. The supposed corpse was taken by the Essenes to their settlement on the Mount of Olives, where Jesus regained consciousness. This corresponded naturally to the concept of 'resurrection'.

After all these historical investigations, Jesus, after his salvation by his followers, the 'disciples', gave the call to continue the fight for liberation from Roman rule. The 'outpouring of the Holy Spirit' was nothing other than not allowing this resistance to slacken and at the same time upholding the teachings of the popular religion of Essenes. The final 'Ascension' was the return to the Great Master of the Essenes in Qumram. There are no sources about the further whereabouts of the person of Jesus.

One legend already mentioned assumes that Jesus emigrated to India and is buried in Kashmir. But just

he traditions and legends intersect wherever there is a tomb of Jesus. The Jesus of the Christian tradition is older than the Palestinian Jesus. The code name adopted by the Essenes with a Jesus name and others that then appear in the Bible can probably be traced back to the Indian source before the real Jesus came to life in the Essenes. Nothing was more obvious afterwards than to use a national code word for a name.

Bromme's deciphering of the New Testament destroys a two-thousand-year-old image of religion. It is only too understandable that a complete conversion to an overturning of old religious-historical traditions requires the courage to be objective. The breaking of taboos is painful.

After these necessary historical recourses and explanations, we can return to the end of the Ura-Linda Chronicle. Hellenia's writing is now clearly understandable, since it was not the son of an Indian princess, but in fact the Essene military leader Jesus, who came from Palestine, who initiated the spread of the Jewish religion, embodied in its purity by Essenes, with the outpouring of the Holy Spirit. This was intended to win over non-Jewish 'lions' as auxiliary peoples for the Essenes in order to be able to shake off the Roman yoke with their help. He could not have known at the time that this expansion would go beyond the originally planned purpose and establish a new world religion linked to the Mosaic teachings and, above all, change the white world.

This is the root of the subsequent religious upheaval in Europe with the deep separation from ancient times. Fierce battles broke out throughout the Germanic region. Missionary work with fire and sword had begun.

In 803 AD, an ancestor of the Over de Linde clan added a postscript to the collection of the Ura Linda Chronicle, which he had hidden away:

"Dear heirs! - For the sake of our dear ancestors and for the sake of our freedom, I beg you a thousand times - oh dear ones, never let the eyes of a priest's cap graze over these writings. They speak sweet words, but they imperceptibly tear at everything that concerns us Frisians. In order to gain rich sinecures, they are in favour of foreign kings. They know that we are their greatest enemies because we dare to speak to their people of freedom, justice and royal duty. That is why they leave everything out

erase what comes from our ancestors and what remains of our old customs. Oh, my dears, I have been to court with them. If Wralda will tolerate it and we do not make ourselves strong, they will exterminate us all. - Written on Ljud-werd - (today Leeuwarden)

-, eight hundred and three years after the Christian opinion. Liko, called Ovira Linda." -

Four hundred and fifty-three years later, an ancestor of the Over de Linde clan wrote again, in 1256:

"Okke, my son! - You must keep these books with body and soul. They contain the history of our entire people and our ancestors. Last year I rescued them from the flood with you and your mother. But they had become wet: as a result, they began to deteriorate. In order not to lose them, I copied them onto foreign paper. So when you inherit them, you should also copy them. Your children likewise, so that they will never be lost. - Written at Ljuwert, after Atland sank, the three thousand four hundred and forty-ninth year, which according to Christian reckoning is the twelve hundred and fifty-sixth year. Hidde, called Ura Linda. - Watch." -

A kind providence had made it possible for the Ura Linda clan to preserve their traditions for posterity.

IX.
THE SONS OF THE SUN

"... The step of time is threefold: the future
comes hesitantly, the now is gone as quick
as an arrow
The past stands eternally still..."

Friedrich Schiller

And so it goes on:

Persecution and forced conversions had begun in the northern region. But resistance also began to flare up after the abuse of Nordic forbearance.

According to a recorded tradition, Aethelfred, King of the Northumbrians, first had the monks attacked and cut down because "they call their god against us and are therefore hostile to us".

This attitude is understandable from the heritage of ancient religion.

This assumes that God is the bestower of victory and that salvation is in the hands of the Most High. In addition, there is the backlash from prehistoric magic, according to which greeting and calling forms such as salvation, blessing and luck are also regarded as magical-religious.

The truly sacred was bound to the community of faith. In the history of mankind, the supporting pillars of a genuine religion were always the union of old faith and origin. Never in a foreign one that came from outside. Just as all sacred sites are bound to a particular place, the sense of sacredness is naturally related to the people. This makes it easy to distinguish between the people's own saints and foreign saints, if the people-centredness is present or absent. The origin of the old religion, the original religion of the high time of mankind, connected with the Atlantean heritage, also breaks through the mists of the past again and again. Just as the place of sacred sites was once felt and sensed again and again by primordial shudders, and a primordial experience remained anchored in the blood chains, a break with the past leads to a turning point of uprooting and disembodiment, to a break with the heritage of the primordial community.

The old consecration sites revealed themselves in the retention of their name references, as is particularly evident at Helgoland, the Holy Land. The same applies to Heiligenfelde in the Bremen foothills or Marklohe, the Holy Mark, the abode of a divine power, as it is also true of the Externsteine.

Precisely because the deep-rooted faith in the Germanic region stood in the way of Christian proselytisation, the advancing zealots of the new doctrine felt compelled to make comparisons with the old faith. Thus the fixed time of Christ's birth was brought forward to the Holy Nights, Easter was linked to the spring festival of the goddess Ostara and the old belief in Hehand was compared with the new Saviour. Old beliefs were undermined with the simplest of externalities.

After the zealous monk Boniface had been slain by the Frisians, the Franks under Pippin advanced against them and the Saxons. In 758, Pippin reached the region of Münster and in 768, Cheit-mar, who had been taken hostage, was baptised by the Carantans and asked for priests to be sent to his country. As a result, his people rose up against him and after his death the priests of the church were expelled again. Now the sword once again had to help Christianity achieve a breakthrough. In 772, the Carantians were defeated by the Christianised Bavarians. In the meantime, Pippin had already returned from Aquitaine, having succeeded in consolidating the rule of the Franks.

According to Pippin's will, the Frankish kingdom was to be divided between his two sons Charles and Karl. He died and when Charles also died suddenly in 771, Charles succeeded him alone. Under the guise of a need to protect the land of the Franks, he immediately set about expanding his power and combined his actions with a zeal for proselytising the still pagan territories. And thus began the Saxon Wars.

In 772, Charles set out from Paderborn on a rapid advance against the sacred Externsteine and destroyed the Irminsul shrine in the process. The monks who followed in his wake destroyed the old sculptures and buildings and attempted, sometimes successfully, to demolish the rocks using the wood-and-water technique, traces of which can still be seen today. They chiselled away part of the hammer from the figure of Thor, the entrance guardian, to turn it into a key symbol and thus transform Thor into St Peter. Finally, the image

A sculptor sculpted a large image on the rock face of the cave rock with a bent Irminsul in the centre to capture the subjugation and destruction of the old faith. This is how a sculptor created the famous large image of the Descent from the Cross on the instructions of Charles or the monks accompanying him. However, the artist had undoubtedly come from an Old Believer clan. He had modelled the missionary cross image on the Anglo-Saxon cross of Gosforth. The Iro-Scottish cross was removed and the cross of life, reincarnation or rebirth remained in the depiction. In other words, the ancient Aryan sign, surrounded by the sun and the moon. Christ can be seen twice on this rock carving: once as the body taken down from the cross by Nicodemus and Joseph of Arimathea and secondly as the resurrected Christ, with the cross banner and a child on his arm. Only those in the know could understand that here the god of the cross with the hooked staff in his hand - as found on ancient rock paintings from the megalithic period - was transformed into the bishop with the crook and mitre. Thus this image of the Descent from the Cross is actually nothing other than the archetypal depiction of the old saviour myth from the primal religion. The sculptor could not avoid the bent Irminsul in the centre as a sign of the Christian victory over all the old saints, because he was working to order. Strangely enough, the remains of earlier rock carvings have been preserved below this large image.

On a smaller scale, the figures of Ask, the first Man and Heva can be seen in front of the image of the world ash tree, with the image of a dragon worm at their side. A prototype for the Jewish legends in the Old Testament has thus been preserved here: the Garden of Eden with Adam and Eve, the serpent and the apple tree. The assumption of the apple tree also points to the Nordic origin.

In the Indian conception it is said that in Brahma's paradise there is an enormous tree that overshadows Mount Meru. In other words, the world ash tree that towers above the midnight mountain, from the original home of the Vedic traditions.

Much was destroyed, some remained. This included the coffin rock at the foot of the Allvaterfelsen. Some of the access steps fell victim to the destruction. The stone coffin was declared to be a replica of Christ's coffin. It was said that it was pointing exactly in the direction of Jerusalem. According to Herman Wirth's interpretation, however, it was the original niche tomb rock. The broad chiselling process on the rock carving indicates that rock carvings and

have also been destroyed. In the celestial observation chamber with the solar incidence hole, through which at the time of the solstice the sunbeam falls exactly on a point of the Altar Rock, there is also the original measure of Aryan mankind, which can also be found on the Cheops pyramid. Detailed recalculations by Walther Machalett confirmed traditional information and also brought surprising findings, which proved the outstanding importance of the location of the Externsteine as a primeval religious starting point in a far-reaching area. Helgoland-Heiligland and the Externsteine are the shrine centres of the north.

Not far from the Externsteine, about four hundred metres away, there was a rampart castle with a guard to protect the sanctuary and the grounds. This settlement was completely destroyed and the guards massacred. Only the earthwork mounds remain.

After Charlemagne's return to Paderborn, the new episcopal seat of Abdinghof with the Patres-Born, the imperial palace built there and a church, an outcry of horror went through the territories of the Frisians and Saxons. Under the leadership of their chosen Duke Widukind, the Saxon Wars began, which expanded in 772 and lasted until 782, the year of the bloodbath at Verden. These battles brought mutual successes. When Widukind, who had the daughter of the Danish king Göttrik as his wife, called on his father-in-law for help, the latter refused to support him. This also sealed the fate of the Danes later on.

The final blow came when, after a sham peace in 782, Charles summoned four thousand five hundred Saxons - according to other reports there were six thousand - to a meeting in Verden without weapons, captured them there and had them beheaded one by one. This outrage went down in history as the bloodbath of Verden. If one assumes the most commonly quoted figure of four thousand five hundred beheaded, then a biological bloodletting was carried out on the population at the time, which, similar to the later Thirty Years' War, caused irreparable damage to the German nation. The Aller was red with blood, wrote later chroniclers, and a stream flowing next to today's Sachsenhain still bears the name Rote Beeke.

To commemorate Karl's deed, a Saxon grove was then

in Verden. It is a long circular route, starting at the Rote Beeke and leading back to it, which is surrounded on both sides by large boulders from Lower Saxony and the Lüneburg Heath as if by an enclosed wall. Four thousand five hundred stones, one for each dead Saxon. In the centre of the circular walk known as Sachsenhain, in the shade of large deciduous trees, mainly oaks, a site for the Thing was laid out. The Protestant youth centre on the edge desecrated the Thing site by erecting a football pitch within the circle of stones.

The last great uprising with a new Saxon revolt ended in 783 with the final defeat of the Saxons. In the bloodiest battle on the River Hase, Charles, who had been nicknamed the Saxon Butcher since Verden, defeated the home defenders with heavy losses of his own.

The battles for freedom had lasted thirty years. In order to break the resistance of the Saxons, who were opposed to forced Christianity, Charles had passed harsh laws.

A resolution passed by Charles in Quierzy in January 775 stated: "... to wage war on the disloyal and oath-breaking Saxon people and not to desist until they had submitted to Christianity in defeat or had been completely exterminated". It was in this spirit that the subjugation legislation, known as the *Capitulatio de partibus saxoniae*, was drawn up.

Of the 34 chapters of Charles' legislation, the first 14 chapters contain the implementing provisions for the introduction of Christianity. The churches established in the Saxon region were granted the right of asylum with immediate effect, as had been the case in ancient times with non-Christian holy sites. The transfer and change of the right of asylum was intended to enhance the reputation and value of the church. Chapter 3 states: "If anyone violently enters a church and takes something from it by force or theft or incinerates it by fire, die a death" - *morte moriatur*. - In contrast to this law, Charles had not shied away from not only disregarding the ancient sanctuaries of the Saxons and Frisians, but also abandoning them to destruction.

Chapter 4 goes on to say: "If anyone spurns the holy 40-day fast for the purpose of degrading Christianity and eats meat, he will die; but the priest will nevertheless take note of whether it is perhaps due to necessity that someone has come to the point of eating meat."

Then chapter 7 reads: "If anyone causes the body of a dead man to be consumed by fire according to the custom of the pagans and turns his bones to ashes, he will be punished with death."

Religious intolerance is reflected in chapter 8:

"If anyone among the Saxon people wants to hide among them and remain unbaptised and refuses to be baptised and wants to remain a pagan, he will die."

Chapter 10 continues: "If anyone conspires with the Gentiles against the Christians or wishes to remain in opposition to the Christians, let him die; and whoever conspires deceitfully against the king or the people of the Christians, let him die."

After the mass murder in Verden, Charles continued to strike. Frankish raiding parties travelled through the Saxon lands, which had been largely depopulated of farmers. They mostly found only women and children left in the farms and settlements. Farms and land were handed over to new Frankish settlers, and the women were handed over too. The younger children were given to the church. The fate of the older offspring was reported by the Abbot of St. Gall, Notker der Stammer:

"It is well enough known that Charles ordered all Saxons of the male sex taller than the emperor's sword - about 12 years of age or older - to be killed". Verden was therefore only the beginning of the genocide.

The historian Kurt v. Zydowitz wrote about the self-importance of the Frankish king: "Charles saw in his empire both a continuation of the Roman Empire and a kind of Roman Catholic theocracy. He had, as the saying goes, been crowned emperor of this empire "a deo coronatus", i.e. by God, namely the God of the Roman Church. Accordingly, he equated service to himself with service to God. Conversely, offences against Christianity are considered offences against the state..."

This raises the question of who Karl actually was. His almost pathological hatred of Germanic culture and his underlying intolerance, particularly in religious matters, undoubtedly point to the influence of foreign blood. His appearance alone is that of an aged descendant of the Semitic language family. His way of life corresponded to that of an oriental tyrant. In contrast to the Germanic purity of morals, he kept a house of women and left behind an un

number of children. His finance minister was called Ephraim, who came from the Middle East and also acted as Karl's advisor.

It was quite different with Widukind, the Duke of the Saxons. There are various spellings of the name, such as Wittekind, Weking or Wedeking, but there is every indication that Widukind is the correct spelling. The second syllable 'child' is not only to be interpreted as a child, it also meant 'descendant'. In Germanic 'Widu' meant forest, from the Old North German 'widr', also forest or tree. In Widukind's time there was no heraldry in the medieval sense, but there were gender signs. Widukind's shield sign or gender sign shows one of Wodan's wolves, whose tail is shaped into an ornament in the form of an odal rune standing on its tip. This is not, as is often assumed, a white or black horse on a red background, the current coat of arms of the state of Lower Saxony. Rather, this horse symbol was the old war banner of the Saxons. The coat of arms found in the 'Monumenta Paderbornensis' of Fürstenberg from 1672, with a half eagle on the left coat of arms field and seven lilies on the right, held by two lions, probably representing the lions of Judah, very quickly turned out to be a forgery. This again collapsed a claim that Widukind had been baptised and changed his coat of arms.

To this day, the legend is repeated again and again that the Saxon duke was baptised after the end of the battles. The Protestant clergyman Josef Dettmer from Enger said: "If the historical information about Widukind from the time before his conversion is sparse, we find almost none about the converted Widukind that could lay undoubted claim to credibility." Twelve places dispute whether they can be regarded as the place of baptism. The fact is that many of the surviving Saxons escaped revenge and conversion by fleeing, while others were resettled, many of them in Austrian territories. Much of this is reminiscent of the expulsion and resettlement of Germans after the Second World War. Murder and expulsion.

Traces of the Saxons have been preserved to this day. Forced resettlements also led to the territory of present-day France. Then there is the district of Sachsenhausen near Frankfurt, Sachsenflur in Baden, Sachsenried in Bavaria, a number of Saxon villages and a Sachsenhaven in the Scandinavian region, and in Austrian parts the Sachsengang east of Frankfurt.

before Vienna, Saxen- and Sachsen Dorf north and north-east of Vienna, then Sachsenbrunn and finally among others Sachsenfeld in today's Lower Styria, at that time Yugoslavian. Furthermore, in the Austrian region there are many references to the origin of the Irminsul, such as Yrmin-zinsdorf, today Inzersdorf, in others also Zistersdorf, pointing to Zius-dorf.

The Viennese writer Leitich pointed out in one of her books that paganism was able to survive much longer in the Austrian part of the empire than in the other German lands. Thus, the horse-headed gable signs have been preserved on farmhouses, especially in the so-called Waldviertel, north-west of Vienna. Charles then instructed the monks of Passau to extend their missionary activities eastwards, down the Danube.

Taking into account the Germanic way of thinking and the sense of loyalty, it seems unlikely in every respect that Widukind, even as the first leader of the Saxons, would have rejected his honour.

It is unclear what happened to him after the wars. After all, from this point onwards, history was written by victors and the various and divergent legends arose accordingly.

For a long time, the church of Enger claimed to have the remains of the Saxon duke in a sarcophagus. An inscription on a stone coffin begins as follows: "Monument to Wittekind, son of Warnechin, King of the Engerians, the bravest duke of the 12 Saxon greats..." This inscription must also be recognised as unhistorical: "There was no king, only dukes elected in time of war, who marched before the army.... Elected from the families of the nobles.

In 1979, the journal "Denkmalpflege und Forschung in Westfalen" published a report on the findings of Widukind's grave written by the anthropologist Werner Klenke. The stone coffin had been opened and it turned out, to great astonishment, that the bones were not those of a man, but of a young girl. The grave numbered 388, however, probably contained the skeleton of a man around forty to fifty years old, an age attributed to Widukind, grave number 463 the bones of a man around 1.81 years tall, estimated to be 60 years old, who may have been a Saxon.

could have been an Edeling. However, the anthropologist Klenke was unable to identify Widukind's remains, although he believes that grave 463 would be the possibly correct one.

The most common claim is that Widukind was buried in Engern. Since the canons of Engern moved to Herford in 1414, they are said to have taken Widukind's skeleton with them. After Klenke's surprising find, it is now pointed out that mix-ups occurred during the relocation.

In 1974, Hermi Kettler-Heidmann published an article in the monthly magazine "Mein Standpunkt" from Friesland stating that in Rulle near Osnabrück there is a large stone grave, the Geva Stone, which still bears the name of Widukind's wife. The author considers it very likely that the duke also rests in such a grave, i.e. in a large stone tomb on the Süntelstein in the Wiehengebirge or even with his consort.

Finally, a report caused a surprise: an article by Gerd Althoff on the Widukind myth appeared in the yearbook "Frühmittelalterliche Studien" of the Institute for Early Medieval Research at the University of Münster, Volume 17 from 1983. Althoff had looked through the old manuscripts of the Reichenau monastery on the island of Lake Constance and had come across traces of entries there according to which the Saxon duke had spent the rest of his life there in captivity.

In the Reichenau profession list from the second half of the 10th century, the term 'dominator' appears under number 22 without mentioning his name. Althoff believes he recognises the person of Widukind in this and says:

The Capitulatio de partibus Saxoniae is at the forefront of the evidence of Charles' extremely harsh behaviour. Political opponents such as Desiderius, Tassilo or even the Carolingian Pippin were sometimes imprisoned in monasteries under degrading conditions, including the whole family. The lenient special treatment of the Saxon duke in the Widukind legends under Christian influence therefore in no way fits the reality of the time. Deportations were numerous and not unusual. The legends that Widukind lived as a free man in Enger and founded churches testify to great simplicity.

However, Althoff assumes that the duke was baptised but then disappeared into the monastery. After all, the Reichenau Abbot Waldo was a friend of Emperor Charles. A list

A comparison of the list of professed monks on page 136 roughly reflects the order of the monks before the year 800, with two persons being of particular importance. These are the abbot-bishop Heito, who, according to Walahfrid Strabos, was born in 762, came to Reichenau as a five-year-old in 767 and probably made his profession in 777. Then there is the name Peranolt, the later Bishop Bernolt of Strasbourg, who came from Saxony. According to Althoff, he is the same person as the original Saxon hostage Hernaldus. By comparing the years of the names, the historian calculated the assumption that Widukind took his profession around 786 and ended his life in this monastery as a member of the convent without ever being ordained. Then it is said again that the name 'Dominator' recorded in the Erlebold list is to be translated as ruler, a reference that certainly fits Widukind, but in this case is to be understood pejoratively. In the Carolingian period, the persecutor of Christians Diocletian was also referred to as Dominator.

However, even Althoff's frequently substantiated assumptions are not fully convincing. It begins with the fact that he includes Widukind's baptism in his investigations and, like others, refers to Attigny as the place of baptism. However, it seems completely inappropriate to give in to this opinion. Attigny is located on the Aisne in northern France, at least four hundred kilometres from the westernmost Saxon villages and battlegrounds. And the old sources state that baptisms were always performed "on the spot". What's more, Charles would certainly not have missed the opportunity to celebrate Widukind's baptism as the crowning glory of his triumph in the heartland of the Saxons with an appropriate propagandistic spectacle. A ride several hundred kilometres into Franconia, away from the Saxon region, seems completely unthinkable. Widukind would hardly have accepted such a baptismal invitation to Franconia out of understandable mistrust, remembering Charlemagne's breach of his word at Verden.

In 1985, Fred Zaczyk published a new, very probable assumption about the Widukind story and details about his wife Geva in the "Mitteilungsblatt für Vor- und Frühgeschichte". In addition, it is interesting to scrutinise the references made in the "Early Medieval Studies" to the Saxon duke's imprisonment on the island of Reichenau. He also draws on the publication by Rolf

Kosiek, according to which it could not have been the Saxon duke himself, but his son of the same name, who as the first-born also received the name of his great father according to the old custom of the time. According to Saxon law, this son of Widukind would already have been considered fit for defence and would have posed a threat to Frankish rule, as he would have been his father's legal successor. It therefore seems understandable that the son was imprisoned in a monastery in Reichenau as a boy until the end of his life, where he was derided as a 'dominator', a "ruler".

However, this means that the end of the Saxon duke remains shrouded in the darkness of history and Hermi Kettler-Heidmann's assumption that he rests with his wife Geva in a megalithic tomb on the Süntelstein seems most likely.

Reliable reports from that time are almost completely missing and claims about a baptism of the Saxon duke are based on reports in chronicles that were written much later, even after more than two centuries, and were written by monk scribes according to the church's intentions. The *Annales antiqui Corbei* were later even recognised as a forgery in their entirety. It is also striking that, in contrast to historical figures, no obituaries were written about Widukind. No obituary and the uncertainty about the place of his original burial all point to a non-baptism.

The subsequent historiographies were all written from the perspective of missionary work and the interests of the Holy Roman Empire.

The battles for the freedom of Saxony had lasted thirty-three years. A large proportion of the survivors disappeared far from home during the resettlement operations, while the remainder escaped, mainly by sea.

Some time ago, the farmer Jan Blankemeyer found a yellowed piece of paper with a hymn in a cover of a very old, pigskin-bound prayer book. He then remembered that in his younger years he had heard the first two verses spoken in time by the old men with a serious expression while threshing in the threshing floor. The alto text was written in Low German:

Duk unner, duk unner,
De Welt ist di gram,
You can't live any longer,
you have to go.

Go under, go under. The
world is sorry for you,
You can no longer live, it's
your turn now too.

Duk unner, duk unner,
De Nord is still free,
Dann kämpfen wir
wieter, To Lann un to
See.

Because wohr di, eisk
Karl, you
Sachsenslachter!
Because we want to
kiddle you, from the front
and from behind.

From north and south, from
west and north-east, And
let it cost us our lives.

Allvader ward helpen,
Dat us Sachsen ward free,
Dat free blivt de Norden,
Un free blivt de See.

Dat de Norden free blivt,
Un us Volk an Leben!
Where can we give up
our lives for the greater
good?

And if we stay at sea,
then it's ok,
Then we'll find a good dod
after all!

Dive under, dive under, The
north is still free, So we
fight on, by land and by sea.

Then true you, evil Karl, you
Saxon butcher,
Then we want to tickle you, from
the front and from behind.

From north and south,
from west and north-east,
And let it cost us our own
lives.

Allfather will help,
That our Saxony may be free,
That the north may remain
free, And the sea may remain
free.

That the North may remain
free, And our people alive,
Where could we lay down our
lives for greater things.

And if we stay at sea, then
it's also good,
Then we'll find a kind death after
all.

This song has been preserved in the Saxon districts for a thousand years and was found in its entirety by the farmer Blankemeyer by a lucky coincidence.

The last verse tells us how some of the fugitives went to sea. This establishes the fact that these Sea-Saxons, the Widukinder, were the first Vikings!

Charlemagne once again prepared for a new campaign to follow the fleeing Saxons in the still free Germanic lands and, under this pretext, to subjugate new territories to his Roman-Franconian empire and Christianity. In Denmark and southern Sweden, Saxon settlements had even

formed, mostly harbour towns, which are reflected in the various place names, such as the small town of Saksköbing on the Danish island of Laaland.

The prefixes Saks and Sax refer to their origins. It was from here that the first Viking ships, reinforced by groups of Danes and a number of Norwegians and Swedes, sailed westwards.

Charles thus pulled together all available forces on the Lower German coast to build a fleet. Around a dozen ships had already been launched and, according to reports, hundreds were being planned and some were already under construction. An enormous undertaking for the time.

But then came the setback. Through their scouts remaining in Franconian territory, the free Sea Saxons learnt of Charlemagne's planned large-scale enterprise and attacked the shipbuilding sites from the sea. They destroyed all the ships and thus thwarted Charlemagne's intentions.

With this bold coup, they showed Karl his teeth once again. The days of Germanic forbearance were finally over.

Felix Dahn also reports on this forbearance: "Almost without exception, the pagan Germanic tribes allow Christian propaganda to continue undisturbed for a long time. Polytheism can be tolerant and usually is." What Dahn refers to under polytheism is the religious change slowly slipping from the heights of the original religion through the increasing humanisation of the gods of the Wodan heaven. Dahn continues: "He recognises the existence of the gods of other peoples: certainly no Teuton is punished who had become acquainted with Jupiter and Mars in Roman military service and also returned home to sacrifice to these apparently so powerful, victory-giving gods alongside Wotan and Ziu.

Now Rome had accepted another god..."

The crusade of violence by Charlemagne's army of Franks largely destroyed the remaining remnants of the post-Atlantean legal traditions. What the Iro-Scottish monks only succeeded in doing to a limited extent with their missionary work in the Germanic area, still adhering to the Saviour's traditions - one could rather speak of a failure -, Charles made up for with the sword. How high the view of life and the purity of morals of the Germanic peoples, denigrated by the later, distorting historiography as bear-skinners and metaphysicians, was, emerges from a probably also late, but uninfluenced writing by Bishop Salvianus Massyliensis - i.e. originating from Marseille - which was published in 1530.

was published. The work is entitled "De vero iudicio et providentia Dei" and was printed in Basel in the original Latin text. It reads in part: "Iam apud Gothos impudici non sunt, ni-si Romani, iam apud Vuandalos nee Romani, Tantum apud illos profecit Studium castimoniae, tantum feveritas diseiplinae, non so-lum quod ipsi casti sint, sed ut rem dicamos novam, rem incredi-bilem, rem peneetiam inauditam castos etiam Romanos esse fe-ferunt..."

In the German translation it means: "... Where Goths rule, no one is unchaste except Romans, but where Vandals rule, even the Romans have become chaste..."

If you compare the historical events from the Migration Period before Charlemagne's appearance with the chronological interventions after Charlemagne's seizure of power, you can see the complete reversal of traditions and falsifications. The high and honourable, coming from the Vandals, a branch of the people from God's breath, the Thuata, was transformed into vandalism in order to bring everything bad and barbaric into the general imagination.

While all traditions in the German region were destroyed or had to be kept hidden, as in the case of the Ura Linda Chronicle discussed above, the Seasaxons and their Danish friends made a new start.

As already mentioned, they were the first Vikings. After their great success against Charlemagne's fleet, they became eager for action. They gradually merged with their host tribes and sailed the seas with them, taking their prey in the West Marches. Only the Frisian tribes had nothing to fear, because the old ties still held.

In the tenth century, they embarked on a great adventure: in the year 967 of the Christian era, seven Viking ships landed in the Mexican fishing harbour of Panutlän, now known as Pänuco. Jarl Ullman, the flotilla leader, stepped onto the white beach of the tropical coast. Thus begins the detailed account of the great Viking adventure that the French-Argentine professor from the University of Buenos Aires, Jacques de Mahieu, compiled into a historical unit at the beginning of the 1980s. The results of his research trips led to the rewriting of a Latin American history section.

Somehow, in a roundabout way, the northerners also had to learn about the

of the *Navigatio Sancti Brandani*, the strange voyage of the Abbot of Clainfert through Central America in 536 and the voyage of Ari Marsson to Huitramansland, the land of the white men, In a separate work, de Mahieu revealed the fact that the supposed discoverer of America, Columbus, came into possession of the knowledge of the New World under strange circumstances. He already knew where his journey was taking him.

In the introduction to his research, de Mahieu also refers to early historical traces and assumes that there was a large empire towards the end of the Neolithic and the Bronze Age, whose capital was Basileia and which stood on a large island. It sank in the last quarter of the 13th century BC and was located in the North Sea. He literally said: "... In the North Sea lay of which today only the rocks of Heligoland remain. It was an empire whose united nations encompassed not only the area of the Nordic civilisation - the south of Sweden and Norway, Denmark, Friesland and North Saxony - but also the south of Spain with Gadiros or Tartessos, North Africa and Europe as far as the Thyrrhenian Sea. It was an empire whose various peoples were ruled by an aristocracy of Nordic race whose origins can be traced back to the Cromagnon people. It was an Indo-European culture, as it is credited with the pre-Runic script, the mother of all the alphabets of Europe, the Near East and North Africa, the first traces of which appear in the Magdalenian period of the Early Stone Age

So de Mahieu has also followed in the footsteps of Atlantis as a starting point for a better understanding of his research into later white cultures in Latin America.

He also stated in his introduction that history is always written by victors. This also applies to the history of the post-Atlanteans in the Germanic region. Therefore, he had to painstakingly bring the stone witnesses of the archaeological legacy, and in particular the rune stones found, to a historical conclusion in a series of tireless expeditions through South America.

The thoroughness of his modern research is also evident from the fact that, like Schliemann and Pudor and not least Herman Wirth, he included linguistic comparisons. Thus he discovered - in relation to Mexico - the interpretation of the folk name, which does not match the Mexican Nahuatl language.

of the Olmecas or Olmecs who settled on the east coast. The previous interpretations were inherently questionable. Well versed in pre-Columbian history, he of course knew that the Maya assumed a certain 'Land of Olman' as the country of origin of the Toltecs and that later, the high officials of Mayapän had to use the language of Olman. The syllable nie in olmeca is therefore nothing more - according to de Mahieu - than the somewhat distorted contraction of 'man', which does not make any sense in any language of Mexico. The professor continued: "... the Vikings landed in Phenuco, and the first Indians they encountered were the Huasteca, who had been subjugated by the Olmeca. The well-known Scandinavian surname Ullman refers to Ullr, the god of hunters in Germanic mythology. Olmeca therefore means "Ullman's people", while t h e Maya intended the "Land of Olman" to refer to the land of origin not of the Toltecs but of the Silesian Vikings, who - as we shall see - intermarried with them. So we know the name of the Jarl who came ashore in Panutlän in 967..."

He a s s u m e s that a flotilla of around 700 men and Women landed. However, a large, seaworthy Viking dragon, a 'drakkar', could not hold more than 150 people at most. But such a number could not be reached on a voyage across the ocean. According to the 'Eiriks Saga Rauda', the crew of Thorfinn Karlsefni's three dragons only had 60 men and some of their wives on board.

Two images were found on the slopes of the eastern Sierra Madre showing two Olmec types: One Olmeca of low stature, corpulent and with a flat nose, another, taller and with a pointed nose and fine lips adorned with a small beard. In Tres Zapotes they found the image of a man with distinctly European features. The unfamiliar tropical climate then prompted the Ullman people to move on to the highlands of Anahuäc. Nothing more is known about this move, but de Mahieu surprisingly realises that a new phase in the history of the Toltecs begins when Ulman becomes their fifth king...

The new period of the Toltec Empire, under the Germanic seafarers and Ulman, who was made king, influenced the life of the Toltecs so much that they adopted their origins as their own and subsequently declared that they all came from the land of Tlapallän, whose capital, Na-

They also used the word 'Tula' for their seat Tullän or Tollän. In the Nahuatl language of the Uto-Aztecan language group, the word 'tonalli', meaning sun, and 'lan', meaning earth, gave rise to the term 'land of the sun'. This corresponds completely to the traditional Thule. The Greek form of the Norse Thule is 'Soley' for sun island.

Twenty years later, Ulman was called to Yucatan by the Maya tribe of the Itzas. There he founded Chichen-Itza. The Itzas called him Kukulkan in their Mayan dialect. Kukulkan, the 'feathered serpent', was therefore the same as the Nahuatl word Quetzal-coatl. In the vicinity of Chichen-Itza, the Maya later also remembered a second name, which was 'Votan'.

When Ulman later returned to Anahuac, he found those who had stayed behind in mixed marriages with Indian women. He immediately realised that the weak white blood stock here would quickly be absorbed and seep away. Disappointed, he left Mexico.

Later, traces were found of the presence of the Vikings, i.e. again: the North Frisians or Silesians and Danes and Saxons, in Venezuela and Colombia. Whether these were still led by Ulman or a successor can no longer be determined. According to the latest research, however, it is known that these Vikings then travelled through Ecuador with women, children and horses. The highlands of Bogota today bear the name Cundamarca and can also be traced back linguistically as a reminder of the white arrivals. It is made up of the Norwegian 'konung' and the Danish 'konge', for king, and the word 'marca', which in Norse also means mark or province in Mayan quiche. De Mahieu sees the remaining 'dina' as a contraction of 'dana', i.e. coming from Dinamarca, which he is undoubtedly right about. In pure language terms, it is therefore called Kondanemarka, i.e. Royal Danish Mark.

Once again, people stayed behind in Ecuador, while the rest moved on...

In his extensive research work, de Mahieu then shows how the Vikings travelled along the Pacific coast under the leadership of Heimlag, which means 'home earth' in Norwegian, and travelled part of the way in self-built boats. Once again, a kingdom emerged under the name Quito.

Around the middle of the 11th century, they reached Lake Titicaca and founded the empire of Tiahuanacu.

The scholar de Mahieu drew a broad and fascinating historical picture of the new solar kingdom of Tiahuanacu. His research results from a series of arduous expeditions, compiled in several disciplines, yielded unexpected surprises: The Sons of the Sun Empire had made the Atlantean heritage shine again.

Huiracocha, also known as Viracocha, was the founder of the new kingdom of Tiahuanacu. This newly created centre was located on Lake Titicaca. De Mahieu translated the origin of the name as the "Lake of the White Gods". He also derived the name Huiracocha from the Danish hvitr god, "white god".

This Viking empire lasted for over 250 years. Around 1290, it was attacked by warriors of the Aurican people from the Diaguita tribe, led by the cacique Cari from Coquimbo. Defeated in several fierce battles, the Vikings had to give way to the superior forces and flee to Sun Island in Lake Titicaca.

There they were besieged again and after fierce resistance most of them fell. Only a few survivors were able to escape.

While some of them reached the sea, others fled into the inaccessible mountain world. There they gathered new strength and finally, reinforced by Indian tribes loyal to them, set off for Cuzco and founded the new Inca Empire. Smaller troops retreated into the jungles, where they slowly fell victim to degeneration. De Mahieu found one last base in the jungle of Paraguay with the remains of a fortress and runic inscriptions. Here was a small remnant empire of the white king of Ipir. The natives living there, separated from the other Indians, have been clearly identified as being of European origin after thorough anthropological investigations. These are the white Indians with the tribal name Guayaqui. Rock paintings from this area, about 120 kilometres north of Asunción, even show the same symbols as those found by Herman Wirth in the Nordic rock paintings of the original religion.

Advancing into the nearby Brazilian region, de Mahieu also found a large rock formation that became known as Sete Cida-des and, astonishingly, completely resembles the rock structure of the Externsteine in the Teutoburg Forest. Handprints on stones clearly show the long-fingered forms of the Nordic people alongside the short-fingered forms of the Indians.

Returning to the Guayaqui mentioned above, de Mahieu established in his research that this tribal name is composed of the Quechua word *huailla*, meaning plain, and the Quechua term *k'ellu*, meaning white, also milk face. So milk face of the plain. Later attempts to Christianise them were in vain. They are still predominantly white and de Mahieu says that the brown-skinned ones, who also have a mongoloid facial structure, originate from a mixture with some unusually dark-skinned Mataco Indians who escaped from the Santa Ana region in 1907 and joined a Guayaqui group of thirty people. De Mahieu went on to explain that these Guayaqui were undoubtedly the last remnants of the descendants of the Viking empire of Tiahuanaco. His anthropological investigations classified them as a long-damaged white race of Nordic appearance, with only a slight admixture of Indian traces. Skin and hair colour, hair characteristics such as beard, baldness, oval hair cross-section, skin lines and skull shape are fundamental features. The admixture with Indians is more recent, as can be seen from the large differences in skull measurement index numbers. They were originally tall. This is evidenced by the length and slenderness of their legs. The short stature of their torso and the simultaneous strong development of their thorax with a large respiratory capacity indicate that they spent a longer period of time on the high plateau of the Andes.

The French-Argentinean scholar concludes with the statement, that the Guayaquis are the descendants of a community of people of white race and a long-growing biotype, such as *homo europaeus septentrionalis*, who lived for centuries on the Altiplano, where the shrinking process of their growth took place. Later they moved to the lowlands of the tropical and subtropical jungle, where they gradually underwent a process of degeneration. It was only three or two generations ago that they mixed with Indian women. They still retained some rune-like signs, but they are no longer able to interpret their meaning properly.

But the history of the Viking empire is not over yet. After the destruction of the great solar empire around Tiahuanacu and the flight of the groups that remained alive after the great final battle, a new coming was in the offing.

First, there was the part that fled to sea, which travelled in boats to

They travelled to the Faquisllamga River and went ashore at its mouth, which flowed into the sea north of Chan-Chan. They settled there and established the new kingdom of Chimor.

The word Chimor comes from the Nordic skim, skimi, which means light and skima means dawn. Once again, the primordial Aryan "dawn" appears here as a lead, as it was already found in ancient Aryan Korea as Cho-Sun, "land of dawn".

This Viking group established a new dynasty and took over the rule of the entire Chan-Chän region. This leading dynasty achieved a chain of twenty kings who bore the epithet Chimu-Capac. According to Pudor's research into the original language, the name Capac contains Ca or Ka, which had already been recognised earlier as house and earth, while the Pa in Pac can be found in the sky-god-father, also applicable to the sun. Here the linguistic aspect even goes back to the Atlantean root and forms the long trail to the concept of the sons of the sun.

Ceramic remains show the people who came from the sea as bearded men and other finds from the present century confirm the presence of Nordic ornamentation in the ancient kingdom of the Chimü and Mochicas and thus the cultural influence of the "White Gods". Excavations carried out between 1969 and 1974 under the direction of M.

E. Moseley from Harvard University, a stone relief was found on a frieze of Velarde Palace during the excavation of the large Chan-Chän area, which clearly shows a small Viking ship. A bird can be seen on the curved prow, in which it is easy to recognise the swan, the Norse symbol.

Eventually, Vikings travelled even further to Ilo. Here, too, there is a linguistic clue. Ilo also comes from the Norse ili, meaning anchor stone or anchorage. Ilo is still a small Peruvian harbour today.

In the course of his extensive research work, de Mahieu refers to many finds, but above all runic inscriptions, which originate from the lost Viking empire around Tiahuanacu. They fit seamlessly with the surviving traditions.

The Huiracocha legend is completely similar to that of Quetzalcoatl. Huiracocha was regarded as the creator and lord of the sun or the sun god. In the legend, he also remained the god of the Inca empire, which emerged in Tiahuanaco after the fall of the Vikings. It is said that the Inca group from

members of the Tambo tribe who came from the village of Pacaritambo. Amazingly, Pacaritambo means place of dawn again.

The first Inca in Cuzco was called Manco and came from the south. He was the first son of the sun of the newly founded empire. The chroniclers gave this Viking leader the name Pirhua Manco, also Manco-Inka, and the name Inka is now back as that of the naval leader of the Fryas sons who went missing on the great voyage west, as reported in the Ura Linda Chronicle.

According to tradition, the sun gave its children, Manco Capac - Capac means son - and Mama Occlo - the Quechua word 'mama' means woman, also daughter - the task of bringing salvation to the people living in darkness.

The oldest castle in Cuzco was called Inticancha, or Court of the Sun. And on the same site, Manco's successor later erected an even more magnificent building, the Coricancha Temple of the Sun.

Manco-Capac was now one of the few Vikings who came from the refugee clans and did not disappear into the southern region. Together with three other young men, he introduced himself to the Quechua people, saying that the Sun Father had sent him to establish the kingdom. These young men are said to have been brothers. They had the title 'Ayar'. In the Quechua language it means nothing, as the chronicler Garcilasco notes. However, if you remove the emphasising prefix 'a' from this word from the secret language of the Incas, you get the Norse word Jarl, according to de Mahieu. Preserved in English as Earl.

These four brothers are joined by four sisters. This does not mean, however, that they have the same parents, but only that they belong to the same race. The law of blood, which establishes a strict dividing wall between the ruling caste and the Quechua people, was observed here. Nevertheless, the law of this ruling caste could not avoid inbreeding in the long run, but this did not occur in the period up to the conquista.

When Manco Capac died, his son was left as heir to a kingdom that was ruled theocratically. The white minority, described by de Mahieu as "of royal blood", occupied all the commanding positions. The heir to the throne was named Sinchi Roca - Roca formed from the Scandinavian first name Hróðgar - changed to Roger in French and English and to Rüdiger in German, as well as Sinchi from the Norse meanings sy'na, the

means brave, commanding, leading, coming, resulting in the overall interpretation: the general or leader Rüdiger. De Mahieu found a number of other linguistic influences from the Inca period.

And what is still concealed in the usual history books: Since the beginning of the last century, archaeologists have found numerous mummies in burial sites from the pre-Hispanic period. Especially in 1925 in the caves on the Paracas peninsula. These mummies in no way correspond to the general population average. Although they were preserved naturally due to the existing climate, they had been carefully and skilfully embalmed. They came from the country's former leading families. In terms of racial classification, they belong to two different types. Some of them are undeniably Mongoloid with low stature, blunt faces, short heads and blue-black hair. They resemble the Indians who still populate these regions today.

The mummies of the second group show tall growth, long skulls and light hair colours with shades ranging from brown to straw blonde and also red hair. The hair of this group is almost a third finer and lighter than the blue-black hair of the Indians and is also oval in cross-section, while that of the Indians is round.

Thor Heyerdahl cautiously believes that these Paracas mummies are older and puts their age at around five hundred years before the Common Era. However, he also admits that the carbon 14 method used to determine the age of the Paracas mummies is s u b j e c t to a large margin of error. At this assumed time, northern peoples had entered the Mediterranean and landed in southern Europe, North Africa and Asia Minor. But Heyerdahl was not able to say any more.

However, the focus of the considerations presented here is on the early Vikings of the Danes and Saxons, who created the empire of Tiahuanaco and subsequently the Inca dynasty with a new great empire. They left behind a number of blond mummies as witnesses to their origins, whereby Heyerdahl's assumptions are not touched upon, as only imprecise information is contrasted with a second possibility.

Among the mummies already found by the Spaniards was that of the eighth ruler of the Inca dynasty, who also bore the name of the legendary Huiracocha. This mummy also had light blonde hair and tradition describes him as white and bearded. And the chronicler Garcilasco reported that his

The wife, known as his sister, was called Mama Runtu, "Mother Egg", because of her white skin.

And there is something else that science must correct, which has so far ignored the results of Professor de Mahieu's research: According to current scientific opinion, horses have been extinct in South America for twenty thousand years. Only the Spanish brought them back. Contrary to this assumption, local artists in Peru have depicted Huira-cocha not only as green-eyed and blond, but also riding a horse.

Here they are, the Viking horses from the great empire of Tiahuanaco.

It was up to De Mahieu to write a new history of South America, proving that the arrival of white northerners led to lasting cultural changes.

Excavations and other finds have revealed that a mixed fabric consisting of two types of cotton was present in Peru at the time of the early Vikings. These fabrics were partly of American and partly of African origin. Its age was determined to be around the year one thousand, which coincided exactly with the time of de Mahieu's statements about the emergence of the Viking empire. Bronze finds from the same period have been found in the area from Mexico to Peru.

The scholar Freigang also found highly interesting comparisons in the field of surgery. Simple cranial surgery, as practised in Egypt, was also found for the same period around a thousand years ago in Mexico, Colombia, Peru and neighbouring areas on the basis of archaeological evidence. Similar skull operations of the same kind have also been found in skeletons on the island of Gotland, on Iceland and in the Baltic region. Freigang is of the opinion that members of the Sea Peoples who returned from Egypt brought the art of skull surgery with them from there, whereby it was transplanted by them from the north to the south. He states that sun worship, bronze working and skull surgery were brought to America around the year one thousand.

Carl von Freigang's work in 1984 also confirmed that linguistic influences and other legacies of the seafaring northern peoples are present not only in the Mediterranean region, but also in America.

However, archaeology in South America brought further discoveries.

results come to light. As early as the sixteenth century, Father Jose de Acosta reported on cromlechs in Sillustani, Peru, which correspond exactly to the annual cycle calculations. The indigenous scholars of the Inca period, the Amautas, called the upright stones pillars of the sun.

De Mahieu also reports from his research trips that he found a group of 27 menhirs in northern Argentina near the village of Tafi, south-west of Tucumán. In 1977, these stones were randomly placed in a "Park of Menhirs" after having already been moved from their original location in order to create a tourist attraction. All that remains of the original site is a sketch of the location made by Juan Bautista Ambrosetti. This shows astronomical location guidelines. According to Vicente Pistilli, the director of a Paraguayan institute for human science and also professor of mathematics at the University of Asunción, a computer calculation produced a clear result of an astronomical clock with great accuracy, dating from the Magalith period. These menhirs are carved by human hands and show signs and heads and, as a special surprise, spiral signs, as can be seen on the sun chariot figurine found near Dupljaja in Serbia.

Finally, he discovered runic signs near Santiago del Estero, which bore a striking resemblance to those of Alvaio. One of them was of archaic origin. On an urn from the same area, in the southernmost foothills of the Inca empire, there was a depiction of a feathered serpent as a circle around a smaller, inner one, which resembles the winged serpents pulling Demeter's chariot, as can be seen on a Greek sarcophagus. In the same area, spiral patterns typical of the Nordic culture were also found.

In the "Revista Argentina de Paleontologia", de Mahieu also published the anthropological conclusions of his detailed investigations, which prove the existence of two racial groups, both of long-skulled origin in the Argentinian region. On the basis of numerous anatomical measurements, they clearly show a Cromagnon type. This shows that long before the arrival of the Spaniards, a prehistoric human group of non-Indian origin, i.e. of white race, was already living in northern Argentina as megaliths.

argentina was present. Literally, the scholar said: "Everything coincides: worked menhirs that are similar in everything to those of the European Bronze Age, a culture whose symbols, art and technology come from the Nordic Aegean, a pottery whose oldest pieces date back to 1200 BC and people whose mixed race can be traced back to the great stone builders and their ancestors of Cromagnon through one of their members. These are concrete facts, which neither the systematic doubtfulness nor the ill will of the conformists can further conceal or distort." De Mahieu is speaking here to an ancient Andean population that behaved separately from the Mexican, Peruvian and Paraguayan elements of tradition and of which nothing has survived apart from the skeletons and artefacts that have now been found.

And again quoted verbatim: "We have two indisputable proofs. One is the presence of long skulls in considerable proportion to a short-skull total and the enormous range of the skull index."

He goes on to explain that anthropological examinations of the skull indices of the three skulls found by Schliemann in Troy stage 2, i.e. from the Libyan period, as well as those found on Crete, where mixing with the Pelasgians had already begun in Mycenae. Skulls from Sparta and those from the Guanches have the same index values.

Nordic cultural elements and anthropological remains now revealed the fact that migration to the northern part of Argentina had already taken place before the early Viking Age via the Canary Islands. Later, Viking remains, travelling from Peru via the Ticucho route, reached the Medina Mountains. There they reached the area that had been occupied by Northmen long before them. These Hyperboreans of old had also left behind rune marks and other artefacts. Only a few years ago, Carlos A. Bulacit found a detached boulder on a peak of the Medina Mountains that bore the legible runic inscription: 'Two days north houses of Sven'.

But the most surprising thing is yet to come: a number of urns were unearthed that not only bore the Nordic spiral symbols and Trojan lines, but also repeatedly bore owls' heads.

In the San Augustin Park in south-west Colombia, a large stone owl was also recently found in a group of stones in the jungle, which consisted partly of large carved figures.

It seems almost incomprehensible that Schliemann was able to develop such a strong sixth sense after his owl-headed vase discovery that he obliged his grandson Paul in his will to search for owl-headed vases in Central and South America in order to find the key to the Atlantis trace. When he died in 1890, leaving behind some disbelief and doubt in the scientific community, nobody could have guessed that it would be almost a hundred years before Professor Jacques de Mahieu would realise Schliemann's hunches on a grandiose scale and at the same time give the history of South America a completely new face.

And now we are faced with a show that encompasses an entire world, with the enormous legacy of Atlantis that is visible everywhere. Mists clear and reveal the hidden. The Atlantean Hyperboreans, the Frisian and Gothic post-Atlanteans and, after them, the Saxons expelled by the Frankish emperor Charles, all left their mark on the world as sons of the sun travelling in all directions.

The scholar Herman Wirth proved on the basis of his detailed research that prehistoric and early historical ocean voyages were an astonishing achievement of the northern peoples. In one of his works, he described how the old calendar gave rise to the pin compass and how it entered the history of human civilisation in the form of today's compass rose with the water sword lily in the north. A creative feat of the Nordic seafarers. To the same extent as already mentioned earlier, he compared the matching characteristics of Polynesian deep-sea navigation as an Atlantic legacy from the time when the early Atlanteans had advanced from the north down into the area of Old Europe and today's South Seas.

So the Skandzia Goths and the Geertsmen mentioned in the *Ura Linda Chronicle*, like all other northern peoples, were far ahead of all other peoples with their means of navigation.

For a long time it was assumed that the writings found on rock slabs on the island of Marajö in the great Amazon estuary and in other coastal areas of Brazil were of Phoenician origin. Then Dr Lund at Lagoa Santa in Brazil, while researching the interior of Bahia, did not find any Phoenician writings.

The ruins of a very old, abandoned town, but also a stone slab with a runic inscription in the buildings made of hewn stone. The foundations of the houses were completely similar to the old houses built in northern Norway, Iceland and Greenland. Finally, he found a statue of Thor with a hammer and other unmistakable markings. This Thor stands on a large pillar and points north with his right hand.

Here, too, the important research work of de Mahieu is once again confirmed, providing evidence that megaliths had penetrated as far as South America and that a later wave of Viking migrations left their runic signs behind.

The Royal Society for Nordic Antiquities in Copenhagen has also rendered outstanding services to the preservation of old Scandinavian sources on pre-Columbian seafaring. The Copenhagen museum houses the work "Antiquitates Americanae sive Scriptores septentrionales rerum Antecolumbi-anarum in America. - Sämling af de 1 Nordens Oldskrifter indegldte Efterretninger om de gamle Nordboers Opdagelsesreiser til America fra det lode til det 14de Aarhundrede. - Edidit Societas Regia Antiquariorum Septentrionalium 1837." - It contains records of Viking voyages from the tenth to the fourteenth century.

These Vikings advanced from Iceland further west beyond Greenland, where they established a number of bases such as Midjekull, Hvitserkr, Fiskernädet, Godthaab and others. Then even further to Labrador, which they called Land it Mikla. Travelling south, they reached Markland with the offshore islands in Markland Bay. **F u r t h e r** south they reached Vinland it Goda and finally Hvitramannaland, which was already off Florida.

A kind of ballad, the Kväji, has been preserved on the Faroe Islands, in which the voyages of the Norsemen from the end of the thirteenth century are sung. Of particular interest is the mention of a land called 'Sinnri bygd', which refers to an inhabited part of the southern hemisphere.

On Rhode Island and in Massachusetts, images and inscriptions on cliffs have been preserved that have been recognised as runes. Rock signs in Vinland, previously attributed by scholars to the Phoenicians, are now clearly recognised by Thomas Webb and Danish scholars as purely Norse Ur-

have been corrected. They resemble the rock symbols of Östergötland and Bohuslän. And on Rainsford Island in Boston Bay, a red masonry burial site was found with a skeleton and the hilt of an iron sword. These finds also confirm the accuracy of Wirth's research and further complete the ring of pre- and protohistoric artefacts.

Herman Wirth died in the winter of 1983, when the Hamburg newspaper "Der Spiegel" felt compelled to publish an inflammatory article against the old man. He was in the process of setting up a museum of primitive religion when he became the victim of a terror attack by the press. He suffered a stroke and died six weeks later at the age of 95. He left behind some crucial knowledge for posterity.

What remains is an obligatory legacy. It is the knowing realisation of a power coming from the primordial source. This is the driving seed for the culture-spreading mission consciousness of the sons of the sun, the peoples of God's breath. This seed rests beneath the earth of Germania and brings new life again and again with the changing times. Whenever the Northmen were made into an anvil, they always came back with a hammer.

Only if you know the history of the northern peoples in its entirety will you realise that fate is no coincidence, but comes from a cosmic destiny.

The line of descendants is committed to a great legacy. - - -"

Silence reigned after this lecture. The faces of the listeners were serious, but the eyes of the young people lit up. Past and present had found each other...

X.
TALKING STONES

"Keep your blood
pure, it's not just
yours,
it comes from far away,
it flows far away,
it is heavy with a thousand
ancestors and all the future flows
into it.
Keep pure the garment
of your immortality."

Will Vesper

When Meier left the house early in the morning to go to school, he bumped into two pupils from the neighbouring class.

"Hey, -" cried one of them, "your now famous bald head is like a moon on the wane again. The hair is sprouting again like seed on the Caesar's head that was so beautiful a few weeks ago!"

"Do you mind?" said Meier pointedly.

"Not at all," the other replied kindly. "We have nothing against you. Only against your class!"

Meier's face showed astonishment. "Yes, why then - hey? -"

"You're an arrogant bunch!" said the first speaker. "The Negro drums are already booming like big bells and telling everyone about your special lessons in a public school, and the whole thing is being carried out in secret as if you were of a special race. Anyone who doesn't belong to your class is excluded as if the others have leprosy or something else. Why on earth -" the pupil grabbed Meier by the arm and stopped. "We already know from around five corners that you've put the storyteller Trinek in the corner and are getting your history knowledge from somewhere else. Do you think maybe the other classes are eating up the rubbish that's called history and is really just a fairy tale lesson? And what's more, when red star cowboy Trinek is busy spouting off! - Why are you shutting yourselves off? - Why is that? -"

Meier squirmed sheepishly. "We're not closing ourselves off, dear

Friends! - But firstly, we don't have such a large room to accommodate even more listeners and secondly, the speaker would be wise to consider doing public relations work that is not time-centred. Not to mention a lack of interest from the affluent society. History topics that are not in the licensed textbook are also scrutinised on the political stage to see if there is a grain of corn that a poor, ignorant chicken should not pick. After all, we are supposed to remain nothing more than small, feathered creatures to be fed with artificially fertilised barley and the potion Lethe. Do you realise that? -"

"That's exactly why," one of them added as he walked on. "We'd rather be alternative than passive. That's the logo! -"

The second added: "That rubbish from Trinek is a dead duck. He just annoys the pupils. That's why we're greedy for better knowledge."

"I want to see how we can help feed you," Meier evaded. "If only the Negro drums don't get any louder." He showed a worried expression.

"Are you scaredy-cats? - We can't always just sip on the sour milk of the stupid! - School, the boob tube and newspapers are all just one colour. Cramming empty thoughts and being televif means being stoned. That's how it is, isn't it, Meier? - Logo? - -"

"Logo," Meier replied very seriously.

In class, Meier reported on the conversation with the pupils in the neighbouring class.

"When our professors find out, they won't be too pleased. Negro drums are like gossips." Wulff swayed his head in amusement. "You know you can always find a beating if you want to beat the dog... - Anything disliked is simply condemned. - The laws created by lawmakers to supposedly preserve freedom are misused for a lack of freedom. That's how it usually is. - Today's democracy is always the property of a ruling party with its own interpretation of the law. There are licences for an opposition role so that the picture of an alleged freedom can be painted with two or three colours, and that again fits in with the nature of modern art with all the craziness that goes with it." Wulff looked questioningly at his classmates.

"That all sounds right," Graff said dryly. "But what does that have to do with our private seminar? -"

"I was just giving a warning," Wulff replied calmly. "By that I mean that we have no licence to listen to a corrected version of history."

"Every law has a scope," said Osten. "If we stay within the law - and we want to - then the law protects us! - We just have to stick to the truth!"

"... which is not always desired," Wulff interjected.

"I have an idea!" Meier now joined in. "We'll compile a small list of books by American authors such as Allen, Griffins and others that don't contain early history, but do contain basic knowledge about the real rulers of the world!"

"Teddy, you're great!" exclaimed fuzzy-headed Babsy enthusiastically. The other pupils immediately agreed. And Wulff added: "So we've got peace and quiet for this term, but we've still laid eggs of knowledge for the others. -"

Trinek had his first lesson that day. To his astonishment, the class suddenly became unnaturally quiet after entering the classroom.

His budding mistrust was immediately awakened, however, when Schnauzen Charly hypocritically and gently asked why nothing had ever been said about Atlantis in history lessons.

Trinek furrowed his brow. At first he didn't know what answer to give. He looked thoughtfully at the questioner over his nickel glasses. Then he made an indeterminate gesture and asked the counter-question: "What makes you ask that question? -" When he heard a slight chuckle from somewhere, he added: "That's not part of the history lesson anywhere. I'd like to warn you not to get involved in things that are useless. -"

"Why is that useless?" asked fuzzy-headed Babsy in her incessant endeavour to support the hypocrisy of Schnauzen-Charly. "Don't you at least have an opinion of your own? -" "I don't have time for such things because they're useless,"

Trinek waved off.

"But why do people write books about Atlantis at all?" she continued.

"There are also useless books," he replied, already slightly irritated. "I see," said Schnauzen-Charly profoundly, "then there will be many useless books written. So you could forget some of the things you've learnt now? ..."

"What does that mean?" Trinek's blood pressure rose again.

Charly played lamb. "Surely there are books in the classroom whose value can be questioned, aren't there? - And because truth comes after propaganda, interest in the subject matter also wanes from time to time."

"So you're starting again? -" the teacher complained. "You must be conspiring against me again!"

"But Professor," squeaked the swamp hawk, eyes twisted, "you mustn't associate a lack of interest in history lessons with your open-minded personality..."

And like a bird of prey, fuzzy-headed Babsy immediately interjected: "Your person is impressively interesting for us!"

Trinek looked around helplessly. He felt he had been run over. He asked uncertainly: "What do you mean, again? -" Giving himself a jolt, he added: "If you want to recognise my efforts to educate you in line with the times, then I'll gladly take note."

"Oh, it was often almost too much of a good thing," exclaimed Schnauzen-Charly ambiguously. "We almost got a crisis infarction from the sweet Seim in the current story because you were trying so hard. The lessons were sometimes the purest programme crash."

Trinek knew the disco language only too well not to know where these expressions were heading. So far, they had hardly been used in class. But before he could protest, fuzzy-headed Babsy continued: "Oh, there was a lot that was really turbo-hot in the extensive crumpled mass of teaching material. We had a lot of fun with it. They also taught us the lesson: get rid of Christmas, Joseph has confessed everything! - It's been really good so far!"

Trinek was completely gobsmacked. Everything was full of ambiguities, but still easy to understand, he felt that he could no longer assert himself here and was looking for a way through. Smiling sourly, he tried to save himself: "I see that you've found a connection to the youth of today after all, and that you're still in touch with it."

out of yesterday's jargon! - What's got into you all of a sudden? -"

"The Zerowork is amazing," Meier now commented. "But until now we were treated like fuzzies. If you didn't want to be a slacker, you were called fascist. And yet we've taken our role models from history. You let Caesar die with relish because he wasn't a democrat. But he was a great man for the Romans, wasn't he? -"

Trinek ran his hands through his hair. "I'm giving up working with you. By law, I should have the whole class expelled from school. I'm probably the only person here who's trying to be tolerant in order to spare you a catastrophe. If I go to the headmaster again, then..."

"Tattletale, tattletale!..." came from somewhere in the room.

The teacher covered his ears. Everything has its limits and I'm not going to be mocked. You're really mad to annoy me today. I understand your language, but it goes against the grain."

This time the class remained silent.

Trinek looked suspiciously over his glasses again. He let out a sigh and said: "I really don't know what to do next. If I fail the whole class in history, then you'll say it's the teacher's fault. -"

"That's also a possibility," the pupil Bäumlér gently interjected.

"Don't be cheeky!" shouted Trinek.

"No offence, Professor, but you were thinking out loud and I was only following you in your thoughts!" the student replied with a disarmingly innocent expression.

"Shut up already!"

This brought up Snout Charlie again: "Professor, that's an authoritarian demand! - Bäumlér's interjection was merely an adaptation to a classless society, after the class struggle has achieved the goal of equality among the surviving classes."

"Such statements don't belong in school!" shouted Trinek. "There must be order in this house! -"

"Order? - That's fascist!" said Charly.

Now Wulff jumped up and turned to the class: "Enough now, classmates! - We're getting onto black ice! -" With be-

In a calm tone, he continued: "Professor, I would ask you to start the lesson, the trouble that has arisen is only due to the fact that you didn't meet us students with a question about Atlantis. After all, there are many interesting things that don't always have to be in textbooks. We are sorry to have overwhelmed you with questions!"

Trinek's temper was boiling. But he didn't know how to counter Wulff's calm manner. As the speaker sat down again and the class remained quiet, he gasped a few times and then took his seat.

Nothing more happened. Listlessly, he began to recite the prepared material. He had the feeling that he was talking to a billboard with painted faces. The rest of the lesson crept by. When he left the class at the end, he felt miserable...

At the same time, an Indian howl broke out in the classroom.

"We've given it to him again!" shouted Schnauzen-Charly, jumping around.

Wulff shouted loudly for calm: "Don't push it too hard! - We've already been warned not to push Trinek too high on the palm tree!"

And Graff added: "Why don't you leave the poor Lenin dwarf alone? Basically, he's just a poor creature hanging on a manipulation leash and can't find his way out of a narrow backyard, let's not jeopardise our community unnecessarily. Hate can be dangerous when it's drawn out. -"

"We gave Trinek pleasure too," Babsy trumped up. "We showed him with the disco language of the politically disinherited that we move with the times!"

"Certainly," Wulff confirmed this hint. "But if Höhne had been there, he would have shed tears the size of plums!..."

The last lesson of the day belonged to Höhne. The students waited with bated breath to see if the head of the class would make a possible complaint about Trinek. But when the professor arrived, there was no hint.

But there was another surprise. Höhne gave the class the opportunity to use the upcoming Easter holidays for a trip to the Externsteine in the Teutoburg Forest. The only thing that needed to be discussed was the cost. He could organise a special bus at a reduced price.

This time, Graff spoke in Wulff's place: "Professor, the costs won't be an issue, we're collecting for the less fortunate and my parents will pay for Meier!"

Meier immediately waved his hand in embarrassment.

"Don't risk a lip!" Graff reprimanded him. Then he continued straight away: "I assume the class agrees!"

A howl of approval followed.

"You can tell me by the day after tomorrow whether everyone can and wants to go," said Höhne with a grin.

"Drive, drive!" the pupils shouted.

Höhne waved him off. "I don't want any palaver now. - Just sort it out amongst yourselves. And now to the lesson! -"

The Easter holidays had begun. -

On Saturday morning, a special bus arrived at the car park in front of the historic Externsteine in the Teutoburg Forest via the small town of Hörn. On alighting, the class, their two professors and their guide Eyken were already in a clearing in the forest, from where a footpath led past a pub to the nearby stones.

"Everyone stay together!" warned Höhne. "I'll leave it to Professor Hainz to give all the necessary explanations. Especially those that are not covered by general school knowledge and are also unknown. So let's go! -"

After a short walk along a beautiful forest path, the hikers reached the tall stone pillars that suddenly rose up in front of them, with the clearing in front of them and the Wimbeke dammed up to form a small lake in the background.

The onlookers stopped in surprise. The four main rocks towering in front of them made an overwhelming impression. Millions of years had formed these striking rock formations from a mighty slab of Osnig sandstone, created by the elemental forces of ice-melt water, winds and the effects of weathering. The great ice sheet of the last ice age, which was memorialised in the Edda as the Fimbulwinter, had reached this point along the long Hellweg.

Professor Höhne had the class stop on a patch of grass in front of the group of rocks. "Before we start the tour, we must take the time to familiarise ourselves with the origins, significance and historical development of the Externsteine and the environment of

Professor Hainz to explain it to us. We will then take a tour of the plant."

Without being asked, the pupils positioned themselves on the grass and gave their guides stone seats. And then Hainz began his explanations:

"In the younger Palaeolithic period, the Upper Palaeolithic and the last Ice Age, i.e. from forty thousand years to about thirteen thousand BC, people of the white, Europoid race, characterised by the main Cromagnon, Aurignac and Brünn types, appeared in the Atlantic western European region. It was northern people from the early Atlantic region who gained a foothold here. The Externsteine, with their striking large sculptures, were already a major cult site of a primitive religion in early history, as Professor Herman Wirth has already pointed out and mentioned in his life's work after painstaking research in a stone-by-stone collection. Here the stones speak. The stone carvings that have been preserved show the many and varied influences over the millennia.

Wirth also explained the origin of the stone group's name. According to him, the stones used to be called 'Eccestan', possibly also 'Eccanstan'. This name comes from the Ingwäonian, i.e. Old Frisian, and means mother stone or mother stone. Ecce is an ablaut form of 'acca' or 'akka', which is another ancient word from the pre-European, i.e. Indo-European, vocabulary and also means mother. Wirth also derives this term from the context of a matriarchy that existed in early history. He also found the rock symbols typical of the megalithic period, an X connected at the ends by horizontal lines, the sign for woman and earth mother, also used for 'saviour councillors'. However, this view did not go entirely unchallenged, but the opponents did not find a better or more credible one.

In the 1930s, the German archaeologist Julius Andree carried out excavations in the vicinity of the stones and unearthed fragments. At the same time, the first modern interpretations of the signs and the sculptures, which were only now attracting attention, began. This is where Herman Wirth began his research, followed by further investigations by Seitz and Machalett. Finally, Elisabeth Gundrum-Neumann, whose sensatio-

The first report has already been made on the recent discoveries of the breath-birth depictions.

The Thuata, peoples of God's breath, had also immortalised their presence here.

Seitz, on the other hand, who died not long ago in Detmold, was a sculptor by trade. Born in Bavaria, he was an excellent climber who took the trouble to climb and survey the rocks. In the process, he found large square holes in various places, which in many cases lay horizontally opposite each other. This gave him the idea of making a true-to-scale model of the entire group of rocks. He then joined the completed large plaster model, which he had set up on an oversized table, by inserting wooden struts into the holes he had found. Lo and behold, the result was a wooden bracing system from pre-Christian times, which surrounded the individual rocks at floor level and showed connecting walkways. Today, nobody knows where this painstaking work disappeared to after his death. It cannot be found in any museum, but in a small document he left behind, he reported on his investigations, especially in the large grotto of the first rock, which also gave an approximate date of origin based on the different carving techniques on the stones.

Otto Hantl argues in a detailed paper that already the Ice Age people regarded the Externsteine touched by the ice as ice or frost giants. They left behind myths according to which they also related the ice giants, later star giants, they had animated to themselves and became giants themselves. They thus epitomised the subsequent giant dynasties, which formed a long chain from the Ice Age onwards. Without going into more detail about Hantl, it can certainly be regarded as correct that he correctly assesses the significance of the Externsteine from time immemorial.

The early Norse-Atlantean way of thinking had remained alive for thousands of years beyond the time of the Great Stone Graves. Its purity and connection with the universe was later unequalled by any other religion. The signs deciphered by Herman Wirth reveal the deep faith of the early ancestors and their knowledge of the environment and recognition of cosmic laws. The knowledge of an ancient celestial science, which extends from the Thuata Atlanteans to the Germanic tribes, was analysed by Otto

Sigfrid Reuter, after painstaking and thorough research, by drawing on all the oldest sources, made it accessible to the present day. His spiritual-historical investigations into early celestial science are completely consistent with the signs of the solar cycle that appear in primitive religion. The division of the heavens used in the old pin compass with the sun's position markers and the Nordic division of the day was far ahead of the Roman interpretation. The starry sky already had fully recognised constellation names, which were based on Norse mythology and were only replaced by the current constellation names after the dawn of time.

In the old names, the Milky Way was called Iring's Way. The star Sirius with a special meaning was called Lokis Brand. The fixed star Algor was probably meant by 'the torchbearer'. The constellation of the carter was called the Asen's Battle - äsar bardagi, the Andromeda group 'wolf's mouth' - ulfs keptr -, and the southern star - supristiarna, meaning Vega.

These are just a few examples, as they also appear in ancient Icelandic from the observations of the heavens, the results and thus the astonishing records. The ancient calculations from the whole world, the celestial vault, agree with our modern knowledge. The ancient Indian and ancient Greek names are probably different, but the knowledge handed down from there is also completely consistent with that from the north. The time of the great migration of the Goths through Asia also left its traces of knowledge in ancient Chinese. A Chinese rock depiction, for example, shows a deity in a great celestial chariot, which dates from a later period but can be traced back to earlier knowledge. The constellation of the 'Big Dipper' was also found as a 'chariot' in Germanic. In ancient Indian it was called 'the seven shining ones', among the Greeks 'the bear' but also known as 'chariot' and only the Romans later spoke of the 'seven threshing oxen'. In older Swedish and Danish, the 'little chariot' was called kvennavagn, meaning 'woman's chariot', and the 'big chariot' karlvagn, karlvogn. No earlier name is known. But if you know that Thor's statue in Uppsala shows seven stars and the chariot in his hand, then surprisingly you find the bridge to the names in Old Indian to the 'seven shining ones' as very obvious. In the southern part of India, a road leads from Puri

to Konarak, where there is a temple dedicated to the sun god Surya. It is the so-called Black Pagoda, which also represents a chariot in which the Indian Helios travels across the firmament day after day. This chariot also has seven draught horses. In other words, several traces of the post-Atlantean migration of the Goths through Asia.

From the examples of early astronomy, one can now also recognise the significance of the solar observatory carved out of the upper part of the second rock. Unfortunately, part of this celestial observation site was also destroyed by the Frankish Emperor Charles. However, enough remained to be able to recognise the overall impression, such as the altar-like stone table with a column base in front of the hole in the sun. At the time of the summer solstice, the light of the day's star falls exactly through the circular rock hole, which has also been preserved.

If you look through the hole in the rock, you will see a head carved out of a rocky outcrop after turning left towards the back wall of the rock. This shows a wide open mouth, which is also a symbol of the birth of breath. On the day of the summer solstice, the incident sunlight refracts off the head of the rock and places a golden hat of light on the head. Light hats of this kind were also adopted for later depictions, without the original knowledge, the symbol of the solstice, being preserved in all cases.

In the sun position observation chamber of the second rock, the enterprising researcher Walther Machalett discovered that the altar-like pedestal in front of the sun entrance hole is part of the overall layout of the chamber with the old European original measurement, which in early times corresponded to the geodetic conditions that existed at the time for a determination. The original Nordic measurements were 63.5 and 127 centimetres respectively. During his research, Machalett then discovered that the most authoritative reference books, earth maps and geographers, for example, arrived at slightly different figures for the dimensions of the globe. The original measurements appearing in the area of the Externsteine show the numbers 63.5 and 127, which turned out to be cosmically calculated times and which also give the dimensions of our earth. To be precise, this means that the knowledgeable people of those early times assumed that the radius of the earth, as determined by them, was 6350 kilometres.

the diameter was 12,700 kilometres. These figures are surprisingly close to the current slightly different measurement results. However, a comparison of the results also shows that the Earth has changed somewhat from then to now.

As Machalett repeatedly came across the two original and basic measurements given, of which there were multiple traces, he subsequently deduced the fact that when the original measurements were determined, our planet was still a sphere without deformation, with a radius of 6350 kilometres. This is easy to understand, as the rotations and the law of inertia are known to be the causes of a continuously developing change in shape and deformation of the earth's body. In the sense that the pole diameter is constantly shortening and the equator diameter is lengthening. A process that also results from the sinking of considerable masses of material from captured or sucked-in moons or other celestial bodies.

Doubters about the unimaginable knowledge of the megalithic people and their descendants, especially in finding the ancient European original measurement, can be countered with the surprising realisation: Machalett also discovered the fact that the radius of the cauldron in the large cave of the first rock is also 63.5 centimetres. The same radius is also found in the similar cauldron of the Lichtenstein, not far from the Externsteine. The long side of the meridian plate in Chartres Cathedral, which is full of secrets, has the same measurement and, finally, the original measurement of the pyramid of Cheops is the same. In addition, the odal rune of the aforementioned Lichtenstein is also 63.5 centimetres, as is the building dimension of the cult complex at Schwarzenburg near Bern and the horseshoe-shaped niche in the cutting hole of the Lichtenstein.

An explanation of the previously disputed stone cauldrons in the caves is still subject to special consideration. In any case, they are the archetype of the later Grail legends.

As already mentioned, the diameter figure of 127 centimetres can be found in the star observation chamber at the Externsteine, in the diameter of the cauldron in the large grotto, in the Lichtenstein, in the so-called Bierstein near Lüneburg, in the Externstein rune in the Externstein grotto, in the original measurement of the

Cheops pyramid, the octagon in Aix-en-Provence, the shrine of St Epiphanius in Hildesheim, created with secret knowledge, as well as the plate size of the mosaic floor of Baläca in Hungary. There are undoubtedly other comparisons that are still waiting to be found.

However, Machalett's work brought even more surprises than just the earth measurement numbers and primal measurement relationships. Here is another special case of a sixth sense or a primal hunch breaking through in order to find old knowledge again. He drew a straight line from the Externsteine to the Cheops pyramid, another baseline westwards of the same length and connected the corner point found to the west with the Externsteine again. The western point of this equilateral triangle was located on the small island of Salvage, in Machalett's opinion a remnant of Atlantis. But that is still not enough: dividing the triangular area into thirds by horizontal lines results in a further sixteen small inner triangles, with the point with the Externsteine lying exactly to the north and at the highest point. And at all points where the small triangles meet the horizontal lines and the three body lines, there are ancient places of worship. In other words, another large-scale survey of ancestral knowledge. A similar example to the great goose path, the spiral above France, where the most significant ancient cult sites were also located. Particularly remarkable is the fact that the right side of the triangle described above shows Olympus exactly in the centre between the Externsteine and the Cheops pyramid.

On the point to the west, Salvage in the Atlantic, there were still Stool graves and red-painted skeletons were found. Remains of feather headdresses, which were characteristic of the Atlanteans and Norse seafarers, have also been found. The wall friezes on the temple of Hierankopolis still show the Northmen with their feathered helmets, who were then harassing the Egyptian empire, as mentioned earlier. Salvage also found runic signs and a vocabulary with links to the original language. Dolmens and menhirs clearly round off the picture of northern relations.

All these fixed parts form the picture of the leading importance of the Externsteine. By the way, it should be mentioned in passing that on the line of the stone group to the Cheops-

pyramid is also the site of Delos, whose cultic significance is well known. The abundance of all these discovered facts rules out any suspicion of coincidence. The knowledge that has re-emerged from the early days through unbiased research also shows the far-reaching breadth of the Norse Atlanteans and their descendants. The barbaric separation of the historical period that began with Christianity from the long succession of the ancestral primeval culture and its connections between peoples and their species buried knowledge and relationships for a long time. The attempt to blur the ancestral and to reshape it to suit a foreign mindset can be compared with the example of the Hellenic son of the god Antaios, who became easily conquerable when he left his own motherland. He became unconquerable again when he found his way back home. The German way also has its inner homeland.

The Externsteine, once the sacred centre of pre-Germania, form a great unity with the surrounding landscape. Ancient sacred places, sites and connecting lines form a sacred independent district. Adolf Persing discovered that north of the Externsteine a straight line runs from the village of Stukenbrook in the west exactly to the east via the point of the Hermann monument, which stands in the centre of the old Gotenburg, further via Fissenknick and on to Kaienberg near Schieder. In Stukenbrook, as was common after Christianisation, there is a church on this once sacred site. As mentioned earlier, it was the work of the monks everywhere to eradicate the places branded as places of devils and witches with their old significance. In Stukenbrook it was a thing place. Gotenburg Castle, located on this connecting line, was built as a large defence and refuge castle. Sparse remains of the ramparts still stand.

Further to the east is the Fissenknick. A place that the moon reaches when it rises in a north-easterly position at the top of the mountain. If you follow the light of the moon with its ray of light from then on, you can follow it through **t h e** light incidence hole of the tower rock, the solar observatory at the Externsteine, as a light guide over the village of Barnacken to the Veleda Tower. Another straight line branches off from the east-west line to the south-west. This results in a moon observation point, which also records the thirteen times a year that the moon passes through. Furthermore, a southern line runs from Hiddeser Berg via the Hermann monument at Gotenburg Castle to the village of Schlangen. To the west of this were ancient cult sites and

Places. There was also a Thingstätte, a large Godenhof, a sports and racing ground and a sacred grove.

The aforementioned points and connecting lines are completely enclosed by a circle with its three hundred and sixty degrees. As we know, the numbers three and six add up to nine. This nine has a special meaning in the area of the Externsteine. Assuming that a line is equal to an elongated angle and that this counts 180 degrees and that one and eight make nine, the straight line running from the west-east line divides the area into two right angles. This angle with 90 degrees shows the nine again. The angle pointing from the moonlight line to the tower rock is 45 degrees, again giving four and five, making nine. A strange numbers game or something more? ...

An examination of the old sacrificial sites and sacred groves revealed that they were all located in radiation-free areas. In addition, the Godenhof, known as the Sternhof, was surrounded by a wall, contrary to the previously prevailing Odal law. This emphasises a special feature. Wilhelm Teudt had measured the old walls and plotted their angles. This outline resulted in an irregular hexagon. The wall with the one marking lay exactly on the holy line that runs from the village of Schlangen to Hiddeser Berg. An examination of the directions of the wall by two professors from the Astronomical Institute of the University of Berlin revealed that they were aligned with individual stars. According to this, wall one initially ran exactly from north to south. Wall two was erected so that the southern end was orientated towards the rising point of the moon and the northern end towards the setting moon. Wall three pointed to Sirius and wall four to the chapel star in the sign of the carter. Wall five points to the delta star in the image of Orion, wall six to Castor in the constellation of Gemini. All the stars mentioned were aligned with their setting, only wall six with the rising of Castor.

In the Germanic celestial designations, Sirius was the Fackelbringer, Kapella der Asenkampf, Delta was called Friggs Rocken.

And Kastor was one of Thiazis eyes.

The walls were built around 1850 B.C., as astronomers have proven by calculating back to the constellation of the time.

The area around the Godenhof was home to tennis courts and sports grounds. The Langelau - meaning cleared

To the west of this was the Lindelau, a place for the administration of justice, and to the north-east the Königs-lau, a place of consultation for nobles and princes. Finally, there was the Gudenslau, a large grove of gods, as described by Tacitus in his 'Germania'. To the north-west, the Eccelau, the free Senne, closed off the surrounding areas.

The Godenhof itself housed an educational establishment for nutrition, defence and intellectual training. In other words, it was a precursor to the universities that emerged in the Middle Ages. The school's curriculum also included jurisprudence, the Odal law and other branch subjects. The Externstein area and its surroundings thus form a far-reaching whole, a centre of ancient knowledge and a deep faith connected with the universe.

Now there is another surprise from Machalett's research: if you place a compass point on a map of Europe with the Mediterranean area on it, exactly at the Externstein site and place the circle mentioned earlier with the half-metre length to the Cheops pyramid and extend it all around, touching the island of Salvage in the west, which has also already been mentioned, and then connect these points, you get a triangle with a northerly orientation. The angles of this pyramid are all 45 degrees. If you draw a vertical line from the northern tip, i.e. from the Externsteine, you will reach Ghadames on the line to the south. This vertical line, divided into four parts with horizontal lines, meets Mont Lucor, the French mountain of light, on the triangular sides, starting from left to right, or from west to east, in the west. At the intersection lies Zurich and to the right, on the east side, the very old settlement of Agram. This Agram lies at the foot of the Slemj and is considered an old district with cultic significance. The centre dividing line runs from Madrid directly to Olympus. This line also includes the island of Delos with the largest field of ruins in Europe, a sacred site of great importance in the past.

This is where the triangular summit, located in the heart of Europe, shows the Place of the Externsteine, as the most significant point in the Germanic area. The encircling circle, drawn with a compass, reaches the Urals in the east of the map, in the west it is the island of Salvage, which still has ruins of Atlantean origin. In the north, extending beyond Iceland and as far as Greenland, the circle precisely encloses the area of life and influence of the Northmen, or the white race.

In addition to the strange pyramid with the meaningful and evenly distributed locations on the triangular fields, there is a second one. It is the so-called Berey pyramid, constructed with the vibration numbers of musical notes. When placed inside the Externstein pyramid described above, the meaning of the number nine emerges. The top of the pyramid shows the note f with its vibration number, which, when added together, emphasises the nine, i.e. 729, seven and two are nine and next to it a second nine. The same applies to the other notes with their vibration numbers, which all show the same arrangement, i.e. correspondence between Berey's pyramid and the Externstein pyramid. It is almost unimaginable what lost knowledge is now coming to light again.

The loss of ancient knowledge and the weakening of Germanism was achieved through the spiritual uprooting and the Roman-dependent formation of an empire with supranational aims.

With the break and the further violent changes in the following period, attempts were also made to detach the rock paintings from the old explanations. Nevertheless, the powerful and striking profiles have retained their old meaning in the popular imagination. Above all, the impressive face of the Old Man, the All-Father, on the first rock where the dammed Wimbeke flows past.

The second rock depicts the giant Ymir, the third, close by, the blind Hödur. On the fourth stone is the hanging god, which resembles the later image of Christ in every respect, as it even shows the side wound that the Roman-Germanic legionary Longinus is said to have inflicted on Jesus hanging on the cross.

In pre-Christian times, the rock image corresponded to Odin hanging from the windy tree for nine days, as it says in the *Hávamál* of the Edda. The 'windy tree' refers to the annual and world tree in the wind month, the harbinger of winter, the foggy moon of November.

The oldest interpretation of the God of the Cross comes from the primitive religion of the megalithic period. Here, the rock image with the outstretched arms was regarded as the lord of the human race. It is the saviour of the Great Stone Tomb religion, according to Herman Wirth the Nordic-Atlantic Fro, who was also at home on Heiligland-Helgoland,

Finally, the early Christian Iro-Scottish monks later also referred to the image of the already prehistoric

known as the Saviour, also known as the Bringer of Salvation, whom they made the new Rock Saviour for their conversion purposes.

At the top of the Odin or Saviour Rock, a head can be seen gazing into the vastness of space, its right eye different from the left. It is a so-called star eye or ray eye, as Gundrum-Neumann believes, and characterises the wearer as a supernatural Supreme Being, as it appears in the primal religion. To the left of this is a large head portrait, which is particularly clearly emphasised and shows an open mouth. The open mouth is striking here, recognisable as a sign of the birth of breath. On closer inspection, it is regrettable that attempts to destroy the sculpture have been made, but they have not done much damage to it. In the vernacular, this head was given the nickname 'the caller' after the original knowledge of the open mouth as a sign of the birth of breath was lost. Immediately above the head, the shape of a lizard or a salamander was also very clearly preserved. In popular belief, this small lizard was regarded as a soul animal and protective spirit. A stone at the very top, running across the entire width of the head image below, represents a cap covering the head in connection with the 'callers'. This cap itself, however, also forms an independent piece of the picture and shows two bird heads in the same direction as the head below. The head in the foreground has lost part of its beak through deliberate destruction, and weathering damage cannot be ruled out. The break has been clearly preserved. The bird's head behind it is better preserved. These are birds from mythology: swans, ravens and eagles in the Nordic region and falcons in ancient Egypt. They symbolise spiritual empathy, the flight of the spirit to connect with the universe. According to Gundrum-Neumann, the lizard lying under the head of the 'caller' as an earth animal, in connection with the bird representation, the air creatures, is an easily understandable representation of the everywhere visible opposite poles in existence in the symbolic language.

The Dörr couple discovered other remarkable findings:

At the highest point of the Kreuzgottfelsen there is still a rocky outcrop. A photograph taken by Hermann Dörr on 21 March, the first half of spring, shows the sun breaking through the lower left corner of the Wackelstein from the Sargfelsen. In a text

Mrs Dörr explains the earlier celestial science with its specifications on the group of rocks, how the old calculations correspond to modern astronomy. The scripture in question states that man's heart is inclined to the longitudinal axis of his body with the inclination to the earth's axis. The length of man's stride is 94 centimetres or 940 millimetres. The cubit was 42.3 centimetres, a foot 23.5 centimetres. All these measurements have a certain relationship to cosmic dimensions. The diameter of the sun is 696 million kilometres. If you measure the diameter of the guardian's head in front of the grotto on the first All-Father stone, the result is 26.39 centimetres, which is the square root of 696. But that's not all. Not only the spherical shape - as Dörr continues - the inclination of the earth's axis to the orbit, the length of the earth's orbit, its diameter as well as the diameter of the sun and the length of the year, also the law of the perihelion movement, was known. The perihelion is the closest to the sun, just as the aphelion is the furthest from the sun on the earth's annual orbit.

At present, our summer - the calculations and comparisons Dörr's observations of the group of rocks took place in 1970 -, at aphelion and, due to the deceleration of the Earth in its orbit, has a duration of 186 days, 7 days longer than winter with 179 days.

But the perihelion is no more fixed in space for all time than the vernal equinox. Both have an annual movement of 20 minutes and 23 seconds, or almost one day in 72 years. This is called the advancing motion of the equinox, the sun's passage across the celestial equator. The perihelion orbit, like the equinoctial orbit, is about 26,000 years, exactly 25,920 years. And now Dörr discovered that these precisely measured movements were carried out with the help of fixed points for such observations. And he found such fixed points on the stones as well as on the guardian figure in front of the grotto through an indentation in the second rock. At exactly 12 o'clock at the beginning of spring and autumn, the sun briefly moves into this notch, which then also hits the left eye of the guardian for a brief moment. This eye is said to have been lined with amber in the past. This measurement of the perihelion movement by means of the illuminated eye provides a further connection to the one-eyed Wotan or Odin: his eye was, among other things, an important measuring instrument for measuring the exact position of the sun.

year length as well as the perihelion and equinox movement. This means that the beginning of autumn will have moved forward to 16 September in around 12,000 years and winter will last 7 days longer.

The aforementioned notch next to the guardian's head is in the shape of a spearhead. 39 days before Yule, the pre-Christian Christmas, on 15 November, the sun shines for the last time in the tip of the spearhead notch. The same is then repeated 39 days later, on 2 February. This is also how the path of the sunlight was measured. The Christian church later turned it into the day of Candlemas.

The culture that has grown out of celestial science is a unique, great achievement of the human mind, said Dörr, commenting on the results of the investigations.

These great cultural achievements and their spread disprove the myths of the ignorant barbarians of the north.

Through very thorough and careful work, Dörr also **d i s c o v e r e d** that not only the harmonic ratio of the golden ratio was already known, but also the logical correspondence of the laws of music and its keys. These profound connections can be read in detail in Dörr's work.

These celestial observation points shown at the Externsteine were already frequently found elsewhere in the megalithic period. It can be added here that the well-known large stone group at Stonehenge in England also produced surprising research results. The Russians Vladimir Avinsky and Valentin Tereschin explained on the occasion of a survey that they had discovered a pentagram in the interconnected, mysterious geometry of the five triliths of the so-called horseshoe, the thirty stones of the so-called Sarsen circle and the fifty-six pits of the Aubrey circle, from which the size of the five near-Earth planets can be read. The deviation from the correct size ratio of the planets Mercury, Venus, Mars, Jupiter and Saturn is no more than one hundredth. The knowledge stored in Stonehenge, in the surviving and earlier settings of around 120 stones, is still extremely large. As calculated with the help of a modern computer, there are over seven thousand possible connections. The American astronomer Gerald Hawkins entered astronomical data into a computer in order to calculate the most important positioning values between them.

to find out thousands of possibilities. The result was astounding. Among other things, the arrangement of the stones revealed how to obtain precise information about the turning points of the sun and moon as they rose and set.

And that's not all. - Professor Alexander Thom of Oxford University discovered that the circumference of the stone circle of the Stonehenge site is almost exactly three times the diameter of the site. That is the number Pi. Time and time again, we are amazed at the correspondence between the mathematical knowledge of earlier times and that of the present day. Not only Archimedes and Pythagoras knew this special number Pi with the calculation of 3.141569..., it was already known to the Megalithics. It seems as if the number pi is the number of the universe, showing its infinity, because, strangely enough, it does not end. The Japanese scholar Yamasutra Kanada kept a computer running for two days and one night and then switched it off because the number remained infinite. It would take almost six and a half million printed pages of letter-sized paper just to obtain the results. It was Plato who described the number pi as embodying the infinity of the universe.

It is also known that the ancient Egyptians used this number and also the Pythagorean theorem, as was already evident in the construction of the pyramids. - It was only a few years ago that a find was unearthed in Iran that clearly shows the Pythagorean theorem carved into it.

The science of celestial observation from the ancient past not only left behind stone witnesses in ancient Europe. Central and South America also show similar observation sites and calendar legacies. In addition, there are the most recent finds by de Mahieu in South America, which extend as far as Argentina. They have already been mentioned earlier.

What's more, a recent expedition by the Second German Television - ZDF - in the Tiahuanaco region discovered an equally precise solar path observation system. In the middle of a group of rocks, in which finger-like protruding stones show a strange play of nature, there are also two natural stone columns facing each other, which are connected by an artificially heaved horizontal stone connecting beam as if by a bridge. Not far in front of it is another stone with an artificially carved hole. And precisely on 21 June and on

On 21 December each year, a beam of sunlight casts a luminous image of the sun through this hole onto the centre of the stone connecting beam of the two finger rocks behind it. But that's not all: on 21 March and 21 September, another miracle of the system conjures up a dark triangle of shadows in the same place on the sun markers.

The two fingers of rock connected by the stone beam are known to the highland Indians, the Aymaras, who live there. With little knowledge, they simply call the gate-like rock formation the Inca gallows.

A golden disc was also found at the same site, which clearly shows Nordic ornamentation. This in turn fits in perfectly with de Mahieu's findings about the former Viking empire around Tiahuanaco.

And now there is yet another surprise: Wilhelm Langewische discovered an artistically stylised depiction of a bird on a stone relief in this room, the ornamental representation of which contains the exact ground plan of the Externstein complex.

Something else stuck to the Externsteine, even in the Christian era: Name transfers from the early Christian, millennia-old names to Brynhild, Kriemhild and others, which come from the Nibelung epic. And here, too, a historical correction must be made:

The real location of the Nibelung tragedy was only discovered at the beginning of the 1980s after extensive research.

The change of name of the old Ida figure on an Externstein rock to Brynhild and finally to Kriemhild in the Middle Ages gives reason to include the latest historiography and thus also a historical correction to the setting of the Nibelungenlied in the considerations about the Externsteine area. This is the historic Hellweg line, along which the ancient stone sanctuary is located. This medieval epic is one of the greatest literary treasures from that time and, like other sources from the past, is neglected in the present day. In the British occupation zone of West Germany, the Song of the Nibelungs was even banned from being taught in schools.

The historians, foremost among them Walter Böckmann and Ritter Schaumburg, have now shed light on the haze of obscured

This has created a completely new historical image.

Ritter Schaumburg worked together with several academics, in particular with Professor Roswitha Wisniewski for German Studies at Heidelberg University. She was a student of Professor de Boor in Berlin and is regarded as a special expert in Thidrek saga research.

The records of the main manuscript, the so-called "Membrane", probably originated around 1250 from sources in Bergen, i.e. in the Low German region. The Thidrek saga has also been passed down from the Bremen, Münster and Soest regions.

And this is where the location of the Thidrek saga begins: Thidrek is not to be confused with the Goth king Theodoric, who is buried in Ravenna, as has often been assumed. Dietrich of Bern, who is sung about in the epic, did not come from Verona, but from Bonn, which also appears as Verona in the old Latin names. It has since been established that the neighbouring towns of Dortmund (Thorta), Soest (Susat) and Cologne were once called Babilonia. The Duna of the Saga, previously assumed to be the Danube, has now been recognised as the Dhünn, also mentioned as Duona in a document from around 1117. It is a tributary of the Rhine near Wiesdorf-Leverkusen.

It then goes on to say that Bakalar Castle was the ancestral seat of Margrave Rüdiger, correctly in the old form Rodingeir. The name Bakalar was also mistakenly confused with Pöchlarn in Lower Austria. And the royal seat of the Nibelungs, correctly Niflungen, was finally the place Vernica, today's Virnich, previously also Virmenich, near Zülpich.

According to Ritter Schaumburg, the local and historical data undoubtedly give a correct and consistent picture of the conditions in the Low German region in the sixth century, including Flanders. In other words, before the period of violent Christianisation.

Gold was also found near Enzen. Chamber graves were found near Soest. These finds contributed significantly to the clarification of history. The Lower German region is dotted with megalithic graves, also known as Hunengräber. In the Lüneburg Heath and Oldenburg regions, as well as in other northern areas, stone chamber graves can still be found everywhere. In the Senne region, however, wooden chamber graves have been found as far as Soest.

Skeletons up to two metres long were found during excavations. So there were giants everywhere, Huns, descendants of a giant family. The term "Hüne" or "Hune" also fits in with the references from the records. The megalithic graves, also known as hunebeds, are called jüttestuer in Scandinavia, while the giant burials are called Riesenstuben.

The village of Hunau lies to the west of Winterberg in the Westphalian Sauerland. Near Lüdenscheid is the village of Hunscheid, which is to be understood as the border of the giants. There are also the villages of Hunfeld, Hunnesrück, Hünshofen near Geilenkirchen and then Hunsrück. Traces of names in the same direction can be found throughout the old West and Eastphalia. In the Teutoburg Forest near Tönsberg, next to the place name Hunensteig, there is a Hunenkapelle chapel, which was built on the site of an old sanctuary.

In 'Forschungsfragen unserer Zeit', Gerhard Kahlo explains that Siegfried was nicknamed Hunske, which means 'giant-like'. This also answers the question of how the Huns could have been confused with the Huns. Kahlo also points out that the Thursen family mentioned in the Edda were giants. Here the chapter on the earlier giants in human history is once again confirmed. A passage in the Edda also states that Asen entered into marital relations with Thursen. And then there is also the sentence: "Odin's son rules in the land of Heunen." Older editions of the Song of the Nibelungs also used the term Heunen instead of Hünen. It goes on to say: "Sigmund ruled in Heunenland."

Coming from the east, the Huns invaded Central Europe as early as 436. The army of the Burgundian king Gundahar was destroyed during this Hun invasion. The same fate befell Attila in the Battle of the Catalaunian Fields in 451. Anyone who continues to confuse the Huns or Huns with the Hun-Avars in connection with the Song of the Nibelungs according to the latest state of historical scholarship is still making a big mistake.

In the Thidrek saga there are no references at all to Asian horsemen. Hunaland is clearly the land of the tall giants in the Low German region. On the other hand, there is an indication that Westphalia is the land of the Huns, with its capital Susat, today's Soest.

Soest was founded by the Frisians. In Oldenburg there are still

the river name Soeste. Around the year 965, Ruotger called the town Sosacium in Latin in the 'Vita Brunonis'. And the Soest town charter of 1144 and 1165 was then called 'Jus Susatense'.

The extended area around the Externsteine and along the Hellweg is characterised by the turbulent history and eventful history of this pre-Germanic settlement area. Here, too, the giants from the early grey of the past are brought back to life in fairy tales and myths as well as in folk tales. Thus in the Beowulf saga the giant Grendel, in the King Rother song the giants Grimme and Wiedolt and in the Wolf-Dietrich tradition Rutze and Welle.

In a fairytale research paper, Rose Eller correctly stated that the kings in the fairytale corresponded to the nine deities in the kingdoms around the cultural centre of the Externsteine during the Wanen period. These emerged from the sea giants at the Externsteine around the Ice Age. They settled on the coasts of northern and north-central Europe, navigated the ice-age meltwaters of the Eliwagar river with boats and left their mark on the entire region. They were followed by the megalithic people and barrow builders. They were also descended from the mountain giants who lived at the Externsteine and in the interior of ancient Europe. This is how historical reality emerges from the veil of fairy tales and legends.

This clarifies the origin of the name from the Westphalian Huna country and corrects the Hun error. And now on to the historical background of the Niflungen-Thidrek saga:

The Günther of the epic song was King Gunnar, who lived in the village of Verniza on the left bank of the Rhine, north of Cologne. Historians derive the name of the Niflungen from the village of Neffelbach near Zülpich. This spot was the starting point of the early medieval epic. Hagen was a co-ruling prince in this area, but not Gunnar's uncle. Sigurd, the Siegfried of the saga, acquired the dignity of a sovereign by marrying Grimhild-Kriemhild. After Sigurd's murder, the Westphalian king of the Huns, Attala, decided to avenge the dead man and free Grimhild. He sent his nephew Osid to Verniza to have a look around for the time being. On this occasion, Osid also conveyed Attala's greetings to Gunnar and Hagen. Thus Attala lured the Niflungen to the Huna land.

Hagen suspected disaster, but nobody listened to him. Even women with clairvoyant powers warned him. In vain.

So the Nillungen, by no means Burgundians, accepted Attala's invitation and travelled from the castle of Verniza to the Hun country in a force of about a thousand men. They crossed the Rhine at the point where the Duna flowed into the great river, using ferryboats that could carry a hundred men each. After a half-day's ride, they reached Rodingeir's castle Bakalar. Here the margrave joined the march with seven warriors. A few days later, the Niflungs arrived at Thorta Castle, today's Dortmund. Travelling onwards, they reached their destination of Susat, i.e. Soest, where they were welcomed by Attala and Grimhild.

This all took place in the sixth century on both sides of the Rhine as far as Westphalia and not, as previously assumed, from Worms via Bavaria to Hungary.

Embellishments and exaggerations arose later in the Song of the Nibelungs, which was copied and rewritten several times, but the core of the chronicle remained. Of course, seven thousand dead were never carried away from the battle hall, nor could it be true that a hundred wagons were not enough to carry away the Nibelung treasure.

In Soest, old remains of walls dating from Attala's time can still be seen in the town centre. The walled Holmgarten is also still there; the historical setting of the epic drama, Attala's castle, was located in the town centre between St. Peter's Church and St. Patrokli's Cathedral. Unsuspecting and ignorant of history, today's visitors and locals alike walk across the ground of this historic past.

The knowledge of the place names recorded and historically explained in the Thidrek saga and the clues now revealed by painstaking research work must first be made accessible to the general public through new educational channels.

The image of the Low German historical area from Flanders to Denmark gains a new breadth. Thidrek, who succeeded Attala as ruler, and not much later Widukind, are among the greats of the early Middle Ages of the pre-imperial period from the Germanic heartland.

It is also recorded in an old Swedish manuscript:

En stadh lag ostan for Bern
som kailas Venedi,
ther was a hertogn som
ragball het.

There was a place to the east
of Bern called Venedi.
There was a duke
there called Ragball.

The modern humanistic education at German secondary schools had placed Hellenistic and Roman classical antiquity at the centre of the great curriculum and, as Böckmann rightly puts it, left its own great and eventful past on the sidelines with self-imposed blindness. Only in this way could it happen that during school tours to the Externsteine and elsewhere, a variety of contradictory and, in almost all cases, completely incorrect and untenable opinions are presented.

A short time ago, a group of pupils stood in front of the rocks with their teacher, who made it very easy for himself. He said nothing other than that monks had done stone work during Christianisation, referring in particular to the relief of the cross and explaining that the Nazis had previously claimed to see a Germanic thing site there. During this brief explanation, the young people were refreshing themselves with the Coca-Cola bottles they had brought with them and snogging Wrigley chewing gum with relish.

But that is not all. - The young academics who feel committed to the political present are embarrassed and uncomprehending of the previously revealed retrospective view of a new image of the past. The half-education in history received at today's universities is now proving to be a shrinking of the knowledge already available from the last hundred years and therefore simply cannot cope with the new, expanded knowledge.

In recent years, re-education has been further misused as a means of political propaganda through distorted and abbreviated representations of history.

There is no way around denouncing the new distortions of history in order to simultaneously prevent a cryptically programmed high treason, which is intended to promote a policy with false historical hollow bricks. To put it bluntly, it is about nothing other than trying to persuade the German people that the central European Germanic region up to and including Oldenburg in Holstein was originally a Slavic settlement area.

Ritter Schaumburg also refers to three large eastern kingdoms in his Thidreksaga research. To the west the Hünenland with the territories of Westphalia and Lower Saxony, to the east the Wilzenland, also known as Greater Sweden, which encompassed Mecklenburg-Pomerania, southern Sweden and the Danish islands and

finally the Rytzeland with the capital Nogard, seat of King Hertnit. So there is no trace of 'Slavs'. The Wilzes were also known as Swedes.

Berliners have a good saying: "Nightingale, I hear you chirping!" - The attempts to destroy history were immediately countered by academics who remained independent and responsible only to their own consciences. Shortly before his death, the Kiel university professor Walter Steller published the two-volume 'Grundlagen deutscher Geschichtsforschung' (Foundations of German Historical Research), followed by the historian Lothar Greil, whose thorough work 'Die Slawenlegende - die Deutschen Opfer einer irrigen Geschichtsauffassung' (The Slav Legend - the Germans Victims of an Erroneous View of History) must be emphasised here. Finally, Dr Erich Bromme from Berlin spoke on the same subject.

Before concluding the many selected parts of history from the great past and the unbroken chain of bloodlines with an overview of the present, it must be pointed out that in Roman times the Goths lived at the mouth of the Vistula, the Vandals lived in the vast inland areas along this river as far as the Tatra Mountains and the Bohemian region was populated by Marcomanni and Quads. Under King Ermanaric, the Ostrogothic Empire extended southwards from Ingermanland, partly along both banks of the Volga to the shores of the Sea of Azov. This was still the case in the third and fourth centuries AD. They thus still held the mythical ground from the time of the great Gothic migrations of the post-Atlanteans from Scandzia.

To the west of the Ostrogoths, the Gepids, alongside the Vandals, ensured the unity of the settlement area with the Germanic centre with the ancient sanctuaries of the Externsteine and the Heiligland.

In addition to a thorough and detailed work, Erich Bromme has also compiled an easily comprehensible short text in which he explains that the Slavic hoax was the brainchild of August Ludwig Schlözer, a German-Russian born in Russia and living at the Tsar's court, later Professor of Politics in Göttingen, 1738 - 1809. He was the first to introduce the word 'Slav' into literature and was ennobled by the Tsar for his services to Russia and 'Slavdom'. He was followed by Johann Gottfried Herder, 1744 - 1803, still celebrated today by the Eastern states as the 'awakener of Slavdom', who invented the 'people of the Slavs', although the cathedral scholaster Adam von Bremen in his "Hambur-

gische Kirchengeschichte" had clearly established around 1075/76 that Germania extended eastwards far beyond the Vistula. Herder's falsification drew a completely new border, because all the tribes and peoples of the East Germanic tribes living east of the old border between the Elbe-Saale-Bohemian Forest were thereby turned into foreign peoples and even foreign-race 'Slavs', who never existed in history at all. German historians have recognised this without verification and written it into the history books.

The first effect of this falsification to the detriment of the German people and its history was the first Pan-Slavist Congress held in Prague in 1848, which, with strong Russian participation, called for the expulsion and extermination of the Germans within a hundred years up to a line from the Baltic Sea to Trieste on the Mediterranean Sea. This goal was achieved in two stages, in 1918/19 after the First World War and in 1945/46 after the Second World War, even prematurely by establishing the Oder-Neisse line as the 'Polish western border', whereby more than 12 million Germans were expelled from their homeland for this purpose and more than 1.2 million of them were brutally murdered.

The Pan-Slavist meeting in Yugoslavia in 1984 initially called for the enlargement of Poland as far as the Elbe and Saale, including Schleswig-Holstein, Czechoslovakia beyond Nuremberg and Yugoslavia as far as the Danube as a further goal - if the opportunity is favourable again. In the last two countries, the necessary new place name signs are already being produced. In Poland, they are obviously hoping for German help in the same way as the false ethnic attribution of excavation finds - such as at the 'Oldenburg Wall' and in Berlin-Spandau - and the mistranslation of 'sclavi' as 'Slavs'.

Herder's false historical claims only had an impact around a century later. It was then that the German historian B. W. Wattenbach undertook to systematically falsify the chronicles. According to his own explanation in the preface to the second edition of the "Chronik Helmolds von Bosau" from 1888, he erased the c in Sclavania, the East Germanic heathen land, which he found inconvenient, and had the word 'sclavi', the heathens or non-Christians, translated as 'Slavs' everywhere in the sources. In this way, the sources of all kinds, which were mainly composed and written by monks and priests, are

The non-Christians of East Germania labelled 'sclavi' have been transformed into phantom Slavs who only exist in the imagination.

If Wattenbach was clearly the author of the planned falsification of sources, then the German historian B. Schmeidler was his like-minded continuator. In the preface to the special Latin edition of "Helmold's Chronicle of the Slavs", which was unadulteratedly called "Helmoldi Presbyteri Bozoviensis Cronica Sclavorum", i.e. "Des Bosauer Priesters Helmold Chronik der heidnischen bzw. christumsfeindlichen Bevölkerung", he also expressly confessed that he had translated 'sclavi' everywhere in the sense of "Slavs".

The falsification of the historical work by Helmold von Bosau, who lived from around 1110 to 1168/70, preserved as *Helmoldi Presbyteri Bozoviensis "Cronica Venedorum"*, History of the Wends, was helped by a fortunate coincidence: a Dr Wolfgang Jobst left behind a historical work from 1562 entitled "Genealogia", from Frankfurt an der Oder, in which he listed documents and sources. On the last two pages it says 'Catalogus der Scribenten und Historicorum / aus welchen diese Chur und Fürstliche Genealogia zusammengebracht'. As

23. source reference is then given by Jobst: 'Helmoldus in der Wendischen Chronica. This is further proof that Helmold could not have written a Slavic chronicle, as Wattenbach attempts to portray it.

The participation of Russian archaeologists in the excavations proves who is interested in maintaining the forgery by Germans today. The realisation of the Pan-Slavists' claims that all land up to the Elbe and so on, including Schleswig-Holstein, belonged to Poland because the 'Slavs' who had settled there had been driven out by the Germans.

The term 'sclavi' was undoubtedly also used to describe those Germans east of the Elbe who had remained non-Christian and who were taken and sold as slaves to Iberia by Jewish traders with the connivance of Louis the Pious, who died in Reichenbach in 1471. A historical fact that is suppressed in almost all history books for reasons of embarrassment and does not sit well with the church either.

Heilmut Schröcke at the University of Munich explains, among other things: "The following passage appears in Prokop, 551 (20), which does not confuse the Sarmatians - east of the Vistula

with the Iranian nomadic people of the Sarmatians - is clearly categorised as Germanic. Compare also Albertus Krantzius, from *Vandal War*, 1st book, 2: "When Honorius was emperor of the West, 395 to 423, the barbarians invaded the empire... the largest and most famous were the Goths, the Vandals, the Visigoths and the Gepids. They used to be called Sarmatians and Melanchlaeans; some also call these peoples Getae. They all differ from each other... in name, but not at all in other respects. They all have a white skin colour, blond hair, are tall in stature and beautiful in face. They obey the same laws and have the same religion, namely the Arian religion. They also have one language, the Gothic language, and I believe that they originally belonged to one people and later differentiated themselves according to the names of their leaders. From time immemorial they sat on the other side of the Danube."

Schröcke also refers to the chronicle of Fredegar, among others, in which the mission of the Frank Samo to the 'Sclavi', the Wends, literally Winedos, to Bohemia and Moravia in 622 is described. Pritsak derives the epithet Winedo from the Germanic Vinidi. The later interpretation of the empire of Samos as the first 'Slavic state' was clearly rejected by Pritsak. The same was also firmly denied by Reinecke. The fact that place names in the broad settlement area with the endings -itz, -nitz, -witz and others have nothing to do with 'Slavic settlements' was not only first proven by Steller and Bromme, but was followed by Heinrich Schlifkowitz with an unbeatable scientific work on the place names in the areas east of the Elbe.

Finally, it may be noted that one of the first chroniclers of Bohemia and Moravia, Cosmos of Prague, who died in 1125, wrote: "... After the Flood, people, the Boemos, finally came to these parts of Germania..." Whatever the date, the reference to the Germanic region is clear. Cosmos does not mention where the Boemos are supposed to have come from. Since - if this information is correct - these Boemos mingled peacefully with the local population without difficulty, it can be assumed that there were no language difficulties and that a Germanic dialect facilitated coexistence. Under no circumstances could it have been a foreign element or phantom Slavs.

There is not a single passage in the chronicles and documents that

reports of 'Slavs'. The reference is always to 'sclavi', which, as the Kiel-based German scholar Professor Walther Steller has clearly established, means non-Christians or pagans. In all chronicles written by clergymen in the Middle Ages, this was the ecclesiastical term for those who, in some cases, vigorously resisted forced conversion to Christianity, usually by military force - and not only in the areas east of the old imperial border Limes Saxoniae - Elbe - Saale - Bohemian Forest, which began at the Baltic Sea, but also west of it. As forced Christianisation progressed eastwards, the term 'sclavi' disappeared from the documents. It is absolutely certain that there have never been any "Slavs" in history and therefore there can be no genuine written evidence about them.

As there were no "Slavs" at all, they could not have created settlements, given place or field names or built fortified castles to protect the population and the army in times of danger. The German king, Henry I, 919 - 936, ordered the first hill forts to be built in open countryside where he suspected that the Hungarian Avars in Thuringia and Saxony west of the Saale and Elbe rivers would invade the empire after the expiry of the negotiated nine-year peace. However, he also had such castles built east of these rivers against the pagan East Germanic tribes.

Widukind von Korvei is the only chronicler to report on the construction and purpose of these Henry castles, which also included the hill forts against the pagan East Germanic tribes in East Holstein near Lübeck, Bosau and Oldenburg, in the first of his three volumes of "Saxon Histories". There it says in chapter 35:

"Et primum quidem ex agraris militibus nonum quemque eligens in urbius habitare fecit, ut ceteris confamiliaribus suis octo habitacula extrueret, frugam omnium tertiam partem exciperet separetque. Caeteri vero octo seminarent et meterent frugusque colligerent nono et suis eas locis reconderet. Concilia et omnes conventus atque convivium in urbibus voluit celebrari; in quibus extruendis die noctuque operam dabant, quantinus in pace discerent, quid contra hostes in necessitate facere debuissent. Villa aut nulla extra urbes fuere moenia."

The German translation was published by Paul Hirsch in "Geschichtsschreiber der deutschen Vorzeit", volume 33, published in Leipzig in 1931. It reads:

"First, he chose from among the conscripted freemen resident in the country.

He chose every ninth man and had him live in castles so that he could build dwellings for his eight comrades and receive and keep the third part of all the fruit; the remaining eight were to sow and reap and gather the fruit for the ninth and keep it in their place. He also commanded that the meetings and all other assemblies and feasts should be held in the castles, on whose construction they worked day and night, so that they might learn in peace what to do against enemies in case of need. Outside the castles there were only worthless or no solid buildings at all."

Because there were only Germanic tribes, the hill fort 'Starigard' could not have been the seat of a 'Slavic prince'. Rather, one should think of the historically documented similar circumstances in central Germany, where Christian Saxon feudal knights chose these castles, which had become worthless in military terms and where there were only residential and storage buildings, but no farmsteads, as their residence and therefore settled their serfs and their families, who did the agricultural work, in front of the rampart, the 'old castle'. When the feudal knights gave up the castle as their residence and it fell into disrepair, the farming villages that once inevitably belonged to it remained. One of them is now called Oldenburg, on the east coast of Holstein.

The fact that no pagans, but Germans, i.e. Christian Saxons, lived inside the castle rampart is proven by the bell that was found and the remains of reliquaries, which therefore cannot be 'Slavic' either.

These are the simple and clear statements made by Erich Bromme, which are in complete agreement with Walther Steller and Lothar Greil. But not only these, but also other historically knowledgeable experts who still serve an independent science have addressed the mass media, newspapers, television and universities in journals and statements, where they are simply ignored by opinion-forming dictators. The concept of 'Slavic studies' cannot be trivialised as a zeitgeist fad. A democracy that is already on the verge of self-destruction is giving the green light to self-sacrifice through treason serving enemy propaganda and is clearly taking a stand in favour of the 'makers' and inventors of the phantom Slavs.

Greil also portrays the Czechs as victims of the pan-'Slavist'

It shows how the Bohemian region was systematically de-Germanised by the Czech artistic language after the creation of the Glagolitic monks who came from Bulgaria. Even the pan-Slavic historian Konecny could not avoid admitting that the Czechs were regarded elsewhere as a Germanic tribe, as nothing Slavic had emerged from the country. In Bohemia, too, it was the mission of the sword that divided the inhabitants of this region into the privileged and the disenfranchised, with the latter having to live in the poorest and lowest conditions as serfs of the ecclesiastical and secular landlords without the possibility of education. A church policy hostile to the empire supported a development which, despite the fact that the first German university was established in Prague, led to an artificial de-Germanisation of the region.

When King and Emperor Charles IV, 1346 - 1378, granted the Glagolitic monks from the Balkans permission to practise their faith in Prague in the spirit of the Roman Church, he could not have foreseen the consequences this would have.

Through their Kyrillitsa, the immigrant monks created their own Glagolitic-language literary style with an anti-imperial edge and, under the protection of their monastery walls, developed conspiratorial activities that betrayed the empire. They created the 'Czech' artistic language and thus initiated the spiritual separation from the people and the empire. In this secret darkness, a secret group called Zectechna or Zectechina, derived from the late Latin caeco, was formed.

At the beginning of the 19th century, following the previous conspiratorial activities of the Glagolitic monks, a group of revivalists of a so-called Czech nation with its own language emerged. Their spiritual father was Wenceslas - Czechised Vaclav - Hanka, 1791 - 1861, who undertook the linguistic plastering of the as yet undeveloped artificial language and made an inglorious name for himself through his forgeries in the literary field, such as the "Königshof Manuscript", the "Grünberg Manuscript" and others.

The supposed discovery of old Czech literature under the title "Song under the Vyserad", which appeared in 1816, was exposed as a forgery. The well-known historian Josef Dobrovsky was one of the first to speak out against the forgery and only cast doubt on the Königshof manuscript.

remained. He found out that his pupil Hanka had a hand in the forgeries and wrote to him in the course of the ensuing disputes: "Do they still want to crucify me because I called a scoundrel's work what it deserves to be called?" - And in July 1828, he wrote to a friend in Vienna: "People seem to be just waiting for me to die so that they can unashamedly bring whatever they like into the world."

After Dobrovsk's death, Czech historians, including Palack and Afarik, took Hanka's side, but they could not prevent the final damning judgement on the forgeries after Patack's death. Here Anton Vasek had rendered outstanding services in his honest endeavours for the truth.

The group around Hanka remained constantly active in order to promote a new Czech nationality. They met secretly in the imperial city of Prague and, disregarding the historical truth, decided to bring the 'Czech' language to life from the remaining Sarmatian peasant dialects by inventing artificial languages.

In fact, the origin of the name Czechs dates back to the time of the Eastern Roman Empire, when Kelto-Germanic people served in wars for Byzantium. They provided mounted soldiers, called Lingi in Celtic dialect, and foot soldiers, Cingi. This gave rise to the name Tzekones for the Byzantine fortress soldiers. This was recorded around 949 in "Porphyrgennetos" by Emperor Constantine VII. The late Greek-Byzantine name Tzakones then appeared in the 14th century. According to historical phonetic developments, it later became Tzek and Tzak, and later the spelling Cech and Cach. The chroniclers Dalimil and Nester refer these names to the foot soldiers of Tzekone, who consisted of mercenary groups of Celtic, Thracian and Germanic origin. The later references to Czechs in the Bohemian-Moravian region originated from the name of the Tzekones who had returned from service in the Eastern Roman Empire.

Accordingly, there were never any 'Slavic Czechs' or 'Czech Slavs'. In truth, an ethnic group was artificially re-educated to be hostile to the empire and alienated from its purely Germanic origins.

These are the results of Greil's extensive historical research.

Nowhere in the contemporary chronicles is there even a hint of a

There is not the slightest indication that foreign ethnic groups or conquerors ever invaded the Bohemian-Moravian region. The ethnic group calling themselves Czechs with their artificial language know little about their origins and refer to the Libussa legend, which originated from an old legend. They are a dramatic example of the re-education methods with the success of uprooting the people and show the dangers that also threaten the German people if they submit to foreign influence and do not resist the wave of decomposition.

The historian Destaller from Graz, who is well versed in history, joins the ranks of the honourable historians who courageously oppose the falsification of history. He has provided proof of the origin of the Croats as a Germanic core. He refers to Professor Joze Rus from Ljubljana, who wrote the book "Germansko podrietlo Hrvata", which translates as "The Germanic Origin of the Croats". The work was only published in a small edition in Croatia during the Second World War and was translated at the same time as a second similar work by a Franciscan priest, Destaller, which is owned by the Vatican. A copy of the original edition in Ljubljana is blocked by order of the Yugoslav government and is also inaccessible to scholars.

The work by Professor Rus introduces the "Hervar saga" and describes that the Hervati, Hrvatski in modern Croatian, came from the North Sea. They were driven from their original homeland by natural disasters, migrated in parts across the North German Plain to the east and south-east and a small part is even said to have reached Persia. In the fourth century, they settled at the sources of the Oder and Vistula rivers, later travelling further across the Carpathian Mountains. A few centuries later, they are said to have appeared in the Tisza plain as the Hervari tribe. From there they moved on again, crossed the Danube and migrated to the area between the Sava and the Adriatic. There they encountered Goths who had remained in the mountains of Bosnia and present-day Croatia, and both groups united to form a settlement community after they also belonged to the same language community.

Towards the end of the 6th century, Mongol hordes crossed the Sava and Drava rivers and advanced towards northern Italy. Retreating with rich spoils, they initially remained in the lowlands of Carinthia. The Lango people living there at this time

The Mongolians were forced into the side valleys and mountains, including Celtic remnants from which the later Windisch people, the 'Whites', emerged. The Mongols were also joined by auxiliary peoples made up of various ethnic groups who were treated like slaves. Some of these 'sclaveni' also fled from Avar servitude to the surrounding mountains. Over the course of time, the Gothic-Hervarian population then adopted a number of expressions in other languages from them in order to be able to give instructions and advice more easily to those seeking their homeland in their initial general behaviour. The same process was repeated in the dealings of the Norman lords with the inhabitants they had subjugated in northern France, who enriched their language with Romance elements even before they later conquered the British Isles.

When the Avars were forced to withdraw from Central Europe, some of the 'sclaveni' who had remained with the Goth-Hervars moved eastwards again towards areas that had become peaceful, such as the Danube plains, the Tisza and Wallachia. At the same time as the remaining group, elements of their interrelated languages also remained with the Goth-Hervar leadership. Rus calls the Hervaren-Hervaten-Horvaten in the settlement community Goto-Croats.

Here, too, it was only in the last few centuries, especially since the introduction of compulsory education in the 19th century, that a stronger 'Slavicisation' took place. To this day, however, the deeper foundations of the language have been preserved in sentence formation and word emphasis. Even the appearance of the Croats cannot deny their Germanic origins. Only on the coastal strips of Croatia do Romanesque and Greek characteristics become more prominent.

Throughout its history, Croatianism has always been emotionally attached to Germanism. It has always been an external defence wall of the empire against threats from the south and east.

The phantom 'Slavs' of a 'Slav' legend were never able to gain a foothold among the Croats. They are a glorious exception among the spiritually de-Germanised eastern neighbours of the empire. The core of the Serbian tribe, which was always hostile to the Croats, still had a prince of German descent named Stephan Neeman during the time of the First Crusade. The Serbs called him Stevan Nemanja. His name

clearly shows its origin, as can be seen from the language root nema. In Serbo-Croatian the Germans are called Nemacki, in Czech Nemce. Prince Neeman had brought German minstrels to his court. His son remained in history as Saint Sava. The correct name was Rastko and clearly indicates Gothic origins.

According to reliable political sources, the Serbian masters of the 'South Slavic' region, i.e. Yugoslavia, are secretly talking about reducing the population of the Croats. Serbs and Croats have never been on friendly terms throughout the history of the Balkans. According to the secret plans of a Belgrade group, Croatia is to be reduced to a protectorate with the area of Agram, Karlstadt and Varasdin and then placed under either Serbian or Slovenian administration.

The way in which a population reduction is to be achieved has not yet been clearly stated, but it is easy to see through.

The Muslim parts of Croatia and the entire Adriatic coast up to the harbour city of Fiume were to become new parts of Serbia. Pushing back and disempowering the Hervarian-Croatian bastion off the south-east of the German area could open up a direction of advance into the northern Danube region.

This is also the root of the emergence of the new, artificially created Slovenian tribe, which has been set on an anti-Croatian course and is already claiming German Carinthia for 'Slovenia' on the basis of the Belgrade planning games.

The historian Alistair McLaine, who deals with the history of the European south-east region, also follows the line of Brommes, Stellers, Greils and Destallers. He also points out that a contemporary source from the years 819 to 822 lists feudal lords of purely Germanic origin in Carinthia, southern Styria and also south of there, such as Prince Liudewitz, the form of origin of Ludwig, Altwart, Wernhar, i.e. Werner, Liutemar, Dridepercht, Wellehelm, Günther, Waltilo, Arfrid, Deotbalt, Engilhast and others. The nobility from 847 to 876 also left behind only Germanic names.

The country name 'Slovenia' instead of the original Illyria only came into use around 1813 and was also spread by the monks, who also spread the name as far as southern Hungary.

Glagolitic missionary work. Previously, this 'Slovenian' region was called 'Sclavonia' or 'Slavonia' after the liberation of the Turks in 1083, abandoning the Illyrian designation.

In this reversal of power politics in the south-eastern region, the Church with its Glagolitic monks as the inventors and promoters of 'Slavdom' meet the Communists as the beneficiaries of the de-Germanisation efforts. McLaine makes the same observations. He also mentions, going back in history, how in 901 King Alfred the Great of England stated that the whole of eastern Europe as far as the Danperc, today's Dnieper, is Germanic.

What began in 1238 in Rurik's Varangian Empire and in 1389 in the Dagon Kingdom 'Poland' was later purposefully continued in Bohemia in 1814 and in Carniola in 1849. After the First World War, the victors then simply forcibly separated German Lower Styria with the towns of Cilli and Marburg. In the further planned sequence, the 'Slovenian' constituent state of Yugoslavia, including Carinthia, Styria, was to be pushed further northwards and the border lines from Lake Neusiedl to Semmering and then westwards to the Brenner Pass, before encroaching on Friuli.

In this time-space thinking, for example, the name 'Gostilna Vrh' is already intended for the well-known Bad Gastein. And in a communist-nationalist slogan - what an absurdity - it says: "Do svedanje a Koroska ulica na Bec!", - See you in Kärntnerstraße in Vienna!"

"Carthaginem delendam e s s e !" shouted the Romans. Not only did they completely destroy Carthage, they also erased the city from history, leaving only a few walls behind. - Today the cry is: "Germaniam delendam esse!" - With the great westward thrust of a Slavic legend and a spiritual de-Germanisation beyond the German heartland towards the West, an attempt is being made to achieve a goal that did not succeed in 1945 despite ice-cold planning.

McLaine went even further and said of the German tragedy: "The enemies of the Germans have also played other trump cards: re-education, drug tolerance, birth control pills, Anglophilism in the form of pop music, and mass infiltration by foreign guest workers."

Whatever else may lie ahead for the Germans, they have

the duty to safeguard its history. It must remain a complete chronicle of knowledge and tradition. History is not made by historians, but written by them. It must not become a distillation of rumours, as the English historian Carlyle put it. Nor can and should a historiography be used to get rid of the past.

It is nonsense to parrot a litany of ways of coming to terms with history and the past. Coping is nothing other than rape. Every truth must be taken as it is. It can never be erased from the world. If a generation is afflicted with historical burdens, then in an emotionless, objective historiography one must see the causer with causes and instigators as a whole. Just like the law of cause and effect, every cause in history has a trigger point.

However, those who want to come to terms with the past not only want to be storytellers, but also judges at their own discretion. Many of yesterday's sissies now want to be seen as heroes and turn their disgrace into a halo of glory. The story has to fit... - So now the 'art Slavs' are joined by an 'art' history. But 'artists of history' are far from being chroniclers!

World history has shown that a nation can only survive in a chain of existence if it stands by its history in good times and bad!" -

Professor Hainz had finished. He put away some of the documents he had used as excerpts during his explanations. He looked into the eyes of the class standing around him and realised to his satisfaction that all the students had followed him with great interest. Then he glanced at his wristwatch and realised to his horror that he had gone a little too far in terms of time. Embarrassed, he mumbled: "I'm sorry I've run over my time..."

Höhne defended himself with a smile: "My class is only grateful for the knowledge that has been passed on, which is currently being withheld from the current generation due to a lack of real knowledge or political hysteria." And becoming serious, he added: "My friends have shown you a holistic picture of history made up of many parts. The long chain of history of our bloodline has endured much change and drama. Now we are at a breaking point

we have arrived. Either we realise the obligation in our existence with our creative gifts, which serve the whole world, to find our way back to our senses, or we plunge blindly into the deep abyss that now lies before us - into our end! -"

Silence for the time being. Suddenly, following an inner impulse, the boys and girls stepped in front of their teachers one by one and shook hands with them. Teachers and pupils had grown together into a rare unity in this sacred place of their ancestors. -

The sun had moved on again in the meantime. It now showed new shadow drawings and images on the rocks of the Externsteine.

With more knowledge and shining eyes, the class now took their leave. They left behind the monumental image of the Allwaterfelsen, which was still reflected as a dark spot in the shimmering sky-coloured water of the dammed Wimbeke. Then we walked through a section of the Teutoburg Forest back to the bus park in the clearing. The class drove home.

XI.
THE REAL WORLD

"The unspoken must no longer
remain a secret after it has long been
concealed."

Friedrich Hölderlin

The holidays were here. -

The school weeks after Easter had become a tough time for the pupils. No one from the close-knit class community wanted to be left behind at the end of school. Instead of further lectures, the pupils had formed their own tutor groups and demonstrated their sense of community.

On the last day of school, Professor Höhne had paid tribute to the class for their good learning achievements and was genuinely pleased that his pupils had all done well. He had said goodbye to each student with a handshake and wished them a good holiday.

In the late afternoon, some of the class met up at Zeller's. Wulff, Graff, Osten and Meier also attended.

Graff had provided the biggest surprise. He told his classmates that his parents were flying to the USA and would be taking him with them. He made a mischievous face and added to his message: "And then someone else is coming with me! -"

"Not interesting for any of us," said Graff, yawning.

"Do you think so? -" Graff replied with a smile. "Because we want to take our Meier teddy with us! - My parents think we owe him a lot of thanks and that would probably be a lot of fun for him..."

"Oh, that's a great suitcase! -" roared Snout Charlie, who had just come in late and had heard the last few sentences. "That's super and lovely! -"

Everyone gaped. Finally, it was Meier who stuttered and interjected: "Dada - that's not possible! - Wha-what... -"

"Don't stammer and make a point! -" Graff cut off the stammering. "My old man will talk to your dad. I'm sure there won't be any problems. And your hair grows back just as quickly in America as it does here."

"U - u - and what are we doing in the United States? -" Meier asked, his cheeks flushed.

"My father is going on a business trip," Graff replied. "On this occasion, mum and us two pretty girls are flying with him! -"

The pupils surrounded the still somewhat bewildered Meier and slapped him on the shoulders. "Nice thing," laughed Wulff and the others eloquently agreed.

The pupils sat together for another hour and discussed their holiday plans. As they prepared to leave at the same time, Graff said to Meier: "You're going with me now! - We'll pick up my old man and then go to yours together. He won't fall off his chair. Come on, get going! -"

A week later in London. - As always, Heathrow Airport was a hive of activity. The PANAM aircraft to Washington also took off from here.

While the young Graff took the turbulent hustle and bustle of this cosmopolitan airport in his stride, Meier was still rather confused at first. All the races of the world came together here and the confusion of the many languages created a climate full of restlessness and noise. For Meier, it was as if he had fallen through a hole into a new, different world.

In the jumbo jet ready for take-off, the passenger briefing was followed after just a few minutes by an announcement with a simultaneous neon sign requesting passengers to fasten their seat belts. The large engines were already working and then the metal bird slowly began to taxi along the long runway. After a few turns, it was given the go-ahead and, with the engines roaring more and more, it continued on its approach path at increasing speed for a few more metres before finally separating from the ground. From the window you could still see the planes coming down, then the airport facilities became increasingly smaller and the jumbo jet pushed forward into the clouds.

"Surely you've flown before?" Meier asked his school friend.

"Sure," he replied cheerfully, "but not yet to America."

"Great thing," said Meier with shining eyes. "It's funny that you hardly felt the lift into the air."

An altitude indication came through over the loudspeaker. When Meier looked through the window again, a bright blue sky was shining in and the cloud cover below the aircraft showed a never-before-seen fantasy landscape with towering mountains and other grotesque shapes. And then the sea came into view from below.

A few ships could still be seen close to the coast, tiny with trailing wake. After a while, nothing more... - -

The aircraft flew its course. Hours passed, accompanied by the monotonous whirring of the engines. Suddenly, a white stripe of the surf rolling in towards the land behind appeared on both sides of the aircraft as it looked towards the direction of flight. At the same time, the aircraft slowly began to lose altitude. It swivelled in a wide arc and prepared to land at the airport, which was still far outside Washington. A little later there was a smooth landing.

After the somewhat tedious passport control with the use of computers, the passengers were able to leave the terminal building and most of them boarded the buses travelling to the capital. A large forest stretched along both sides of the long feeder road until the rocky banks of the Potomac River appeared on the left. Shortly afterwards, the first houses of the city became visible.

Washington was reached. - The Graffs took a taxi with Meier to a Sheraton Group hotel.

Meier couldn't stop marvelling. "That's an expensive place to stay," he said, poking his friend Graff in the side. "You can't spend so much money on me, can you? -"

"Don't worry about that," Graff said reassuringly. "My father has to stay here for business reasons."

The large hotel lobby was bustling with activity. The valets walked around in blue, gold-trimmed trousers and gold-rich red jackets and were mainly Negroes.

When Meier shook his head in amazement, Graff's father said with a laugh: "You have to get used to things like that in America! - This Sarrasani costume is part of everyday American life. It's a bit strange for us, of course."

"Sarrasani? -" Meier looked puzzled.

"Well," old Graff added, "there was once a be-

circus called Sarrasani. There were also acts with trained chimpanzees wearing the same clothes. And when the Second World War broke out, the Wehrmacht recruits wore the somewhat outdated home uniforms with traces of the Frederician army during their training in their home towns. And the always cheeky soldier jargon promptly invented the uniform name 'Sarrasani', although they were nothing like chimpanzee jackets. Soldiers are like that. But don't be tempted to compare these Negroes with chimpanzees. There are plenty of racial problems in America anyway."

When the arrivals had received their room keys at reception, old Graff, still lingering in the hall, continued: "The blacks are very sensitive here because they meet with great hostility from the whites. My American friends keep complaining that they don't like to eat in the big hotels with Negro staff because the coloureds, despite having been briefly trained, not only serve the soup plates with their thumbs dipped in them, but sometimes spit in the prepared food in the kitchens out of hatred for the whites. Unfortunately, you have to accept that in the current circumstances. And when you boys see something of the city later, don't be surprised if you find burnt-out houses on beautiful streets. Negroes used to live here who were given notice because of long rent arrears and then set fire to the flats and houses in revenge. There are entire streets with empty windows and burnt façades. And this juxtaposition of many such houses is due to the fact that when flats are rented to black people, the white neighbours move away and then black families immediately move into the flats that have become vacant.

This development pattern can be seen in almost all major American cities. Where black people live, rubbish is almost always thrown into the gardens and front yards, the noise of these coloured families with many children increases enormously and the cleanliness and tranquillity to which the whites are accustomed is gone. As a result, house and property prices in these neighbourhoods fall sharply. The whites then leave these neighbourhoods and familiar places in droves and move, even beyond the suburbs, to the outskirts of the cities, regardless of the greater distances to their jobs in the towns. This is how the American

Washington, the federal capital, already has a black majority, which is already outnumbered by seventy-five per hundred. Bus and taxi drivers are almost entirely black and their share of crime is also above average. It can happen here in the capital that public transport buses are attacked in broad daylight on main roads by gangs of Negroes who loot all the passengers and disappear again with their loot before the police patrols arrive. Police and white residents always warn visitors arriving from out of town not to carry more than twenty dollars. This also applies to cameras and wristwatches. Similar conditions exist in New York.

Statistics in New York show that one in five inhabitants of the city has been attacked and robbed on the streets at least once. There is almost never any resistance because the brutal violence involving the use of weapons is feared. The police usually arrive too late. This is not due to inability, but because they cannot be everywhere at the same time."

Graff's father now interrupted his explanations. He put his hand on his son's shoulder and said: "We have our rooms on the sixth floor. Here's the key, take the lift and settle in with your friend in your room for the time being. We'll meet back here in the hall a little later. It may take a while. When I come back, we'll go out for dinner. -" -

The rooms at the Sheraton were large. The two boys had a good view from the windows. After unpacking their suitcases, they took a shower. Afterwards, curiosity drove them back into the hall.

"According to him, your father has been to America several times," asked Meier.

"Of course," replied the young Graff. "It's just that I came along for the first time. At home, my father told me a lot more about American conditions and problems. He also promised me that we would make friends here who knew about the real political connections and developments. Mostly things that are kept from the general public and are little known. Here, just like in the East, there are restrictions on teaching and the influencing of opinion.

In recent decades, decades after the Second World War and the accusations of German racism, American anthropologists and other scientists have thoroughly re-examined the existing differences between groups of people due to the growing racial problems in the United States.

American anthropologists have found striking differences in body shapes and parts alone. Negroes stood out in skeletal comparisons due to their longer arms and, as Savage and Wyman pointed out in their paper "Troglogytes Gorilla" in the "Boston Journal Natural History", are more similar to ape skeletons than Europids. Another observation by scientists showed, for example, that the angle of inclination of the skull from the frontal side is seventy out of a hundred in white Europids, drops to sixty out of a hundred in Negroes and is forty out of a hundred in a gorilla skull. Another important racial characteristic is the nose. Its width can also be determined and analysed by comparing measurements. There are narrow, medium and broad noses. In addition, there is the shape of the bridge of the nose, concave, straight, wavy, convex, and the position of the nostrils. The shape of the face is strongly determined by the previously mentioned facial angle or profile angle. Thus the ear-eye plane is very different racially; the nasion, i.e. the root of the nose, as well as the prosthion, the shape of the jaw. It is strikingly evident in the difference in orthognathy, the straightness of the white man's jaw, and prognathism, the forwardness of the Negro's jaw. The American Kinzey from the Anthropological Institute of the University of California, showed the great difference in the shape of the teeth, according to which the formation of the teeth in the upper jaw of the European whites shows a half-arch, whereas in the Negroes they show a U-shaped table with rounded corners. Less different is the chimpanzee's dentition, which resembles an open rectangle, and the posteriorly elongated rows of teeth of an orangutan. Brain analyses offer another interesting feature. Numerous scientists, including well-known names such as Eysenk, Jensen and Crick, have established that the average weight of a white person's brain is 1300 grams, while that of a Negro is only 1200 grams. The brain structure is fundamentally different. This could be seen very clearly in the brain image of the mathematician Gauss and the comparison with a Negro brain.

the brain. The white man's brain shows far more structural convolutions and refinements.

An almost unknown side effect of the differences between human races can also be seen, for example, in alcohol tolerance, which is organically caused. The liver enzyme responsible for the breakdown of alcohol, aldehyde dehydrogenase, is structured differently in Caucasians than in Mongolians. The liver of Asians and all Native Americans living south of the North American prairies hardly or only slowly metabolises the acetaldehyde that causes intoxication.

Intelligence levels are also measured according to racial differences. The so-called intelligence quotient, or IQ for short, is universally recognised as a measure.

The distribution of results in test groups of white and black children carried out in the United States of America in 1960 show mean scores of 101.8 points for whites and 80.7 points for blacks.

The IQ of whites with a university teaching qualification was found to be 135 points or one hundred per cent. This average IQ difference between whites and blacks also causes problems when living together. The IQ difference is a source of friction, particularly in the school system. When the former unworldly President Carter made community schools for all races the law and deployed the police, National Guard and even the army against the white parents protesting all over the United States, it became apparent that general school education was rapidly declining. This immediately provided practical proof of the accuracy of the intelligence quotient assessment, according to which black children were lagging behind in the previously practised teaching. The subject matter and teaching methods had to be adapted to those who were lagging behind, to the disadvantage of the white pupils. A Washington study made the staggering finding that 43 out of a hundred of America's young people are unable to read a street map and 20 out of a hundred cannot decipher bus schedules. About 6 in a hundred twenty-year-olds read worse than European elementary school students. Their general knowledge of geography and history is also poor. These are all increasingly evident consequences of a deterioration in teaching in schools with the legally enforced elimination of IQ ratios.

However, the American research brought another very peculiar surprise to light. A common blood disease was discovered in Negroes and apes. This is a disease that was given the name sickle cell anaemia. A little over thirty years ago, it was first diagnosed in Negroes and mixed-breeds. Now doctors from Memphis in Tennessee discovered the shocking fact that the same disease existed in monkeys. The name of the disease was derived from the fact that the haemoglobin in the blood of these patients is altered, causing the red blood cells to become sickle-shaped. Haemoglobin carries oxygen through the vascular system to the organs, the rest of the body tissue and the body cells. This type of disease leads to oxygen depletion in the tissue and anaemia. At times, sickle cell anaemia causes attacks of pain. It also causes malaise, jaundice and ulcers on the legs and joints. But that's not all, there is also an increased susceptibility to disease as a result of reduced defences against tuberculosis, pneumonia and muscle diseases. Internal haemorrhages also occur as a natural phenomenon. It has now been established that three to five million Negroes in the United States are afflicted with this insidious disease or show telltale signs of it. In cases that are still unclear, this disease can suddenly show an acute stage at any time or break out in subsequent children. In such cases, the children hardly live past the age of thirty. At present, blood transfusions are the only way to help. The doctors in Memphis were shown comparative clinical pictures when they were called in by a vet to examine sick monkeys in the city's zoo.

In the early stages, sickle cell anaemia is difficult to recognise, many of the people affected by it are only recognised as ill relatively late.

This disease never occurs in whites. However, if a white woman marries a Negro, the offspring is no longer immune to the disease. It was also found that blood transfusions from sick Negroes to whites resulted in severe outbreaks of the disease, which in most cases even led to death. The American states of Arkansas and Louisiana, which have a large Negro population, have now issued a legal decree that preserved blood plasma must be stored separately according to race.

The racial question in the United States is increasingly causing more and more problems in the country. The descendants of Negroes who were deported from Africa to America against their will have now become a significant proportion of the population. As a mass of voters, they can no longer be avoided in the Democratic presidential elections and can make demands that also include feelings of discrimination. As a result, they are equally represented in almost all professions and services and are also given high ranks in the army and police. There is currently even a black general in the army. They have thus achieved satisfaction and reparation from a former existence as slaves and have merged into a mixed-race society to the detriment of the white element of the population, but without giving up certain characteristics, their superstitions and their sense of belonging. The political impact of this is that they are already demanding the handover of seven states in the south and south-east of the United States as a black union. A white countermovement, on the other hand, is demanding the return of all blacks to their African homelands. In America, the racial question is causing major disputes despite all the liberal doctrines of equality. Here, especially in the United States, the great contrasts between science and politics are coming to light. Once again, a statement by the statesman Benjamin Disraeli, Earl of Beaconsfield, British Prime Minister of Jewish descent, who died in 1881, proved to be true: "No one can treat the racial principle, the racial question, with indifference. It is the key to world history - and the only reason why history is so often confused is because it was written by people who did not know the racial question and the moments that went with it..."

In complete contrast to all the liberal endeavours of the United states and their forced democratisation efforts in all other free countries, they are simultaneously violating their basic obligations towards the indigenous population of their own country. The majority of the surviving Indians still live in miserable conditions on reservations. They have been relocated from their ancestral homes to the most desolate areas and banished. They still live in constant danger of losing these homes when geologists strike it rich in the search for mineral resources.

Thanks to many dependent senators and the power of the big banks, the large exploitation companies use their great influence on the government to wrest every patch of land with potential uses from the Indians, despite their documented rights, and to force new resettlements until they are driven out into the last corners of the desert. While the blacks were given all rights, the indigenous peoples were left without any rights at all. But in a democratic development, one has to reckon with the strong black voter group, while the Indians with their small minority do not count in elections and are not worthy of consideration.

This, too, is one of the degenerations of a democracy which, contrary to the claim that America is the freest country in the world, is unable to cope with its own racism. After all, this democratic system requires a majority of the population to vote for a particular party that promises a particular course of government desired by a majority of voters. And in this system, the blacks already have a large share of votes to offer. This results in a co-determining share of the liberal society's equalisation course in order to ensure the greatest possible success, including for special rights.

The hypocrisy began with the Puritans, who felt even more Christian than the other denominations and sects. They gave the natives smallpox-infected woollen blankets as a gift of special charity so that they could then safely take possession of the depopulated hunting grounds of the Indians.

Later, the sanctimonious President Lincoln called for the liberation of the Negro slaves in the rich southern states. Here, too, hypocrisy took centre stage. The outbreak of the Civil War between the northern and southern states was presented as a kind of crusade for freedom and equality and the southern government was demonised as inhumane slave owners, with Lincoln's demand for human rights included. The propagandistically maudlin story of "Uncle Tom's Cabin" penned by the American Beecher Stowe was also created at that time to underpin the sanctity of the alleged crusade endeavour.

The first country from which the slave trade originated was Portugal, which traded slaves in the same country and in Spain.

As the age progressed, trade with black people in Europe became impossible. Even during the serfdom

In the age of industrialisation, no European country other than Iberia considered importing slaves.

While the trade in Portugal petered out, human trafficking was revived in London when the development of America, especially in the southern part of the northern continent, called for cheap labour. This great demand was the reason for Jewish businessmen to charter dodgy captains with their old ships, called soul sellers, to send them to the African coasts to catch slaves. There, the villages of the blacks were raided, pillaged, the old people slaughtered and the still able-bodied inhabitants and children rounded up, loaded onto the ships and put in chains. The captains took their human cargo straight to the West Indies and North America, where the slave markets were also entirely in Jewish hands. The cotton planters and other plantation owners in the American South acquired this labour force on the markets, while in the North there were hardly enough workers for the emerging industrial development.

Sir John Hawkins stood as the patron saint of this British slave trade, which quickly flourished. Through diplomatic channels, England was also granted the exclusive right to bring slaves from Africa to the Spanish colonies. The British soon dominated the entire world trade in 'black human flesh'. During the Seven Years' War, England shipped more than ten thousand slaves to Cuba and around forty thousand to the Caribbean island of Guadeloupe. According to an estimate made in 1861, the number of slaves shipped from Africa as early as the sixteenth century totalled almost nine hundred thousand heads. In the nineteenth century, when the American southern states were also supplied, the number totalled three and a quarter million Negroes.

The first trading posts for human trafficking were located in the northern states of America, as well as in Maryland and Virginia. Among the best-known traders were Woolfork, Saunders and Overly, as well as Franklin and Armfield. New York, originally called New Amsterdam, was also in business as the centre of the northern states.

The average price for good 'human goods' was generally 350 to 500 dollars for a Negro slave. In the 1860s, prices for good harvest labourers in Virginia soared to

thousand dollars and in New Orleans already to one thousand five hundred dollars.

One of the largest slave traders was Aaron Lopez, through whose hands almost half of the extensive trade passed. Trade also took place in Newport, where the first Masonic lodge in the States was founded in 1749. Ninety per cent of this lodge consisted of members of the Mosaic faith. As an aside, it should be noted that the second lodge founded in America bore the name "King David" and only accepted Jews as lodge brothers, as is the case today with the B'nai Brith lodges. In this way, the seeds were sown for what would later become the all-powerful Wall Street.

In the spirit of the preceding Puritanism, missionary work also began among the Negro slaves in order to clear the way to the kingdom of heaven for those disadvantaged by fate. However, the Christian communities' attempts at Christianisation encountered difficulties.

For example, a certain Charles Jones, who had also written a book on religious instruction for the blacks, preached the Bible passages to them and gave the interpretations. He explained to them that obedience and submission were Christian virtues. Then again it was said that they would only partake of heaven if they remained obedient to their masters and mistresses. During such sermons, blacks repeatedly left the church service. Many secretly remained faithful to their old ideas.

Lincoln's call for the emancipation of slaves was used as a pretext to enter the Civil War. It was not the predetermined feelings for the blacks, but envy of the many cheap labourers in the South that prompted the northern states to challenge this civil war with hidden aims. Once the war was over, these cheap labourers could easily be enticed away to the North as so-called freedmen, where their misery really began. If one disregards the occasional brutal tearing apart of families in the South during the sale of slaves, the lawless and unfree Negroes generally did not always have evil masters as patrons. It was in their own interest to keep their labour force as satisfied as possible. Usually, each slave family owned a small house with a small vegetable garden and they were also allowed to keep their own pigs and chickens. All that changed

They were then brought to the north under the cloak of liberation and became wage slaves in the emerging industry instead of body slaves. There was no more room for small houses and a small family world. Alongside the growing industry, the slums and shanty towns emerged just as quickly, where the wage slaves, who had been labelled free, had to live like animals for little bread.

In the South, after the end of the Civil War, the cotton and other plantations lay partly destroyed, partly uncultivated on the ground and the once rich plantation owners who had cultivated the whole country were left with nothing. The money hyenas then came from the North and bought up the worthless estates for dirt cheap money and chased away the former masters, with the Yankees taking most or all of the purchase sums from them in the form of taxes. Strong army patrols supported the forced exactions, forcing those driven from their homes to take jobs for a pittance, join gangs or die through futile resistance after setting fire to their mansions.

Where plantations had survived the consequences of the war and had not been taken away from their previous owners, some freed blacks voluntarily stayed on with their masters. This was an indisputable example of the fact that they had been treated well as slaves on these estates and did not want to miss out on their accustomed existence.

So the term 'crusade' always has a bitter flavour. Wherever people claim to be fighting in the name of freedom and misuse God's name, there are hard-nosed business interests or land acquisitions in the background. This has always been the case in history and also in recent times, in the Second World War. Here too, the British Prime Minister Winston Churchill and the American High Degree Freemason President Delano Roosevelt called for a crusade with the words "Onwards, Christian soldiers...". The wars were not launched against the German Kaiser in the First World War and not against Hitler in the Second, but against the up-and-coming and increasingly dangerous German economy. This was confirmed on 27 December 1945 by the American Secretary of Defence Forrestal in his diary "The Forrestal Diary", published in New York in 1951 on page 121, where it says: "... I

I played golf with Joe Kennedy (US ambassador in London) today. I asked him about his conversations with Roosevelt and Neville Chamberlain from 1938 onwards. He said that Chamberlain's conviction in 1939 was that Britain had nothing to fight with and therefore could not dare go to war over Hitler... - Neither the French nor the British would have made Poland a reason for war if they had not been constantly goaded by Washington... - Chamberlain, said Kennedy, had stated that America and world Jewry had driven England into the war. In the original text: "forced England into the war". - Along the same lines, the English journalist Douglas Reed quoted the former Foreign Secretary Anthony Eden in his book "Der dunkle Plan der Anonymen", published in German translation in 1951/52 by Thomas Verlag, Zurich, original English title "From Smoke to Smother", who publicly declared in the English House of Commons on 17 December 1942: "... We formally inform the Germans from our House of Commons that everything they will have to suffer from us will be solely for the sake of the Jews..." -

Nowhere in the world are the historical sins of a The world's misguided development, racial problems and political hypocrisy are as clear as in North America, where a group of power-mad people, under the delusion of biblical promises, manipulate the population of a great power, although this population is constantly aware of what is going on around them from day to day and has to pay a high price for all misguided developments. -"

The young Graff remained silent. Meier had listened to him with wide eyes. "I've never even hinted at any of that in a school. heard," muttered Meier.

"That's clear," Griff replied. "But without meaning to, I've expressed myself a little too broadly. But when you're in America, things are simply strung together in descriptions in such a way that an apparent jumpiness arises in the depictions, in reality everything is so interwoven that you end up at the same time with the mysteries from the variety of the seemingly everyday.

At present, historiography everywhere is already subject to the prevailing zeitgeist. Of course, this is not to say

It is hardly surprising that this was not often the case in the past. The democratic parties of the post-war period, hand in hand with the victorious powers of the military conflict of the Second World War, changed and falsified the entire historical picture that had developed over time as part of the large-scale re-education programme. The German book and newspaper industry submissively and willingly placed itself at the service of the publishing industry and pulled out all the stops of the left-wing and renunciation tendencies. With the exception of the reputable Brockhaus publishing house, other encyclopaedia editions made unobjective distortions and deletions in line with the times. In one such case, the name of the former great Imperial Chancellor Otto von Bismarck was even omitted. In today's glut of foreign words, this is known as pompously manipulated disinformation.

Based on the wave of Anglo-American publications by anti-German circles, including former emigrants, not only the Americans but also the so-called free world are constantly supplied with false news. However, the over-twisting and monotony of the propaganda palette has now led to a rapid increase in the formation of selective circles everywhere, which are tackling the distortions with what in the United States is called a revisionist view of history. Renowned academics have placed themselves at the service of historical truth without consideration and despite the loss of their teaching positions. France and England are already following suit, where courageous men are increasingly being listened to. A process of political fermentation is taking place everywhere."

"I'll keep my eyes open here in America," Meier said seriously. "I'll judge by what I see!"

"We'll both do that," Graff confirmed. "By the way, my father thinks that we will get to know American friends here, from whose conversations we will hear many things that will give us Germans, who are set on a low flame in the political direction, some insights into backgrounds and realities. -"

The acquaintance of the Graff family from a southern state who arrived the next afternoon turned out to be an extremely approachable man of mature age who spoke good German. He had achieved a rapid political rise, even by American standards, and had emerged from his conservative background.

He was a staunch Republican from the outset. He knew exactly who was calling the shots in politics. The two young people soon learnt this.

At the back of the hotel was a small and cosy-looking coffee room with almost no visitors. The Graffs and their visitor took a seat here. A white American woman brought coffee and cake. After an introductory conversation about personal matters and the general economic situation, the conversation slowly turned to politics. This is where the turbulent development with American views came to light. At the same time, however, the American also took note of the German-conscious views of his German friend, which he received favourably and with understanding. He also agreed with the viewpoint that German policy should not conform to any vassal mentality and that independent political thinking was a prerequisite for an honest policy, regardless of the existing legal situation of the German states, which had to live without a peace treaty and tolerate occupations in the West and East.

Now the conversation slowly began to flow and the more profound matters were brought up. The German-American noticed with satisfaction that the two young people were taking a keen interest in the conversation.

"I think I will have to repeat some basic things that you, Mr Graff, already know. I'm doing this for the sake of the young listeners, so that they can understand American politics and its influence in the world."

"I'm quite happy about that," Graff replied. "We Germans of today are in great need of political truths. Feel free to explain how things are!"

The German-American nodded. "It's good that young Germans are familiarising themselves with political reality. We are on the eve of major decisions and changes. You have to be able to look the approaching dangers squarely in the eye in order to face them. We Americans have a saying that goes: the tail wags the dog. That fits politics: the wagging tail gives the signals, but the head is at the other end. The head of American politics sits in Wall Street and Washington is the zoo for them, where their big animals are fed and wag their tails. The big link and executive body is the Council on Foreign Relations, or CFR for short.

This council, dependent on Rockefeller, is the real instrument of power with which American politics is infiltrated in order to realise the ultimate goal of a unified world state. The power of the Rockefeller group has already become so great that it is almost impossible to fight it head-on. Our hope, however, is that the increasingly looming banking crisis, caused by the spreading insolvency of countries all over the world, will bring about a collapse of the credit system and thus also of the banking system. Even if a complete ruin could be averted with new tricks, the system would then undoubtedly remain in such a battered state that a successful counter-policy could come into play.

At the moment, however, the Rockefeller clan and its CFR hold the levers of power everywhere. The UN, the United Nations, is to be seen as a forerunner group for a one-world state with a one-world parliament. A prelude to this is the European Parliament in Strasbourg, which is already imposing sovereignty-restricting regulations on the individual European states and undermining better environmental and other laws.

The Israel lobby is firmly anchored in the United Nations. Of the 320 directors in the UN Glass House in New York, 280 were Jewish Zionists during the 1980s. When the Gulf War broke out at the beginning of 1991, which President Bush launched in favour of American oil interests and Israeli policy, the UN was a compliant cover. Meanwhile, the United Nations did not lift a finger when China annexed Tibet, when the American invasion of Panama took place, when Russia invaded Afghanistan and did not give a damn about the calls for independence from the Baltic republics.

In the mid-seventies, the CFR still had a modest membership of around sixteen hundred people. But they were already in key positions throughout the state and its agencies. They had been carefully selected and appointed according to their usefulness and importance to the Rockefeller plan. And it is significant that this circle, which so decisively determined American foreign policy, had already distributed its people everywhere in high offices and government agencies. Most of their names always remain unmentioned and in the dark. Among other things, they also pull the strings to the mass media. In doing so, they also exercise a covert

censorship and steer public opinion in their favour!

From the outside, the CFR appears to be a private organisation and is registered as such in the American register of associations. Its headquarters are located in Pratt House, an inconspicuous-looking former factory building at 58th East 68th Street in New York.

The forerunner of the CFR was the American Institute of International Affairs, which was founded in the shadow of the former League of Nations after the First World War and was already active in the same direction. Preparations for the dismantling of national and state autonomy had already begun at that time. The work of World Freemasonry started in the same direction.

Today, David Rockefeller is the Big Grand Man of this all-powerful CFR. He pulls its strings and presents the former dean of Stanford University's law school, Bayless Manning, to the outside world as its official president. Rockefeller himself has been chairman of the board since 1970 and is also president of the Chase Manhattan Bank, through which all grain shipments to the Soviet Union are channelled. Funds play no role. Everything is financed. The decisive factor in each case is the advancement of the goals. With the cross-connections to the associated special-purpose organisations, to the Bilderbergers, the Club of Rome, Rothschild's Round Table in London, but above all to the Trilateral Commission, which has already become powerful, the global political chessboard is already filled with all the powerful pieces. The CFR magazine "Foreign Affairs" is published every three months. The volume "The United States in World Affairs" is also published annually. A number of other publications increase the CFR's influence in the world. The CFR's own library at its headquarters contains forty thousand volumes. This is also where the CFR's minutes are kept, which are strictly confidential and inaccessible. Only documents prior to 1975 are officially authorised for inspection, but such access is subject to a number of conditions that restrict the circle of interested parties and any publications. A kind of transparent muzzle.

According to the annual report, the members of the CFR included In 1975 there were already 382 scientists in the service of Rockefeller, 481 important industrialists, i.e. without doubt America's leading businessmen from the major trusts, cartels and other organisations.

important multi. Furthermore, 153 authoritative press people and, above all, 207 senior government officials. The number of the latter is constantly being increased according to all available possibilities and they already form an 'Invisible Government Team' in the American government, i.e. an invisible government behind the official one. Their influence extends to the highest offices of state. For example, Presidents Hoover, Franklin Roosevelt, Dwight Eisenhower, John F. Kennedy and Nixon were already CFR members. Nixon was famously dropped by the fake Watergate intrigue when he made statements against the growing Jewish influence. CFR members Dean Rusk, William Rogers and Henry Kissinger came to the top of the US State Department. The most important embassies for the most important countries abroad were also staffed with CFR men. The embassies to England, France and the Federal Republic of Germany were always staffed by Rockefeller people and this remains the case. The same applies to the Soviet Union. This means that the Rockefeller followers already have the government firmly in their hands. So the phrase "invisible government" is clear, the American administration is overplayed. In the Senate Committee on Foreign Relations, eight out of 17 members also belong to the CFR, and this number shifted even further in favour of the association after 1975. Nor does American labour know that the leading men in the trade unions are members of the CFR. They are well paid, closely linked to the banker capitalists at the back of their coercively organised workforce. One union leader is already a member of the Trilateral Commission. As we can see, the fulfilment of a prophecy made by Walther Rathenau at the banking congress in Paris in 1913 is not far off: "The hour has come for high finance to dictate its laws for the world in public, as it has already done in secret... high finance is called upon to succeed the empires and kingdoms, with an authority that extends not only over one country but also over the whole globe." -

The American C. W. Mills published a new work in which he describes the Rockefeller group simply referred to as the 'power elite'. This fits exactly with the structure of a secret world government that has already provided its team. The CFR's further influence also extends to a number of institutes, foundations, charities and organisations.

different types of companies. They are all connected to each other through liaisons. The "Foundation Directory II" lists exactly 6007 foundations, all of whose assets are influenced by the CFR. CFR people are themselves in leading positions in numerous foundations.

The CFR member Walt W. Rostow, a Jewish emigrant from Russia, wrote in his work "The United States in the World Arena: An essay in recent History", referring to the many local groups of citizens in all major towns, that there are members or confidants of the CFR everywhere who try to steer or influence plans or decisions in the interests of the Rockefeller organisation. The same applies to the scientific community and other groups. It is also noteworthy that the Council maintains ostensibly private relationships with almost every country in the world through special-purpose institutes and corporations and co-operates closely with these at the Masonic level. Other special-purpose organisations include the Rotarians and Lions as supporters of Freemasonry.

International relations are undermining official policy everywhere and they are laying stone after stone for the cube, the symbol of world Freemasonry as the finishing touch to the construction of world government.

The American economy is also tied in by the already dictatorial power of the multi-corporations in all the industrialised countries of the West, which already form a chain. They are already putting the independent economies of the various countries under considerable pressure and are at the forefront of Wall Street, which has become all-powerful. The states of the world are just as politically dependent in their still ostensible independence due to the hyped-up generalised global debt.

Wall Street brings governments completely under its control through excessive credit burdens, combined with a further large interest burden, and in the individual countries the smaller banks, most of which are still nationalised, also bring the democratic parties into a relationship of dependency through party financing. The spider's web is woven.

This is particularly evident in the example of the United States. The Federal Reserve Act, which turned the major banks in America into a private corporation and gave them the right to print banknotes, i.e. to bring private money onto the market, put the American government in the position of being a private bank.

complete dependence on the money people. This meant that if the government had more expenses than it brought in through taxes, it had to take the money from the banks. After all, Congress has given up the right to print money itself by authorising the Federal Reserve Act. And it has been doing so since 1913.

An American author, Des Griffins, explains this using an example. The United States needs a billion dollars. So Wall Street lends this money to the state with interest, of course. It should also be noted that the cost of printing this banknote is estimated at five hundred dollars. The state has probably covered its spending needs, but at the same time it has indebted its citizens to the tune of a billion dollars.

As a result of the US government's transactions with the Federal Reserve banking system since 1913, the debt with an interest burden of seventy years amounts to more than 920 billion dollars. In practical terms, the situation is that the American people have to pay seven billion dollars a month in taxes for the interest alone, without ever being able to pay back the principal sum, as this, like the interest, continues to rise every month.

But that's not all. - The American Banking Act stipulates that banks must have a minimum reserve of ten out of one hundred, i.e. ten per cent in retention. This means that they are able to lend ten times this amount to customers at interest. And so, with a printing cost of five hundred dollars for banknotes with a face value of one billion dollars, they can book interest profits of a further ten billion dollars upwards. Griffins lists three groups of people who live in the wake of these events: They are those who make a difference. Then there are those who are watching what is happening and finally those who are wondering what has happened. The majority of people, consisting of the last two groups, have eyes to see and ears to hear, but do nothing. And the power of money keeps spiralling upwards without being stopped.

Eustace Mullins warned Americans in vain in his work "The Bankers' Conspiracy of Jekyll Island". He showed the background to 'Black Friday', when in 1929, after a major upswing in stock market shares, the

values fell to almost zero. Shortly beforehand, Wall Street bankers had invested a large reserve of gold and silver. When shares plummeted during the stock market manoeuvre, the bankers bought up the securities for a tenth of their value or even less. As a result, they had the entire economy under their control and their assets increased forty-fold or more during the coup.

Whilst the Federal Reserve Act in the United States set in motion the biggest monetary campaign in history to date, the Rothschild money power also operated in 1913 in agreement with New York with credit campaigns to increase its power. At this time, 75 billion, converted into pre-war German marks, went to the USA and South America in equal amounts, with smaller sums going to the Far East and Tsarist Russia. This sum corresponded to a quarter of the entire British national wealth. The Rothschild bank in Paris deposited around 36 billion marks abroad, also converted into marks, mainly in Tsarist Russia, with further investments in various directions, such as South America, European countries including Spain, Portugal and Italy, as well as the Balkans, Turkey and Egypt. There were also investments in Asia. These sums amounted to 15 per cent of the French national wealth with which the Rothschild Bank operated. In imperial German Berlin, 24 billion marks were moved from the Rothschild Bank there to South and North America, and smaller investments to Russia, Turkey and the Balkans. In total, this amounted to 8 per cent of Germany's national wealth.

In the years 1929 to 1930, the capital investments of the major banks was already different. The larger amount of capital was already being deployed abroad from New York. Based on a total of 62 billion Reichsmarks, the largest amounts were channelled to Europe, primarily Germany, and South America. Reduced investments, set for the long term, also went to the Far East. Although London was not lagging behind with its own operations at this time, with 68 billion Reichsmarks going to South America and North America, only 15 billion Reichsmarks were channelled abroad from Paris. A large part was channelled to London, some to the French colonies and the rest in smaller units to other countries, mainly in Europe. Berlin was no longer a field of operations.

The figures of the banks' money movements on the international stage bear witness to how the power of Wall Street trusts could grow to gigantic proportions with the help of the people's wealth. In the "Neue Freie Presse" in Vienna on 24 December 1890, Walther Rathenau wrote very early and open-heartedly: "In the most impersonal, democratic field of work, that of economic management, where every foolish word can compromise, every failure can topple, the oligarchy has formed in the course of a human age - 300 men, each of whom knows everyone, direct the economic fortunes of the continent and seek successors from their surroundings. These strange causes of this strange phenomenon, which casts a glimmer into the darkness of future social development, are not under consideration here."

Strangely enough, this shows a correspondence with the "Protocols of the Elders of Zion", which were published in Russia in 1905 and of which the British Museum in London received a copy in 1906. After the First World War, a German version was also published. The authenticity of these protocols, which contain a general timetable for absolute control of the world, was constantly and vehemently denied by Zionists and Jews in general and labelled a forgery. But as the oddity has been well pointed out, the developments of recent years do indeed show a complete sameness of events and power relations that have since come to light. The Zionists can also point to the Bible left to the Christians, where it says that Yahweh promised his chosen people dominion over all other peoples of the earth. They are all to be subject to Israel.

The English translator of the protocols, Victor Marsden, was horrified by the content during his work. In 1921, they were made available to the general public by the British Publishing Society. William Guy Carr, commander of the Canadian Navy, who had worldwide intelligence contacts, studied the protocols in detail and declared them to be genuine. On 17 February 1921, the well-known automobile industrialist Henry Ford said in an interview with the "New York World": "The only thing I would say about the protocols is that they fit exactly into the course of events..." - If Ford had lived through the current 1980s, he would only be able to reaffirm his conviction of that time.

In the magazine "Senator", also published in 1921, Lord Sydenham stated: "... the Protocols describe in the most minute detail the aims of Bolshevism and the methods by which these aims are to be realised... What is the most startling feature of these Protocols? The little-known answer is all-encompassing. The key to the mystery, if it is one, lies in securing the origin of this uncanny knowledge that underlies the prophecies that have materialised..."

It seems unnecessary to repeat extracts from the protocols; they have now been translated and published in almost every language in the world. In Tecugigalpa, the capital of Guatemala, they appeared as a serialised series in a daily newspaper.

After all the many years of preparation for the idea of a world government, it is no longer surprising that in 1952 a world government plan was presented to the World Association of Parliamentarians for World Government in London, which included a world state with 88 world districts. As there are or can no longer be any independent nations or national armies within the framework of a unified world government once the goal has been achieved, the world government will, as planned, only provide police forces to ensure global peace and order. The finalised plan provides for North American security forces with police powers to be deployed in Region 12, i.e. Australia. Region 32, comprising Uruguay and Argentina, Region 55, consisting of Yugoslavia, Greece, Albania, Romania and Bulgaria, and Region 58, comprising Austria, Hungary and Czechoslovakia, are also to receive American police forces. Region 75, the countries of India, Nepal, Bhutan, East Pakistan and Tibet, which was still independent at the time of the draft plan, are also to receive American police forces. In addition, there is Region 85 with Kazakhstan, Turkmenistan, Uzbekistan, Tajikistan and Kyrgyzstan, all territories of the Soviet Union, which are also to be staffed with American police forces. In contrast, German and Russian police units are to be deployed to Canada and Alaska, partly reinforced by Mongolian units. The American west coast with Oregon and California is earmarked for Irish police officers. Belgians are to be recruited for the northern part of the United States. Police forces from Colombia and Venezuela

zuela are to oversee parts of the American East and South, and another part of the southern states, including Florida, will be provided with Russians. Without going into regional details, one thing is certain: all states are to deploy teams for the global security forces. These are to be transferred to other areas, i.e. largely different races and foreign peoples, and by maintaining differences between religious peoples and police forces, fraternisation and thus joint revolts are to be ruled out. As it has not yet been possible to gain full insight into this regional plan, it is not yet possible to say which forces are envisaged for the Federal Republic of Germany as it currently exists. The same applies to Switzerland.

Practical manoeuvres for the planned regional occupations have already been carried out, without arousing suspicion in the world public, by the UN blue helmets, who fully comply with the planning guidelines with a reasonably successful deployment in the Middle East in Cyprus.

In the mid-sixties, there was a UN manoeuvre in the state of Georgia, which, however, provided for a violent takeover of police power as a training objective and was carried out accordingly. At a set time, UN units, provided as such by the American army, took over the offices of the authorities, the postal and communications system, control of the press and transport links in all towns in the state. For the inhabitants of Georgia, it was all in a flash, and nobody suspected at the time that this was a test case for the planned world government in the near future. But the execution of such manoeuvres also shows how far the power of the CFR has already advanced and how unsuspecting the general public is of the whole thing.

It is also thought-provoking that the establishment of such a world government is already being freely prepared in the highest circles of the United States, although the Logan Act also places treason under criminal law.

On 28 May 1972, a KABC Los Angeles radio broadcast featured an interview between CFR Executive Director John Temple and COBRA Public Relations Director Anthony Hilder.

en. COBRA stands for Committees Opposing Bigotism and Racism in America. Surprisingly, the links between the CFR and the Federal Reserve came to light. Hilder was able to uncover that there has never been a chairman of the board at the Federal Reserve who was not also a member of the CFR. At the same time, there was the sensational confirmation that there was a secret and firm connection between the CFR and the socialists. Leading socialists, especially in the Federal Republic of Germany and Austria, are members of the Club of Rome, the Bilderbergers and the Trilateral Commission, all of which are at the forefront of the CFR.

All members and promoters of this world government organisation everywhere break the oath to their constitutions, which are intended to secure the independence and freedom of the peoples and their states. As representatives of the people, they must serve these obligations and not give up statehood. The socialist international alone is enough of a softening. You have to look behind the scenes. And that is not all: it is precisely the socialist governments, which have emerged from the parties created by the labour movements, that are now secretly working in the closest connection as the executive organs of world capitalism and the one-world system of government.

In 1986, following a reshuffle at the CFR, the "Foreign Affairs" review was published in a new format. The previous director William Bundy left and was replaced by William Hyland. Bundy had been a former security adviser to the assassinated President Kennedy and also to President Johnson. He was also a member of the International Institute of Strategy Studies and the Board of Governors of the Atlantic Institute. He was also a member of the American secret service, the CIA, and in editorials for the CFR magazine he was a constant advocate of co-operation with the communist part of the world. Bundy's brother McGeorge is also a member of the CIA, the IISS and the Bilderberg Group. He also advocated cooperation with the communist countries and, together with KGB member Professor Gvishiani, i.e. the Soviet secret service, founded the "International Institute for Applied Systems Analysis", which is closely linked to the Trilateral Commission.

William Hyland, former presidential security advisor

Nixon, Ford and Carter, is also considered a close confidant of Rockefeller and is an expert on Soviet issues. He played a decisive role in the SALT negotiations. He skilfully managed to appear to be intransigent towards the Communist East, but it was known to insiders that he was working for a balance of power and was in favour of peace and cooperation with the Communist part of the world. This also fitted in perfectly with the line of former Secretary of State Kissinger, whose assistant he was for a time. Now he is a 'senior associate' of the Carnegie Endowment for International Peace, whose director is CFR member Thomas Hughes, who has a seat on the Trilateral Commission. In this way, the threads of CFR influence criss-cross in all the major institutions and societies that are in line with the plans of the Rockefeller one-world government architects.

These preparations to make all peoples, or to be made to do so by their governments, to give up their freedom and independence in favour of a single world power, are impeccably politically criminal.

In July 1976, Youth Active News published a confidential memo stating: "Only the threat of war or destruction by nuclear weapons can terrorise citizens or induce them to voluntarily give up their freedom." - This report was accompanied by documents according to which the CFR had made an agreement with the Soviet Union through secret intermediaries to wage a 'limited nuclear war' at a given time, in which it was agreed that there would be no winner. Nuclear terrorists are also supposed to create a scare in the United States in order to subsequently support the establishment of a CFR dictatorship, which would then be able to proclaim the planned world government.

The background to this is that President Carter, already surrounded by his CFR advisors, had a Boeing 747 jumbo jet set up as a flying command and government centre equipped with the most modern electronic facilities in the event of a nuclear war. In addition, according to a report leaked to the Washington Star, Carter had an underground command bunker built at Fort Ritchie in the state of Maryland. Here it was again the Polish

CFR member Zbigniew Brzezinski, known to his friends as Zbig for short, who drew up the plan as a security adviser.

During a test to give preference to the bunker instead of a flying command post, the embarrassing discovery was made that in the event of a sudden outbreak of war, a helicopter that was always ready to take the President and his staff to Fort Ritchie failed during a manoeuvre test. The helicopter arrived at the White House behind schedule. As a result, Carter gave preference to the Flying Command Centre.

On 28 March, the "Washington Post" reported that Senator Sam Nunn, a military advisor to Carter, called for compulsory civilian labour service in the event of a threat of war, along the lines of the German Labour Service in the Third Reich. This would be called up to support the military services. In this way, the CFR conspirators would also be able to bring all men not conscripted for military service under the control of conscripted labour. In this way, any attempt to revolt against the planned CFR dictatorship could be nipped in the bud.

This planned war game of the CFR without victors - think of the wars without victors in Korea and Vietnam - is to take place primarily in Europe and the Middle East. If one critically examines the preliminary developments so far with one's own mind and does not rely on the purpose-fed, sometimes obfuscating reports in the press, one will already be able to recognise more clearly the ultimate goal of these planning games. After the Gulf War, Saddam Hussein ultimately remained in power.

Consider things like this: On 26 April 1977, Time magazine wrote that Brzezinski, then security adviser, would favour and provide support to any communist party if it could take power in a Western European country. In plain language, this means that any country belonging to NATO would also receive this support.

This Pole Brzezinski, obscure to many people, also initiated the "human rights" movement via Carter, which has now become effective throughout the world. This successful propaganda, which is difficult to attack as a touching endeavour, is a tactic that is also used by Freemasonry all over the world to distract attention from background work through noble causes and charity. Now one also understands why, at the time, the defence measures taken against the

The campaign to demonise Senator McCarthy, which had become so well known, was so fierce. McCarthy's endeavours to combat "anti-American activities" had become a threat to the world conspirators.

The new human rights movement has now given us a good means of interfering in the domestic politics of individual countries. In fact, there is hardly a country in the world where there are no human rights violations. And the Americans, of all people, should put their own house in order when it comes to the Indian problem. This means of propaganda makes it possible to incite the world public through a political back door against disfavoured leaders. Not only the sighted can see, but even the blind can realise that this propaganda is very one-sided and is always used in a targeted and purposeful manner. In addition, "Amnesty International" was set up to strengthen this human rights movement. Here, too, the purpose is clear: South American and other countries, including South Africa, are under heavy fire from the human rights commissions and Amnesty when it comes to imprisoned left-wing guerrillas and terrorists. For decades, when it came to Rudolf Hess, or patriots in other parts of the world, there was no storm of indignation in the controlled world public information. And there was a relative calm in the press when the British secret service rushed to kill Hess in Spandau after it had leaked out that the Russians were considering releasing the peace pilot.

A very obvious example of the integration into the internal The most important aspect of a state, in this case South Africa, was the tough pressure policy of the Coca-Cola multinationals, which openly support the CFR policy. According to news reports, this corporation has already channelled several million dollars to left-wing Negro organisations. White so-called civil rights groups were excluded from the distribution of funds on the grounds that they had too few black people in their organisations.

The communist underground and terrorist organisation ANC in South Africa welcomed the decision of the Cola multinationals to divest its operations in South Africa in its underground newspaper "Daily World". Randall Robinson from the organisation "Marxist Greater Africa" called this action exemplary for all Western companies.

Coca-Cola employed 430 people in South Africa and the company wanted to transfer it to a mixed-race management with a black majority. This plan was announced in 1986. It is important to realise, however, that there are hardly any black people who can participate in this plan, as there are no black bankers or captains of industry. But the cola multinationals speak of their moral obligation to help the black terrorists in the name of human rights.

The "New York Times" also welcomed this move by the multinationals, which is said to have been initiated as early as 1976. In any case, the secret cash injections had been going on for some time, much to the detriment of South Africa's whites and to the benefit of communism. Morality is where power is.

The fact is that even before the declaration of human rights propaganda, the standard of morality was neither lower nor higher than after.

In the wake of the human rights movement, the asylum seeker problem was also created. Caused by a policy full of confusion, intolerance and persecution that could not always be brought under control despite democratic criticism, the number of asylum seekers is increasing everywhere in other parts of the world. Since, despite the large influx of refugees, the worldwide disintegration of peoples with mixed population plans is not progressing fast enough, the foreign labour movement has also been set in motion with even greater success.

This killed two birds with one stone. Firstly, the destruction of peoples could be increased by leaps and bounds, and secondly, the multinationals, i.e. the large international corporations, were provided with sufficient cheap labour. In this way, millions of people were reached in one fell swoop and, primarily in German-speaking countries, a reduction in German national strength and cultural independence was achieved. A creeping genocide of the Germans.

The growing resentment of large sections of the population has now been countered with the slogan of human rights and human freedom. However, most of those affected do not yet realise that this pharisaical phrase full of hypocritical human rights overrides the age-old natural law of domestic and national rights. The unholy brotherhood of high finance and socialism are pulling in the same propaganda direction. The third supporting force is the

Churches, which in turn preach the same anaesthetic incantations from the pulpits and encourage the disintegration of people and culture. The new Tower of Babel, the one-world construction of the great planners and architects of the CFR, also unites the nations into a standardised world language, in contrast to the biblical legends. What previously failed with attempts at artificial world languages such as Esperanto or Ido is now being achieved step by step with English. However, the comparison with ancient Babel must be viewed critically and is only conventionally made here from a Semitic point of view.

The biblical scripture mission in Wiedenest near Cologne describes the CFR planning as God's plan. In a brochure of 72 pages sent out free of charge and soon to reach twenty editions of one million copies, it says literally: "... The Jews will be the great missionary people in the 1000-year empire: Foreigners will serve them, but the Jews themselves will proclaim the gospel of the kingdom... And foreigners will stand and feed your flocks, and the sons of foreigners will be your husbandmen and your husbandmen..." Then it continues shortly afterwards: "... If you learn to love this people... the eternal God will bring a very special blessing on your head even in the present time..."

However, threats are also cited in order to further encourage the believers to support the CFR's goals for a one-world state. Thus, the political objectives in the same missionary pamphlet continue unanimously: "... And it shall come to pass in that day, when Gog shall come into the land of Israel, saith the Lord Jehovah, that my wrath shall flare up in my nostrils" - so in Ezekiel 38, verse 18 -, "And I will call for a sword against him upon all my mountains, saith the Lord Jehovah; the sword of the one shall be against the other. And I will judge him with pestilence and blood, and flooding rain and hailstones, I will rain fire and brimstone on him and on his troops and on the many nations that are with him. And I will show myself great and holy, and will make myself known in the sight of many nations...", so in Ezekiel 38, verses 21 - 23. Then, continuing immediately, Matthew 13 is quoted with verses 41 to 42: "... He, the King of kings, will then deal with all his enemies in a very short time. He will send his angels, and they will cast out of his kingdom all those who offend and do what is unlawful, and they will throw them into the furnace of fire, and there will be weeping."

The CFR's planned mixed-race one-world population, as just seen before, also supported by churches, will be politically blinded and end up living in a huge one-world large-scale labour concentration camp. After the elites previously wiped out by terror and the henchmen, there are no leaders left for liberation uprisings in all 88 world-policed regions - as envisaged in the London Plan of 1952!

In March 1976, it also leaked out in the American press that Henry Kissinger and Helmut Sonnenfeldt, the latter already under fire for being a Soviet agent, agreed to continue to tolerate Soviet rule in Eastern Europe. If necessary, a standstill agreement between the unfree peoples should also be propagated under the given circumstances. The promotion of communism was also evident in the free West. Despite strong opposition in the United States, the Panama Canal was handed over to the communist dictator Trujillo.

And just as the Bolshevik Revolution in 1917 with the subsequent mass slaughter in Russia was supported and made possible by Wall Street, the monetary aid system, supplemented by deliveries of goods, was constantly maintained. Without Washington, even Stalin would not have been a match for the German Wehrmacht, and without Washington it would not have been possible to survive the subsequent periods of famine.

Rockefeller's Chase Manhattan Bank even took the unusual risk of granting long-term loans to Russia without guarantees. In 1976, Russia's debts in hard currency already totalled thirty-two billion dollars. This clearly revealed the interdependence between American high finance and the Soviets. In addition, the Chase Manhattan Bank, with its incessant grain shipments to Russia, took over the financing in order to provide aid for pre-crop failures. But no one reported the fact that the Red Army always stockpiled five years' worth of grain, the first year's supply of which was given to civilians and replenished by American supplies. The American farmers were pushed down in price by the grain buyers, who were beholden to the banks, and made creditor-like.

According to the American documents, the seizures had

reached oversized proportions among farmers. A number of banks in the agricultural sector were also on the verge of collapse thanks to the manoeuvring of the major banks associated with the CFR. The agricultural banks in the provinces were no longer receiving interest on loans and could no longer cope. The loan amounts became irrecoverable.

The value of arable land and the value of machinery and equipment fell by a third in the 1980s. At that time, agricultural debts totalled around 215 billion dollars, of which sixty to seventy billion were owed to farmers. Farmers' debts exceeded their assets by more than seventy per hundred. Under this pressure, the farmers faced ruin and their land fell to the banks. During the Reagan administration, which was dominated by the Trilaterals, more than 27,000 seizures were carried out against farmers.

Farmers who had previously remained independent also came under pressure and ultimately had to sell their land and assets to the major banks linked to the trilaterals at rock-bottom prices.

Behind this forced sell-off policy, however, were serious warnings from the Federal Deposit Insurance Corps, or FDIC for short, that a bankruptcy in the financial sector would have very dangerous consequences for all financial markets. In addition, according to a statement in the "New York Times", the mountain of debt that Latin American countries have been accumulating for many years posed a further major threat to the American banking system.

The trilateral economic haggling, which disregarded national interests, was a wave of imports from Latin American debtor countries at forced low prices. However, this ice-cold economic policy drove numerous domestic companies and farms in the USA into bankruptcy.

Currently, Americans are living in homes that are encumbered with 1.4 trillion dollars in debt. These are mortgage loans. At the same time, corporate debt has tripled in just a few years and already amounts to more than 350 billion dollars. This means that the banks, i.e. high finance, have everything under control.

Mercilessly, the Trilaterals, with the help of the government they control, are sucking the small, still partially independent banks dry like vampires, destroying the small secondary con-

The banks are now competing with the banks and investing new sums in the Third World in order to gain complete control over them. So far, some small banks have refused to go along with this dangerous policy and have been reluctant to do so. They simply refused to grant loans to the Third World. But this again led to the fact that, in the absence of further inflows of money from small banks, the taxpayers were called in from above. -

The trilateral bank spokesman Volcker said that in view of the prevailing situation, which is characterised by the debt policy in place worldwide, further financial equilibrium can only be maintained if even more funds are transferred from the United States to other countries.

Just how dangerous these calculation games of the trilateral group of the CFR are can also be seen from the fact that, according to the New York Times, the major banks already have more than a hundred billion dollars in off-balance sheet liabilities, most of which consist of guarantees from large corporations, the international multinationals. These multinationals are, after all, the large economic network built up by the trilaterals. If these multinationals start to wobble, the banks will be pulled down with them. So far, huge losses in the monetary system have been skilfully covered up. The "Washington Post" also reports that the off-balance sheet sums of forty of the large American banks exceed the total liabilities on the balance sheet. And according to the Wall Street Journal, loans to underdeveloped countries have already resulted in extremely high losses. In 1985, around a hundred banks had already gone bankrupt, but the Rockefeller Group is still standing. There are 14,700 banks in the United States. 950 of them were in difficulties in the 1980s. Edwin Gray, the chairman of the board of the Federal Home Loan Bank, testified openly before a subcommittee of the US Congress about the existing capital shortage, stating that his agency's insurance company had established an unsustainable reserve of 72 cents on every hundred dollars at the end of 1985.

The major banks, as the dominant power with their irresponsible monetary policy has created a time bomb that is ticking audibly. No outsider yet knows what will happen.

When the Russian invasion of Afghanistan took place in 1979, the American government made an attempt to stop further loan payments to Russia. This was intended to

A sharp countermeasure was announced to the world public. In fact, there was a pause in payments. After a while, however, lending resumed. The Russians received a further four hundred million dollars from the First National Bank in Chicago, the New York banks with the Morgan Guarantee, the Banken and Irving Trust. These loans carried a preferential interest rate of only seven and a quarter per cent.

At that time, President Reagan still got over the hurdles smoothly in the eyes of the world. But in 1986, the ongoing cover-up policy did not work. He, the prisoner of the CFR, like all presidents before him in this century, lost his halo in the secret arms deliveries to Iran. On 22 November 1986, the "Jerusalem Post" published the news that Israel was acting as a middleman for the arms deliveries to the American arch-enemy. Reagan's security adviser Robert McFarlane and the former Prime Minister of Israel, Peres, negotiated the deal. The American newspaper "Thunderbolt" also reported that Israel received several million dollars for its mediation activities. McFarlane sent the Jewish courier Michael Ladeen to Peres on his behalf as security. The arms dealer AI Schwimmer, a member of the Israeli secret service Mossad, was also involved. Prime Minister Shamir and Defence Minister Rabin gave the go-ahead for the deals. Foreign Minister David Kimche was also informed. The deal was finalised in London with the Iran representative Manucher Ghorbanifar. Israel sold Iran the American weapons, which were formally delivered to the recipient Ya'acov Nimrodi, for ten to twelve times the delivery price.

Nimrodi and Kimche made the commitment to contribute an amount of between 12 and 30 million dollars to a Swiss bank. This amount was secret, i.e. not official, support for the Contras in Nicaragua. In fact, the anti-communist Contras did not see a single cent of the support intended for them.

Rockefeller's CFR had not only managed to secure a dazzling deal here, it had also given the Israel lobby a big haul at the same time. Struck by this highly dubious development, the American president remained in the CFR's net. The third American president, Thomas Jefferson, had already said a year and a half ago

Hundreds seer: "No one leaves the presidency with the reputation that got them there." -

The 'Federal Reserve' system, which prints money for the American government and lends it to the state at interest, is also aptly described by a quote from the French philosopher of state Montesquieu: "There is no crueller tyranny than that which is exercised in the shadow of the law and under the flag of justice."

Reagan's predecessor failed because of his haphazard style of government. He was the epitome of a split personality, torn between a pathological religiosity and a spineless devotion to his backers. It was during his presidency that the phrase "vodka-cola system" was coined, confirming the close co-operation between the CFR and the East.

War planning games would only be half the story without the business underpinning of high finance. That is why a renewal of all-round Marshall Plan aid would also be a profitable addition to the political objectives. The finally achieved world government would then have all power in its hands. High finance, the trilaterals of the CFR and the multinationals involved would then form a common unit. The preparatory planning that has existed since the sixties bears the name 'Limited War Operation', or L.W.O. for short. -

Special mention must be made of the German region in Europe: When Jimmy Carter won the presidential election in 1976, James Schlesinger travelled to the Federal Republic of Germany a few days later as the president's representative. He also appeared on television and explained that the Germans might have to reckon with the possibility of a nuclear war being waged against the Warsaw Pact. In doing so, he slipped out the remark that the Russians would also remain in a victorless stalemate in the event of a limited nuclear war. The ignorant public did not know what to make of this remark. For those familiar with the situation, this was further proof that a secretly planned nuclear war without victory was in the conspirators' drawer for a given point in time. What Schlesinger did not mention, however, was the fact that according to the US Army's service regulations for the Army's 100/5 land war, twenty-four hours would elapse before, in the event of a sudden Russian nuclear attack

authorisation is given to the NATO forces for defence against attack. This service regulation is entitled "Service route for requesting authorisation". According to this, a commander in the German Federal Republic must go through four command centres with a request for authorisation. First to the Central Army Group, then to the Allied Forces in Central Europe, then to the Supreme Headquarters of the Allied Powers in Europe and the NATO Military Committee, which consists of the representatives of the member states, and finally to the President of the United States of America.

This means that communist attack armies could have overrun Germany without any significant resistance.

It also shows how little the conspirators care about Germany. The Morgenthau people, who have still not given up on the plan to destroy Germany and are also represented in the CFR, want the most drastic measures possible. The sacrificial lamb role assigned to the Germans is also evident from the fact that during the Arab-Israeli war in 1973, the Minister of Defence, Schlesinger, shifted defensive weapons from NATO to Israel. The amount of defence denudation in Europe at that time amounted to more than half of the tanks provided in Europe as well as a large number of artillery weapons. At that time, Europe was practically incapable of defence. Schlesinger, who had renounced his Mosaic faith, is still considered a Zionist of Bar Mitzvahed.

Thus Schlesinger was a good fulfilment assistant to the CFR, which received powerful support through Brzezinski's advancement. Brzezinski, Zbig for short after his first name Zbigniew, is also worth knowing: As a key figure in the White House, he immediately hired the Zionist Jessica Tuchmann as an assistant in the Office of the President. She is the daughter of the ardent Israel patriot Barbara Tuchmann. Jessica was given the position of Office Director for Global Issues in the National Security Council, which advises the President.

Tuchmann thus became a key representative of the Israel lobby in the immediate vicinity of the President.

Brzezinski supported the Israel lobby and the Zionists wherever he could. He openly admitted to feeling very close to the Jews, which the "Washington Post" confirmed in a report on 6 February 1977. The paper also reported that the dean of Harvard University, Rosovsky, was among the closest friends of

Zbig count. The aforementioned Rosovsky is also Vice President of the American Jewish Congress. He proposed the establishment of a Jewish House of Lords, which would be made up of the leaders of Jewish communities from all over the world. This was reported in the New York Times. Such a governing body has already been alluded to in the aforementioned Protocols of the Elders of Zion. It is also very thought-provoking that this proposal has already been openly mentioned by two major American newspapers. A sign that certain circles already believe themselves to be very secure.

So these forces are all working together with the same goal. The CFR with the Trilateral Commission, with the Bilderbergers, the Lions, the Rotarians, the Israel lobby and many other woven and bought threads.

But that is not all. The CFR has never been selective in its choice of overt and covert means of war. Support for terrorism was also part of a secret plan. Repeatedly, clandestine operations using terrorist means were exposed, with the American secret service proving to be the sponsor. Terrorist endeavours were also in the interests of the CFR. The Red Army faction in Germany, for example, received financial support in a roundabout way via middlemen. The murders of the German Schleyer and later Ponto by the Baader-Meinhoff gang had an unrevealed background. In the Ponto case, it was discovered that Ponto took the construction of nuclear power plants in Brazil away from American high finance in favour of an offer from the Federal Republic of Germany. That was his death sentence.

The global network of terrorism would have been easy to dismantle at its inception if interested forces had not provided money and weapons from the background. The intrusion of the democratic system into the Western armies with the disciplinary relaxation and the aim of turning soldiers into 'citizens in uniform' showed how weapons are repeatedly stolen from arsenals and barracks as a result of inadequate guard services. The mostly civil penalties for guard offences are hardly a deterrent.

The additional opportunities for terrorists to launch nuclear attacks have also created the conditions to free themselves from the hands of the controlling background forces. The evil spirits of the bad seed can still bring disaster to the whole world..."

The German-American had finished. When he saw the serious and thoughtful expressions on the faces of his listeners, he added: "Many of us Americans are already aware of these events. But we are caught between a powerful political mafia.

In addition, here as elsewhere, many patriotic groups have infiltrated agents and provocateurs in order to induce them to act, which then provide the means to smash them."

"And how do you think you can counter these plans? -" asked old Graff.

"Events will see to that. The world stage plays always bring new surprises. The one-world planners always have to accept changes.

Thus, the change of power in the East clearly showed the new districts of interest and their inclusion in the one-world plan districts. Even during the birth pangs of the independence of Poland, Hungary and Czechoslovakia, care had been taken to ensure that suitable men were appointed to the leadership for further developments in the great planning game. Reporter Rosenthal reported in the "New York Times" on the Vienna conference of European intellectuals in July 1990, for example, that the daily topics included how Les Walesa should be dealt with. Literally according to Rosenthal. Of course, the conference participants were only insiders and fellow travellers.

Brezhnev declared in 1970 that the socialist countries must not in any way recognise national interests at the expense of the international interests of socialism. And now the Western capitalist countries are demanding that the capitalist countries must in no way recognise national interests at the expense of the international interests of capitalism. German renunciation politicians are also subject to these demands.

The changes in the Eastern Bloc with the new robber state of Poland and the other new democratic countries brought them directly into the grip of high finance. Thus the state capitalist system is only changing to a private capitalist one. The games of the CFR and the Trilaterals continue with minor changes and high finance dictates.

For Germany, Genscher was already the driving force of the one-world architects, and Kohl followed suit. Everything was quickly and clearly secured. Overnight, Bonn and the mass media

from Central Germany to simply East Germany. For the renunciate politicians, simply as if there had never been an East Germany. A sure-fire trouble spot for the future in Central Europe. Not even the increasingly talked-about world police can change that."

The German-American tightened up. "The Germans fought to the very end in 1944 and 1945, when the war was already drawing to a hopeless close. The last hopes of being able to turn the tide at the very last minute with the help of the miracle weapons that had already been developed were thwarted by betrayal and sabotage. What then came over Germany was terrible. And every German soldier knew this and fought to the last bullet. - And today's political situation is leading not only Germany but all free nations towards a new horror. But those of us in the know are convinced that the world conspirators have revealed their game prematurely and have jumped the gun too quickly. At some point the big crash will come. A collapse of the world debt system may also play a part in this. Then comes the great moment of truth. With or without war, the CFR's and the Zionists' calculations will no longer work out. When Chief Rabbi Goldmann was attacked and fatally wounded by fanatical Zionists on the open street in Munich, he had just beforehand prophetically stated that the worldwide evil game with the great propaganda lies, which denigrate the German people in particular and shower them with false accusations, would lead to a terrible retaliation. Then the fuses of the grand plan will blow. No one can say how it will happen. One can only hope that people will be spared the worst. Even the enemies. -

God has never let the trees grow up to the sky.
After all, we all know the immortalised Wilhelm Busch's phrase: "Firstly, things turn out differently than you think! ..."

THIRD BOOK

XII.
MURMURING
BLOOD

"It was bequeathed to us
by our fathers with
faithfulness The legend as
the fathers handed it down
to them;
We will bequeath them to our
children anew',
The generations change, the
legend remains true to itself."

A. v. Chamisso

The next morning, the Graff family gathered with Meier at the breakfast table in the Sheraton. The two young people sat across from each other seriously and it was easy to see that they were still mulling over the previous day's discussions.

"The morning is free again today," said old Graff. Turning to his son, he continued: "Take mum with you and go and see the old part of town by the river. Take a taxi, it's safer..."

This time allocation remained the same for the following days. On one of the afternoons together, we also visited the large military cemetery in Arlington, which left a great impression. It was a huge area full of large gravestones with uniform stones. Many of them had German names on them. A bitter fact when you think that these bearers of names, as earlier immigrants and their generations that followed them, later fought and died against their own motherland.

On the tenth day of the stay in Washington, the flight home started again. The large bus took the passengers across the Potomac River and then drove through the long forest road to their destination. As at all major airports, there was a constant coming and going. The souvenir shops did good business with the foreign travellers.

After checking in their luggage, the Graff family took a seat with their protégé in a coffee corner, then made a pilgrimage to the

they strolled along the shopping street. Among the variety on offer, a lot of kitsch stood out.

The passengers slowly gathered in front of the gate to the European departure. When this was called and the tickets had to be presented at the barrier, they went into the feeder aisle one after the other. A bus built like a lifting platform picked up the passengers and drove them to the waiting aircraft. When the bus docked in front of the boarding hatch, the floor of the bus was raised to the same level as the boarding area, where friendly stewardesses were already waiting.

Then everything happened pretty quickly. The passengers had barely taken their seats when the seatbelt sign flashed. Then the aircraft started to taxi, picked up speed on the long runway and the jet bird quickly took to the sky. The take-off for Europe had begun...

The time bird flew and took the days with it.

And this is how things looked when the Graffs returned to everyday life at home with Meier. The unrest of the times had not changed in any way and the political impasses that had arisen on a large and small scale were just as present as before, with no way out. The unrest had remained, as had terror and crime as everyday phenomena. Those who were blinded by prosperity were constantly groping around in the twilight of their self-delusions. No-one saw through the cruel game of a controlled illusory satisfaction. Full and fat bellies do not make revolutions...

So everything was back to normal. There was a big hailoh at Zeller's when Graff and Meier arrived at the students' regulars' table and were greeted by Osten, Schnauzen-Charly and the young Zeller. Wulff was not expected back until the next meeting, as was Rohde.

Graff left it to Meier to give a report on the Washington flight. To the general surprise of all those present, Meier excelled himself. He had become self-confident and presented his experiences and impressions in almost perfect form. Above all, he had memorised the German-American's political references well and captivated his listeners with these explanations.

As the young people belatedly prepared to leave, a pupil from the neighbouring class suddenly came in. Hardly

When he spotted the group at the table, he immediately rushed over and offered winning tickets for a local Lions Club event.

"You know me," he introduced his advert, "I'm Karli the woodcutter from our secondary school. You once gave me quite a thrashing during a gang threshing session. But I've long since forgiven you! - Here - help me and take a few pieces of paper for a good cause! -" He hurriedly held out the raffle tickets to the group.

"How did you get this stuff?" asked Schnauzen-Charly, who was always curious.

"Glass eye, get active!" joked the pupil Holzer. "It's all on the mini-shares." He held the slips of paper under Charly's nose.

"I'm not in the mood to dig at anything," Charly returned, slightly pointedly. "A good question needs good information!"

The pupil swallowed his rising anger. "My family's propagator got me hooked on this stuff. He's a member of the Lions and they do good things for the poor. In this case, it's for the Vietnam refugees. So these raffle tickets are for a good cause."

"Hey, what is it? -" Osten burst out. "You want us pinks to pay for the other side of the world? -"

"Well, why not? - These are poor vegetables! - Far from home and short trousers..."

"Nobody doubts that," Charly interjected. "It's a big pile of misfortune, of course. Honestly, I feel sorry for these people. But who's to blame? -"

Holzer stared.

"You're going to get a stiff cramp from staring," Charly continued. "That's today's history! - The poor rice rationers have the Americans to thank for that. Uncle Sam risked a fat lip in Vietnam. And despite their superior technical skills, the brave Dschieis ran away from the bamboo tulips from North Vietnam and abandoned their little children in South Vietnam. And if a few groups of many manage to escape communist rule, then the Americans have a moral duty to help these unfortunates. The Yanks won the world war, they lend their money to the whole world, they still have enough immigration land, so they should do something to ease their conscience. We, who lost the great war

are poor bastards and are now expected to pay for the sins of the Americans. That's not our coffee! ..."

"Right," Osten chimed in. "The chewing gum heroes should pay for their war themselves!"

"I hadn't actually thought that far," Holzer confessed candidly. "This speech is a spirit wrapped in words full of revelatory tendencies," he added in the vernacular of school. "It's not as ultra-crass as that thing got to me. You're not so wrong. When I explain this to my paternal carer at home, the emotional object distance I conveyed to him will - hihi, - make a smurf face!"

"What kind of expression is that again?" Osten asked, aghast. "Even our head of class does a somersault when he hears that."

"Well, - emotional object distance is clear. - It's called independent thinking about the thing, oops!"

"You've got quite a vocabulary book," Charly grumbled, because he had fallen behind with his knowledge. He still didn't have all the cups in the cupboard when it came to the language of the Penne and the Hopsbasars.

"So will you at least take a note from me?" Holzer asked sweetly. "I'll definitely tell my carer about the Vietnamese. That thing's really bothering me now. Of course it's a purely American affair. When I slam the rest of my notes on the table at home, I'll just have to make sure that the positive-emotional exchange process about this Yank thing doesn't result in my pocket pennies being cut."

Schnauzen-Charly stared with a question mark on his face.

"You're daft," laughed Holzer. "The aforementioned exchange process means tenderness like in grandpa's day. And in a tender way, I have to put on this Yank knick-knack. That's agreed, eh? -"

"It's okay," Charly said, devils dancing in his eyes. "When we get back to theme-centred interaction, you come to my alley!"

"I already am," Holzer laughed sweetly.

"See," Charly chortled happily. Mockery shone from his eyes. "That's nothing more than school lessons.

"Enough of this banter!" said Graff. "Give me one of those mercy notes. Humanity should know no bounds. Honest from the heart!"

"Then I'll have one too," said Charly conciliatory.

"And I," Osten added, "because I'm also thinking of our own displaced persons!"

"My mind is in the dark about this," Holzer said. "At school, you never hear anything about what has befallen our people. Only our parents and grandparents tell us from time to time about the expulsions and atrocities committed against us. The information is always very one-sided. Trinek even always claims that the expellees are revanchists and Nazis. For him, even a love of one's homeland is fascist."

"Haha, the Trinek," Charly called out mockingly. "We've already put him through the wringer."

"They already know that in our class. The Negro drum has reached the whole school," laughed Holzer. "Trinek has already turned to ash and no longer lets cows fly. He just doesn't know it yet. He only sells dead trousers at the school and no-one takes them off him."

"When I see him, I always think of the left-wing oldie Bert Brecht," Osten said in between. "He posed the question of what it would be like if war came and nobody went. Trinek is just such a gobshite."

"Nevertheless, you shouldn't show too much skin with him," warned Holzer. "It's better to keep to yourself. Keep out of contact!" He pocketed the money his school friends had put on the table. He wanted to leave, but Graff held him back.

"Anything else? -" Holzer asked.

Graff nodded. "Why don't you take a seat, I'll buy you a coffee. Then you can get back to your Lion's work."

"Do you also have something against the Lions? -" "Certainly," replied Graff.

"And that would be? -"

"Hm, - that's actually a political matter," Graff said hesitantly. "You'd have to go into more detail, and there's not enough time here now."

"My old man is a member of the Lions. That's why I'd like to know more, logo? -" Holzer looked at Graff challengingly. "You can talk without shyness, surely it can't be anything bad? -"

Meier winked at Graff.

He made an approving head movement. "Nope, - nope,"

he then said. "It's certainly not a bad thing. I just don't like these international organisations that serve foreign interests and pursue supranational goals."

"Why shouldn't there be global aid organisations that do good? -" Holzer asked simple-mindedly.

"If it were, there would be little to say against it. For people who know their way around politics, things look different."

"Come on, - spit it out!" demanded Holzer impatiently.

"Have you ever heard of freemasonry? -" "Not too much," confessed the neighbouring pupil.

"The old song! - Many know nothing or only a little," sighed Graff. "In any case, these are secret societies, but they are authorised everywhere. Licensed because they are officially authorised associations, and secret because they disguise their political goals, which are geared towards a one-world state, with charity."

"And the Lions are too?" interrupted Holzer.

"Yes," Graff continued. "They are located in the anteroom and provide assistance primarily in the economic field. The Lions were founded in Chicago in 1917 on behalf of the Jewish B'nai Brith lodges. This explains the name 'Lions', which can be traced back to an ancient origin. When the Jewish Essenes were still at war with the Romans - as was explained to us in a close seminar - they recruited non-Jewish auxiliary troops, who probably remained uncircumcised Gentiles and were called Lions. So Lions! - Chicago is also the seat of the H.O.A.T.F., which means: Head of all true freemasons. Loosely translated: Head of all true freemasons. They are bound to unconditional obedience. The Lions principle is: non serviam! - This means the dissolution of all established ties to other obligations, as well as the fulfilment of the "Temple of Solomon". - The slogan of this brotherhood is: United humanity through Lionism. They currently have around one million members united in more than 26,000 clubs around the world. They were founded in the Federal Republic of Germany in 1951 and a year later in Austria.

These Masonic services also include the Rotary Club, the Pen Club and the like. That would explain it in a few words."

"I had a flash," Holzer confessed seriously. "That won't bring much joy to my home country reference person when

I let go of my new insights. I don't believe in a world state myself. My old man is probably running a completely wrong programme. -"

"Don't buy any noise at home," warned Graff.

"Don't worry! - I'm not a stickler. There's just as much rebellion in our class as there is in yours. Unfortunately, we don't have a special school like yours. The whole school is on the fence about what comes out of your class. Why don't you at least send us scripts of your explanations?"

"So there are holes in the net after all," Osten shouted angrily.

"Nothing is so finely spun..." Holzer declaims. "Let's join in the snacking!"

"That's a question of space," Graff replied. "Let's see what we can do."

"See you soon then. - Thank you for the coffee, I'm going to dilute myself. Bye! -" Holzer stood up, pushed the empty bowl back from the edge of the table, waved briefly to the group and disappeared.

"I can't breathe," said Meier, who had remained silent the whole time. "Now the whole school is starting to think."

"During the Second World War, my father said," Graff interjected, "among many other songs was the maudlin tune: "... it's all over, it's all over, every December is followed by another May". For some, it was a favourite tearjerker, for others a hidden protest against the ruling system. And so it is again and again. Times are always changing and the things that weigh us down now are not permanent. Lies have short legs, as the old saying goes. When the first truths emerge, an avalanche is set in motion. And there won't be enough mouse holes for today's weird birds to hide in. We are now in the historical period of March. That means May is not far away..."

"I've also been thinking more about politics recently," admitted Schnauzen-Charly openly. "There's still a lot of trouble everywhere at the moment. The way young people think is spreading. Even my parents are talking about it more than before. They say that where there is no guiding hand, some young people are wandering aimlessly, the lack of role models creates an inner emptiness and a dissatisfaction with existence because there is no goal in life. There are no higher aspirations and al-

les becomes stale. These young people, often left to their own devices, wander between rock and pop, which is mentally and emotionally sickening, and sports enthusiasm, which is a complete distraction from everyday life. Others, on the other hand, are searching for something without finding a goal for lack of guidance. And finally, there are those who are inspired to think, who, like us, join forces and search for a true picture of history outside of guided school lessons. And only then do we become aware of the meaning of life when we have recognised: where we came from and where we must go next."

"Wow! -" said Osten. He stared at Charly in amazement. "We've never seen this side of you before! - The same could come from our lecturers."

"Everything's right," Meier added, "but I can't say it very well. So far we've only got to know your snout, but not your head."

Schnauzen-Charly felt good about the impression he had made during the round. He felt strengthened in his self-confidence and satisfied.

Now it was time to go. As they were about to pay, Zeller said: "You've been invited by my father today! - Because it's the holidays. A whole class would be too much for him, but a small group won't bankrupt our shop. Have fun today! -"

When the school friends stepped out onto the street, they bumped into Professors Höhne and Hainz.

"Oh, what a surprise," Graff groaned. The pupils hurried to greet him.

"Why a surprise?" asked Höhne. "No city is that big not to have encounters from time to time. Besides, the Zeller Kaffee is a common break. - I see you've just finished another meeting. Haven't any of you left yet? -"

"I was in America with the Graffs!" Meier blurted out. "The Graff family invited me."

"You see," said Höhne happily, "that's how it is in life. When one person does something for the other and the other does something back, it creates a lasting bond. You and Graff still have a lot to say about that. How about in a week's time? Professor Hainz and I will be here at Zellers earlier. Maybe Mr Eyken will be back by then. Agreed? -"

"Gladly!" the pupils shouted in chorus.

"So it's a deal. - Goodbye! ..." -

The pupils parted at the next street corner. Charly stopped and asked Meier: "What about your Anita girl? -"

"I'm going to meet her for a moment now. I still have to tell her about America. She would have come to Zeller anyway if she hadn't been busy for longer this time. And you're going home now?"

"I have no choice. Babsy is still on holiday and won't be here until next week. Why don't you take me with you today? Can I? -"

"Babsy? -" Meier asked, bypassing Charly's request.

"Well," replied Charly. "We also meet from time to time. We don't want to do it so openly so that there's no unnecessary gossip at school. Why don't we keep to ourselves? - Word of honour? -"

"Word of honour!" Meier said seriously. "So Schnauze meets the rash one! ... -" Laughing, he slapped his classmate on the shoulder. "Come on, - come with me! -"

The lights flickered on in the street. The days had already entered the long daylight hours and shortened the evenings. Mild breezes swept through the city. Early summer had unfurled like a budding blossom...

As agreed, the group met up again a week later. In the meantime, Wulff had also returned from a holiday trip, Meier had brought Anita with him, who was already getting on well with Babsy, who had also turned up - in short, the core of the class was there early. A few more pupils joined them so that there was an extended audience to listen to Graff and Meier's report. They had all gathered in the special room.

The expected professors soon appeared, accompanied by Eyken. They were received enthusiastically by the young people. This time, the tables were moved together to form a long table.

When cake and coffee had been brought, as befitted an early afternoon, Höhne asked the two travellers to America to describe their impressions.

This stopped the babble of speeches and calm returned. This time, Meier gave Graff priority. The latter limited the general

I tried to keep my impressions of the trip as short as possible, but repeated in all the more detail the political explanations of the real situation in the world as they had been presented so vividly in Washington by the German-American.

Even during the lecture, the faces of Höhne, Hainz and Eyken became increasingly astonished. The rest of the audience also listened intently to the explanations about the mysterious supranational force that was pulling the strings of events everywhere.

Finally, it was Eyken who took the floor at the end of the presentation: "My dear young friends! - We old gentlemen did not expect that our two travellers to America, with open eyes and ears, c o u l d not only learn about the real situation from a knowledgeable person from the supposedly freest country in the world, but also fully understand it and pass this knowledge on."

"The history of the present is now clearly understood and indicates a break with the past, because it overlays real history," Hainz added. "Today, it is no longer taught as a coherent whole of development, it is misused for propaganda instruction in extracts. In addition, the thoroughness of historical scholarship is in a constant decline and authoritative knowledge material is falling into oblivion. What is more, today's clever newcomers have lost all sense of context. We have said before that history hardly serves history any more, but is at the service of the powerful.

Thus it has also lost the accompanying subtle soul, which accompanied it from the murmur of the deepest ego that awakened it to primordial knowledge. Submission to coarse materialism has killed the subtle matter."

Eyken picked up the thread and continued: "The latest research has provided me with material to prove the effects in the field of radiation in connection with brain research. As was mentioned earlier, the human being is connected to the outside world as a transmitter and receiver through the brain station. However, in order to get to the core of this well-founded assumption, we need to go a little further:

A revolutionary realisation in science today is the fact that the currents of force emanating from the brain and

frequencies are involved in spoken language. The measured energies are between 9 and 47 microwatts when the natural sounds of speech are spoken. The co-voices usually only reach up to 2 microwatts. This is the case for European languages. Little energy is found in middle sounds such as S or P. On the other hand, they have a higher frequency than vowels. The answer to the question of why this information is needed here is simple: the word-forming sounds have different physical properties. For example, the sound resonance can not only be picked up by the ear, but is also distributed to the environment.

Experiments have shown that glass windows can be made to rattle and glasses can even be made to shatter. The French bassist Lablanche, for example, made a glass clink and when he then sang vigorously in the same key, it shattered.

Certain sounds can also trigger physical reactions. For example, a skilfully emitted battle cry from a Japanese samurai can paralyse an opponent for a short time. Studies have shown that this 'kiai' cry in a certain key causes the blood pressure of the attacked person to drop abruptly. Another example from Tibet is the secret of knowing lamas. When a lama seeks death out of a predicament, he presses a certain spot on the top of his skull and utters a secret syllable out loud. Death occurs immediately.

Studies are also currently being carried out to establish whether there are connections between the incantations of medicine men and shamans and the frequencies that resonate with them.

Surprisingly, the great Greek thinker and mathematician Pythagoras discovered that there are connections between mental and spiritual experiences and a physical quantity. He realised that the pitch of a tone depends on the length of a musical instrument string and came to the conclusion that the tones produced can be read off as audible numbers. There is therefore a connection between feelings or sensory perceptions that can be derived from precisely calculable music. This realisation, which was quite astounding at the time, led Pythagoras to propose the assumption of cosmic harmony as a secret knowledge. According to this, all inner and outer things, visible and invisible, are also interrelated in the world of vibrations.

in a reciprocal relationship. The Greek sage also discovered the power of music to influence the human soul by means of the existing psychic energy.

Now we can also understand Nietzsche, who attacked Wagner's music as magically dangerous. And this despite the fact that he was on friendly terms with Wagner. Nietzsche was also aware of the influence of vibrations and drew the conclusion that Wagner's powerful, distinctly Germanic music, sounding into space, forced the Germans to dream dangerously and also to weaken their own will. Music, understood from the result of the vibration numbers, plays a multiple role: it can abduct from the present, but can also bring too much reverie to bear as a seducer from reality. Where a will submits to the effect, decay follows on its heels. Wagner knew about the almost magical effect of his music. Nietzsche, however, saw in these waves of music what was rousing, but also what was paralysing, caused by the vibrations that had been gathered into a powerful whole. However, he did not deny the eruption of the Germanic, this goddess-dawning cry and the powerful echo of the heroic in Wagner's breakthrough between the law of sound and freedom in the call to the universe

This power, full of vibrational phenomena, is also used in the Buddhist cognitive science for the existence of macrocosm and microcosm as total matter in the 'sea full of energies'. This energy, the prana for those who know, is called 'chi' in Chinese, originating from the field of acupuncture.

Indian yoghis and Tibetan gyud lamas are said to be able to tap into this prana energy with the help of a learnt breathing technique and music attuned to it. For those who know the Buddhist doctrine of knowledge, music, when used appropriately, is also a magical ladder to the otherworldly realm of the universe.

This categorisation into received vibrations develops highly enhanced abilities and psychic energies. Thus this categorisation, leading to a state of trance, is also understandable. The human will is then also subject to such a state of intensification. This is all the easier if it is a desired state. The in a

However, the abilities achieved in this phase also show in a reciprocal way that Yogis and Lamaist monks are able to utilise such a process to develop certain powers of will. For example, they can dry wet clothes at very low temperatures by generating an inner heat on the body or, in another case, completely eliminate sensations of pain.

An example closer to Europeans are the effects of the slow large movements of Baroque music as written by Johann Sebastian Bach or Vivaldi and other contemporaries. Handel is also one of them. Studies have shown that the sixty-beat rhythm on which this music is based is adapted to the human pulse. In this way, the body, which relaxes to this music, adapts its natural activity sequences to the tone sequences that are transmitted through the ear when listening. Similarly, brain waves can now be influenced by a rhythm that can even lead to changes in consciousness. And here it was also discovered how consciousness-altering vibrations change the radiation of the body and how these radiation effects also affect the environment, including people, animals and plants.

Scientific studies and samples have also shown that plants in particular are highly receptive to sound sequences. Many plant species grow faster and larger when exposed to music. With atonal tones, i.e. tones that do not follow the laws of harmony, especially in rock and pop music, the surrounding plants wither. Similarly, in the medical field we are already aware of these laws. In individual cases, sick people are already being treated with certain types of music on a trial basis with the astonishing success of pain relief.

The ripping sounds of pop and rock, which violate the harmonies of natural law, have the opposite effect, penetrating the cosmically ordered large vibrational fields as disharmonious interference vibrations and causing destructive effects. At close range, they act as soul-sickness makers. The consequences are a loss of the inner sense of order, uninhibited aggression, licentiousness and a dancing out of the all-human relationship field. The vibrations are confused and disturbed. On a large scale it is already beyond doubt that a strong increase in such disturbed

The fact is that the vibrational units must also have an effect on nature as radiation confusers. At the moment there is still no evidence of individual effects on nature. However, it can no longer be disputed that radiation has harmful effects and has a negative impact on nature.

Scientific studies in England revealed that young discotheque-goers already have worse hearing than eighty-year-olds. The statistics showed that more than 70,000 young people are hearing impaired by loud and discordant music. The so-called hi-fi systems and walkmen are also among the causes of hearing loss. On the one hand, music has a healing and cosy effect, on the other hand, it has a health-destroying effect.

In the early 1920s, the Russian engineer Georges Lakhovsky believed that the basis of life was not matter, but the non-material vibration associated with it. He explained that every living being emits radiation. He also maintained the opinion that cells, the basic organic units of all living beings, were electromagnetic emitters which, like radio equipment, could receive and emit high-frequency waves.

In this way, the realm of sound with its inner connections is shown to be one of the cornerstones of nature's household. It is clear from the examples given that music, with its various vibrational frequencies, appeals to the inner voice of the subconscious and comes into play to a greater extent when the breathing technique intervenes in a supportive way. The person who understands stands in the law of nature.

The feeling of rapture when listening to fully harmonious tones, also known as spherical music, is actually nothing other than a found or perceived bridge to cosmic vibrations, which meet with the vibrations of the tones produced and have their full effect. If we disregard Nietzsche's judgement, which left the warning call in the foreground, this means that man has once again found a sense of perception. With this realisation we now stand in the anteroom to a larger space of knowledge. For the courageous, who are not among the overly sober doubters and who scrutinise without prejudice, entering the larger space will lead to a depth of historical awareness. To his surprise, he will not find himself alone in this understanding, but also surrounded by renowned scientists.

There is also cymatics, the science of the effects of vibrations on matter, in the broad search for clues. Here it was discovered that pressure from outside can force matter to form corresponding figures through the frequencies created. This very often results in spiral shapes, which form very beautiful patterns. These are archaic patterns and therefore original forms, as can be found in the early stages of nature during the development of early life forms such as ammonites and shells, including snail shells. These early spiral forms of nature did not escape the attention of our early ancestors and have been preserved in the symbols of the Northmen in the Troy castle representations as the archetype of the labyrinths. These are again the archetypes whose effective presence was emphasised by C. G. Jung in an extensive work. Whoever is able to read these hitherto undestroyed signs on the stones of prehistoric and early times will also find a bridge to the awakening subconscious, which establishes the connection with the universe memory.

The knowledge and past image radiated into space, the countless Consciousness units of uncounted beings, filled with the history of thinking and acting human beings, are in their sum an immense tapping point of the human receiving station.

The majority of modern scholars of the second post-war period possess neither the knowledge of previous generations of scholars nor have they retained an inherited sense of subconscious development. The already extremely high standard of nineteenth-century historiography and antiquity studies, with the charisma it had retained and the work of completing the knowledge it had acquired up to the outbreak of the Second World War, came to an abrupt end after the war. Apart from a few highly deserving scientists, the majority of the next generation proved to be paralysed minds. Narrowed fields of vision lead to dead ends and cloud the view of the big picture, of the vastness. The scholars of the past have become the scholars of today. Instruction has become nothing more than a disposable trace of knowledge deliberately transmitted by people who offered themselves for sale in the post-war period as the spiritually empty. They are the subjugated and servants of the zeitgeist. The two shores created by a mental break show on one shore a large crowd of the emptied, on the other shore the real and also independent scholars.

Current historiography tends to focus only on the sensational events, just as press reporters do with the events that occur. In other words, with tangible things that are in the foreground. Then there is the personally utilised and thus changeable possibility of interpretation. Things, on the other hand, that are there but don't seem to lead anywhere and may also be unpleasant, are deliberately avoided. At first glance, this seems logical and intelligent, but it overlooks many things that are important in a broader sense and go deeper into the processes. The descriptions of brief outlines, truncated to historical reports, always fail to get to the bottom of the individual causes and the psychological scene. As a result, the newly portrayed events lack the enlightening and more comprehensible interior, the soul of history.

The simple cause of this attitude towards history is the inability and disregard of emotional perceptions. It is the failure to recognise the incomprehensible sixth sense of letting the vibrations coming from outside flow in.

The clever-as-nails will cry out here. Perhaps they will want to claim that large fields of error arise through errors in reception. That may well be the case, but how can they rule out errors in their dogmatic science, where many have already come to light? - It should not be forgotten that vibrational ray fields are based on natural assumptions that appear far more certain than knowledge that is divorced from nature. Nietzsche would have replied logically to the quarrelling doubters: "Hundreds of times spirit and virtue have tried and gone astray... Alas, much ignorance and error has become our body! ..."

The well-known scholar C. G. Jung put forward the cause principle, which also works in space. Not cause and effect, but a principle of synchronicity, as he called it, is at work in outer space. In experiments that caused a sensation, the new quantum physics confirmed that there are at least two events in which the effect is not preceded by a cause. Based on this realisation, the American physicist Jack Sarfatti is now of the opinion that the world view also behaves as if it were a set of computers within computers. It is itself the largest computer and there are other smaller ones inside it.

including the human mind. C. G. Jung not only says that the synchronicities he pointed out allow the most secret wishes and thoughts to appear, he goes even further and says that even the unconscious can become reality, which could also explain strange coincidences. In the present case, the following statement suffices: thoughts and knowledge are stored. This also applies to the sum of thought oscillations in events: the storage of history.

There is therefore a cosmic memory. You can call it an eternal book.

Now there is also the fact that the well-known brain researcher Karl Pribram discovered the hologram representation. This also provides an explanation for premonitions. In fragments of a hologram, original, three-dimensional overall images can still be seen in a fluoroscopy. This means that the entire image information in each point of the surface is contained in a stored interference pattern. This is a superposition of light waves that were altered during the recording and waves that remained unchanged. Pribram's experiments showed that the brain assembles holographically stored information into images when remembering. The same happens in space, which can be regarded as a large hologram. Therefore, according to the results of Pribram's research, all information must be present in space and contact with these memories stored in space would enable knowledge to be received and processed.

The magic formula is the same wavelength in the brain waves. These reach the memories in space that are on the same wavelength, or the reverse can also occur.

David Böhm should also be mentioned in addition to these research results, as he has something essential to add to Pribram's findings. Böhm explains that, like a hologram, unity and order are present in space in encrypted form. Although they are beyond immediate perception, they are present beyond space and time at every point in the universe to form newly emerging wholes. Böhm also believes that holograms can be found everywhere in nature, as light is only one of several possible forms of waves. Since holographic patterns are created by all possible waves, be they

Since the universe can generate electromagnetic, acoustic or other known or as yet unknown waves, and the universe has a variety of wave fronts, Böhm speaks of a holoverse, in which the coincidence of waves or their superimposition creates patterns of infinite variety. However, not all quantum properties of the waves involved can be considered appropriately.

This so-called holoverse, in which a developed order of things that have appeared appears like a holographic image, beyond space and time, also includes the human brain in addition to all its parts. And so the brain not only encodes information in a holographic way, it is itself a hologram and thus a part of the whole universe.

The lecturer Jürgen Koch explains things like this: "Pribram and a number of other researchers in the field of consciousness research now believe that transcendental or mystical experiences from the spiritual realm of imagination can be realised. Similarly, in their opinion, parapsychological phenomena, synchronicities, past-life experiences and so on, can be understood as attunements of consciousness to the frequency of the matrix of that reality which exists beyond time and space. This would also solve the riddle of the often astonishing correspondences between ancient mystical knowledge and the insights of the most modern natural sciences."

The English biologist Sheldrake also believes that there are morphogenetic fields in space, i.e. shape-forming fields that store a kind of collective memory across time and space, which can be transferred to individuals or even groups. This also provides a scientific explanation for the phenomena of thoughts and events radiating into the fields stored in space. The American scientists Sir Hubert Wilkins and Harold Sherman explain the effect of the connection waves to space with telepathic experiments that they carried out between New York and Arctic regions. The distances involved were between three and five thousand kilometres. On the basis of the confirmed results, Edgar Mitchell also carried out similar experiments during his flight to the moon on the Apollo 14 spacecraft using the standard symbols normally used in laboratory experiments

and, despite the great distance of around 150,000 kilometres, proved that here, regardless of space and time, there are no limits to the thoughts that penetrate into space.

We now know that the stream of our memory stores our thoughts and that this stored knowledge can be recalled into the remembering consciousness on demand. This is the same system, but it can also jump from its own consciousness to a higher order of magnitude. A consciousness tapping point from outer space cannot therefore be ruled out. The decisive factor is a certain something that can be described as the same wavelength, as explained in the examples given earlier. It is the wavelengths that emanate from the brain and not only radiate, but also enable a corresponding readiness to receive.

The aforementioned Americans, Wilkins and Sherman, even go so far as to claim that, based on years of experiments in the field of mental phenomena, it is also possible to programme the future by means of insistent thought control. The two scientists call the powers of thought emitted towards the future thought projection. The degree of effectiveness is determined by the strength of one's own ego.

The law of deduction is effective in both directions. Towards the universe as well as from the universe. It is therefore the human transmitting station that is able to bring the cosmic memory to expression if the vibrational numbers and the ability to receive are still present in the people's bridge due to the blood remaining healthy in the people. Only the carriers of the heritage can read from it. Only in this way, and no other, can one receive the history of the past: when the blood murmurs, one hears the song swans of Thule..." - -

Eyken remained silent. -

There was also complete silence in the group for the time being. Professor Hainz was the first to break the spell: "What Eyken has presented here is a detailed and factual explanation of what I have already said in my emotional explanations. We have to take a good look at the people who want to tell us things today without being able to understand and know them themselves. You can buy a record and

play the same disc over and over again. But this disc will neither be able to renew itself nor develop further in its message. And the history of zeitgeist is nothing more than such a disc. It contains a barren, congealed material in which reality or truth is still mostly questioned. -"

Hainz paused for a moment, then added thoughtfully: "It is also worth mentioning that radiation research particularly active in the Eastern bloc. Research and experiments there also extend into the political sphere. The Russians are already working in the direction of human beings with their radiation experiments. For example, the Russian biologist Dr Alexander Gurwitsch discovered bio-rays which, after certain preparations, could be used as disease vectors. He discovered back in the 1920s that all living cells produce radiation in the cell nucleus. In healthy cells, the neighbouring tissue is enlivened by the cell rays; in diseased or dying cells, the neighbouring tissue suffers. Gurwitsch called these rays mitogenetic rays, derived from the cell nucleus division mitosis. In 1960, Professor Graf from Canada's McGill University in Montreal came to the conclusion that mitogenetic radiation from healthy people is able to promote plant growth, while radiation from mentally ill people causes plants to die.

At the end of the 1970s, Russian experts began to carry out experiments with mitogenetic rays at military level. At the present time, it is already possible to generate and transmit disease epidemics by wireless means using such rays. Successful trials have already taken place, but have claimed victims in remote Kyrgyz settlements. The Russian research institute is based in Alma Ata and is headed by Dr Victor Injuschin.

The American biophysicist Dr Barden of the CIA said that it had been known for years that the Russians could heal with bio-rays, but could also kill on a large scale. The German scientist Meckelburg calls this already existing radiation weapon Psi-Kill and points out that here an apocalypse can be unleashed by the electronic transmission beams, the terrible consequences of which would be devastating. -

The boundaries of the divinely endowed field of knowledge are wide

for people. The human mind achieves monstrous things in its eternal search for the top. In the reversal of the challenge to the human spirit, however, we come across Nietzsche's cautionary sentence: "He who fights with monsters may see to it that he himself never becomes a monster..." -

Deep seriousness was reflected in the faces of the audience. Then the spell was broken.

"We are grateful for these explanations!" said Graff cautiously. "We have fully understood how things are to be taken. Those of us who are still of sound mind will have to do some soul-searching in order to feel the correctness of the traditions. -"

And Osten, the incessantly idealistic dreamer, added: "We will be there wherever the swans of Thule sing..."

"Anything else? -" Graff looked round.

Snoutarly couldn't resist adding a final point in his own way: "Wooden eye be vigilant! -"

XIII.
THE SAGA OF THE GRAIL

"Thor, the mighty one, came to the
Thing of the Gods,
and had the cauldron that Hymir
possessed; Now the Aesir can feast in
Aegir's hall until wintertime."

Edda

After a short break, the small student community had gathered again to attend another lecture by Professor Hainz away from the daily events. The young people had arrived at the meeting early and chatted about town and school gossip before moving on to the political scene as usual.

Osten was the first to comment on political events in the world and said: "These days, I read a news flash according to which about a hundred wars have taken place on the world stage since 1945. But people are still talking about Germany's alleged war guilt and never about the guilt of others!"

"The guilt of others is taboo!" said Schnauzen-Charly bitinglly. "Exactly,"

Osten confirmed. "There are constant wars of aggression, violent entire large areas of land are destroyed and whole populations displaced, but there are no accusers because those in power at the time would themselves be the judges of the charges levelled against them. Accused and judge at the same time form a dreary cabaret of black humour. -"

Zeller, who always kept a low profile, played it precociously: "It's not all evening yet!"

"Oh no," mocked Schnauzen Charly. "That's old hat. You hear that kind of talk every day!"

Zeller showed an offended expression. "I can't drag a philosophical faculty around with me because of a remark. -"

"Simple folk wisdom will do," said Charly mildly.

"But sometimes comments are downright superfluous when you know something that everyone knows..."

"What kind of stupid talk is that," Graff interrupted the dalliance of words. This is how we get on the slippery slope of talking everything up.

- And to add to this: our three lights have just come to us. Look out, they're just crossing the road! -"

And so it was. - Höhne, Hainz and Eyken came in immediately afterwards, greeted with joy by the young people.

After ordering in turn, there was a short chat break until the orders had been processed so as not to cause any more disruption.

Professor Hainz then took the floor for himself and said. "In addition to the excerpts on German prehistory and further historical developments that I have mentioned so far, I would like to give a special lecture today on the origin of the legend of the Grail. I consider it to be significant because it is a prime example of how completely new meanings of the old terms emerge from older Nordic sources in later times and the roots are completely disregarded. The Grail was by no means created in the Christian age of minnesong, but has merely found a new form here that fits into this period. But let's get straight to the material:

It was Richard Wagner's inaugural stage play, Parzival, that brought the Grail from the medieval legend back into the light of the present. Not that Wagner recognised the mysterious background of the Grail knowledge in its origin and scope and revealed it again as a stage play. He only revealed what he thought he knew.

Wagner's Parzival was in reality only the final stage of the journey from the ancient Aryan tradition to the Christianisation of the Grail material. In this play, the saviour from the New Testament, Jesus Christ, had to be saved himself by Parzival helping the divine blood of Christ to regain its power in the holy bowl of the Grail. What had become powerless and ineffective is made to flow by Parzival, and Wagner has an angel choir cheer: "Redemption to the Saviour!"

In doing so, however, he had fulfilled the great task of conveying to modern research the task of rededicating itself to the ancient tradition and bringing to light what had long been buried and what had already been worked out.

Today, in order to remain in the recent past for the time being, we know that

It is a fact that in the French Grail novels an extremely ingenious attempt was made to reproduce and interpret the actual meaning of the mysterious bowl in a legendary and understandable way. It is not wrong to assume that the ancient knowledge of the Templars lies behind all these literary works. It is also thanks to the Grail-related literature of the French that the Byzantine mass in the 'Percival des Chrestien de Troyes', for example, was the model for the Grail procession that emerged later. The Cathar traditions were deliberately ignored so as not to challenge the Roman Church.

In more recent times, it was Birch-Hirschfeld who became one of the most serious Grail researchers. He had the courage to prove that the Grail knowledge and its cultic significance could be recognised in early Celtic legends. This knowledge was already guarded by the ancient Templars.

The magic cauldrons and magic bowls or cups found in Celtic legends were then transformed into the communion bowl or the miraculous bowl of Joseph of Arimathea in the Christianisation of the legends.

Eduard Wechsler took a different path of interpretation in his work "Die Sage vom Heiligen Gral" (The Legend of the Holy Grail), where he described the legend as a fusion of local legends and Christian inserts.

On the other hand, in 1872 R. Heinzel published another work on a French Grail novel from the 13th century, in which he also emphasised the connections with Celtic traditions. Twenty years later Heinzel, correcting himself, said that the Celtic cult vessels had no similarities with the Grail cups. - The only exception was that the Celtic bowls also had the same miraculous powers as the Grail bowls. One example would be the satiating basin of Diwrnah, the basket of Gwyddneu or the pan with the plates of Rhegynydd Ysgolhaig, whose traces of origin he did not, however, pursue any further.

The medieval legends developed with the literature around Robert de Boron with the insertions around Joseph of Arimathea, then with Merlin around the Arthurian legend and with the author Perlesvax. Then came the versions with Chrestien de Troyes, who strongly influenced Wolfram von Eschenbach, and then Albrecht von Scharffenberg's 'Titurel' and others. Through ignorance of the core, they all increasingly distanced themselves from the

mythological background and fell into the realm of religious fantasy.

It was finally at the beginning of this century that Leopold von Schröder from Vienna embarked on serious research and uncovered the real roots of the Grail. With this courageous step into early history and defying hostility, he opened the way for research into the origins and interpretation of the newly uncovered traditions. With the results of his work, Grail research has gained a firm foothold.

Thus, the traces of a search challenge ran along long and winding paths into the realm of ancient Aryan and Indo-European myths. And the original form of the Grail grew out of these ancient mists on the basis of clues from the Edda and the ancient Indian Rigveda. If you follow Schröder's clues, you come across the oldest existing myth-historical legacies of the Aryans, which prove to be extremely valuable cultural assets.

With the help of the ancient, surviving scriptures, the presence of cultic vessels can already be found in the Rigveda, as they can later also be found in the Celtic area. The age in which the Vedic scriptures were written already shows the great luminous bodies in the sky, the sun and moon as celestial bowls. Leopold von Schröder assumes that these celestial bodies, presented as marvellous vessels, lie in the distant land of the blessed and that gods and demons fight for their possession with varying degrees of success.

These ideas also included people's longing to be able to sip the divine potion from these marvellous vessels. They sought to partake of the gods' potion in a cultic form by placing a milk pot to represent the sun and a soma bowl for the moon. Then, drinking the sun and moon potion, they thought they had absorbed the divine potion or even the essence of a deity in a simple mental image.

The pot of milk, which symbolises the sun, also appears in the cult of the Pravargya sacrifice, which is one of the oldest known forms of sacrifice. The milk potion is also mentioned as a sacred food in the later Iranian Avesta. The ancient Indian ritual also contains a mixed potion of milk and soma. And in the further course of the long Aryan tradition, the nectar finally appears in the ancient Greeks as the drink of the gods of the Olympian heaven.

The aforementioned Pravargya sacrifice is not without significance. It is a marriage feast of the gods, producing a new body consisting of Rk, Yajus and Sāman. The power expected from the Pravargya sacrifice is believed to give the sacrificer a heavenly body that enables them to enter the heaven of the blessed after death. In the Brāhmanas it is said that the incandescent cauldron used in the Gharama ceremony represents the sun and its heat, while the subsequent soma potion as a moon offering, magically and ritualistically compensates for the heat of the sun with rain.

If one examines the Aryan hereditary tradition originating from Atlantis with a wide-ranging view of its distribution, then one comes across the same symbolism in Babil, as Babylon is correctly called. But not only that; there is the large Pyramid of the Sun at Teotihuacan and next to it the somewhat smaller Pyramid of the Moon. The sculptures of the rain god Tlaloc protrude from the side walls of the Pyramid of the Sun.

Now that you know this, the scales fall from your eyes when you see the sun and moon signs on the Externsteine. It was Mrs Neumann-Gundrum who only a few years ago found the breath-birth signs of the Thuata de Dannaan immortalised on the Externsteine images and, in connection with this, also included the sun and moon signs in an overall view of the Aryan bridge. The spiritual-historical spread of the Thuata, the peoples of God's breath, proves the large-scale nature of a culture of Atlantean origin.

Another meaningful comparison comes to mind: in the Rigveda, the pot or kettle of hot milk is mentioned several times. It is the gharma. The Sanskrit word gharma is derived from the root ghar and means to glow or to be warm. And now, in the ancient Germanic area, especially in the large Externstein cave and in the similar cave of Lichtenstein, cauldrons with the original measurements found by Machalett have been hewn into the ground. Until now, the interpretations of the cauldrons were only associated with speculation.

On the basis of the great cultural bridge, we can now safely assume that the cauldron shapes in the caves, in line with the celestial signs, are to be regarded as libation vessels, as they appear as gharma in the Rigveda. Everything fits together seamlessly here. Völuspa and Rigveda with the same indications leave all previous assumptions about the animal sacrificial vessels or

other sacrificial cults coincide. There are still clear traces of the oldest myths in the heart of Germania.

The Snorri Edda mentions a potion fermented from berries called Kwasir. However, the same name was also used to describe a person striving for the light. A person who seeks what is to be seen. And in the Song of Edda, a potion brewed from grain, honey and mandragora root is mentioned. Mandragora, the mandrake root, known as ginseng in Asia, is regarded as a magic root and also as a medicinal herb. The aforementioned mixture, the 'blood of Kwasir', also appears in the Edda as Odrörir. Odrörir means cauldron and is also used as a word for the potion. Here Odin says: "From Odrörir, from the noblest mead, I drank a drink." -

This magical mead from the Edda corresponds to the soma drink of the Brahmins. A further reference can be found in the Mahābhārata. There it is said that Yudhishthira received a copper cooking pot, a pithara, from the sun god Visasvant, which fills up again and again on request. This is the primordial root of the Grail. - The citation of the copper material shows the common metal known to all Aryan peoples.

It is therefore understandable when this copper cauldron for filling with the sacred potion is described in the ninth Rigveda song as a reddish metal cauldron with contents: "Where desire and longing are satisfied at the peak of the red sun, where lust and satiety are at the same time - Oh Soma, make me immortal!". - And in the eighth song it also says: "When Indra and I go to the red summit, drinking mead in the house, we are united, three times seven, in a place of friends." - The sacred number seven, which is significant for the Aryans, is mentioned here.

In the later traditions in Europe, the porridge legend has survived to the present day without being able to find its way back to the older past. Thus in the Sampo saga of the Kalewala epic, which again shows a relationship to the Eddic Grottisaga. And surprisingly, a boiling deer pot appears in a fairy tale by the Brothers Grimm.

In other sources there are passages according to which the primordial cauldron of the sacred porridge is the sun itself. These can also be found in the Vedas. So the sun as a heavenly and gift-giving vessel, undoubtedly the original idea.

But the story goes even further: In the Vishnu song, Rigveda 1, it says at the end of a verse: "At Vishnu's highest footprint is the Mets Born". - The highest footprint is the highest position of the sun. The Sanskrit word for mead is madhu. The word relationship is undeniable. From the highest position, the star gives the strongest power.

Herman Wirth overlooked the breath-birth signs on the Externstein images. But he was aware of the presence of the foot symbol and also knew its meaning. For years he searched for this footprint in the rock paintings of the megaliths of ancient Europe. In the course of his extensive findings and research, he was deeply convinced that this sign must also be present in the Nordic cultural area. And he was right in his foreboding knowledge. When he actually found the footprint sign, he had found the last missing link in his overall decoding of the old year and calendar signs. This sign, the sacred trace, indicating the year god and the sun of the north, was also the footprint of Vishnu from the Vedas.

Vishnu is clearly recognisable as an ancient sun god. His three footprints are to be understood as sunrise, noon and sunset.

In Rigveda 1 it says clearly understandable:

"*ātrāha tād urugāyāsya vrishnah paramām āva bhāti bhūri* - There truly shines down the greatest footprint of the far-reaching, strong one!" - And elsewhere: "The highest footprint of Vishnu is always seen by the sacrificers, spread out like an eye in the sky." - The eye in the sky, i.e. the sun. The sacrificial fire of the priests is recognisable as the fire of the sun and the lighting of Vishnu's footprint means nothing other than creating an image of the sun. The view of the northern people, the Germanic tribes, as can be gathered from the Edda, to regard the sun as a vessel from which mead could be drunk, just like the Soma potion in the Indo-Aryan region, has been preserved in a slightly modified form in an old German rain song. It says:

"Sunn, Sunn kumm wedder,
Mit din golden Fedder,
With your golden scarf,
Beschinn uns alltomäl."

And referring back to the Edda, it also says in the Völuspa:

"I know Odin's eye is hidden
In Mimir's water spring, the world-famous;
Mimir drinks mead every morning
From Walfather's pawns - can you understand anything
else?"

There is no doubt that the eye of the sky god Odin is the sun. He only has one eye, as he gave the other to the water god Mimir as a pledge in order to obtain whiteness from him. According to Schröder, the interpretation means that the second eye, which Mimir no longer gave him, is nothing other than the reflection of the sun in the water. This view is also shared by the scholars Uhland, Müllenhoff, Müller and Meinek.

Thinking back to the poetry of the myth-laden early period, it seems understandable to see the shining sun as the eye of the sky god and to see the other only in the depths of the water. The statement in the Völuspa understandably means that the wise water god Mimir drinks mead daily in the morning from this pledge given by Odin. In other words, from the second sun that he has in his power.

In the context of the whole it must be further explained that in the Rigveda the moon is also listed as a soma vessel. Thus the moon, like the sun, possesses the desirable content. It too bestows rich gifts that are only accessible to the gods, demigods and the blessed. In the ancient conception, it has to bestow the heavenly intoxicating potion.

In 'Vedic Mythology', published in Breslau as early as 1891, the scholar Hillebrandt provided evidence that the Soma in the Rigveda is not only to be interpreted as a sacrificial potion, but also as the moon in a broader sense. Thus there was an ancient Indian ritual of a mystical moon cult. In the wedding song of the Rigveda about the marriage of the young sun, Süryä, the daughter of the sun god Savitar, with Soma, the moon, the fusion of sun and moon around the sacrificial ritual is revealed. Already in the first verse of the tenth chapter we read:

1 "By truth the earth stands firm, By
the sun the sky stands, By holy law
the aedityas - In the sky there the
Soma stands.

2 Through Soma are ädityas strong,
Through Soma is the earth great,
Therefore in the midst of the stars'
bosom, There the Soma is set."

The following verse provides a meaningful reference to the Ur-Grail:

"If they, O God, drink you up, then you
will soon swell again! ..."

And there is a second possible translation:

"When the gods drink you up, you'll
soon swell up again! ..."

In both cases, the verse translations have the same meaning. Soma, as already described, is only available to the gods and the blessed, but is denied to living people. It is also clear from these verses that the heavenly soma, depicted as a vessel, swells up again after being drunk and can be drunk anew.

Further, in the Atharvaveda it is said at one place that the old man named Tvashtar carries a bowl or cup filled with Soma. Tvashtar is the father of Indra. And a little later it goes on to say that the artistically gifted Ribhus had reproduced the marvellous bowl, the cup of the gods, four times. Tvashtar was furious and considered this a mockery and an outrage. This also shows that Tvashtar is the forefather of the bowl. This bowl, carü in Sanskrit, is therefore the vessel, the bowl of the cauldron, ready to be filled with soma, mead or milk porridge. One of the oldest representations of the interaction between man and the cosmos from the Uro-Nordic or Indo-Aryan cultural community. Carü is hverr, the cauldron, in Old Norse, and hwer in later Old High German and Anglo-Saxon. This gave rise to the legend of the Grail.

The Grail legend, which emerged during the Christian era and disregarded the original origin, adds further characteristics of origin in a new guise. Thus the Lord of the Grail Castle is described as a fisherman. This also fits in perfectly with the Christian age of Pisces.

Again it was Schröder who found out that the giant Hymir was already called Fischer when Tyr and Thor appeared at his house to fetch the cauldron. Hymir, who lived in the east of the

Eliwager, who lived on the stormy waves, asked Thor to accompany him fishing. This probably gave rise to the suffering Fisher King Amfortas in the Christianisation of the old lore. Amfortas as guardian of the Grail at a Grail castle, which was moved to Cornwall. The ruins of Titurel Castle can still be seen today.

However, the medieval world of legends with its glorification could not avoid completely suppressing the Germanic feeling with its subconscious. Despite the church's power to re-educate, the easily recognisable swan knight motif emerged again from the transformation of tradition. Thus Lohengrin with the swan, the swan-like creatures, the swan maidens, all reawakening memories of the swans of Thule.

The Indian swan maidens, the Apsarasas, who are like whale doors, also appear in the Vedas. The belligerent guardians of Soma, the ancient Indian Ghandharves, also appear there. The fire god Agni is also regarded as a Ghandharve under the name Somagopäh, which means Soma guardian.

The ancient sun cults in the Greater All-Aryan region, combined with the vessel connections to the ancient world of imagination, the cauldrons, bowls or cups, are the origin of the later Grail legends. The sacred bowl, destined to be a strength-giving drink of divine healing power, is clearly recognisable as the later miraculous bowl of the Grail. The Vedas, the Rigveda and the older Edda, the starting point for all subsequent legends and falsifications, are undisputed as the basis of the original origin.

Unfortunately, not all of the writings on the Grail that were produced during the Middle Ages have survived. It is possible that transitional depictions would have been available.

The later Christianised form of the Grail then gave rise to several interpretations and thus deviations and aberrations from the early, original meaning of the cult bowls and cauldrons.

Hirschfeld, who investigated Grail poetry - note the word poetry! - believed to have discovered that the late medieval Grail was a giver of pure spirituality, a vessel of grace. The scholar Heinzl, on the other hand, cautiously stated that nowhere was it said that the miraculous chalice gave food. Thus, the Grail interpretations span a wide arc, beginning with the

The Grail's conception of the Holy Grail, presented by the Cathars as the Mani, an energetic radiance of light with a process of transformation into a 'stone', the shining emerald that illuminates the world. The series of further and different interpretations extends as far as Richard Wagner, who in his 'Parzifal' once again allowed the Grail to shine forth as a sacred vessel with miraculous powers in his dramatic stage epic. It remains to be seen to what extent old knowledge broke through again in Wagner's work or whether an unconscious return to the original tradition took place.

In the process of Christianisation, a golden bowl also became a symbol of the Holy Grail. Joseph of Arimathea had one made in order to catch the blood of Christ in it. The fact that this was a thoughtless creation of a legend is clear from the fact that no goldsmith could produce a gold chalice at lightning speed in order to reach the fresh blood of a wounded man hanging on the cross in time. Afterwards, Joseph also claimed that the miraculous chalice fed him three times a day while he was languishing in prison. Wolfram von Eschenbach probably later drew his idea that the Grail had a nourishing power from this legendary source, but certainly not from the early historical myth.

The idea of the Grail, which had shifted to the spiritualised plane as it had clearly emerged among the Cathars, soon disappeared from subsequent literature.

The medieval forms of the Grail traditions show a correspondence with the parcifal figure of the pure fool, whereby there is also a similarity with the fool in the form of Rishyacinga in the ancient Indian myth. However, they differ considerably in the expansion of the basic theme. In French literature, the prehistory of the Grail is only partially recognised. In the fairytale-like adaptations, for example, there is hardly any mention of Perceval, the Gallic form of Parzival, the finder of the Grail. This is the case with 'Joseph of Arimathea' by Robert de Boron, in which Merlin appears, who has nothing at all to do with the Grail tradition. Didot, on the other hand, deals with Perceval's relationship to the Grail. The 'Grand Saint Grail' contains a pure prehistory. It is a torso of material, but contains references to the search for the Grail.

The knights Gawein and Galahad from the Arthurian Round associated with the Grail material are also later inventions and are interwoven with the King Arthur's Round Table.

The Grail tradition takes on a predominantly spiritual character in the case of Chretien, who emerged as a major figure. The subsequent epigones are then characterised by an accumulation and coarsening of the old core as well as by exaggerations.

As a result, the Holy Lance is also brought into play, of which the prophecy was handed down that it would one day destroy the kingdom of Logres, meaning England. In addition, there is the Linen of Christ, the Crown of Thorns and other relics. With the adventures of the Arthurian knights, the theme was then distorted to the extreme and the whole thing became a superficially ecclesiastical affair.

What remained was the simplified belief in a chalice with Christ's blood as a table setting idea under the watchful eye of appointed guardians. In short, in a bowl freely floating in the air distributing refreshment. No connection to the sun, to the moon, to the omnipotence of life-giving nature.

Again, the ancient traditions are similar in conception, but quite different in essence. For example, as already mentioned in detail earlier, the Rigveda speaks of the miraculous vessel with the heavenly intoxicating potion that the gods drank. And in the Edda it says again in the same way: "Thor, the mighty one, came to the meeting of the gods and had the cauldron that Hymir possessed; now the Aesir can feast in Aegir's hall until wintertime".

The spread of the cauldron shape with mythical significance also extends to Asia Minor. For example, the first book of Kings in the Old Testament states that the master builder of Solomon's temple, Hiram, had a giant cauldron erected in front of the entrance to the building. The unique feature of this cauldron is that it was created by a craftsman who knew the heavens and, as the American Professor McDowell from the University of Dallas discovered in 1981, it also had a calendrical device. McDowell and Spanuth are therefore of the opinion that Hiram did not come from a Semitic tribal group, but must have been a wise man and artist of northern-blooded origin. In the Old Testament second book of Chronicles, chapter two, Solomon says: "And now I am sending a wise man of understanding, Hiram my master". And in another verse: "Who is the son of a woman of the daughters of Dan, and whose father was a Tyrian." -

With regard to the tribe of Dan, to which we must return, it should be mentioned here that it is of non-Semitic origin. Likewise, the city of Tyre is not part of the Israelite area. Spanuth and McDowell are of the same opinion that Hiram did not come from a Semitic tribal group, but was a sage and artist of Germanic origin. The Freemasons were therefore mistaken here when they included Hiram in their Jewish ritual and made him the model of a Jewish master builder.

There are further references in the Old Testament to the making of the large cauldron in front of the Temple of Solomon. In the First Book of Kings, chapter 7, it says, among other things, that this giant cauldron was cast in moulds from earth, meaning clay, on the banks of the Jordan between Succoth and Zarethan. It was given the nickname 'the sea', which indicates that it had a large capacity.

In the second book of Kings it says in another passage: "And he made a sea, cast from one edge to the other ten cubits round about, and five cubits high, and a cord thirty cubits long was the measure thereof round about. - A r o u n d the edge of the sea were knots, ten on each cubit, and the knots were cast in two rows. - And it stood upon twelve oxen, three of which were turned toward the north..."

Spanuth also mentions that Hiram had horses of the sun with a sun chariot placed in front of the entrance to the temple. This immediately establishes the link to the famous discovery of the sun chariot at Trundholm.

As no people from the Mediterranean region were familiar with cultic cauldron forms and the giant cauldron was erected together with sun steeds and sun chariots, its origin is clearly Nordic. In addition, the temple building was orientated in the sacred direction of the northern peoples from south to north.

In his 1977 book "The Archeology of Bible Lands", the English archaeologist Magnusson called the temple construction method "downright fantastic". Above all, it was the recognisable galleries in storeys after the temple reconstruction that aroused his admiration. In fact, however, these were once again construction methods from the north, such as those found at Geilo and known as Stabur. These were wooden structures built on stone foundations.

The sculptor Seitz from Detmold, who before his death still had a

The reconstruction of a large circular walkway around the group of rocks was achieved in this way. It is very obvious that here too the walkways at floor level represent an adaptation of the Stabur construction method.

On the island of Langeland, south-east of Rudkøbing, the remains of a seventy metre long building were found on a hill, which was also built in a south-north direction and was erected for ritual purposes around two thousand years before the turn of the millennium. The Greek temple buildings of the Dorians also show the same building direction. And in the Palestinian region, excavations show that long before the Israelites there were already large temple buildings of Nordic construction dating back to the Pulsata people, Saker and Denen, undoubtedly from the tribe of Dan, i.e. Danes.

According to the first book of Kings, ten more cauldrons were placed on as many chariot frames in the temple.

Hiram's skill and knowledge was therefore the achievement of a stranger in Solomon's service. He knew only too well the significance and meaning of the cauldrons and sun chariots. The architectural style and half-timbered construction were also of Germanic origin. And if one also knows that Solomon's bodyguards were provided by the Krethi and Plethi, then it is immediately recognisable that they were Cretans and Pulsata people, the latter renamed as Philistines.

The cauldron forms and cults originating from the north are scattered as far as the Mediterranean region. A bronze-cast cauldron chariot was found in Delphi.

An old hymn of the Boio:

"The seat of the oracle was founded here by the
Hyperborean sons Pegasos and the divine Agyeus.
Olenos, the Hyperborean, was the first priest He was
the first to compose the oldest verses of a chant."

Delphi was therefore founded by the Hyperboreans from the north. Tank wagons also appeared in Enkomi on Cyprus, from the time of the island occupation by the seafaring Pulsata people. Other tank wagons were found in Milvec in Bohemia and in Kanya in Hungary. The sun god's far-reaching

The traces of his cult following spanned the ancient world and reached even further afield.

In an old Latvian song verse, we also come across the name of the rising sun god called Uhsing, which means: "Uhsing brews beer in the footsteps of the little horse." So the sun's steed is also there again.

This ancient knowledge was preserved in the northern region until the beginning of the migration of peoples. It was only with the decline of the original religion of the Megalithics from the Atlantic cultural area that the

Shell cult ideas. In some places, this gave rise to a cult that was alien to the original cult. This can already be inferred from the historian Strabo, who refers to the Kjalnesinga saga, in which one passage reads: "A large copper cauldron was to stand on the altar, into which the sacrificial blood for Thor was to be poured..." Elsewhere Strabo mentions that priestesses of the Cimbri prophesied from sacrificial blood.

The Italian philosopher Julius Evola explained in his work 'The Mystery of the Grail' that in the Grail tradition a historical-metaphysical meaning comes to the fore and that its essence is a Nordic mystery with a hyperborean tradition. This mystery came from the far north, where Narayāna, who 'is the light', has his seat. From there came the Nordic primeval race of utarakura on the solar path of the gods. From the mysterious Thule, the island of heroes and immortals. From the island of the sun, where the blond Radamantys once ruled.

Evola also refers to a far-worldly realm in which, in many cultures, memories of a primeval Nordic culture and homeland still shimmer through, where an extra-human spirituality was closely linked to a heroic, royal and triumphant element. And where the titanic stood against the chaotic.

In this way, the solar aspect emerges in the Urgral, which Evola also connects in his own way with an elevated consciousness and spiritualisations aimed at the divine powers. This connection is sought with the libation and with it one comes close to the sun. Evola went on to say that a once divine race or a race similar to the gods, as bearers of a spirituality that transcends consciousness, stood sunlike and royal in early existence. This is nothing other than a reference to the Thuata, the people of God's breath. The people from the Golden

age, the happy inhabitants of the first Atlantis in the north. The Greek poet Hesiod spoke 700 years before the turn of time of a supra-historical rule from a distant mythologised memory in human existence. The relationship that once existed between the supra-historical exalted one and history was interrupted with the incipient degeneration of mankind. And Hesiod went on to explain that the spiritual essence of the primeval age had not died, but remained invisibly active in the space of time. Thus the Greek sage already knew at that time about the radiating effectiveness of cosmic memory. And this is where Evola's contemporary statement comes in, explaining in his own way how the Golden Age, with a supra-historical concept of empire, entered into a higher level with the primordial tradition that transcended experience, thus creating a timeless crystallisation core.

And thus returning to the Grail, Evola went on to explain that the way of thinking that has also developed, of seeing the Grail as a celestial stone, points to an ancient primordial state. In the Christianised era, the Grail was then said to have been brought from heaven by a host of angels. And according to Evola, this logically points to the memory of the Thuata, the divine race that descended from heaven, who legendarily carried a supernatural stone, the stone of their kings, a sword, a spear and a vessel.

The swords Balmung, Excalibur and others then emerged from this legendary root in ancient ramifications, as did the Holy Lance with multiple meanings of origin and finally the vessel again, as it later breaks through memorably in the older Edda and the Rigveda. So the Grail as a bowl, cauldron, with the mead or the soma as a milk container.

The Thuata, seen as angels who came from heaven, also reveal Lucifer as one of them. Those familiar with Latin will easily recognise him as the light bearer who came from the north. As already mentioned, the Stone of Kings can be recognised as the 'emerald' by the Cathars. Here, in the thought process, it is analogous to the crystal of knowledge. And the idea of crystals has its origin in the concept of the creative process of solidification of the primordial substance water, which crystallises from the liquid state, petrifies and excites consciousness in its sparkle.

Here, much that is hidden and secret is once again coming to the light of realisation. The shadows from the past take shape again. In retrospect, the imagery linked to an archetype shows the great Aryan, Germanic and German kingdoms with an elevated spiritual king from the timeless realm of midnight standing in the background as patron and guiding light.

Thus the concept of the empire of the Germans, above and beyond changing forms of state and state formations, is something overridingly sacred, removed from all grasp, which stands above the times. It is the only thing that can never be taken away from the descendants of the Atlanteans and Thuata. As an inherited idea, it can never be defeated because it exists above all times.

This realm, with its ancient traditions, is also the original home of the Grail, made visible in the ancient writings of the great Aryan bridge with its primal religious thought patterns.

The trace back also shows the original homeland of Thule as the island of splendour, the White Island, as it once again became legendary as such in the Gobi during the migration of the Goths, as *cveta-dvipa* in ancient Indian. In this Thule lies the original seed of the Aryan race, there was the land of the sun, which is recorded in Sanskrit as *airyanem-vaejö*. It is the land of Apollo, the Celtic Avallon. In the myth, it remains the gathering place of the souls of the vanished race as a source of strength for the peoples of the hereditary circle destined for Atlantean succession.

To summarise, we now know that the original form of the Grail originated in ancient Aryan beliefs. With the later spread of Christianity, the cult vessel and the celestial conception became a relic of the suffering of Joseph of Arimathea with glorified and fairy-tale features, which, however, could not completely conceal its true origin from the great Aryan bridge. The true origin of the Grail's nourishing power has been clarified. Strangely enough, despite its religious character, the Grail legend in its entirety was almost always conspicuously ignored by the churches in the Christian transformations. Perhaps this is because it was not monks and preachers who first transformed the meaning of the Grail legend, but secular poets. But it may also be that the churches shied away from recognising the widely imaginative transformations of legends, despite the almost magical attraction of the sacred vessel in its Christianised form.

After all, the Christian Grail was repeatedly sung about by the minstrels. Wolfram von Eschenbach also referred to the texts from the Book of Kyot, which has since been lost. This also applies to a number of other documents and songs. It is not unreasonable to assume that this Book of Kyot, like others, was deliberately made to disappear, possibly because connections to the earlier sources appeared to stand in the way of complete religious re-education.

It is possible that in their time the Templars kept a lot of material as secret writings and thus saved it from destruction. It later became known that this order of knights possessed a great deal of secret knowledge and secretly followed ancient traditions. Even the greed of Philip IV of France and Pope Clement V, who began to persecute them, could not wrest the secrets of their treasures and writings from the Templars, despite the harshest torture. When the Grand Master Jacques de Molay was publicly burned at the stake, he and the other Templars took their secret with them to their deaths.

It is little known that even in the early Middle Ages, in connection with the Grail traditions in the Palestinian region, the inhabitants of the country spoke of a stone called Alaty. This is probably a variation of the sacred stone Anät, which is of the same nature as the meteorite in the Kaaba of Mecca. According to legend, this stone Alaty was brought from heaven by an angel and was then given the name 'Altar Stone of Zion', also known as the 'Cornerstone of Zion'. In other words, a complete alienation of the theme left in the background.

Finally, Wolfram von Eschenbach also found an older legend that pointed to a Jewish adoption and incorporation of the material. The ancient Aryan Grail tradition was brought into the Palestinian region by the Nordic Sea Peoples as well as by the Aryan branch peoples who migrated from the north-east. It understandably also gained a foothold among the tribes of Israel and Judah, just as the Gilgamesh epic was used for the account of the Flood in the Old Testament.

In the texts found by the great minstrel, it says: "A heathen fugitive contributed to the arts at a high price. the same fugitive was born of Sälmon, a member of our Israeli clan.

zilt... der scheirp vons gräles äventiurs. er war ein heiden vater-halp, Flegetänis, der an ein kalp bette, als ob es wäre sin god... He was, it was called a dine of the grail." - Translated into New High German: "A heathen, Flegetänis, famous for his arts, this connoisseur of nature (fision equals physicist), was born on his father's side from Solomon (or from the lineage of Solomon) from an Israeli clan... who worshipped a calf, i.e. was a heathen, ... who wrote of the Grail's avenue."

Research into these clues led to the surprising discovery that Flegetänis came from the Jewish tribe of Naphtali on his mother's side, but that his father was Phoenician. And this Phoenician was none other than the famous architect and astrologer Hiram-Abi. The same Hiram who was also named in the Old Testament as the builder of the temple for Solomon and who was later murdered at Solomon's behest in gratitude for his great work.

Hiram, who came from the Phoenician city, and his son Flegetänis are therefore also among the bearers of knowledge about the origin of the Grail. However, the Jewish tribes had little interest in the Grail, which was known as the Altar Stone of Zion. It was only after the conquest of Jerusalem that the Knights Templar picked up the thread again and declared themselves the guardians of the Grail.

In 1119, the Templars, Count Hugo de Champagne and Hugo de Payens founded a lay brotherhood under the name "Poor Knighthood of the Temple of Solomon". This name was no c o i n c i d e n c e , as the seat of the order was located on the exact site of the Temple of Solomon at Hiram-Abi. Then the Grail fell silent in this area.

At the present time, with the decline of cultural values and materialistic decay, the Grail has fallen silent. The cult vessel, which is inexhaustible in all imaginations, has b e c o m e a mystery waiting in the invisible. The old ideas are now secret knowledge. Only a few knowledgeable people are able to interpret or read the inscriptions on the stones and in the cave signs.

The chalice of the church ceremonial with the potion declared to be the blood of the Lord is a veiled repetition of man's search for a connection to the divine. Similar to the Grail and yet a rejection of it.

At present, the sun of the Sons of the Sun lies behind mists. Above the former space of ancient Thule, in the far reaches of space, the vessels filled with mead and soma circle beneath the secluded seas.

of the Thuata and their descendants. They are the guardians, as Hesiod said, who look after the original seed of the Aryan race. This guardianship also includes the seed of a resurgent empire. Nations came and went, nations come and go, but the seed of the Thuata carries the cosmic power and mission with it.

When the first fingers of rays emerge from behind the horizon and a bright dawn floods the sky, they also give a new realm the light of a new existence.

Later, in the course of time, books were written and speculations were made as to where the treasures of the Templars had remained. In contrast, the search for the lost secret knowledge and explanations of the symbolism remained in the background. The same applies to connections with the Grail legends. Only small pieces are found from time to time.

There is a castle called Lockenhaus in the Austrian Burgenland, close to the Hungarian border. It is considered to be a Templar castle complex at its core. And here you come across some surprising traces:

This castle has a very chequered history. The construction planning of the old stronghold, the old core complex, corresponds in all parts to the laws of the planes and also harbours the signs of the hexagram and the pentagram in the respective sought-after form, pointing to magical knowledge.

The chapel tower was a fortified church. Its walls and window openings were calculated and built according to astronomical knowledge. Astrological knowledge also came to light. At certain times, an opening from above in the old original cult space, i.e. an eye of light, allowed a ray of light to fall on a bowl carved into the ground rock.

Paul Keller, who is well versed in the subject, rules out the possibility that the sun could not have been reflected in the water-filled basin under the given conditions. At the solstice point at noon, the day's star illuminated the northernmost point of the large circle surrounding the stone basin. At the times of their highest peak, the stars surrounding the pole, Deneb in the Swan, Algenib in Perseus and Capeila in the Carthusian, stand vertically above the bowl of the cauldron, with the reflection in the water looking like an eyepiece in the upper opening. This viewing opportunity was best seen at dawn.

It has since been calculated that at the time of the thirteenth century the star Deneb reached its zenith shortly before sunrise on 29 May, with the sun in the constellation of Taurus. The Swan of Thules and the Atlantean Age of Taurus as celestial signs in closest connection indicate a truly strange coincidence. On 11 August, Algenib reaches its climax at dawn under the sign of Leo. On 8 September Capeila in the sign of Virgo. The three stars could also be observed at midnight, making it possible to determine the date and time.

Further knowledge from this Templar castle complex is still shrouded in darkness. We only know that there are similar light effects with a mystical background in the equally mysterious Chartres Cathedral.

According to traditional reports, Lockenhaus was also known as the Grail Castle. According to a document from 1670, mysterious Grail events of an unspecified nature took place in the old cult room. It is well known that the Templars always knew how to keep their secrets.

More than a hundred years ago, when Richard Wagner's "Parsifal" stirred up emotions and the Grail legends were once again brought to the forefront of renewed interest, other traditions were discovered that had previously gone unnoticed.

For example, an old Grail interpretation is linked to ancient Egyptian writings. At one point it is said that Osiris was born from an egg. This was said to be the Grail. Isis had previously laid herself in a coffin in order to receive the divine light. The ancient royal myth literally states: "... a conception of the queen by the rays of Aton..." Aton is the light body of the sun. Incidentally: an early precursor to the legend of the Virgin Mary in a modified form.

The introduction of the soul of Osiris into the sun then led to the god's descent in order to unite with the world reason preserved by the goddess Isis. This happened with the help of the Grail. Here again is a similar comparison: Walpurgis Night as Wotan's holy wedding.

When the goddess Isis was laid in a coffin ready to conceive, it is important to know that the Egyptians had a tomb organisation. Accordingly, there was a burial house, then several shrines, usually four. The tomb house appears to have been used in the primitive religion in

This is associated with the death and rebirth of the years in the far north and is characterised by its own ideogram. After the shrines comes the coffin tub, the 'inner coffin', the 'egg'. This inner coffin, or egg, was the centrepiece of the enveloping sarcophagus.

The coffin with the hollow chiselled out of the coffin rock of the Externstein complex to accommodate a human body was created according to the same or similar ideas. The egg-shaped, rounded cavity above the open, ready-to-receive coffin is also covered by a rock mantle. Ritual assumptions and further interpretations are still open here. In any case, they are probably related to the sun and light myth.

Later additions to the legend gave rise to the emerald bowl. Strangely enough, the bowl remained as a formal concept alongside the original vessel of the soma potion. The emerald, the crystal of the Cathars, becomes understandable if one uses the interpretation of language. The word crystal, which comes from the Greek chryso, is a determinative word for gold, but also for a green gemstone such as chrysoberyl or chrysolite. Green is also the colour of the holy spirit that came from above. On the other hand, the ancient Egyptian word Krys means the supreme one who knows all secrets.

In addition to the concept of the bowl in later legends, the assumption also arose that the Grail was a book. In other words, a vessel and a book at the same time. It seems that the concept of the book is connected here with the original book, the Eternal Book known only to those who know. This represents the search for the 'Lost Knowledge'. The inner connection is revealed in a sum of knowledge on which peoples have worked together for thousands of years. This is how a great historical calendar came into being, with a world order that could once be overlooked. This also contains the old runic futhark from the original language, the Tao of the East, the ancient Egyptian eightness of the gods and, with a leap, the Olmec planetary system. Nothing new, but ancient knowledge that has been touched on again. They are shadows of Atlantis.

This is the end of the story of the Grail. Ancient knowledge came to light again. Nothing comes by chance. Time sends its signals, they just have to be understood by the people who are connected to their earth.

"Remain faithful to the earth, my brothers!" said Nietzsche in his
Zarathustra. -"

Nothing more was said that evening. Thoughtful and introverted, the
young people went home... -

XIV.
THE CHILDREN OF MOSES

"At the end of time, Yahweh's mountain
and our house of God will be
Standing firm on the highest peak. And all
peoples will make a pilgrimage to it, And
many nations will set out, saying, 'Let us go
up to the mountain of Yahweh
And to the temple of the God of Jacob,
That he may give us instruction in his ways, And
we may walk in his paths!"

II Isaiah, chapter 2

The summer raced towards autumn. Everyday life became livelier again, in the democracies the haggling and bickering between the parties began anew, the world situation showed new, intensifying accents. In short, everything was back, signalling the great unrest of the times.

The class get-together at Zellers, which had been planned for Fridays, was due again and the entire class was together, only the professors were missing. Eyken, on the other hand, arrived a little late.

The meeting was completely informal. In addition to the various holiday experiences, the Graffs' and Meiers' trip to America remained the main topic.

When Eyken was finally asked to give a short presentation, he declined. "When I give a presentation, I have to be prepared," he said, explaining his refusal. "I also have to think about the topic," he added.

Meier, who had been particularly pensive since his long journey, asked: "Mr Eyken, could we not hear something about the Jewish question, since everything connected with it is rated above average?" -

Eyken showed great astonishment, then shook his head. "I don't like answering questions like that. Nowadays, this subject has become taboo and has been put into a state of emergency by one-sided laws. According to the standards now in force, any unfavourable statement can under certain circumstances be

be misunderstood." - "But," he added after a moment's thought, "I am prepared to present the history of Judaism, mainly from its own sources, its historiography, the historical parts of the Old Testament and supplementary neutral sources. A history lecture that is nothing but history. - Agreed?" -

"Yes, ---!" came back the chorus. - "So

it's a deal!" - With that, Eyken left.

The lecture began a week later:

"The origin of the tribes later united in the 'covenant' with Yahweh is to be found in the wave of invasions into the Palestinian region by Near Eastern nomads, mainly belonging to the Semitic language group. Even earlier, the entire Near Eastern region was permeated by Caucasian language groups; in the south, Elamite, also of Caucasian origin and extinct since the first millennium after the Common Era, was predominant. Two thousand years before the Common Era and the advance of the Caucasian dialects, the Near East was overlaid by Indo-European peoples and ruling dynasties from the north. From this early period, stone settlements, dolmens and numerous ideograms can still be found on rock faces.

The original seat of the Hebrews, or the Israelites, can be found in northern Mesopotamia, for example in Aramaea. According to existing research, the Moabites, Ammonites and Edomites are also counted among the Hebrews. The Hebrews are correctly labelled as the ancestors of the Israelites and the Jews who emerged from them, although the Old Testament equates Hebrews and Israelites.

The heterogeneity of the already mixed-race Near Eastern tribes is also evident in their origins. It does not allow them to be categorised as a race, nor initially as a people. The formation of the Jewish people from the Semitic language area is also interspersed with residues from other language groups. It is therefore almost certain that the tribe of Dan, which was incorporated into the 'covenant' out of an instinct for self-preservation, was a remnant of the Nordic Sea Peoples who had previously been in the land. The name Dan points to the Danmarks, today's Denmark and the mythical first Danish king Dan. In addition

the result of anthropological studies, which revealed the existence of very different human forms among the tribes. And this to an extent that hardly ever occurred among other peoples. There were narrow and broad-faced, slim and stocky, short and tall people. Likewise all hair and eye colours. In modern times, there is a parallel in the education of the people in the United States of America, which is largely comparable.

About the occupation of the land, around 1250 BCE, it says in the 4th book of Moses, chapter 34: "And the Lord spoke to Moses, saying, 'Go to the children of Israel and say to them: When you come into the land of Canaan, this shall be the land for your inheritance, the land of Canaan according to its borders.'" - And in the preceding 2nd book of Moses, chapter 23, it says: "I will send my terror before you and make all the people afraid where you are coming, and I will put all your enemies to flight. - I will send hornets before you to chase out the Hivites, Canaanites and Hittites from before you. - And I will set your borders from the Red Sea to the Philistine Sea and from the wilderness to the River. For I will deliver into your hand the inhabitants of the land, and you shall drive them out from before you." In Deuteronomy 5, chapter 8, it continues: "You will devour all the nations that the Lord your LORD will give you. You shall not spare them or serve their gods, for that would be a snare for you. He, the LORD your LORD, will cut off these people from before you, one by one. You cannot destroy them in haste, lest they multiply against you like beasts of the field. The LORD your LORD will give them up before you and will slay them with a great slaughter until he destroys them. And he will deliver their kings into your hand, and you shall destroy their name from under heaven. No one will resist until you destroy them." -

This meant land theft with displacement of inhabitants and slaughter blessed as a divine command. And so begins the history of a nascent people and with it a lasting tragedy for their generations. This is where Jewish historians have their say. Omitting a more or less insignificant prehistory, the land grabbers step right out of the past from 950 BC. From then until around 586 BCE, Israel and Judea were two states between the two great powers in the East and West, of which Israel in the north of the country was the larger and stronger.

Judea in the south remained politically insignificant, but possessed the holy city of Jerus. The two small states were then crushed in the struggle between the two great powers, Egypt in the west and Assyria and Babylon in the east. The country became a deployment area for the Egyptian and Chaldean armies and a key political position between East and West.

Zealous and power-obsessed priests, sworn to their religious founder, preached discord with their neighbours with a sense of mission as the 'chosen' people to stand above the others. This self-chosen 'specialness' was the origin of the ghetto mentality and self-isolation everywhere in the foreign country and thus of an emerging aversion to the specialness shown on all sides. This aversion was intensified by the realisation of a supremacy over other peoples and a claim to leadership at Yahweh's command. Small groups of the Jewish community saw increasing disaster in this doctrine of chosenness. Their warnings went unheeded and they were even persecuted. There will be more to say about this at the end of these reflections.

After the exodus from Egypt around 1250, the time of the judges followed around 1200. The last of the line of judges was Samuel.

The heyday of Israel came at this time with the beginning of Saul's reign as the first king. He was succeeded by his son-in-law David. He sent his commander Joab against the Syrians, 22,000 of whom were killed in one battle. He then subdued the Edomites. He later fought the Ammonites, besieged the city of Rabbah and captured it. This is reported in 2 Samuel, chapter 12, verses 29-31: "So David gathered all the people together and went and fought against Rabbah and took it. - And he took the crown of his king from his head, the weight of which was a talent of gold and precious stones; and it was set on David's head, and he brought out of the city a great spoil. - But he brought out the people inside and put them under saws of iron and tines of iron and wedges of iron and burned them in brick kilns. So he did to all the cities of the children of Ammon. Then David and all the people returned to Jerusalem."

Again the admission of genocide in one's own historiography, presented as the fulfilment of Yahweh's demand.

Here one must insert: Since 1968 of the present century, new editions of the Bible have also been published with altered texts.

printed. This also includes the aforementioned verses from Samuel. These reprints no longer tell of the holocaust of the children of Ammon, but instead contain the weakened text that David put the inhabitants of the cities to iron saws and made them work. So if you want to check the biblical passages quoted, you have to consult Bible editions before 1968. The purpose of this change from the 'Word of God' book of faith is clear enough to warrant further explanation.

In 880, the Northern Kingdom came to rest under the ruler Omri, and Samaria became the capital of Israel.

The period under King Ahab now began and was followed by new clashes with Syria, which were repelled in three successive battles.

Then a new dynastic change occurred. An ambitious officer from Ahab's army revolted and had Ahab's son Joram and the queen's widow Jezebel killed by his followers, after which further revolts broke out and shook the country once again. Around 760, the Northern Kingdom rose again under Jeroboam II after further successes against Syria.

But even this period of ascendancy did not last and new civil wars broke out, accompanied by yet another change of dynasty. The result was an invasion by the Assyrians under Tiglathpileser III, who plundered the country.

The prophet Elijah appeared on the scene during Jeroboam's reign. He combined religion and popular consciousness into one and railed against the remaining remnants of the Baal cult.

He was averse to all foreigners and was also an irreconcilable opponent of Queen Jezebel, Ahab's wife, who had come from Phoenicia. The rebel took advantage of this against Ahab.

With the departure of Tiglathpileser III, a devastated landscape was left behind. Finally, the northern kingdom with its capital Samaria was destroyed in 722, according to other accounts in 725, by the general Sargon on the orders of the Assyrian king Salmanassar V and the inhabitants of the land were taken into captivity to Assyria. Here, the members of the ten tribes of Israel largely perished in the Assyrian mixture of peoples. It was also Sargon who drove out the Aramean princes who ruled over Babylon.

For the small southern state of Judea, a reprieve of a hundred quiet years now followed. During this time, Babylon was completely destroyed by the Assyrian great king Sennacherib in 689, but the

His son Asarhaddon rebuilt it in the years 680 - 626.

During this period, the rest of Asia Minor was also thoroughly shaken up. Asshur Nineveh reached a new period of power and Babylon, which had already faded from history, also re-emerged. To complete the confusion, Scythian peoples from the north invaded the northern Palestinian region in droves and Pharaoh Necho also took advantage of the situation. Josiah, the king of Judah, opposed the Egyptians as a vassal of the new great king of Babylon, but was overrun and died in the fighting.

But Necho was also defeated again. The young Babylonian king Nebuchadnezzar drove him out again after he had previously destroyed Assyria and Nineveh with the help of the Medes.

When the defeated Necho secretly incited the Babylonian vassal state of Judah to revolt against Nebuchadnezzar a little later, the Babylonian Great King sent a punitive expedition against the Jewish king Jehoiachin. Jehoiachin was deported to Babylon as a hostage along with a number of other prisoners. However, as there was still no peace, in 586 the Great King appeared again with an army to finally clear the air. Jerusalem and the temple were completely destroyed, the last king of Judea, Zedekiah, was blinded and the majority of the population was taken into captivity. And so Judah, like Israel before it, perished.

What remained among the small remnant of the population was the old guild of prophets, who assured the Jews of their survival. Jewish historiography states: "The field of Moses, often threatened by Canaanite paganism, finally bore its fruit, stirred up by the plough of the great world events of those days..." It was religious faith that bound the people in times of need.

Prophets gifted with visionary qualities had already played a special role for the Jews during Elijah's lifetime. As early as 760, the shepherd Amos had appeared from Thekoa in the Jewish hill country to counter the incipient decline in morals and moral corruption. From this time onwards, a gulf of mutual mistrust remained between the priests and the prophets. Later, it was Isaiah who witnessed the fall of the northern kingdom and called on the people to be faithful. Isaiah, whose name means 'Yahweh exalted' in German, became the same role model for the Jews as he was for the Germans around 1813 at the time of the liberation of the German Empire.

The names Ernst Moritz Arndt, Fichte, Körner and Jahn were given to him. His fanaticism gave the tribe of Judah the strength to defy fate. Persecuted by the priests, almost stoned to death by the people, the will to resist was at least strengthened.

Isaiah was joined by the prophet Jeremiah. He lamented the fall of Jerusalem in bitter tones. In the end, he had to flee with the remnants of the Jews to Egypt, where he is buried in an unknown place. It was he who had supported King Jehoiakim politically against Egypt and warned him: "Egypt is a very fine calf, but the slayer comes from the north. Even those who serve in it for wages are like fatted calves; yet they must turn and flee together, and will not stand." (Jer. 46:20-21). And earlier, in Jer. 25:9, he said: "For the king of Babylon, whom the Lord calls 'my servant Nebuchadnezzar', will punish his people for all their sins." In the marketplace and in the streets, Jeremiah and his disciple Baruch proclaimed that the Babylonian great king would be the 'sword of Yahweh' against Yahweh's people who were about to disobey his strict commandments and worship other gods who would be hostile to their weaknesses. of people are more lenient.

Jeremiah had already predicted in 598 that Nebuchadnezzar would come. In Jer. 27, 5-8, it says: "Thus says the Lord of hosts, the Lord of Israel: I have made the earth and the people and livestock that are on the earth by my great power and my outstretched arm, and I will give them to whom I will. But now I have given all these lands into the hand of my servant Nebuchadnezzar king of Babylon... And all nations shall serve him, and his son, and his son's son, until the time of his land come, and he shall serve many nations and great kings. But whatever nation and kingdom will not serve the king of Babylon, Nebuchadnezzar, and whoever will not put his neck under the yoke of the king of Babylon, I will afflict such a nation with sword, famine and pestilence, declares the LORD, until I destroy them by his hand."

So Jeremiah regarded Nebuchadnezzar as Yahweh's agent of fulfilment and God's sword from the desert.

Another Jewish legend has been handed down: "For eighteen years, the voice of God rang out in Nebuchadnezzar's palace. The Lord demanded: "Go to Jerusalem and destroy the temple, for no one there c a r e s . " Nebuchadnezzar

But he was afraid to follow this voice, because he knew what had happened to Sennacherib of Jerusalem in the time of King Hezekiah. He did not believe that the God of Israel would really let his temple in Jerusalem fall. Nebuchadnezzar wanted to use magic to find out whether or not he should make the journey to Judah. He wrote the names of many cities on clay tablets and aimed an arrow at them. He shot an arrow at the name of Antioch, and the arrow broke. The same happened with other cities. But when he struck Jerusalem with the arrow, the arrow remained whole and pierced the clay tablet. Then Nebuchadnezzar knew that he had to destroy the temple and the city. Thus the kingdom of David and Solomon came to an end.

586 - 537 was the time of the Babylonian captivity. According to Jewish accounts, the exiles took the cradle of Judaism with them to Babylon. There were no longer ten tribes, which no longer existed at this time, but only a remnant of the old covenant, the surviving core of Judah and Israel with the meagre remnants of the others that had been absorbed into them.

Again, it was two prophets, Ezekiel and the second Isaiah, who gave encouragement to the exiles and revitalised hopes of a later return. Above all, it was Ezekiel who became the herald of a national messianism.

In 537 the Jews were able to return home. According to other sources, it was in 538. It is noticeable from Jewish sources that only some of the people returned.

Friedrich Delitzsch comments on how, according to Jewish tradition, the people of Israel found mercy from Yahweh again and that Yahweh looked out among all the kings of the earth in search of a righteous lord, whom he finally found in the Persian king Cyrus. Under this king, the chosen people were to return to the promised land and rebuild the temple. But now something surprising happened. To the great horror of the prophets, the vast majority of the children of Israel decided not to return to their homeland, back to Mount Zion and in some cases even to worship Yahweh. This majority preferred to remain in what Israel called 'stinking' Babylon, after they had discovered that the easy acquisition of money, money lending with an interest rate of twenty per cent, offered unlimited further opportunities.

The endeavours of the Jewish priesthood to preach Yahweh as the national patron god and patron to consolidate the nation that had been built up had now borne little fruit.

This showed how the religious promises that Yahweh would bring the children of Israel all the riches of the earth and power over the nations only aroused their desires. The Jews who were loyal to their nation returned home, but the overwhelming majority imprinted the mark of Cain on themselves as an unstable, fugitive, fatherless or international people. This majority acted contrary to the commandments of Yahweh, but at the same time misused his name in order to secure their mission and chosenness.

There is a significant statement by Goethe on this subject: "The Israelite people have never been much good, as their leaders, judges, rulers and prophets have reproached them a thousand times..." This judgement is justified by the mixed-race origin of the tribes, which originally lacked the similarity of character that constitutes a national unity. Goethe, however, praises the steadfastness and perseverance of Judaism as a people.

The returnees were in for a great disappointment. Psalm 126 then described the lament of the returnees who found an area inhabited by the Samaritans in the north. A new mixed people had emerged here, a small part of which was made up of remnants of the old population and the vast majority of which were immigrant settlers from all directions. For the time being, the returnees only had space in and around Jerusalem. In the following twenty years there were battles with the Samaritans, while at the same time work was carried out on the construction of the new temple, which was finally consecrated in 516.

In order to stop any further mixing of the people, those who had stayed behind in Babylon were called back. The calls initially went unheeded. It was only later that the scribe Ezra came to Jerusalem, realised the new situation and began to preach against intermarriage. He was followed by Nehemiah, who was a favourite of the Great King Artaxerxes and called for a wall to be built around Jerusalem.

This was not only the origin of the racial law that still applies to Jews today, with its condemnation of mixed marriages. A similar law in the Greater German Reich was condemned by the Nuremberg Tribunal for Germany after the end of the Second World War.

This ambivalent interpretation of the law according to the principle that what benefits one does not apply to the other completely contradicts the internationalists' preached principle of equality and strains relations between the peoples. Ezra had acted with wise foresight for the continued existence of what had become the Jewish nation. He thus found his honourable place in Jewish history.

It is also said of Ezra that he wrote down the Pentateuch, the five books of Moses, following a divine inspiration. This part of the Bible is the oldest after the Ten Commandments from Sinai. However, it has since emerged that the Sumerian Epic of Gilgamesh and the somewhat mutilated Epic of Izdubar are historically preserved documents from which Ezra copied the entire material of the Books of Moses for his own purposes. Be it the story of the Flood, the story of Noah and his ark, the inclusion of ancient Indian sources in other biblical texts, there is nothing independent. The actual Jewish story in the Bible only begins with the Book of Judges and Kings.

We will have to come back to the Epic of Gilgamesh later. In the period around 480, the great king Xerxes reigned in Susa. His sphere of power at that time encompassed 127 provinces stretching from Ethiopia to India. He appears in the Book of Esther as King Ahasuerus. At this time, there were numerous Jews in his part of the Mesopotamian empire. They lived scattered everywhere, but at the same time segregated among themselves. The Book of Esther, chapter 3, verse 8, tells us: "And Haman said to King Ahasuerus, 'There is a people scattered and divided among all the peoples of all the lands of your kingdom, and their law is different from that of all the peoples, and they do not do according to the king's laws; it is not fitting for the king to let them do so.'" Haman was a minister of the Great King and was responsible for the security of the kingdom.

Xerxes was furious when he received this news. He authorised his minister to see to the expulsion of the Jews. In the 13th verse of the same chapter, however, it says that the minister Haman sent runners to all parts of the empire with an authorisation from his master and gave the order to kill the Jews everywhere, all on the thirteenth day of the twelfth month of Adar. This murder order is disputed because some other reports state that an expulsion was ordered.

At that time, however, a Jewish man named Mardachai had a beautiful daughter called Esther. He managed to trick her into the castle of Susa. He forbade her to reveal her ethnicity. Literally in Esther, chapter 2, verse 10: "Esther had not betrayed her people and her origin, for Mordecai had commanded her not to betray them." -

When Xerxes became aware of the Jewish beauty, he desired her as his wife and made her his favourite wife. In this role, she succeeded in making the minister Haman unpopular with the Great King and succeeded in having Xerxes have Haman and his sons hanged. This averted the impending disaster for the Jews. In the meantime, Esther had also brought her father to the court and given him a high position as an advisor.

Mordecai succeeded in persuading the great king to change his mind about the instructions he had previously given, that their enemies should fall instead of the Jews. And the tenth chapter of Esther tells how the Jews killed and strangled their enemies with the sword throughout the land, all in all seventy-five thousand of them.

Thus, with the connivance of the great king ensnared by Esther and according to the advice of Mordecai, not only Haman and his ten sons but also seventy-five thousand Persians were wiped out. As it says about this holocaust in Esther's book in chapter 9, verse 16: "... so that they gave rest to their enemies and slew seventy-five thousand of their enemies ..." Members of their host people.

Since that time, the fourteenth day of the month of Adar was elevated to a Jewish holiday and celebrated with the feast of Purim, which remained in force. This feast of vengeance according to Yahweh's commandment, 5th Book of Moses, chapter 7, verses 1 and 2: "... and when Yahweh your God has given them up to you and you have defeated them, then you shall execute the ban on them: you may not impose terms of peace on them or show mercy on them!", incriminates Jewish history with a genocide.

The construction of the wall around Jerusalem was a historical precursor to the Berlin Wall with the aim of sealing it off. At the same time as this wall was built, every tenth farmer was forcibly resettled in the city to strengthen the population. The city and market were thus once again in the hands of the Jews and, once the gates were closed, trade was also secured.

In 444 BCE, a new temple was built in the temple of Ezra.

Covenant and the renewed Jewish people were committed to the Mosaic Law. This created a new confederation. The priests were once again teachers of the law, houses of learning and synagogues had equal rights and the law handed down from Sinai was the law of Yahweh. The Torah and the Prophets became the authoritative religious documents of Old Israel.

The years 440 to 332 are regarded in Jewish history as a further period of consolidation of the nation and the rebuilding of the temple had a lasting effect on the thinking of the new temple community. The unity of the people and religion demanded by Moses was once again realised in its continued existence.

Proverbs, Kohelet and Sirach, already influenced by the emerging Greek period, as well as a large treasure trove of proverbs, created their own cultural life. The years 300 to 100 were decisive, and the Book of Job also found its place in Jewish literature.

But history was once again making waves at this time. Alexander the Great burst into Asia Minor like a storm wind and Judea experienced a third change in the world at that time. After the victory at Issus in 333, Alexander was master of all territories. The Jews cheered him and even named many children after him. After Alexander's death, Judea once again became a plaything of conflicting interests and the country was caught between two powers as before. In Egypt, the African part of the Alexandrian legacy, the Ptolemies ruled in Alexandria, named after the great Macedonian, and in Syria, the Asian part, the Seleucids ruled in Antioch.

It was the Ptolemies who had appointed a governor, the high priest of Jerusalem, over Judea until around the year 200. The pious and devout Jews now faced a new danger when entire neighbourhoods of Alexandria became populated with Jews who had moved there and built synagogues. They began to adopt the Greek language, took on Greek names, studied Plato and Socrates, translated the Bible into Greek and neglected their own language. Finally, an attempt was even made to break away from the mother country in terms of worship. They built a Temple of Onias in Leontopolis, similar to the Temple of Jerusalem, but the attempt to break away failed.

Also around 200, the Seleucid Antiochus conquered Palestine and a new foreign rule began. It brought the

Judea suffered severe upheavals until a religious uprising occurred, which is closely linked to Maccabeanism. Antiochus the Younger, surnamed Epiphanes, succumbed to the Maccabean uprising and Judea regained its political self-rule.

At the same time, there was a change in leadership. The priesthood had put on a degrading spectacle of posturing for the high priesthood. Assassinations, thefts, especially of the temple treasury, as well as ingratiation with Greek customs and devotion to the Greek chief god, enraged the people. Instead of the power and prestige of the priesthood, which had been squandered, people from among the people now stepped up to lead after an uprising from the countryside. In the Judean mountain town of Modin, Mattathias from the Hasmonean priestly family had risen up and started a guerrilla war. Judah Maccabi, a son of Mattathias, was victorious in three battles at Bethoron, Emmaus and Betzur. He routed the Syrian army, conquered Jerusalem and had the temple cleansed.

Later, an honourable peace was reached, whereby Judea was granted full independence and religious freedom.

In 141, Simon of the Mattathias family united the high priesthood with a principality of the people, thereby establishing a house of Hasmonean power. At the same time, with the coronation of the Maccabees, the Hellenistic influence and the pagan remnants of the religion of the northern peoples were suppressed and pure Judaism was restored.

However, a new decline was also unstoppable. The new aristocracy, which emerged from the unification of the high priesthood with the principality, subsequently led to power struggles between the country's leading families, along with a disintegration of customs and morals. The Hasmonean Simon was murdered and a civil war broke out under his son Hyrcanus, which even tore families apart. Judah Aristobul, one of Hyrcanus' sons, imprisoned his mother and brother, while his younger brother Alexander Jannai committed murder in the sacred temple.

In 63, the Arabs entered Jewish history for the first time while the civil war was still going on. Hyrcanus and Aristobulus travelled to Damascus to see the Roman governor Pompey, in order to appeal to him as arbitrator in the family dispute, who resided in Asia Minor after the defeat of Mithradates. Pompey cunningly relied on

the weaker Hyrcanian, thereby seizing power. Subsequent attempts to utilise the Roman civil wars that were also raging and to free themselves from the new subjugation failed. Finally, in the years 40 to 37, Herod's Roman troops conquered Jerusalem and the defender Anigonus was beheaded. Herod then made himself king over this land and ruled harshly. He had his opponents executed en masse and the Hasmonean family was wiped out in the process.

Herod himself, son of Antipater, an Idumean, was a descendant of Edom. In other words, a tribe that lived on the southern border of Judea. This ethnic group had been forcibly Judaized by Hyrcanus a hundred years earlier.

This forced Judaisation of the surrounding peoples stood in contrast to the law of purity of the strictly observant Jews, for whom the tribal mixture within the 'covenant' was enough. The priesthood in turn referred to Yahweh's words in the first book of Moses, chapter 15: "For all the land that you see I will give to you and to your seed forever. - And I will make your seed like the dust of the earth. If a man can count the dust of the earth, he will also count your seed." And again in Genesis 15, verse 18: "On that day the Lord made a covenant with Abram, saying, "To your seed I will give this land, from the waters of Egypt to the great river Euphrates: 19 the Kenites, the Kenizzites, the Kadmonites, 20 the Hittites, the Perizzites, the Giants - meaning the North Sea peoples of Palestine -, 21 the Amorites, the Canaanites, the Girgashites, the Jebusites." And finally in chapter 16, verse 10: "And the angel of the Lord said to her: "I will multiply your seed so that it shall not be numbered for multitude."

The subjugation of the Edomites, from whom Herod descended, was thus only a small part of the priesthood promises that repeatedly brought harm to the people of Judea.

Ancient sources indicate that Herod was one of the most skilful politicians of the time. He knew very well how to keep himself out of the battles between Antony and Cleopatra in the west and Caesar Octavius in the east, while also fending off his personal enemies. When he died in the year 4, a revolt broke out against Rome.

Another new chapter in Jewish history began. In order to get the inner picture of Judaism at that time right

to be able to comprehend it, we have to go back a few decades.

It was in the year 88 BCE when the high priest and king Jonathan Janaj, a member of the Sadducee group, had gathered troops and marched against the Pharisees, properly called Parushim, to take revenge for the atrocities previously committed against the Sadducees. He defeated them in a field battle and only some of the Parushim escaped to the fortress of Bethome, where they still put up resistance. Janaj had the fortress stormed and eight hundred prisoners crucified. A bloody bloodletting of their own people. Ten thousand Parushim escaped to Syria and Egypt.

It is worth noting that current history and religious books state that the Jews did not know about crucifixion. On the other hand, there are reports which show that the Jews did know and use this form of punishment.

At this time, Ashayim, also known as Eshayim, settled around the Dead Sea. They were forbidden from entering the temple and synagogues. Despite persecution, however, the number of their followers increased. Among these groups were the particularly law-abiding and pious Hasidim, who, together with the Parushim who followed them, founded a new movement. This was intended to eradicate the old nature of the Ashayim. This new movement initially feigned friendship towards the Ashayim. However, this only lasted until they were initiated into the entire knowledge of the Ashaim. Then they turned against their teaching fathers.

They formed a new party under the name Essinim, also known as Essaeans, Ashenim or Essenes. It was a Jewish religious community that emerged from the civil war between the opposing parties of the Sadducees and the Parushim. Another, rarely used term was Assiim or Assideans.

The new sect wore white linen clothes to distinguish them from the other Jews. They also wore a belt with a small shovel hanging from it. The 5th book of Moses, chapter 23, verses 13 and 14, says about the use of this: "You shall wear a shovel on your belt, and when you have sat down, you shall cover with earth what has gone from you and what you have been relieved of, for the Lord your LORD walks in your camp..."

So this was the picture when Herod died. Now the Pharisees came

back on the scene. Also called Pharush in Hebrew, Pharish in Aramaic. This means segregated people, also known as side-travellers. It was understood to be neither a sect nor a party, but a programme. They saw themselves as the heirs of the pious Hasidim or Hasideans, who had withstood the religious persecutor Antiochus Epiphanes. While the Maccabees had previously defended the political self-government of their country, the Pharisees upheld the spiritual traditions and the old laws.

The Pharisees or Parushim were still opposed by the Sadducees, who came from the priestly family of the Zadokites. They were partisans of the Hasmoneans at the time. These Sadducees, or more correctly Zadokim, tended towards secularisation and were less devout.

Finally, the aforementioned Essenes were added. The name actually means healers. They preached an inner piety. Numbering around four thousand, they lived in communities in the countryside, a kind of collective, as can be seen in the new Israel in the kibbutz system. They strictly adhered to the old customs and then became the actual organisers of the uprisings against Roman rule.

After Herod's territory had been divided up among his sons Antipas, Archelaus and Philip, but they were unable to cope with the situation, Roman legions once again intervened and made Judea a Roman province in the year 6 AD.

But the revolt did not die down. The introduction of Roman coinage with the image of the emperor, the taxes and the attacks that occurred provoked the people. The Essenes took advantage of this political climate by whispering messianic promises in the ears of the people and inciting them to resist. The Pharisees, meanwhile, were content with the power they retained in the synod and willingly paid tribute to the emperor.

Emperor Augustus died in the year 14. He was succeeded by Tiberius, under whose reign the crucifixion of the rebellious Essene leader Jesus took place.

The texts written down by the four evangelists with the Jesus legends, especially the final passages, also show the historical sequence of events surrounding the capture of the rebel leader. Some clear text passages reveal the connections with the Essene revolt. For example, the rallying call in Luke, chapter 11, verse 23: "He who is not with me is against me;

and whoever does not gather with me will be scattered." And then in the 21st chapter, verses 21 and 22: "Then let him who is in Judea flee to the mountains, and let him who is in them go out, and let him who is in the country not enter, for these are the days of vengeance, when all that is written will be fulfilled." - In Matthew, chapter 10, verse 34, it continues: "Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword." And likewise in Luke, chapter 12, verse 49: "I have come to kindle a fire on the earth; what would I rather have than that it were already burning!" - Finally, the leader of the Essenes became even clearer: "But those of my enemies who did not want me to reign over them, bring them here and slay them before me!" - Thus in the 19th chapter of Luke, verse 27 - The revolt of the Jews against Roman rule then ended in the year 66.

These passages from the Gospel writings confirm the results of Bromme's great research work on the origins of Christianity. According to the Jewish account, Jesus had also travelled around the country as a preacher in order to promote the Essene revolt in his own way before he appeared as a military leader. This was also consistent with the fact that he acted as an enemy of the Parushim, the Pharisees, and also fought the Sadducees, who kept to themselves and only ostensibly supported the revolt. It also emerged that the legacy of the prophets was interpreted exclusively in terms of the religious order and Jewish law. Earthly power was considered of secondary importance to the lukewarm part of the population.

Jesus' admonitions to the people, "But I say to you", were nothing other than the incantations as an Essene leader for the resistance against the Romans.

A modern Jewish historian explained that Jesus preached heaven against earth, the spirit against the flesh and the mind against the work. He was therefore a forerunner of socialism, who stood up for the dispossessed, whose love of country was incomparably greater than that of the upper castes.

When the Bolshevik Revolution had ended victoriously, the Supreme Soviet met for the first time under Lenin's chairmanship in the St Petersburg Duma, where Lenin's follower, Lunarcharsky, made the following statement: "If Jesus were among us today, he would be the first Communist!"

In a subsequent passage, the aforementioned historian continued his investigation: "Saul from Tharsus took over the religious part of Jesus' Jewish claims and presented him as the new Messiah. As the Messiah of Christ, he was also 'the end of the law', meaning that Paul subsequently abolished the religion of the law, which enabled him to make the newly formed faith acceptable to the Greco-Roman world. And finally, the historian went on to say: "... Paul created the dogmas and with the dogmas the defence against all religious individualism." In other words, like the phrase 'the emperor's new clothes', Yahweh was given a new toga.

Under Gaius Caligula in 37, Prince Agrippa, who was descended from the Hasmonians, was enfeoffed with the Jewish royal crown. He then attempted to pacify the country. However, there was a sudden persecution of the Jews, which was triggered by the Jewish opponent Apion from Alexandria and led to a great slaughter.

Agrippa died in 44 and the turmoil spread even further. The emperor

Claudius, who died in 54, was succeeded by Nero. At this time, 64 was counted, the last governor of Judea was Gessius Florus, who, in contrast to his predecessors, deliberately favoured the anti-Jewish did not put a stop to the riots.

At this time of the turning point of the era, Judaism, which was divided into three parts in terms of faith, was still united in the principle of its own law, as established by Ezra. The belief in the divine origin of the Torah enforced the eternal inviolability of the religious law. It was only up to the scribes to interpret what was still missing between the lines, as confirmed by the Jewish scholars.

Midrash means nothing other than the study of the teachings on the perfection of the Torah and the religious schoolhouse for this was the Bet Hamidrash. The Halacha was the oral teaching and the Agada was the constant proclamation. The synagogue, not the school, was responsible for the latter. The seven rules of interpretation left behind by the Babylonian Jew Hillel from the time of Herod, called Middoth, provided a valid measure and direction. Hillel's school, Bet Hillel, had a counterpart in the form of Bet Shammai. Both subsequently competed for the interpretation of the divine commandments. By the time the Temple of Jerusalem had fallen, numerous rabbis had already been appointed,

The scribes worked through the Torah in their own way and thus laid the foundation for all oral teachings.

The Romans made the big mistake of not caring about the religious teachings of the Jews. They had deported the political leaders to Rome and beheaded them there, sold the young people into the Egyptian mines and realised too late why they could not cope with the Jewish power. It was the law of Yahweh that resisted the Roman swords. The commandments and the racial law for the unity of the people proved stronger than the law of occupation.

The Jewish writer Salcia Landmann wrote about this development in her book "Die Juden als Rasse" (The Jews as a Race), published in 1981 in Ötten: "Hatred of the Jews was not invented by the Nazis. The ancient Romans already knew it. For them, however, it was purely factual: Long before the destruction of the Temple of Jerusalem in 70 AD by the Roman general and later Emperor Titus, there was constant friction between the Romans and the inhabitants of their province of Judea, mainly on religious grounds. In principle, the Romans were tolerant in matters of faith. They had no objection to incorporating the city and local gods of the subjugated peoples into their own pantheon of gods. However, this was based on reciprocity and presupposed that the subjugated peoples were also prepared to worship the Roman deities - including the Roman Caesars, who had been elevated to the status of gods. However, Jewish monotheism ruled out such compromises. This was beyond the Romans' tolerance limits."

The newly approaching governor Cestius Gallus tried once again to put down the still flickering uprising of the Jews. But in vain. In the spring of 67, the Roman general Flavius Vespasianus arrived with troops to finally bring peace.

Suddenly Nero died and Vespasianus became emperor. In 70, the son of the new emperor, Titus, undertook a permanent pacification of the country, during which Jerusalem was once again destroyed. He put an end to the slaughter in the city and conquered the city through starvation.

In 131, the Romans then tried to strike at the Jews in their divine law, after they had attempted a new uprising fifteen years earlier under Emperor Trajan, as there had been repeated persecutions of the Jews. Trajan's successor Hadrian built a new city on the ruins of the Jewish capital Je-

Jerusalem became a Roman colony under the name Aelia Capitolina. The Jews were not allowed to enter this district, and the preaching of Jewish doctrine and ritual circumcision were punishable by death. This resulted in the renewed Bar-Kochba uprising, in which the rebel leader Simon Bar-Kochba was killed three years later in the ongoing battles near Bethar. The uprising thus collapsed.

The rabbis, however, remained in internal resistance, although the Romans killed a number of them. In the period from 70 to 135, they destroyed a large part of Jewish literature. However, the Bible and Torah were saved during this period. Among the rabbis working in the underground, it was a rabbi named Meir who played a special role in collecting and preserving the ancient scriptures. At the same time, the province was no longer called Judea. The name was dropped and the new designation was now Syria-Palestine, the latter from Philistina, the former settlement area of the northern peoples, the Philistines, biblically Philistines, and the Amurites, the Amorites.

In the year 200, Rabbi Yehuda Hanassi succeeded in completing the work of his predecessors, the preservation and recording of the teachings. Thus, the Mishnah was once again available. The translation for Mishnah is second copy and revision at the same time. At the same time, the descendant Jews who had remained in Babylon after the Babylonian captivity had created a new religious sphere of influence, which strengthened the survival of the Jews and their faith.

Three hundred years later, the Amoraites, a term for the scribes of the post-Mishnaic period instead of the rabbinical titles, also completed the new Talmud. With the Mishnah, the generations following the Mishnah period had now received laws that were valid forever in addition to the Torah, thus supplementing the earlier study of the Books of Moses to form a great whole.

In and of itself, the Talmud is a legal regulation of Jewish life with rules of behaviour and popular views. The Talmud also refers to the special position of the Jews as programmed by Moses, for example in Taanith fol. 10a: "The rabbis taught: The land of Israel was created first, and only afterwards the whole world..." - In the Synhedrin fol. 98b it says: "Rhab said: The world was created only because of the merits of David; Semuel said, because of

that of Moses." - And with regard to Moses' unfortunate preaching of pride, we read in Berakhoth, fol. 58b: "The rabbis taught: Whoever sees graves of Israelites, say, 'Blessed be He who created and nourishes you according to justice, He will also one day resurrect you according to justice.' Whoever sees the graves of Gentiles, say, "Shame on your mother, who gave you birth." And similarly in Jabmuth, fol. 16b: "If a non-Jew attends a Jewess, the child is a harlot's child." - Religious prejudice is also evident in Aboda Zara, fol. 26a: "An Israelite woman may not assist a non-Jewish woman in childbirth because she is helping to bear a child for idolatry." - And a strange threat of punishment is found in Synhedrin, fol. 53a: "The following will be executed by stoning: Whoever puts his mother to sleep, his daughter-in-law, a man or an animal, and the woman who lets herself be put to sleep by an animal..." - Likewise in Synhedrin Fol. 85b: "Whoever strikes his father and mother is only punishable if he has caused them injury."

The Jewish scribes, when drawing up the very detailed national laws undoubtedly thought of everything. The preceding small selection of examples shows, seen from the outside, a still mild form of national-religious behavioural instructions. A far greater part of these should not be mentioned so as not to cause unnecessary harm to the unfortunate people, as the responsibility is in any case borne by their power-hungry priestly caste, which, with the Mosaic law of chosenness and the exaggerated striving for supremacy, exposes the Jewish people to ongoing persecution. The right of the Jews to a peaceful existence and the protection of their peoplehood must not be denied to them any more than to any other people. In order to get out of their self-imposed special position, there would have to be a far-reaching dismantling of the old Mosaic legislation with a rapprochement to the pre-Mosaic religion, as the Kna'anim sect, which has been expelled from Israel, is endeavouring to do. This would remove all ground from the everlasting anti-Judaism.

After this short excerpt from the Talmud with an explanation one can continue:

In the kallah, the assembly months of Adar and Elul, the time before Passover and the New Year, the scribes gathered for decades to study and discuss the teachings. This went well for a while,

until the persecution of the Jews began again under the Sassanids of Persia, as foretold by Rabbi Ashi, and the houses of learning were destroyed. But the Talmud was finished and saved. The Gemara, i.e. the completion, received its final polish after many trials in the 6th century.

It is difficult to reproduce the extensive content of these writings in full. It is not for nothing that the Jews call this work the 'Sea of Talmud'. It contains the entire spiritual world of Mosaic thought from more than a millennium. Not only religious, but also all secular and cultural laws and traditions of thought and Jewish sentiment. Many generations of scribes have worked on it. One Jewish historian called it an encyclopaedia with a thousand contributors. It is therefore understandable that opposing views are immortalised. The scholar Rashi, in the period 1040 to 1105, brought the often difficult to understand texts, which were written in a protocol-like short style, into a comprehensible, readable form.

But let's go back to the year 310, when the spread of Christianity led to a separation from Judaism, with Christians shifting the Sabbath to Sunday in particular.

Rome went downhill. Germanic tribes took turns taking possession of Rome.

Byzantine Eastern Rome remained stronger. Under Justinian, from 527 to 565, even the version of Roman law was created, but at the same time a new Jewish law was passed that made them second-class citizens and excluded them from all public offices.

At the same time, they were once again persecuted in Persia and by the Christians in the Roman Empire, their autonomy was once again destroyed, their leaders beheaded, their children forcibly converted and the Sabbath forbidden. But even during this time, Judaism resisted, until finally, in 630, the new prophet Mohammed appeared on the scene of world history, coming from Arabia.

This new turning point completely changed the political face of the Near East and brought freedom back to the Jews. Muhammad's new doctrine was not entirely wrongly regarded by the Jews as 'Judaism gone to seed', as it incorporated considerable elements from Judaism and Christianity, which was closely related to it, into the new doctrine.

After the death of Muhammad in 632, the wave of the new Is-

lam spread like a forest fire. The Persian Empire fell, Asia Minor was flooded, the Byzantine province of Palestine was conquered in 636 and in 711 the Arabs even pushed into Spain via Mauritania, conquering the Strait of Gibraltar. It was not until 732 that they were repelled by the Franks under Charles Martel at Poitiers and thrown back behind the Pyrenees.

During this period of Islamic expansion, Jews everywhere greeted the Arabs enthusiastically as liberators. However, this enthusiasm soon died down again when the first caliphs again issued restrictive regulations against the Jews, which even degenerated into temporary persecution in some cases.

It was different in Baghdad. In the years 650 to 1040, there was close coexistence. A new diaspora leadership therefore emerged here, which led to a new backbone of dispersed Judaism. The legal rulings and decrees coming from there were recognised by Judaism everywhere. A second centre was formed in Fajum, Egypt.

It was during this time that the names for Jewish foreign groups emerged, which have remained to this day. The Jews who came to Spain with Islam formed the group of Western Jewish Sephardim, derived from Sepharad, the name for Iberia. The group who had chosen Germany, Poland and Russia as their new adopted homeland, on the other hand, called themselves Ashkenazim, after the Jewish term Ashkenaz for Germania.

In the 8th century, a new group appeared on the scene. A Turkic people group of disputed origin, but belonging to the Finno-Ugric language group, settled on the lower reaches of the Volga and in the area of the lower Don, which had already created a political sphere of power in the 4th century. They called themselves the Khasars. The empire they founded in the 4th century encompassed the areas between the Caucasus, the Sea of Azov, the Don and the Volga. This border region between Asia and Europe was always a melting pot of peoples and races. Before the tribal formation of the already mixed-race Khasars, Eastern, Western and Caucasian Gothic groups had already settled here, preceded by the Heruli. The remnants of these groups were absorbed by the Khasars who came to rule. Around 400 to 300 BC, the Heruli can be traced, followed by the Bastarns around 300, the Ostrogoths around 200, Celtic groups also seeped in and 100 years before the turn of the century, Vandal groups also migrated. In

According to tradition, the Visigoths in this area were called Thervingen, the Ostrogoths Greutungen.

Before them, Scythians were already living in the area, followed by Medes around 520 and Persians in 518. All in all, Germanic peoples and Indo-Aryan links. It must be pointed out, however, that many people's names were different in earlier times and changed to their current names as a result of the ever-changing historical accounts. Only the biblical names of peoples were stripped of their originality. North-east Germanic Sea Peoples, including Baltic groups, appear here as Asa-Monaeans and Edomites.

For four centuries, a remnant of the Goths held out against the Khasarian onslaught until the last fortress of the Mountain Goths, Doros, was conquered towards the end of the 8th century.

In the 8th century, the Khasars also attempted to achieve religious unity. They sent representatives to the three predominant religions to test their suitability for adoption. After the envoys returned, they were then faced with the choice of deciding in favour of Islam, Christianity or Judaism. Surprisingly, the decision was made in favour of Judaism.

A hundred years later, in the 9th century, the power of the khasars slowly declined. Two circumstances were the main cause of the incipient crumbling of the Khasar Empire. On the one hand, the Khasars were exposed to the increasing onslaught from Asia, and on the other, the internal political difficulties of the multi-ethnic state grew, in which the various currents could no longer be contained. In the tenth century, the region came under attack from Russia and Byzantium.

The Crimean Goths also used this moment to free themselves from dependence on the Khasars. It should be added in passing that in 1253 Louis IX sent the nobleman William of Rubruquis to the Tartars, who stated in his report that he had encountered many Goths in the Crimea whose language was German - Teutonicum. At this time, the Caucasus Goths, who also still spoke German, were settling in the mountains of the same name.

With the fall of the Khasar Empire, the leading upper class fled to the island of Crimea, to Inner Asia and even to Spain. Most of them were incorporated into the blood community

of the Jews. Judaism thus received a new foreign addition to its national body.

As already mentioned earlier, this increase consisted of a mixture of Inner Asian, Near Eastern and minor influences of East Baltic blood groups.

In the 11th century, the Khasar emigrants had even spread as far as Ruthenia and gradually advanced as far as Poland and Galicia. This meant that Judaism, which had migrated from Asia Minor to Romania, Turkey and other neighbouring countries, was significantly strengthened by the Khasar emigrants, especially in Russia. As is clear from the foregoing, Judaism proper was thus enriched by an influx of non-Semitic peoples with whom it mixed.

During this period, the Arab invasion and Moorish rule shifted the leading position of Judaism in western Europe to Spain. Around the middle of the tenth century, the Jewish-Spanish sphere of life became a new centre. The Jew Chasdai ben Shaprut even became a counsellor at the court of the great Abdul Rahman and thus also the political leader of the already widespread Judaism.

The Jewish ethnic and religious group was able to develop again and bring its own culture to new bloom. This was particularly evident in literature. A new academy was established in Cordoba under Rabbi Moses ben Chanoch, which surpassed those still in the East.

The Jews were able to cope with the loss of the Khasar Empire after the Khasars, who had settled in the various countries, established new centres for their dispersed groups. In the area of the overthrown empire, the Vyatites, who had previously been subject to tribute, followed by the Pechenegs, then came the tribal Torks in 1034, but in 1240 the Tartars arrived and took over everything.

Meanwhile, the influence of the Jews in Andalusia continued to grow. They occupied numerous high positions at the Moorish courts. Around 1050, Samuel ben Nagrela became vizier in Granada with great influence.

This heyday of great Jewish freedoms lasted almost two centuries within the Moorish area. Samuel ben Nagrela was joined by Solomon Ibn Gabirol, Jehuda Halevi and finally Moses ben Maimon, also known as Maimonides

from the Jewish communities came to the fore.

Maimon, who lived between 1135 and 1204, grew up in Cordoba, became a well-known physician and then died as such in Cairo. After his studies, he developed into a strong and passionate leader of Judaism and created the first thorough exposition of Talmudic law. Among other things, he also wrote the "More Nebuchim", or "Guide to the Lost", a definition of the Jewish concept of God according to a strictly rational rule. His ideas were later passed on to his brother in faith, the philosopher Spinoza. The rabbis in Amsterdam then banned Spinoza in 1656.

At the time of Maimon, Frederick II of the Hohenstaufen dynasty reigned in Sicily. Arabs and Jews also had free access to his court. Islamic scholarship was also held in higher esteem than that of the Roman Church. Subsequently banned by the Church, Frederick died prematurely and thus ended a short chapter of free encounters between peoples and their knowledge as a centre of contact between East and West.

New times then brought great unrest to Europe. There was a rift between the Roman and Greek churches and finally the Pope in Rome called for the Crusades to prove their power.

Now medieval Germany also returned to the centre of European events, after the Hohenstaufen had already made European policy. Among other things, a privilege law for settlement letters and special rights developed in the German Empire. These were issued by the cities and towns and could be purchased.

The immigrating Jews took advantage of this. There is documentary evidence that there was already a Jewish community in Cologne in 321. They were allowed to trade and also acquire land.

During the First Crusade, in 1096, a law was passed in the empire that was known as Kammerknechtschaft. According to this law, the Jews were now considered the property of the imperial chamber. However, they had the advantage that they were allowed to help out the emperor when he was in need of money and received pledges in return. The canonical legislation of the Church, which outlawed the Jews, had a much more severe impact on the Jews.

The thirteenth century was a dark time for the Jews in Germany. Pope Innocent IV cancelled the guilt of the Jews in 1247.

The Jews had already been ordered to wear the yellow stain on their clothing under Innocent III as a means of identification. In addition, the wearing of a pointed hat, which was supposed to symbolise the devil's horn, was particularly obvious. It was also forbidden for Jews and Christians to live together. Gradually, ghettos were created as separate, segregated neighbourhoods for Jews.

Later on, the rights of the Jews, especially in trade, agriculture and, subsequently, commercial law, were also terminated. All that remained for them was the trade in junk and money.

In the years 1348 to 1351, at the time of the great widespread plague epidemics, there were major outrages throughout the entire empire. According to Jewish sources, three hundred and fifty Jewish communities were completely destroyed over a period of three years. Many Jews fled to Poland, where they found refuge. In the meantime, they had already completely adapted to the European and above all the German way of life. As early as 960 to 1040, Rabbi Gershon in Metz had urged the Jews to practise monogamy, after they had previously lived in polygamy. A long-preserved custom from the former desert existence.

The time of the great persecutions and the flight to the European East had once again hit Judaism hard. The Kabbalistic book *Sohar* was written at that time. Mysticism and Kabbalah found fertile ground and Central European Judaism faded into the shadows.

The book *Sohar*, the Hebrew word meaning 'splendour', is regarded as the main work of the Kabbalah and combines Jewish knowledge of God with the secret knowledge of the initiated scribes.

It is assumed that Moses de Leon, who died in 1305, was the author of the book compiled in Spain, although Simon Bar Jochai was named as the author before him from the period between 130 and 170.

In the Kabbalah there is also the book *Jezirah*, the work of numbers and letter magic. Translated, it means 'the book of creation'. In ancient Hebrew, it also has the meaning of transmission, passing on knowledge to successors. The Hebrew script consists of symbolic characters in which each letter has a name and can also be replaced by numbers. These letters are an expression of the material. The numbers are intended to symbolise the division of the spiritual forces of the cosmos.

figurative. If the letters of a word are replaced by numbers, the supernatural meaning comes to light. The sum of the digits as a mathematical formula is intended to reveal the connections and roots of the origin.

The first letter Aleph is One. It is also the beginning of being, the origin of creation. The last letter of the alphabet, Tau, stands for the number 400 and signifies the end of the world. The numbers one, two, three and four, or vice versa, four, three, two, one, add up to ten. This again contains the number one, which signifies the final completion of the world.

The Hebrew name for God is YHWH, in numbers: ten, five, six, five, making 26. In the Scriptures, which are only made up of middle vowels, it is therefore not possible to pronounce the name of God in Hebrew. This unpronounceability led to the misconception that the name of God was a forbidden word. So God is replaced by many names, such as Lord, Almighty and others. If you replace the letters with numbers, J, which is ten, six and four, adds up to 20. H with five and ten adds up to fifteen, W with six, ten and six adds up to 22 and H again with five and ten adds up to 15, making a total of 72. 72 names are thus given for God.

However, the later discovery of word meanings through the addition of vowel sounds allowed for a wealth of meanings which, above all, did not permit perfectly correct translations. This means that words with different meanings can easily be created from co-vowels, depending on the translator's intuition. The Old Testament also suffers from this.

A second part of the Kabbalah is the Book of Bahir. It deals with the fullness of creation and also mentions the World Tree. Surprisingly, this brings us back to borrowed knowledge about the World Tree of the northern peoples. The magic of letters contained in the Kabbalah is also nothing other than a reworked version of the old runic magic. It is by no means a coincidence that the Visigothic Empire, which was destroyed in Spain between 700 and 800 and had a large Germanic legacy, provided the Jewish scribes with plenty of interesting information when they wrote their literature in this country.

In the aforementioned book Sepher Jezirah, the Book of Creation, there is a section called "The Book of Mothers". Here, too, one immediately recognises the borrowing from ancient northern myths. The three holy mothers were already known thousands of years before, especially among the Rheingermanic peoples. As you can see

As we already know, women held a high position among the northern peoples, in stark contrast to the Semitic tribes. Thus the urge for gender equality was understandably to be found everywhere among mixed-race groups, but not among the Germanic peoples who remained pure.

While the Central European Jews tried to remain inconspicuous in order to avoid further persecution, there were riots in other countries. In the years 1181 to 1394, the Jews were expelled from countries four times, three times they were allowed to return after a period of time. Each expulsion resulted in the confiscation of all their property. And each return was again associated with corresponding payments to the king. In 1394, over one hundred thousand Jews finally left France.

In England they were also, as for a time in Germany, the property of the chamber. They were also expelled from there around 1290.

This all happened at a time when Judaism was still on top in Spain. The renewed struggle of the Castilian kings to expel the Moors from Spain was also, in a real sense, a crusade of Spanish Christianity at the instigation of the Church.

The Jews living in Castile belonged to the upper middle class. As such, they were involved in money transactions. The kings used the Jews to collect money for the state treasury, incurring the hatred of the nobility and the city councils, with the clergy also joining in. As a result, a pogrom broke out in 1391, killing the entire community of four thousand people in Seville.

As a result, thousands of Jews fled to the churches, asking to be baptised in order to escape persecution. They became outwardly 'conversos', or new Christians, but secretly remained true to their faith. These Jews, who were baptised under duress, were called Marans because of their remaining characteristics. As such, they rose again to offices and dignities and formed a new class, which again incurred new hatred because of their remaining segregation.

The term Maranen, Spanish marranos, translates as 'pigmy' and remained an insult to this caste. In 1480, the church established an inquisition tribunal and the persecution of the baptised began. Under the protection of the Grand Inquisitor Torquemada

of the strictly Catholic King Fernando confiscated the Marans' assets in the name of the Church and the Crown and burned many of them at the stake.

In the 14th century, Pope Gregory IX ordered all Jewish books to be burnt. As a result, 24 wagonloads of Talmudic writings were publicly burnt in Paris.

When Granada fell in the south of the country during the fighting between the Spanish and the Moors in 1492 and the Moors were driven back across the Strait of Gibraltar to North Africa, the Crown issued a decree to expel all Jews who had remained in the previously Moorish part of the country. As a result, four hundred thousand Jews had to leave southern Spain immediately.

These exiles travelled in all directions, trying to find new ground under their feet. Many reached Italian harbour towns, where trade was flourishing, others again to France, then to the Netherlands, where they found accommodation, particularly in Amsterdam. In their new homes, they immediately became involved in trade. When Spain went into decline after the great reign of Charles V, the Jews were blamed for the country's weakened economy. Thus the hatred of the Jews persisted.

The centuries that followed in Europe, especially in Central Europe, continued to be characterised by very varied events.

The Dominican priest Pfefferkorn from Cologne preached vehemently against the Jews, while the humanist Reuchlin defended them. Then came the Reformation. At this time, the Talmud was printed.

In the meantime, a large community of Spanish and Portuguese Jews developed in Amsterdam. Likewise, a community with a predominantly Jewish alchemists' quarter developed in Prague. And in Poland, many Jewish settlements became new centres of Jewish life.

In the sixteenth century, the mystic Isaac Luria made a name for himself and during the era of Pope Leo X, the respected David Reubeni, who many Jews labelled a dubious wanderer, preached the message of the lost ten tribes of the people. He was assisted by his pupil Solomon Molcho, a Marane from Lisbon.

Many hundreds of years later, in 1656, Manasseh ben Israel travelled to London in order to persuade Oliver Cromwell to allow the Jews to return. The strict Bible-believing Puritans, with their great hope in the Messiah, saw this as a sign from God that the

'people of God' in their 'chosenness'. This marked the beginning of a special role in the relationship between the British and the Jews, which, with a growing world of feeling, eventually led to the assumption that the British were the 13th tribe of Israel. Earlier Gaelic legends, especially those surrounding St Patrick, supported this assumption. From Ireland, reference was made to the princess Tea Tephi, a daughter of the last Jewish king Zedekiah, who came to Ireland with Brug, that is Baruch, after a long wandering journey and then became the wife of the Irish king Eochaidh Heremon. The Irish thus took over David's inheritance and, in the further course of events, the traditional right of the throne of David finally came to London via Scotland and has remained under this name at the British royal court to this day. And in 1906, the then French Foreign Minister Emile Fleurens wrote in his book 'La France conquise': "... London is the residence of the kings of Israel."

However, with regard to the statement about the 13th tribe of Israel The author Köster, in contrast, claims that the Khasars are the 13th tribe. However, this reference is completely erroneous. In Jewish secret societies, this missing tribe is referred to as the tribe of Ephraim: A probably correct, but generally unknown correction.

The word Ephraim is Hebrew. Ephraim was a second son of Joseph - See Moses 1, 48, after whom the tribe was named. The secret society clues point to the re-finding in North America. The 13 stars on the first federal flag of the North American flag are cited as evidence, symbolising the presence of the 13th tribe as pentagram stars. Nevertheless, this information is not sufficient for confirmation.

And back to the ongoing story: While the Thirty Years' War was coming to an end in Germany, new pogroms of the worst kind suddenly began in Poland. Under Hetman Chmielnicki, the Cossacks came from the east and massacred over seven hundred thousand Jews between 1648 and 1658.

After the Cossack storm, new, small communities were formed. These then developed a special subtlety in reading the Talmud as they went astray in their faith. They used a method of dialectics that ultimately led to self-destruction.

and centuries later became the basis of Marxist-Communist propaganda.

At the beginning of the 18th century, Hasidism emerged in Poland. The Jew Israel from Miedzybosz formed a new denomination of Judaism on the basis of the old Hasidim, which emphasised prayer and called for joyful service to Yahweh. He expanded the renewal movement with a mystery foundation, accompanied by a spiritual life practice. In his historical analyses, Martin Buber describes Hasidism as an unparalleled attempt to rescue the sacramental life of mankind from the corruption of the commonplace. The Hasid lives from the power of his faithful enthusiasm, it is hitlahawut, the burning in faith.

Before that, in the 16th century, Joseph Karo compiled the halachic works of many centuries into the Shulchan Aruch, or 'laid table', a complete collection of laws for Jewish life, which was placed alongside the Talmud.

The Shulchan Aruch contains the same formulas for the laws of life as the book of Kahal for the congregations. The content is tailored to the special nature of Jewish life and contains parts that appear incomprehensible to non-Jews and are likely to cause offence. Here, too, the same line of labelling is continued as it already appears in the Talmud, for example in Baba Metzia, fol. 114, column 2: "You Israelites are called men, while the peoples of the world do not deserve the name of men, but that of animals."

Papus, a special connoisseur of Kabbalah, also explains the Kabbalistic meaning of the Hebrew letters and thus at the same time the hidden occult secrets of the Old Testament. Studies in this field were interrupted after the Inquisition, and existing documents are kept under lock and key in Rome. And it is pointless - according to Papus - to continue searching for the key that unlocks esotericism.

In any case, a Jewish commentary on the Pentateuch by Rabbi Rashi around the year 1000 is remarkable, in which it says that the nations will one day, after a successful world conquest, call Israel a nation of robbers. A thousand years ago, therefore, the plan for world conquest was revived in the Pentateuch. The Jewish religious conceptions see in their Torah role a conqueror of the world.

The magical core of war and revolution that visibly embodies the people of Yahweh. In the fourth book of Moses, chapter 21, verse 14, the self-designation of the Pentateuch, the 'Sepher Milchamot Jahveh', the 'Book of the Wars of Yahweh', it clearly states that only through war will Yahweh overpower the other gods, the Elohim acherim, of foreign peoples and faiths and subdue the world according to his laws.

With such presumptuous arrogance, the intolerant priestly caste spoilt the healthy character of a mixed-race community that had merged into a people of faith.

For the time being, this records the earlier historical course of Judaism since the emergence of the two small states of Israel and Judea."

XV.
TO BE OR NOT TO BE

"Man paints himself in
his gods."

Friedrich Schiller

With the outbreak of the French Revolution, the Jewish communities in Europe began to stir again after a long period of dormancy in a defensive position. In 1791, the equal rights of Jews were enshrined in law, after Emperor Joseph II had already preceded this with an edict of tolerance in Austria in 1781.

The Abbe Gregoire, followed by Mirabeau and others, stood up for the Jews and demanded compensation for the persecution they had suffered. This was in line with the motto of the Revolution: liberty, equality, fraternity. It is not wrong to realise that the first successes of Freemasonry were the inspiration for this. After all, the Girondists were the spiritually lively forerunners of the Jacobins.

After the initial frenzy of the Jacobin storms, the question of emancipation was raised at the Jewish Notables Assembly convened by Napoleon in 1806. The emperor had the Great Sanhedrin with the historical name from the time of Judea re-established as the responsible authority. This seems understandable, as Napoleon wore the Masonic apron. As a result, he had become an associate of the 'Temple of Solomon'.

Developments in Russia were different. In 1804, a separate restricted district was created there, which was assigned to the Jews as their place of residence. The Jewish schools in this restricted district were under state control. However, pogroms soon broke out again. Between 1825 and 1855, Tsar Nicholas I restricted the boundaries of the restricted district even further. He subjected the Jews to compulsory military service and forced those who were fit to serve for twenty-five years. If they were baptised, they could be promoted.

After the death of Nicholas I, there was temporary relief. But soon afterwards, the situation worsened again

the situation of the Jews due to new measures taken by Tsar Alexander III and the subsequent Nicholas II.

Finally, bloody pogroms took place again in 1881.

In the German states, however, Austria's example worked in favour of the Jews, albeit with a long delay. In 1869, the North German Confederation lifted all restrictions on religious denominations. Nevertheless, the Jews were not completely satisfied and it was not until after the First World War that they saw their equal rights fulfilled. However, there were still self-chosen districts in some larger cities that were predominantly inhabited by Jews and retained a ghetto-like character. For example, the second district of Vienna, Leopoldstadt, and the so-called Scheunenviertel in Berlin. This Berlin neighbourhood also became a place of refuge for Polish and Russian Jews who immigrated during the war and the subsequent revolutionary period. When immigration in Berlin became rampant, the German police carried out raids on illegal immigrants. In 1921, separate concentration camps were even set up in Stargard and Cottbus, which were filled with Jews. This happened during the democratic Weimar Republic, but is largely unknown today.

At that time, the barn quarter offered a strange mixture of Jewish Culture and crime. There was even a theatre built by the Ostjuden with its own plays. Many shops in this neighbourhood even had Hebrew lettering and more Yiddish was spoken than German. The Yiddish dialect developed into a kind of Rotwelsch, composed of parts of the Hebrew language and Upper Franconian in Germany. Parts of Mongolian Karaim, a Khasar dialect, were also added. It was mainly the Eastern Jews from Galicia who spread the Red World language. This Eastern Jewish colloquial language also created a literature in the same language. It is partially understandable in many expressions, as can be seen from the beginning of a Yiddish folk song: "Ynter die griene Beimelach - sizzen die Mojschelach, Schlojmelach, eugen wie gliehende Keulalach..." (Eyes like glowing coals). (Eyes like glowing coals).

Yiddish songs were already in circulation in the 18th century, including a kind of minstrel song. The poet Sholem Secuanda became popular with his Yiddish song "Bei mir bisstu scheyn".

The close connection to German is also evident from the slight change from 'deutsch' to 'daitsch'.

So while the immigrant East German Jews in Berlin under the social democratic majority rule for the most part were sent to concentration camps, Vienna was more generous. The immigrants went into hiding unmolested in the Viennese district of Leopoldstadt, where the majority of Viennese Jews had always lived. Viennese jargon referred to the flocks coming from the east, mainly from Galicia, as 'zuagraste Binkeljuden', because they arrived loaded down with their Binkeln, which were understood to mean the belongings they had dragged along in sacks.

Economically, these refugees recovered very quickly and soon had their own shops and later many of them also owned factories.

Politically, the Jews of the modern era predominantly aligned themselves with the Marxist movements, all the more so as Karl Marx-Mardochai was one of them. The national currents of Europe did not allow for any common ground with the materialistically orientated Judaism, largely on the left. Moreover, Judaism had its own nationalism. David's harp sounded more familiar to them than the Hohenfriedberg or Radetzky marches.

The extent to which the Jewish question affected everyday life in the immediate aftermath of the First World War can be seen from the 'Stenographic Minutes of the 3rd Session of the Constituent National Assembly for German-Austria' of Wednesday 12 March 1919, from which excerpts of a speech by the Christian Social deputy Kunschak can be taken:

"... The student demonstrations and student riots have, in my view, been judged here in a way that is unjustified; they have been treated as an event in themselves, which they are not. The student riots are only the acute expression of the serious illness in which our public order and our public life in general finds itself. They can be compared to the effects that result when a boil breaks out, and this boil on the body of our national life as well as our state life consists in the fact that since the beginning of the war up to the present day a certain type of the refugees of that time - the Eastern Jews - have been staying in Vienna and apparently nothing can get them out of Vienna. It is very significant that the refugees from other nations have felt the need of their own accord, the moment a path, however narrow, has opened up for them to return to their homeland, to take this path and to leave without a care in the world.

to return to the conditions that await them in their homeland. We also had many Aryan refugees in our midst from the eastern countries of the former monarchy, from Galicia and Bukovina. Apart from very few people, they have long since emigrated from Vienna, people who had nothing to look forward to at home but an empty, burnt-out place that tells them: this is where your home once stood, this is where your happiness once rested. They went home despite everything that awaited them at home, because they wanted to continue living in the spot where their cradle had been. In all these refugees lay that which honours and ennobles every human being: genuine, true love of their homeland, which is not only able to tolerate but also to fight, which sees in their homeland a high, noble ideal from which they do not want to part, in any hardship or danger. Only the Eastern Jews, not only alone but with their entire nation, have the feeling of a complete lack of love for their homeland, because they know no concept of homeland, have remained here. The homeland of the Jew is the soil where his oats grow, and only as long as oats can be brought in; the moment there are no more oats, it loses all value and meaning. And because, in particular, a sick organism, a socially and economically sick organism, provides the most fertile breeding ground for people with broad morals and even broader consciences to speculate and enrich themselves, to satisfy the urge to greed, and because these conditions exist in our country, the Eastern Jews remain with us. As long as there is still a green patch, they cannot be removed. The grasshopper will not let go of the land he has invaded until he has eaten it bare.

Our people see that, our people feel that. As long as the Jews
The Aryan peoples and Aryan Vienna have long forgotten the dangers and hardships that the presence of the Eastern Jews means for their own lives. But now that this fact, this determining fact of the right of hospitality has ceased to exist, the Aryan components of our people no longer want to and can no longer understand and explain to themselves for what reason, for what legal or humanitarian title they should continue to grant hospitality to the Eastern Jews. There is

There are now every reason to demand that the Eastern Jews finally be removed, and if they do not want to leave voluntarily, our people expect their government, and especially their State Department of the Interior, to fulfil its duty and provide protection for the native people, to end the suffering of the native people, even at the risk of inflicting suffering on one or another part of the Eastern Jews. And now our people, regardless of party, not only regardless of whether Christian Social or German National, no, even broad masses of workers, who are otherwise thoroughly Social Democratic, are calling for Vienna to finally be freed from the plague of the Eastern Jews, who have become a real plague on the city. And it is precisely the workers who are calling for this, because they are the first to suffer most from the prevailing housing shortage. Those who have money were not only able to find shelter in the monarchy, they can still find it in the republic. Those who do not have money - and these are the broad mass of workers - are vulnerable to all the terrible phenomena of the housing shortage. defencelessly.

And now let the State Secretary of the Interior and the other factors under consideration imagine the feeling of a worker - even if he is not directly affected - who has to watch as hundreds of his fellow citizens and fellow workers are housed in miserable wagons, as has been the case many times and for a long time, while he sees that people from outside the country are spreading unabashedly in the Viennese flats. Imagine the feeling of a labourer who, together with his family, suffers want of everything, want of food, want of necessities, and who has to see that in the time of this terrible want a usury is spreading that cannot be imagined more outrageous, that excesses of hedonism and greed are spreading that cannot be constructed more challenging; and when he has to say to himself that the bearers of these phenomena are not exclusively, but for the most part directly or as the moral authors, the Eastern Jews. Think yourself into the feelings of such workers.

And finally, think yourself into the feeling of students Those who, judge the war as you will, and judge the fulfilment of duty in war as you will, are borne along by the feeling that the war for the defence of their fatherland and their nation, the peculiarity of their

The people of Galicia, the freedom and independence of their people, who have done hard military service, who have experienced all the difficulties at the front, who mourn friends and relatives on the right and left who have lost their lives outside or have become cripples, and who now return home and find all the places at universities and secondary schools occupied by Jews, who have immigrated from Galicia, who have evaded compulsory military service here under all kinds of cunning pretences, possibly even by calling themselves rabbinical candidates, not only occupy all the places at the schools here, but also deprive the students of any possibility of establishing an independent existence after completing their studies. After all, we have not only brought in large and heavy numbers of Jewish students, but we have also brought in Jewish intellectuals who have established themselves here. While the Aryan lawyer has fulfilled his duty in the service of the fatherland, the Jewish lawyer has opened his office here and there and settled in Vienna and in the provinces. We are also flooded with a myriad of Jewish doctors who are setting up everywhere. And when people used to say mockingly: Wo san's klane Häusl, san's klane Zimma, schaute wo an Böhm heraus, san's gwiss zehne drinna, that is even more true of the Jews now. Once a Jew sits down, the whole mixed crowd is behind him in a very short time.

So we have a Judaisation of the entire state of the free intellectual trades. But in the civil service, too, Jewry is making unheard-of inroads, and especially since the Republic has believed that in the name of democracy and civic freedom it must bow down three times to every Jew so that he does not complain of being put down, they have found unhindered access to all state offices as well as to all public offices. It is no secret that, while various offices are closed to civil servants, the Jews know very well how to smooth their way into public office in one form or another, even if only as contract civil servants. Now imagine the mood of these students, who must be saying to themselves: Is this the gratitude of the fatherland? And imagine the mood of the people who not only see the damage, but also see themselves mocked and ridiculed: If the East Galician Jewess, who with the blood money that the man sucked out of the misery of our people

when the East Galician Jew, who has lived all week on usury and fraud, struts through the streets dressed up like a ridiculous palm tree, when on Sunday the atmosphere of the Viennese Heurigen is polluted by his pretentious, ostentatious manner with his puffed-up Kalle, and when the students in particular see how they are mocked and ridiculed by professors and students, when the students in particular see how they are mocked and ridiculed by professors and students at the university, then, dearest, do not say that the student demonstrations are an expression of a backward attitude, a degeneration of certain academic circles, a relapse into barbarism and the dark ages of old, but then you will realise: This is the elementary outburst of an oppressed national soul that is helpless in the face of this state of affairs.

Honourable ladies and gentlemen! When Mr Stricker said that he knows no difference between Eastern and Western Jews, that he declares his solidarity with both, I have no quarrel with him. It is not my job to ascribe a better and higher culture, better and higher morals to the Western Jews and to risk Mr Stricker's objection. If he thinks they are a pack, I really have no objection to that. What I must object to, however, is that he has spoken here with such moral pathos that he has solicited sympathy and excuses for his compatriots and fellow countrymen by pointing out that the Jews are not actually to blame for the way they are. I have to disagree with him. He said that it was true that the Jews were very fond of usury, but that this was due to the fact that the popes had issued strict decrees forbidding Christians to take interest, and that the popes had even issued decrees that stolen goods had to be returned. But the poor Jews have had no such popes and that is why they believe that they are allowed to usurp and steal and have become so bad as a result. I would like to support Mr Stricker's theological knowledge a little. By God, I am not very well versed in this science either. But I would like to take the liberty of drawing Mr Stricker's attention to the fact that stealing has not been forbidden to Christians by papal decrees. Stealing was forbidden to all mankind on the day the Lord God gave the seventh commandment 'Thou shalt not steal' through Moses.

And the tendency of the Jews towards this characteristic, which is also hated by Mr Stricker, does not only date back to the aforementioned decrees of the Catholic popes, but Moses was already surprised by this tendency when he came down from the mountain and saw how his Jews performed the dance around the golden calf after returning from Egypt. So it is an old bad habit and we and the popes are truly innocent of this degeneration of Jewish morality.

What is being expressed here, ladies and gentlemen - I repeat - in these student riots is the outburst of long-held resentment, the outburst of the passion of a people who feel abandoned by their leaders and their government. The fact that this erupts first among the students is explained by the fact that the students are young people, and with young people enthusiasm very often determines their decisions more than calm, cool reasoning.

Honourable House and Mr State Secretary of the Interior! What you have experienced from the students, and what we regret so much, you can experience on a large scale with the participation of thousands of Social Democratic workers as a popular uprising in the fullest sense of the word.

Mr Witternigg: But you took the millions from Rothschild!

With such lozels, Mr Witternigg, you can impress in Salzburg, but in the National Assembly you can do without them.

Gentlemen! We do not wish such phenomena, we condemn such phenomena, we also condemn the fact that the German students have allowed themselves to be carried away to such excesses and I would like to ask the German students most urgently from this point that they do not repeat such things. But of course this is not addressed unilaterally to the students, it is also addressed to the government, which must take precautions to ensure that the causes are eliminated; then the effects will not materialise.

And what means are there to take action against this? The State Office of the Interior should expel the Eastern Jews who do not want to leave voluntarily. Now the State Office of the Interior points out that no one is doing this, but that there are so many difficulties to be overcome. They lie in our relationship with Poland, with which we are in a halfway relationship.

We want to establish a friendly relationship, and the Poles have no desire to get their compatriots back. I can really sympathise with the Poles; but because the Poles have no desire to get their compatriots back, we cannot be condemned to endure the pleasant company of our compatriots all the time! There will certainly be difficulties, but I cannot believe in them to this extent as an excuse for the backwardness in the area of the expulsion of the Eastern Jews.

But item, let us assume that these difficulties really exist; then there is another means that has already been tried, although, strangely enough, not against the Jews, but that was the old monarchy's catalogue of sins. The old monarchy had two methods for refugees: one method consisted in the establishment of concentration camps, the second method in the allocation and granting of full freedom of movement in certain places. The first method was used against all Aryan refugees of the old monarchy. The Ruthenian peasants were locked up in refugee camps, concentration camps, where they were not always treated well. The Italian refugees were also locked up in refugee camps, as were the Romanian refugees. Wherever refugees of Aryan origin went, whether they were farmers or labourers or citizens, they were mercilessly put into concentration camps and treated like a herd of cattle, waited on and fed. The Jews were set free. The reason given was that the Jews were on a higher cultural level than these backward, poor Aryan devils and would soon be able to move among the rest of the population. That was a vice, a blunder of the old monarchy.

But we were also able to fall back on that, we were able to protect the Jews from

The Jews were given the choice of either emigrating voluntarily or being sent to concentration camps. If our state has no means of expelling the Jews, there is no objection to this under international law and also under the Peace Treaty of Saint Germain, and no fear that the Jews will be sent to concentration camps; there is no objection to this from any point of view, and we therefore demand that if the Jews cannot be expelled and if they do not leave voluntarily, they should be interned in such concentration camps without delay. When I recently

When I was expressing this thought, a gentleman said to me: Who is going to pay what this costs? Who will pay for it? I am convinced that when our people know that they will no longer be overgrown by these elements, they will gladly give their consent for the costs of maintaining the Jews in the concentration camps to be met from state funds, possibly by levying a separate poll tax. Incidentally, I believe that there is another means. We have a joint liquidation and that could very well be at the expense of the joint liquidation.

The new Republic of Poland also has claims on the common state and we will temporarily escort its claims to the concentration camps for the catering of its citizens who are a nuisance to us.

Honourable House! Mr Stricker went into more detail on the issue and made the Jews and their position as a people the subject of his speech. I thank him for describing the Jews as a unified people of fourteen million. I thank him in particular for his reply to the Chancellor's statement that it was still disputed whether the Jews were a people, that there could be no dispute about this, that it had long since been decided by the peace treaty and the peace conference that the Jews were a people. I thank him for this and, as an expression of my gratitude, I declare that I fully support his position. I also agree with him that the State Chancellor is quite wrong; the question of whether the Jews are a single people is not in dispute, the question is completely settled. But I draw different conclusions from this fact than those drawn by Mr Stricker, especially in connection with the fact that he has established that this people of fourteen million has now also been given state sovereignty by being granted Palestine as its homeland. And I simply state that every Austrian outside the borders of his country, everywhere he goes in the world, is treated as a foreigner, and so, of course, is every Czecho-Slovak who comes to us; he is a foreigner, and Mr Müller-Guttenbrunn has shown very clearly how our state offices take this view of the Aryan German students, that they are anxious not to treat him as a German here, but, because he is a Czecho-Slovak state citizen, to treat him as a foreigner.

citizen, as a foreigner, as a Czechoslovakian. And I think **t h a t** what is a principle in the whole world must also be a principle for the Jews.

The Germans are more than 14 million strong and yet outside Germany and Austria they are treated as foreigners in all states and have to submit everywhere to the laws of the state in which they find themselves as foreigners. But Mr Stricker now thinks that the situation can be maintained in which the Jews are given their own state sovereignty, that they are recognised as a separate, united people, and that in addition to their state and national sovereignty they are also given the right to be in any foreign state, and where they are not yet, to become one. No! If the Jews are a separate people and if the Jews have their own state sovereignty, then they are foreigners in our country and are entitled here only to those rights which are guaranteed to them by the protection of minorities in the peace treaty and absolutely no further rights. We therefore demand that a law be passed in the Austrian National Assembly which regulates the legal status of the Jews as a foreign minority people in Austria. I wanted to have this explained here."

Mr Kunschak, Member of Parliament, then continued his He continued with his remarks on the council economy after he had previously received approval from all parties represented in parliament on the Jewish problem.

After the end of the Second World War, he once again became a member of parliament for the Austrian People's Party, which had emerged from the Christian Social Party, and after his death a memorial plaque was dedicated to him at his home in Vienna's 17th district.

When the post-war democracies in Germany and Austria finally failed - a consequence of the excessively harsh peace treaty constrictions after the First World War - the voters in these countries were faced with the choice of living in a state ruled by communists or national socialists. This applied to the German Reich in 1933, while Austria was under an Austrofascist dictatorship in which all other parties were banned and persecuted. By 1938, Austria had also become ungovernable and the annexation to the Reich was a natural consequence of this development.

As a result, the Jewish problem in Central Europe became hot once again.

The National Socialists did not forgive the Jews for their leading role among the Marxists. They recalled that the Munich soviet government under Kurt Eisner, in which hostage murders took place, consisted only of Jews with one exception, they referred to the inflammatory agitator Rosa Luxemburg and others. Then there was the fact that the Jews abroad, mainly Anglican, declared war on Germany in 1936 when the German racial laws came into force. At that time, English, Norwegian and other foreign newspapers carried pictures of lorries driving through the streets of cities with signs announcing this declaration of war. Finally, the Protocols of the Elders of Zion, which were aimed at world domination and officially denied by the Jews but of which the Chief Rabbi Abraham Gurewitz said: "They are as real as the leaves on the trees."

After the First World War, the Jewish literary critic Karl Kraus, who also published the well-known intellectual magazine "DIE FACKEL" at the time, issued an almost suicidal challenge to the opponents of the Jews. He was generally known as Fackel-Kraus in Vienna, where his magazines were also published. Without paying any attention to the prevailing climate at the time, he printed a stage play in which he has two actors named Naschkatz and Freßsack speak in extracts on page 116:

Naschkatz:

"You're glad it's all done. We have
compensated you for your losses. On our
advice you went fresh into the field, you
gave your blood, we took your money.
In order for us to win, you had to dare, now
it's time to contribute a mite.
Even if you are defeated, we will still be victorious.
The blood has sunk, the flesh has risen."

"We say it in your ear, you should thank us: the banks
are better off because you are here. Through the bank
they were able to increase their capital,
You can't prevent them from merging with the slaughterhouse.
You are still lucky to be lying so quietly,
when the thousands fly at the same time as the bullets.
But you are compensated: everyone is a hero!
You're swimming in blood and we're just swimming in money."

Food bag:

"You will live on in the annals! Death is free, but you have to pay for it. We did not start the war. We only wished for it, but you have gone! No one will sing of our merits, Your ears must be ringing already! Your grandchildren will still be talking about you. So ours shall not complain about us."

Naschkatz and Freßsack then take it in turns to tell how their sons, without exception, were 'indispensable' or relieved of their duties, or ended up in a law firm, while the Christians bled to death on the battlefields in the war instigated by the Jews for Jewish causes, but the Jews were busy with business after business. Naschkatz concludes these discussions: ...

"To each his own. To the hero the grave. We are the hyenas. We are left with the Shab!"

The hyena choir then sings and dances the tango:

"So be it! So be it! But only quietly, only quietly!
The battle was hot and through your sweat and through our diligence the price has risen. God knows, God knows..."

The "Fackel" had a large circulation and thousands read it. What was Kraus thinking when he had this printed on anti-Semitism? - Was it masochism? - What were his motives? - Did he not have to meet with resistance from Jewish circles? - The fact is that the anti-Jewish forces were given new and sharp ammunition.

For historical research into modern anti-Semitism, the publication of the stage play by Karl Kraus in his magazine "DIE FACKEL" is a prime example of how Jewish self-portrayal of parts of a people caused immeasurable damage to Judaism as a whole.

After the National Socialist seizure of power in 1933, many Jews left the German Reich, while before al-

the poorer ones were left behind. In the larger cities, Jewish shops were looted by mobs. This was the same mob that then looted the shops and homes of the National Socialists in 1945, especially in the eastern parts of Austria.

The declaration of war on Germany by foreign Jewry further worsened the situation of German Jewry. The compulsory requirement to wear a palm-sized yellow star on the left side of the chest, as in the Middle Ages, discriminated against the religious community with all the disadvantages that this entailed.

A Jewish National Socialist movement founded by a Doctor Stern lost the ground of its existence. Despite these many coercive measures and restrictions, many Jews still felt a close connection to the Reich, which had become a real home for them and their predecessors. In some cases, business life had not yet completely ceased and in 1937, five years after the Nazi regime had already been established, there were Jewish banking houses such as Mendelsohn, Dreyfuss and others who were still co-signing the prospectuses for Reich bonds at this time.

There was also the Jewish 'Black Flag' of Paul Yogi Mayer, who wrote after the National Socialist seizure of power: "We young Jewish Germans are inextricably linked to the German nation. We too are moved by the need to take a step towards inner renewal."

Well aware that the increasing agitation against the German Reich would further aggravate the situation of the Jews who had remained behind, German Jews defended themselves with the following statement: "To the Embassy of the USA, Berlin - We have become aware of the propaganda being made in your country about the alleged atrocities against the Jews in Germany. We consider it our duty, not only in the national interest but also in the interest of truth, to comment on these events. There have been abuses and excesses which we have no intention of glossing over. But such excesses cannot be avoided in any transformation. We would like to emphasise that in all cases that have come to our attention, the authorities have taken vigorous action against excesses wherever there was a possibility of intervention. In all cases, the excesses were committed by irresponsible elements who were in the

kept hidden. We know that the government and all leading authorities strongly condemn the acts of violence that have taken place. We also believe that the time has come to refrain from the irresponsible agitation against Germany by Jewish intellectuals abroad. These men, the vast majority of whom never professed to be German, who abandoned their co-religionists in their own country, for whom they claimed to be champions, at a critical moment and fled abroad, have forfeited the right to have a say in German-Jewish affairs. Their arrows, shot from a safe hiding place, may have harmed Germany and the German Jews, but they did not do the shooters themselves any honour. Their reports are full of exaggerations.

We would be very grateful to the US Embassy if it would forward this letter, which we are submitting to the Embassy in full awareness of our responsibility for what we are saying, to America without delay. The undersigned Federation is prepared to bear the costs incurred. As we know that on Monday a large-scale propaganda campaign against Germany is to take place on the above-mentioned subject, we would appreciate it if our letter were known to the American public as early as Monday if possible.

Reichsbund jüdischer Frontkämpfer e.V."

The Jewish front-line soldiers of the First World War from the Hanover chapter of the Lower Saxony branch of the Reich Association of Jewish Front-line Soldiers declared: "We German Jews have been inextricably linked to the German people, the German fatherland and German honour for generations and will continue to do our utmost to serve Germany in love and loyalty to the German fatherland. To this end, we do not want any foreign interference. Like every German, we will fight the outrageous agitation against our German fatherland with all the means at our disposal."

Rabbi Dr Leo Baeck, chairman of the German Rabbinical Association, said in a statement to the Berlin correspondent of the French newspaper "Intransigeant": "The German national revolution we are living through has two intertwined directions: the struggle to overcome Bolshevism and the renewal of Germany. - What is Judaism's position on these two? - Bolshevism, especially in its godless movement, is the fiercest and most bitter enemy

of Judaism; the extermination of Judaism is his programme. A Jew who converts to Bolshevism is an apostate. The renewal of Germany is an ideal and a longing within the German Jews. There is no country in Europe with which Jews have been so deeply and vividly intertwined over centuries of history as with Germany. No language in Europe means as much to them as German."

After the Second World War, however, Rabbi Baeck acted as a moral judge against Germany. His statement, however, already shows the division within European Jewry. Baeck warned against Bolshevism and labelled those who leaned towards it as apostates. On the other hand, the heads of Marxism, starting with Marx-Mardochai, as well as the Russian Bolsheviks, with only a few exceptions, including Lenin-Ulyanov, were for the most part Jews, especially Khasar Jews.

Then there was a message from the Reich Association of Jewish Frontline Fighters from its chairman, Captain Löwenstein, in which he implored the Jewish frontline soldiers of the enemy in the First World War to raise their voices as honourable soldiers against the unchivalrous and dishonourable treatment of Germany.

Captain Löwenstein was later sent to the Theresienstadt concentration camp after the heat of the war. In 1956, he was hospitalised in a clinic in Freiburg and was scheduled for an operation. When asked whether he could get a good surgeon in a Swiss hospital, he said: "... the doctors said the operation would not be easy. If it goes wrong, I at least want to die in Germany."

This heartfelt confession can be traced back to another example: When, during the annexation of Austria to the Reich, loudspeakers everywhere broadcast the cheers of the masses, a Jew stood among friends on a tennis court of the Austrian Touring Club in Vienna. Tears flowed from his eyes and he said "... and we are not allowed to be there!"

Here we see the whole tragedy of people who became victims of a Mosaic promise, who had already inwardly detached themselves from the idea of chosenness, renounced the idea of world domination and had to pay the bill that their zealous fellow believers had left behind.

Even before the outbreak of the Second World War, at the behest of the Reich Security Main Office of the SS, RSHS, in the area of

of Frankfurt, training centres were set up to enable Jews with vocational training, especially for skilled trades, to establish their own state. After the defeat of France, the Madagascar Plan was considered, which envisaged the establishment of an independent Jewish state on this large island. This plan was the brainchild of the Zionist Max Nordau. Theodor Herzl was not opposed to this plan. Chaim Weitzmann in London was different. Weitzmann favoured Palestine because it was not only a historical homeland, but above all because it represented a political interface between three continents. Ultimately, the intention failed for two reasons. Firstly, the English refused to grant the emigrant ships free passage. In addition, the French head of state told the Vichy government that, as a Frenchman, he could not voluntarily cede a single inch of French soil. The German government respected the marshal's position. For England, however, this was a reason to occupy Madagascar on 5 May 1942 in violation of international law.

World Jewry's official declaration of war on Germany on the occasion of the Zionist Congress on 5 September 1933, pronounced by Chaim Weitzmann, then gave the German Reich government the compelling reason to order the internment of Jews living in the country as a consequential right.

This declaration of war did not meet with the approval of the right-wing Zionists. From the very first days of the Nazi takeover in Germany, there was closer co-operation in the economic field, as was already evident from the support measures of the Reich Security Main Office. The Zionists already had good relations with the Secret State Police and the Security Service. Cooperation meetings were also held on 26 March 1933, with Hermann Göring acting as spokesman on the German side and Kurt Blumenfeld on the Zionist side. The non-Zionist organisations of international Jewry were opposed to these efforts.

Nonetheless, later, on 15 May 1935, the SS newspaper "Das Schwarze Korps" wrote on the first page: "The time should not be too far off when Palestine will be able to welcome back its sons who have been lost for over a millennium. Our wishes, combined with state benevolence, accompany them."

On 18 January 1941, a document signed by the Zionist underground organisation in Palestine, the Irgun Zvai Leumi, was delivered to the German embassy in Turkey on 11 January:

"Outline of the proposal of the National Military Organisation in Palestine (Irgun Zvai Leumi) concerning the solution of the Jewish question in Europe and the active participation of the N. M. O. in the war on the side of Germany... - To solve the Jewish problem in this way and thus to liberate the Jewish people finally and forever is the goal of the political activity and the longstanding struggle of the Israeli freedom movement of the National Military Organisation in Palestine (Irgun Zvai Leumi). The N. M. O., which is well aware of the benevolent attitude of the German Reich government and its authorities towards Zionist activity within Germany and towards Zionist emigration plans, is of the opinion that 1. a community of interests can exist between the interests of a reorganisation of Europe according to the German conception and the true national aspirations of the Jewish people, which are embodied by the N. M. O.,
- 2. a co-operation between New Germany and a renewed, völkisch-national Hebraism would be possible..."

The document also contained the proposal that Germany should take over the training and arming of the Zionists, together with the offer to participate on the German side in the war against England. The speaker of this offer was Yitshak Yzertinsky, an important leader of the N. M. O., whose real name was Ytshak Shamir.

Even before this document was handed over, Shamir handed over an offer of alliance in German to the German ambassador Otto von Hentig at the end of 1940. This original document was still in the files of the German embassy in Ankara in 1972.

The above information about an attempt at co-operation between Zionists and the Germans was published in a PHI-Information, Coachkarn LTD., London in July 1984 and translated in the monthly magazine "Deutschland" in 1990/1991.

Even before the outbreak of the Second World War, a conference attended by 32 states was held in Evian in July 1938 to deal with the European refugee problem. One

founded the Intergovernmental Committee on Political Refugees - IGC - whose planned measures remained just a paper exercise.

During the ten-day meeting, all participating states, including of course the USA, Great Britain, Canada, Australia, Sweden, Switzerland and the other European and South American participants, declared themselves unable to accept refugees. The USA merely wanted to fully utilise the quota for Germany and Austria laid down in its immigration laws. The British dominions referred to the mother country quota and Australia stated bluntly that the country had not previously recognised a racial problem and was not thinking of introducing one. The South Americans only wanted to take in farmers, but in Germany and Austria only 2 v. per cent of Jews working in agriculture and forestry.

All that remained were empty gestures and declarations of sympathy. Nobody offered the Jews any real help. In July 1988, half a century later, the "Neue Zürcher Zeitung" commented on the review of the Evian conference: "... a shameful chapter of human failure..."

Even after the end of the Second World War, nothing had been learnt. Once again, it was the British who refused to allow Jewish emigrants to **l e a v e** Europe.

Two years after the end of the war, in 1947, the wrecked but painstakingly repaired French river steamer "President Warfield" sailed from the Mediterranean harbour of Sete. It had 4500 Jews liberated from German concentration camps on board. Shortly afterwards, the steamer, renamed "Exodus 1947" en route, was pursued by British naval units.

Within sight of the Palestinian coast, but still in international waters, the "Exodus 1947" was rammed by two British naval vessels. British units boarded the emigrant ship under fire, stormed the bridge with tear gas and forced the ship to turn back. With three Jews dead and 143 injured on board, the ship returned to the harbour of Sete. There, only 138 Jews left the ship when asked to do so, the rest refused to leave and went on a hunger strike that lasted 24 days.

When the then British Socialist Home Secretary Ernest Bevin heard about this, he reportedly went into a rage.

and he ordered that the Jews should be taken back to where they had come from. Namely to the German concentration camps.

The "Exodus 1947" was ordered back to sea and travelled through the Strait of Gibraltar, past the French Atlantic coast and into the Baltic Sea to Lübeck. Lübeck was in the British occupation zone. In the meantime, two empty concentration camps there had actually been somewhat restored. The Jews were taken back behind barbed wire in locked railway carriages, just as the Germans had done during the war. They spent another two years there, guarded by the British.

In the meantime, the "Lübeck case" had shaken up the world public. This was also one of the reasons why a majority had finally been found at the United Nations in favour of the creation of the State of Israel.

Afterwards, people understandably endeavoured to let the "Lübeck case" fall back into oblivion. After all, even in the post-war period, the British were not only seen as perpetrators of violence, but also as anti-Semites.

It is little known but a fact that after the National Socialist seizure of power, there was an ongoing dialogue between German authorities and the Zionists. They were primarily concerned with the creation of a Jewish homeland, which had long been promised by the British in the Balfour Declaration but had never been fulfilled. It seemed as if the two ideologically related parties could find common ground. Jewish circles were even anticipating how far an alliance of world Jewry with Germany, instead of America, could possibly come about. This would have made Germany's political position undisputed in conjunction with the Jewish financial power behind it.

After some deliberation, the German liaison officers refrained from such possibilities. They feared a further weakening of their own endeavours to preserve their species through renewed Jewish influence on cultural and national life. In the ensuing deterioration of the political climate, many innocent people came under the wheels of events.

The number of Jews who died during the Second World War, including those who died of natural causes and those who died of

bombing victims in Central Europe and the occupied countries cannot be analysed impartially and in detail at present.

A symbolic number of six million is mentioned by the Jews. This figure is subject to a taboo. The results of revisionist historical research may not currently be referred to or mentioned, neither in the German Federal Republic nor in Austria.

This even goes so far that a southern German judge at a trial on this subject ruled against a charge of anti-Semitism, stating that evidence was unnecessary and need not be admitted because the figure of six million was simply obvious. For these reasons, this topic must be excluded.

Zionist propaganda successfully revived the word 'Holocaust' in order to be able to make corresponding demands for reparations. In fact, Holocaust enterprises on the part of the Jews already took place in the accounts of the Old Testament.

The word 'holocaust' originally comes from Sanskrit. It refers to the she-devil Holoca, a being possessed by an evil spirit, who threw the little prince of light, Prakada, into the fire, but burned herself as punishment. The burning of Holoca means nothing other than the destruction of evil, of Satan, of the Shetan. In India, a Holoca doll is still symbolically burnt at present.

The persecution of Jews continued after the Second World War. This was the case in the Eastern Bloc countries, especially in Russia. In Red China, too, the Jews who had settled in Shanghai had to leave the city.

Poland has always been one of the classic countries of smouldering anti-Judaism. Immediately after the end of the Second World War, a new local pogrom took place in Kielce, a small town north of Krakow. This riot was caused by false rumours, but it was indicative of the easily excitable nature of the subliminal feelings of a recurring hostility towards Jews.

The leading Viennese daily newspaper "DIE PRESSE" reported in its supplement "Signs of the Times" of 9/10 January 1988 that a nine-year-old boy explained his absence from his parents' home for three days by claiming that he had been held captive by Jews during this time. When the boy's father named

Blaszcyk went to the police with him, rumours had already been circulating in the town. In Planty Street, where 150 Jews lived, the riot began. The angry crowd stormed the houses, abused the Jews and 41 were even killed. In reality, the boy Henryk had spent the three days in question at the home of his acquaintance Antoni Pasowski, who then advised him to explain his absence from home with the legend of the Jewish captivity. The strange thing, however, was that nine Poles were subsequently sentenced to death by the courts and executed, while Pasowski remained unscathed. Krystyna Kersten, a reporter for the newspaper "TYGODNIK SOLIDARNOSC", investigated the events and then asked the question: Was it provocation? This example also shows the emotional climate in the Eastern European states, which has tragic consequences for Eastern European Jewry. Russian anti-Judaism already had a centuries-old tradition. After the Bolshevik October Revolution, the secret police, the GPU, later the NKVD and finally the KGB, which were feared throughout the country, were led exclusively by Jews from the very beginning until Andropov's recent appointment. This gave new fuel to the traditional hatred. At the time of the GPU, the dungeons were bloodstained to the ceiling and those who disappeared in the cells never returned. The horror stories circulating among the Soviet people caused the secret resentment to grow into a general hatred of Jews, regardless of the fact that many Jews were also victims of Bolshevik rule. In the Red Army there was also the fact that the army commissars were again Jews. This led to an incessant mistrust between commanders and commissars. Prime Minister Nikita Khrushchev, who was born in the Ukrainian-Russian border region, recounted from his youth how he had had to earn his meagre pocket money as a shabbesgoy. As a Shabbesgoy, he had had to do all the housework for an orthodox Jewish family on the Sabbath Saturday, as the strictly observant Jews were forbidden to work on this day. He later made the following statement: "When a Jew is the first to arrive in a place, he is soon followed by a second. If there are two Jews in one place, they already want to have a synagogue!" In a cat's paw kind of way, he caused the Russian anti-Semites to applaud him.

Khrushchev was already able to speak more freely at this point,

as the secret khasar power had already been broken beforehand. The reason for this was 1953, when the ongoing tensions between the country's khasar masters and the population, which had always been anti-Jewish, were suddenly broken. Previously unknown sources revealed that after Stalin's death, who had been murdered by henchmen of Beriya, the Soviet chief of the secret police, by suffocation using padding, small local troop riots broke out. These were immediately nipped in the bud by Beriya's power apparatus.

The top military leadership of the Red Army could now easily calculate that Beria would again carry out another army purge, which would surpass the liquidation of the top command posts under Marshal Tukhachevsky in June 1937 on an even greater scale. Beriya knew only one man whom he obeyed: the Khasar Kagan - Kagan is Khasaric and means Khan - named Kaganovich. Kaganovich had always pulled the political strings in the background and outlasted all the changes in Soviet rule with his clan. And the capable Marshal Zhukov, 'Hero of the Soviet Union', was well aware of this. Above all, because his anti-Jewish attitude put him personally at risk. He had already made himself unpopular with the Khazar Soviet power when he had Jewish deserters shot without further ado during the war, paying no attention to the Jewish commissars in the army.

Now something unusual happened, because it was different from the general historiography was pushed into the background. As part of the usual summer manoeuvres, the Marshal ordered the transfer of two armoured divisions from the Ural region around Moscow. These were two divisions whose commanders were friends of Zhukov and loyal to him.

When the two divisions were brought up shortly afterwards, they were immediately made ready for action. Apart from Zhukov himself, only the friendly commanders had been informed verbally of what was at stake. There were no written orders and all instructions were given verbally. There was nothing remarkable.

Then everything happened in a flash, like a film. The units were put on the march and rolled into the city centre with a lead tank at their head, in which was one of the division commanders who had been taken into their confidence, and surrounded the city centre on command.

Beriya's headquarters from the armoured command post. Troops, already equipped with clear orders, then forced their way into the building. They disarmed the completely surprised bodyguards, the Oprichniki, and nipped any countermeasures in the bud. Beriya himself, also taken by surprise, was captured, immediately taken to Butyrka prison and shot there. His right-hand man Israelovich was also shot with him.

To the outside world in Moscow, this day was like any other. Zhukov's ingenious coup was barely noticed. Then the Ministry of the Interior was immediately purged and staffed with new personnel. It was only when things became rumoured that there was talk behind closed doors of a 'Lubyanskaya pogrom'.

Shortly after these events, the American news magazine "NEWSWEEK" reported: "In the afternoon of 27 June, tanks and trucks with soldiers thundered through the Sadovskiy Ring in Moscow... - It is assumed that Beriya was arrested on 27 June, when the tanks drove through Moscow. Then soldiers were seen for a few hours..."

The most surprising thing about the coup d'état was that the large and subtle intelligence network of Beriya's secret police received no warning as a result of the sudden surprise. Since the army was also riddled with Beriya informers, there simply could not have been a conspiracy. Any conspiratorial circle would have had treason in its midst.

Zhukov knew this. So he devised his plan on his own, taking only his two closest friends and the two divisions he had called up into his confidence. Only in this way did the plan escape spying and premature exposure. The commanders were devoted to him and the troops obeyed their commanders.

The sudden disempowerment of the Khasar police in the Lubyanskaya pogrom also changed the direction of Russian politics. The party leadership was faced with an unassailable army. Zhukov also had the huge archives of the secret police seized, which disappeared.

On 18 July 1957, the UPI press agency published a statement by David Green, better known as Ben Gurion: "Although Israel has received moral support from Russia and material support from Czecho-Slovakia since the founding of the state, to our great regret and annoyance both countries have now, without any visible explanation, turned into the worst enemies of Israel."

This was four years later after Zhukov's 'revolution'.

Two years later, on 8 September 1959, an editorial in the London "TIMES" stated: "There is no doubt that the influence of the Jews in the Soviet hierarchy, which was significant in the years immediately after the 1917 revolution, has now disappeared."

And in the "SATURDAY-EVENING POST" on 19 November 1966, the later Nobel Prize winner Eli Wiesel wrote: "... The Jews of Russia are not leaving their homes because they are opponents of the regime or because of the difficult living conditions. The Jews only want to leave because of the anti-Jewish atmosphere that now prevails in their homeland, regardless of whose fault it is."

While Washington and Moscow had previously been strong pillars for Israel, the Khasharic pillar was now no longer there. The Soviets switched to hostility. Anti-Judaism had gained the upper hand in Moscow and swept away the Khasar upper class with its khan. The world did not really realise what was happening.

Zhukov's 'Silent Revolution' and the Lubyanskaya pogrom were largely concealed in the world press. -

Despite a one-way flare-up of enmity against the Jewish ethnic element in the world, the Jews were able to rebuild their influence in the political spheres of many countries and governments thanks to their banking power on New York's Wall Street.

The United States of America is regarded as the starting point. The replica of the Ark of the Covenant stands symbolically in Chicago. They do not yet dare to return it to the temple in Jerusalem because the political situation for Israel is still perilous. The USA is still a kind of surrogate Israel. Furthermore, there has long been a plan to establish a second Jewish state in Argentina. This country has the largest Jewish population in Latin America, especially in Buenos Aires, which has the largest community. This state is to be named Andinia and separated from the Argentine territory.

In North America, New York is the actual centre of immigrant Jews. It has become the centre of their own cultural life. Here, intellectuals pursued culture and politics side by side and were particularly prominent in the newspaper industry. Many small journals were created, which, however, primarily had a strong socio-political focus.

with left-wing broadsheets. Although papers such as "PARTISAN REVIEW", "DISSENT" and "COMMENTARY" only have small circulations, they serve many article writers as a springboard to the big papers, as the aforementioned and other small editions have also gained a good reputation in the relevant areas. This is also the solution to the mystery as to why the left is treated more favourably than the conservatives or even the right in the major newspapers and magazines thanks to the up-and-coming journalists. Irving Howe attests to the anti-communism of many of them, but emphasises their predilection for radicalism and susceptibility to ideological speculation.

Almost all of these Jewish intellectuals in New York came from the far left. Many of them, however, fought their way from communism or Trotskyism and other radical splinter groups, such as Jay Lovestones or Max Schachtmanns, to a new, more liberal or social democratic form. In other words, still with a left-wing bias. Others, a much smaller part, migrated to the neo-conservatives. Among the art critics are also the defenders of modern art, which requires imagination, but not art with skill.

Although political Jewry already had a great deal to say in the Anglo-American sphere by the time the hostilities of the Second World War ended in 1945, it should not be overlooked that until the early 1950s there was usually an unwritten *numerus clausus* at American universities, which made it difficult for Jews to study. Likewise, many clubs, associations and even some hotels were closed to them. This discrimination was only slowly dismantled, but has not yet completely disappeared from American life.

Although New York can be described as a Jewish-American centre, there are cries of alarm in Orthodox circles about the future: the number of Jews is declining.

The new generation of American Jewry is declining in numbers. The causes lie in the increase in mixed marriages and a withdrawal from community life. Attempts to integrate into American life and merge with it are becoming noticeable. These are tendencies that Jewish life has not known for thousands of years. The number of births is also declining.

In terms of influence, this biological regression is not yet having an effect. The so-called Jewish lobby determines the policy of the United States via the power column of the Federal Reserve Bank with the Wall Street empire. Strangely enough, the founders of the United States, George Washington and then Benjamin Franklin, both Freemasons, urgently warned against allowing the Jews to become powerful in money transactions.

In 1881, the American President James Garfield said: "He who controls the currency of a country controls the people. Following Garfield's warning, the American Vice President John Garner had to confess in 1933: "You see, gentlemen, who owns the United States!" This is how he saw the result of America's interest debt to the Federal Reserve Bank, the owner of the dollar currency. Anti-Judaism also took root in America.

Incidentally, the founder of the Rothschild empire, Mayer Amschel Rothschild, 1743 to 1812, had anticipated the American President Garfield: "Give me control of a nation's currency and I don't care who makes the laws!"

In the United States of America, the anti-Jewish sentiment refers to a number of documentations that proliferate in numerous publications. For example, a declaration from the manifesto given in Paris in 1860 at the founding of the "Alliance Israelite Universelle", written by the Grand Master of the Grand Orient de France, Itzig Aron Cremieux, temporary Minister of Justice, is reproduced: "The Union which we wish to found is not to be a French, English, Irish or German, but a Jewish World Union... In no respect will a Jew become the friend of a Christian or a Muslim until the moment comes when the light of the Jewish faith, the only religion of law, will shine over the whole world..."

This reproduced manifesto of the Masonic Grand Lodge of France is already a clear declaration of the claim to world domination, which goes back to Yahweh's command in the fifth book of Moses. As we know, it says in chapter 26, verse 19: "He has set you (Yahweh), O Israel, over all the nations which he has made, that you should be a holy nation." The Bible also contains other similar passages.

The Israeli Foreign Minister Abba Ebban declared during his

During his term of office from 1972 to 1973, he stated quite openly: "The greatest achievement of Judaism - its greatest achievement in world history is Christianity, which in the Jewish view is nothing other than a medium for the establishment of Jewish-Communist world power."

One hundred years ago, the German thinker Friedrich Nietzsche had already anticipated it in a short sentence: "Christianity is Judaism par excellence!" -

In the defence against political and far-reaching attempts at paternalism, the journalist Gary Allen is one of a number of Americans who caused a sensation with his book "No one dare call it a conspiracy!", which sold five million copies. Allen studied history at Stanford University in California and discovered during his studies that the study material was compiled according to very one-sided points of view. Based on this realisation, he compiled his dissertation under the heading "Who's Who" and used it to shed light on American background politics.

In his work, he showed the influences in the era of American President Nixon. The big man behind the president was Henry Kissinger, son of a rabbi from Fürth who had emigrated from the Third Reich and was also on the Rockefeller staff of the Council on Foreign Affairs, CFR.

Kissinger's political role was exactly the opposite of the president's views. Liberals and conservatives were unanimous in stating that Kissinger was by far the most important man in the United States. Allen noted **t h a t** the Democrats and Republicans of the American two-party system come and go, but the CFR continues to creep along in an upward spiral. This coterie around Rockefeller in the CFR is out to control the world. Allen quotes the American Professor Quigley, who said: "... There is, and has been for a generation, an international network that operates to some extent the way the radical right imagines communists operate. In fact, this network, which we can define as the 'round table groups', has no reluctance to co-operate with communists or any other group, and often does."

Certainly, the insiders, now known worldwide as 'insiders', work quite well with communists.

On 9 December 1950, the CHICAGO TRIBUNE carried an editorial about the CFR: "The members of the Council on Foreign Relations (CFR) are persons of more than average influence in their community. They have used the prestige that their wealth, social position and education have given them to lead their country toward bankruptcy and military ruin. They should look at their hands. There is blood on them - the dried blood of the last war and the fresh blood of the present one - meaning the Korean War."

And Quigley continues: "By their own admission, the CFR hands are now bloodier with the coagulated blood of fifty thousand Americans in Vietnam. Shamefully, the Council has been successful in blocking shipments of American aid and goods to the Viet Cong's Eastern European armoury for the killing of our sons in the

field as alleged American policy."

These and other publications have a strong impact on public opinion in the United States.

However, this also brought the Bilderberg group, which belongs to the Rockefeller political group, increasingly into the public spotlight. This group took its name from the first founding meeting held in a Dutch hotel called Bilderberg. The organiser was Prince Bernhard of the Netherlands. This economically powerful group holds its meetings annually, each time in a different country, whereby the press and observers are excluded. At the end of each of these annual events, colourless statements are made that the press never knows what to do with. The Bilderbergers also admit that their goal is a future world government. Its members include high parliamentarians, industrial kings and other very influential people who discuss and try to coordinate the policies of their countries. They all answer to the one-world leadership that serves the promise of Yahweh in the Revelation of Moses.

The American Jew Jack Bernstein, who lived in Israel for a time and then returned to the United States, commented: "The American people have been led to believe that the Jews are 'God's chosen people'. This myth originated with a small group of Jews. Some Jewish leaders took excerpts from the Bible and declared that they meant that God had made them 'God's chosen people'.

chosen people'. But isn't it strange that it is not the religious Jews who claim to be 'God's chosen people'? It is the atheistic, unbelieving Jews who claim this honour.

- The Zionist-Marxist Jews, the Ashkenazis, who chose Judaism for political reasons and who have not a drop of biblical Jewish blood in them, are guided by the cry, 'We are God's chosen people.'

But now it is time to take a closer look at the root causes of hostility towards the Jews. It seems understandable that the claim to world domination provokes resistance. One must rightly recognise how an unfortunate religious revelation, which is controversial in every way, is the real cause of the anti-Judaism from which a people suffers.

The Austrian social democrat Viktor Adler, who felt closely connected to the proletariat but could not get away from Talmudic scholasticism, saw the growing opposition from bourgeois circles through the increase in anti-Jewish literature, which also aimed at the Mosaic promises. He originated the saying: "The last anti-Semite will only die with the last Jew."

This shows the apparent hopelessness of the problem. He did not see the simple solution: turning away from chosenness and the Mosaic promises, as many thinking Jews had already recognised. Heinrich Heine came closer to the solution when he said: "The Jewish religion is not a religion at all, it is a misfortune!" - Thus, instead of religiosity, he saw an ideology of domination embedded in Judaism.

The well-known American university professor and founder of the "League for Peace and Freedom in Palestine", Benjamin H. Freedman, spoke about 'anti-Semitism' at a press conference:

"The word anti-Semitism is a word that should be deleted from the English language - it is used today only as a swear word. If a self-proclaimed Jew attracts unpleasant attention somewhere and is criticised, then he calls all those who do this anti-Semites - and all the mass media controlled by Jews join in the chorus. I can report on this from my own experience. In 1946, some self-proclaimed Jews disagreed with an article about the situation in Palestine. They could not find any counter-arguments and therefore

they labelled me an 'anti-Semite'. They paid a lot of money to publicise this to all my readers and to damage my reputation. Before I wrote this article, I was a little saint for all self-proclaimed Jews. But the moment I disagreed with the goals of the Zionists in Palestine, I became the number one anti-Semite."

When Benjamin Freedman used the expression 'self-proclaimed Jews', he was only following in the footsteps of Benjamin Disraeli, the Prime Minister of the British Queen Victoria, who spoke of counterfeit Jews. Both knew only too well that the true Jews had already been almost completely destroyed by the Babylonians in 582 and that the newly developing people around Israel and Judea subsequently awoke to new life through the immigration of foreign peoples.

The uninterrupted persecution and harassment of the Jews has led to much thoughtfulness among the Jews themselves. One of these thoughtful people is Ben Chaim, who laments: "... Above all the pain and suffering, we are stunned, unable to understand why Providence has prepared such a disgusting fate for us.

... Wherever we appear, we are carried by a wave of hatred, contempt and aversion, wherever we are in life, our fellow human beings pursue us with looks full of envy and undisguised hostility. The situation of our people today is so desperate, our standing in the world has sunk so low that the word Jew has almost become a dirty word... - One thing has not changed, only one thing has remained stable and unchanging in the midst of this tremendous reorganisation of our world, today as it was thousands of years ago, and that is: hatred of Jews. Here the world has remained conservative, here it shows a remarkable stability of thought and feeling. In any case, the fact is that two thousand years of living among other peoples have not been able to create a reasonably tolerable relationship with them, but on the contrary only hatred and rejection. What is the reason for this incredible failure? ... The turning away of individual Jews from the Mosaic faith is therefore useless and at best creates personal tragedies for these pioneers. Only a united renunciation of the entire Jewish people, of large Jewish ethnic groups, can be of use here and create change. Only the collective conversion of the entire Jewish nation can enable and bring about the rebirth... Remember: people, a-

Those who have once converted to the new faith jeopardise their new position, their wealth and their reputation - meaning the Marans and their imitators - and even their lives out of pure fanaticism, out of insane devotion to a religion that was once taught to their people. So much does our people regard themselves as a people of God that even after generations of new faith, its members never cease to feel chosen.

But the world has no respect for this people of God, correctly recognising that a people who place their duties to their fellow human beings and to life lower than those to God cannot possibly be the true people of God. For as a whole, this belief of our people still exhales such a suggestive, negative effect, creates such a sea of not wanting to understand and also not being able to understand, that everything well-meaning and honestly meant by individuals and large parts of our people sinks and must sink into it without effect. Many hundreds of thousands of Jews still repeat daily in their prayers: "Ato bochartonu mi kol ho om" - You, God, have chosen us from all peoples - and even if many do not realise the monstrosity, the criminality and the entire ridiculousness of this sentence, or do not fully realise it, this prayer is only an expression of the entire basic attitude of our people, which is revealed in everything we do. In all areas of our lives, this attitude hinders and divides us, be it in our relationship to morality, to our fellow citizens, to our host and so on. In the course of thousands of years of wandering and humiliation, this megalomaniacal attitude has finally distorted and corrupted the original noble qualities of our people. Thus, the pretentiousness and arrogance that one has so often observed among us Jews, and which appears so unpleasantly everywhere in the world and has done so much damage to the name of the Jewish people, can ultimately be traced back to this disastrous megalomania of our people. One thing follows another. If a certain group of people considers itself different and better than the rest, it is only natural that it should make greater demands on life and ask for more from life than the others... But the truth is that each of us considers himself better than the others and therefore endeavours to obtain a better position for himself by all means and under all circumstances. After all, he has been chosen, he has imbibed this idiocy with his mother's milk...

When we complain about the world's poor treatment of us, we must first ask whether we ourselves have done nothing to ensure that manhunts on the scale of the persecution of the Jews are organised year in, year out. After all, the world is not populated by predators and even the most savage anti-Semite is only a human being who, like everyone else, carries the divine spark of justice within him...

The messianism of our people is the snake that we are nourishing in our own bosom and whose creeping poison is slowly but surely destroying our nation. Its main consequence is that we have lost our natural respect for the non-Jewish personality, which weighs heavily on our mutual relations. For the hatred of Jews of all times, of all shades, has its deepest cause, its real root, in this instinctive awareness of the non-Jewish world of the lack of inner truthfulness of our people's relations with their non-Jewish fellow human beings...

No greater crime could have been committed against an innocent people than was inflicted on ours when it was taught thousands of years ago that, of all the peoples of the earth, it alone was chosen by God to serve Him and accordingly alone was called to experience the grace and full blessing of God. The hour of birth of this monstrous messianism is also the hour of birth of anti-Semitism, regardless of the form in which it subsequently appeared. And thus the first originator and promoter of this delusional idea is the greatest and worst anti-Semite in world history. For can it be measured at all how much criminal arrogance and how much insane arrogance lay and still lies in the fact that we Jews claim to be God's chosen ones? ..."

At the end of his speech, Ben Chaim calls for human reconciliation. At the same time, as a national Jew, he calls for a turnaround from the vicious circle that has hitherto befallen his people: "... The hour when our people took the eternal vow of loyalty to Jehovah was the hour of birth of the greatest and most disastrous lie about the chosenness of our people. It was also the hour of the birth of the most marvellous hatred of mankind, called anti-Semitism, that the world has ever known. The hour when we renounce this perverse and stupid alliance will be the hour of the liberation of our people from anti-Semitism and the liberation of the world from it.

even dishonouring hatred of mankind... - Judah awake! - Awake from your thousand-year sleep, you misguided Jewish people, finally and forever shake off the unholy belief in your chosenness and thus return to true humanity. Awake before it is too late!

_"

This warning cry and the realisation of Ben Chaim reveal the self-confessed fact that since Moses it has only ever been a power-obsessed priesthood that has chased its own people from misfortune to misfortune for two millennia.

It is this priesthood that combined its arrogant and political objectives with a religion of promise and thus became the originator of a blanket hostility towards Jews throughout the world. This abuse of religious devotion, the cause of countless tragedies, must finally be recognised. Not popular hatred, but political defence against a power group will bring the solution out of a vicious circle.

Marcus Revici, who later became a rabbi and emigrated to America in 1900, was born in Berlad, Romania, in 1884. There he took the name Ravage. As Marcus Eli Ravage, he studied at Missouri University from 1909 to 1913 and then at Columbia University in New York. He became known through various publications. When he published an article in the January 1928 issue of "THE CENTURY MAGAZINE" under the title "An Actual Case of Accusation Against the Jews", there was some excitement among the readership. The original English title was: 'A Real Case Against The Jews'. - It reads, among other things: "... Our tribal customs became the core of your moral law. Our tribal laws provided the material for the foundations of all your sublime constitutions and legal systems. Our legends and folk tales are the sacred messages that you whisper softly in a mysterious voice to your listening children. Your hymn books and prayer books are filled with the works of our poets. Our national history has become an indispensable part of the lessons taught by your pastors, priests and teachers. Our kings, our prophets and our warriors are your heroes. Our former country has become your Holy Land. Our national literature is your Holy Bible. What our people thought and taught has been indissolubly woven into your own language and tradition, so that no one among you can be considered educated who is not familiar with our national heritage..."

And in the following February issue of the magazine he continued his explanations, where he continued in extracts: "You Christians complain and moan about the Jewish influence on your cultural life. We are, as you say, an international people, a unified minority in your midst, with traditions, interests, aspirations and goals that are far different from yours. Moreover, you declare that this state of affairs is a danger to your normal development, that it dilutes your vigour and obscures the path of life marked out for you by destiny. I do not see this as a danger at all. Your world has always been ruled by minorities, and it seems to me to be completely irrelevant where the ruling clique comes from and what their beliefs are. But the influence is certainly there elsewhere, and it is greater and much more insidious than you seem to realise..."

This is the language of a knowledgeable member of the priestly caste who let the cat out of the bag. Here again the arrogance breaks through, combined with the objective of political messianism, of which a Ben Chaim warned clairvoyantly. This is cherem, the persecution to which an unhappy people is subject and will continue to be subject if it does not listen to the voices of the seers. It is not biblical prophets who are calling out, it is Jews who feel the people and are declaring their right to life and peace.

Since the return of the Jews to their historical homeland, which had become Arabised in the meantime, feelings of recollection have resurfaced in the newly awakened national consciousness in order to trace an affiliation to one of the tribes that once existed. An endeavour that is unlikely to yield any results. But this brings us into the realm of legends. Such as, not without good reason, the lodge B'nai B'rith, the 'Sons of the Covenant', which is only accessible to Jews, but then the derivation to Brith-annia as the land of the lost thirteenth tribe of Israel with the throne of David as the English royal throne.

The Jerusalem newspaper "MOUNT ZION REPORTER" claimed in a 1956 report that most of the Israel returnees already knew which tribe they belonged to from ancient times. Most are counted among the tribes of Judah, Benjamin and Levi. A commission formed in Israel, whose members travelled around the world to find the members of the scattered tribes, claimed in a search report that four of the lost tribes had been found again. One

of these would have been found in Africa, one in India, another in the Balkans and finally another among the Arabs. Doubters counter this report by pointing out that it is completely implausible, because nobody walks around with a note on their chest saying that they are a member of this or that ancient tribe.

Another fanciful and bold claim in favour of grafting Jewish origins onto Germanic tribes is the assertion that Jewish refugees from the south settled in southern Russia after the second rise of Babylon. They called themselves the sons of Isaac, from which they derived the name of origin of the Scythians. However, it was the Romans who coined the collective name Sacae for the Scythians. The sons of Isaac changed the phonetic Sacae to the Hebrew Sakae with an unstressed i at the beginning of the word and added the term Saxon to the word. The propagandists of such overly bold and easily refuted claims were good, purposeful, cunning preparations for the integration of Germanic tribes into a historical fairy tale in order to detach and obscure their true origins. Excavations in the Scythian area prove that they belonged to the Germanic culture.

More than a hundred years ago, Professor Backhaus from Berlin made an equally bold claim. He claimed that the Suevi were a Semitic tribe. He used the 1st Book of Moses, which he considered valid, as proof that Jacob's brother Esau, from the Hebrew Swew, also Eswaw, could be regarded as the progenitor of the Sweven, for Backhaus Sueven.

Nevertheless, Backhaus also finds evidence in other ways. He **s t a t e d** in his work that Esau was born as a "completely red", i.e. red-haired child. Esau is also said to have called the lentil dish a "red dish". In addition, his people's name was Edom, meaning "red people" from Idumea. The Edomites, neighbours of Israel, were of Aryan origin. The chapter about Jacob and Esau must therefore be subject to interpretation, since both are of different descent. Esau's son was given the name Eliphaz. In the translation from the Hebrew, the name means "My God is golden or red-haired".

Despite the legend that Brithannia is the home of the lost thirteenth tribe of Israel, the search continues in other regions.

After the end of the Second World War, a new

new legend into the world. When the first Japanese envoy to Israel, Shiniko Kamimurah, presented his credentials in 1955, the Israeli press made mysterious allusions to ancient ties between Israel and Japan. It was pointed out that there were old Jewish imperial insignia in the palace in Tokyo. A sword, a diamond and a mirror. On the back of the mirror were carved symbols that had not yet been deciphered and which could not be understood in Japan.

Now it was a Japanese prince from the imperial family who, deeply shaken after the defeat in the Second World War, began to doubt the Japanese state religion, Shintoism. This Shintoism, a mixture of traditional nature beliefs, ancestor worship, Buddhism and Confucianism, known as the "way of the gods", also contains the oracle of the invincibility of the Japanese.

Prince Takahito Mikasa then examined the various religions, only to discover that the Jewish religion, of all religions, was the only correct one, just like the Khasars. He then also studied the Hebrew language, had the old mirror with the undeciphered signs searched for and found a similarity to Hebrew. Soon afterwards, when Rabbi Geldmann of the Beth Israel Temple in Hartford was received by the Jewish Welfare Commission for an audience with Prince Takahito Mikasa's brother, the rabbi was able to read the old mirror shown to him with ease. It was a passage from Exodus II, 14: "Ehejeh Ascher Ehejeh", in German, "I will be who I will be." A passage from the thorn bush revelation of Yahweh's innermost being to Moses.

Thus began the legend. It was now believed that the old Jewish imperial insignia with a revelation of God from the Torah on the back of the mirror had once been brought to Japan by members of the ancient ten tribes of Israel after a long migration. And in 1941, a Japanese bishop from the small missionary group of Christians even wrote a book entitled "Japan and the Bible". In it, Bishop Jurji Nakada wanted to show the connections between Jews and Japanese and also claimed that in 216, probably before the Common Era, one hundred thousand Jews had immigrated to Japan and merged into the population as the Japanese Hata tribe. They would have called themselves Isaraj. This name was intended to emphasise the connection with Is-

rael could be shown. They then had a great leader, Prince Kawa Kutsu. He was rescued from the water as an infant, taken into the imperial palace and brought up. The legend of Moses was thus revived in Japan.

Finally, in 1879, an Englishman living in Tokyo at the time called McLeod wrote a book on the ancient history of Japan, in which he also tried to emphasise the origin of the Japanese from the ten Israeli tribes and the similarity of the Hebrew and Japanese languages.

And to round off this legendary series of such assumptions, we should mention the Japanese Jenichiro Oyabe, who also tried to trace the origins of the Japanese people back to Israel. During the occupation of the islands, the indigenous population, the Aryan Ainu, were encountered. During this immigration, they brought silkworm breeding with them.

All these legends found believers. Not only are they completely untenable from an anthropological point of view, but linguistics does not allow any bridges. Moreover, the desert tribes were not seafarers, had no knowledge of shipbuilding or nautical skills, and Jenichiro Oyabe's claim that silkworms could never have been reared in the desert regions of ancient Israel.

Now there is a very small group of Japanese in Japan who, like a small group of Christians, have made a commitment to Judaism. Japanese khasars, so to speak. They even have a modest monthly magazine entitled "THE ZION HERALD". With this denomination, they also want to share in the chosenness and grace of Yahweh. They even went so far as to ask one of their members, Shigeru Nishiyama, during a stay in San Francisco, to marry him and a Japanese bride he had brought with him according to Israeli rites and to accept him fully into Judaism. The Japanese man even gave himself the Jewish first name Schlomo and agreed to be circumcised, but the rabbi refused. The rabbi thought nothing of the Japanese's origins in Israel and their supposed racial affinity.

There is a similar story with the Chinese. English and American publications also made claims that the two sons of Lot's daughters, Moab and Ammon, were the progenitors of the Chinese and Japanese.

There are also claims, such as that Negro tribes were also included in the Old Testament. Mark, for example, says that Cain was the first dark-skinned man on earth. The name Cain is translated as blacksmith, also the sooty one, the burnt one. It also says that Cain was black from head to toe, and that this made his sins visible.

Up to the time of Noah there would have been a general miscegenation, as between fallen sons of God and humans, see **G e n e s i s** 1, chapter 6. Only Noah's family remained white, because he had found favour in the eyes of Yahweh.

Then it goes on: If Noah was the only person who was white, then he could not have taken a white wife. But where would the white race have come from? - It then says of Noah's three sons that he had to name one of them Ham. But Ham means black or black man in German. This means that the genetic inheritance of the black Cain has found its way into Ham. Another question about Cain: Who was Abraham's wife, Sarah, if a white man and a black man were born at the same time as the biblical creation of mankind? ...

Not enough with this assumption, which is contrary to nature, that the racial developments all carry Abraham's seed, the 1st book of Moses, chapter 10, verses 6 to 20, writes that Ham's descendants, that is, descendants of the black man, founded Babylon and Nineveh, and their residences reached from Sidon to Sodom, as well as from Egypt to Ethiopia. In other words, completely unscientific citations. These contradictory legends run counter to the existing results of archaeology. The early cultures of Mesopotamia and the historical traditions show white origins.

This religiously conditioned narrowing of a historical horizon is also evident in the spread of the opinion that the seed of Israel, starting from Shem as the progenitor of the white race, created the white cultures.

Here, too, it is thoughtlessly overlooked that the megalithic period already possessed a high religion close to nature, a comprehensive celestial science and other knowledge, which also left its rock art traces in the Palestinian region. At this time there were still nomadic tribes of the Semitic language groups travelling around alongside the infiltrated northern peoples. At a later point in time, i.e. with the beginning of the Jewish

The Jewish nation came into being in the course of the history of the small states of Judea and Israel.

In 1986, another interpretation of ethnic or racial origin emerged. The newspaper "JEWISH POST & OPINION" published a sensational article by Leonhard J. Fein, professor of political science at the University of Massachusetts, who declared at a rabbinical meeting in Boston that Jews were not white. Speaking to Jewish academics, he said: "We are not white symbolically and we are not white literally. We should not allow ourselves to be lumped in with the whites of America because we don't belong." And a little later: "We are too oppressed a people. Still, and too much a reviled people, even in this country, to accept the label 'white'. To count us as white is to deny our brotherhood with Yemenis and Kurdistanis in Israel, with the B'nai Israel of India and the black Jews of New York." Referring to other Jewish conventions, Fein insisted that Jews are not black either: "We are Jews," he continued, "and because we are Jews, and not whites and not blacks, we must see this as a community so that we do not begin to act as whites, either by choice or because others see us that way. Not just because we are forbidden to do so, not just because we should know this best of all peoples, but because we would be depriving ourselves of our own future. And because we are Jews, we have the right to emphasise that there is a special relationship between us and the Negroes, based not on a common enemy or a common past, but on a common goal, the goal of teaching America what pluralism really is." - This presumption of wanting to take on a teaching role in America was met with fierce opposition from many Americans.

The Jewish writer Salcia Landmann, who lives in Switzerland also dealt with the subject of race, wisely focussing on attitudes and leaving anthropological characteristics to one side. However, she literally confessed that the racial doctrine degenerated almost as soon as it was created. However, no abuse or distortion invalidates or cancels the core truth of a doctrine. For in the course of world history almost all ideas have been misused for murder and mass murder, even the most peaceful of them, that of the Nazarene.

Landmann was understandably critical of the racial policy of the Third Reich and explained that it could not be said that the Jews would have been spared their misfortune without the misguided start of the modern racial doctrine. For murder, she continued, could be committed under various pretexts. No racial doctrine was needed for this. The modern mass murders were just as inexplicable to the Jews as the acute murder epidemics of earlier periods, such as the witches.

It can be added that, according to scientific calculations, at least one million women were burned at the stake as so-called witches.

To stay with Mrs Landmann: she stated in a declaration that the war events had set the wrong course in racial doctrine for a long time to come.

Landmann went on to say that modern racial doctrines were not invented by the National Socialists, rather it was the Frenchman Count Gobineau who published his book on "The Inequality of Human Races" in 1853, followed by the Englishman H. ST. Chamberlain with his book "The Foundations of the 19th Century". And where the racial fanatics of the Nazi era and their predecessors in the 19th century may have erred and sinned - they were not mistaken in their assumption that the biological distinctiveness of man remains perceptible right down to his last intellectual expression...

Contrary to Salcia Landmann's opinion that there is a Jewish race, as can be seen in her book "The Jews as a Race", serious Jewish historians agree that there have always been strong influences from other peoples into the Jewish people and deny the existence of a typical Jewish race. There was only a pure-blooded Jewish race until 582 **B C**, the era of Nebuchadnezzar.

The Bible's own accounts also contain references to the infiltration of foreign peoples into the Jewish people. Thus it is already stated in Samuel, Book 2, Chapter 11, Verse 3, that there was a Hittite named Abimelech among David's warriors. Likewise, one of the captains of the king's army, the Hittite Uriah, was married to the Hebrew Bathsheba.

Ezekiel also stated that there were many Hittites and Amorites in the army who were then taken in by the Hebrew tribes. Furthermore, women from the Moabites, Ammonites, Edomites, Didonians and other neighbouring peoples were taken along in conflicts and then married. In chapters 16 and 23, Ezekiel complained in his book that his people had committed fornication with the children of Egypt, Assyria and the people of Canaan as far as Chaldea.

Here we can once again cite Landmann, who wrote: "We must briefly mention a further objection to racial considerations of the Jewish people in particular, which did not only arise in the wake of the Nazi era, but had already been raised and anecdotally coloured earlier, also by Jews. Namely, the fact that there are many 'un-Jewish' looking individuals among the Jews, especially among those of Eastern Europe. But such atypical borderline cases exist in every people, because peoples are living entities and not mathematical units." Landmann now confirmed that the non-Jewish types of Eastern Europe are the racially or ethnically foreign Khasars. Thus one can already speak of a mixed-race religious community.

Strangely enough, a particularly prominent clinical picture has been preserved in this mixed-race community. The way of life and behaviour of the Jews living mainly in the western world has, as the physician Dr. Martin Engländer discovered after detailed study, over the course of time given rise to related characteristic diseases. He found that the lifestyle of politically very active people, as well as in the commercial and manufacturing sectors, caused a certain susceptibility to certain diseases.

These always begin with symptoms of nervousness, which lead to irritability and emotional agitation and also manifest themselves in hypersensitivity and the inability to maintain the necessary self-control. As a rule, these sensitivities always lead to hasty political counter-attacks and arrogance, which subsequently always work to the disadvantage of the Jews.

The clinical pictures of neurasthenia thus show an irritable weakness of the brain, cerebraesthesia, an irritable weakness of the spinal cord, myelasthenia, with all the troublesome accompanying conditions. Carriers of such symptoms are above all, as the aforementioned doctor stated, commercial, political and labourers.

or other nerds who don't allow themselves the necessary digestive rest at mealtime. They wolf down their food in a hurry, reading business papers, course notes and studying newspaper reports in between, always following the English phrase: "time is money".

The Austrian scholar of world renown, v. Krafft-Ebing, pointed out in a work on nationalities on this subject, as did the doctors Bouveret, Erb and others, that the Jews in particular are afflicted by nervous diseases. Erb explained how members of the Jewish group in particular were inherently neuropathic because of their indomitable acquisitive instinct. Added to this is the frequent inbreeding through intermarriage, partly due to the ghetto life imposed on them over the centuries.

The available statistics reveal a high percentage of insanity. The aforementioned inbreeding has led to disastrous burdens for the offspring. According to Mosaic law, however, siblings, uncles and nieces are allowed to marry.

In comparison, Erb and v. Krafft-Ebing explain that the Americans, as a typically racially mixed population group in North America, are also neurathenics par excellence. The American physician Dr Beard came to the same conclusion.

The important psychiatrist in Germany, Professor Kraepelin from Heidelberg, supplemented the findings with comparisons, according to which the Jews living in the German-speaking area were predisposed to mental and nervous disorders to a considerably greater extent than the Germanic peoples. Kraepelin also confirmed that the Jews' predilection for intermarriage was one of the causes of these illnesses. Not racial inbreeding, but family inbreeding.

Finally, Dr Gustav Brandes found out in a statistic that in a comparison by religion, there is one idiot for every 763 Jews, whereas in the other denominations there is one mentally ill person for every double the number. The fact that most Jews are to be found in the special medical field of psychiatry is justified by the fact that they want to be trained as helpers for their fellow citizens, who are increasingly affected by this scourge of illness.

To summarise and with reference to other susceptibilities to disease occurring in the Jewish community, one can also mention the above-average incidence of diabetes and glaucoma. Doctors who study these manifestations advise the Jews to use land, air and light for their regeneration.

With the creation of the new state of Israel, such conditions would once again exist. However, the accompanying political circumstances remain open.

Among the many Jewish statements, which also mention the circumstances that would have promoted the establishment of the State of Israel, a newspaper article in the South Tyrolean "DOLOMITEN" of 1 December 1987 reports from Jerusalem:

"Jerusalem - The British Chief Rabbi Sir Immanuel Jakobovits has cast doubt on the uniqueness of the Holocaust of the Jews in Nazi Germany. Most leading Jewish scholars did not consider the Holocaust to be significantly different from the earlier national catastrophes of the Jewish people, the Chief Rabbi said in a lecture in Jerusalem, according to the newspaper "JERUSALEM POST".

Jakobovits criticised the fact that the Holocaust during the Second World War is now a 'whole industry with huge profits for authors, researchers, museum planners and politicians'. Some rabbis and theologians are 'partners in this big business'. Reconstruction is much more important than remembrance, he said at an event organised by the Jewish B'nai Brith movement.

The survivors of the planned extermination of the Jews by the National Socialists could only come to terms with the past if they understood the Holocaust as 'part of the cycle of horrific catastrophes in Jewish history, each followed by a revival', the rabbi said, according to the JERUSALEM POST. The modern state of Israel would not have existed without the tragedy of the Holocaust, Jakobovits is quoted as saying.

If the Chief Rabbi's reference at the end of the newspaper report is understood correctly, then the fear of further persecution in the world should encourage the Jews to make a new start in a new home.

Since the Jews now have their own state, they are at a crossroads in their continued existence. Every people has the right to land and to an existence. This does not exclude the Jews.

However, the history of the past seems to have merged with the ba

Bylonian captivity, namely the retention of a large part of their host peoples. It seems understandable that this majority of the Jewish people want to hold on to the economic power they have gained in the individual countries. It is argued that the envy of non-Jews is the cause of anti-Judaism. But this assumption is too cheap. The fact that the economy is no longer managed in individual countries, but on a large scale and that large international multinationals are already influencing the policies of individual countries through their influence, is causing mistrust to grow among the populations of many countries. These developments are already clearly recognisable milestones on the way to a one-world government in which Wall Street has a say. A one-world state would therefore bring the fulfilment of Yahweh's promises from the books of Moses.

More than a hundred years ago, Freemasonry was inspired by Jewish ideals, as published on 9 February 1883 in the newspaper "JEWISH WORLD" under the original title 'Plan for the Future'. It reads: "The great ideal of Judaism... is that the whole world shall be imbued with Jewish teachings, and that is a Universal brotherhood of nations - A greater Judaism, in fact - all the separate races and religions shall disappear."

In short, that the world would be influenced by the Jewish teachings and become a world brotherhood of nations. May all races and religions disappear... The renewed registration of the idea of world domination by a leadership caste across races and religions.

Incidentally, it is also worth mentioning that the word 'anti-Semitism' was first coined by a baptised Jew named Wilhelm Marr and came into circulation from 1879. He became an avowed opponent of his people of origin and founded an 'anti-Semitic league' in 1880.

The Kna'anim sect, now expelled from Israel, which professes to be ethnic Jews and adheres to the old Israeli religion as it existed before Moses, declares through its spokesman, Chief Rabbi Chaim Gurewicz: "Men and women of Israel, break with the idea of the tyranny of our faith - turning away from the idea of chosenness and world domination - and revise it, create a new moral law based on that of the peoples of the earth and which does not offend the nations. This is the greatest and most heroic service to un-

The Jewish people and the coming generations of our people, as well as all other peoples, and thereby creates the conditions for the elimination of race agitation and racial persecution. The racial question will then solve itself all over the world. The world will not put up with Jewish paternalism in the long run! Our Jewish people must not be allowed to perish as a result of Orthodox-Zionist madness. Take a stand against the messianic-capitalist upper class of our people, our seducers, inciters and corrupters of the people, before it is too late. Do not become henchmen of the gravediggers of our people and complicit in their actions, for your own personal self-preservation as well as for the self-preservation of our people. We implore you, Jewish men and women, to act according to our Kna'anim view and instructions. Our Jewish people must and should live like all other peoples on earth; for it is included in the family of peoples on earth, which is wisely governed by world events and world laws... - You secret leaders and beneficiaries of today's world politics, your power is on the wane, the awakening of the peoples is progressing. It is pointless for you to ignore this fact and to close your minds to the given facts and to fight against this irreversibility in order to maintain your position of power. An abandonment of your current world politics and a rethinking in favour of a national world upheaval is not only necessary, but will be demanded of you by all peoples in the near future. A world-wide war of the peoples against each other, which you might want, in order to maintain your power, due to a narrow-minded attitude towards world events, would be hopeless for you; for this war would perhaps not only bring the violent elimination of your position of power, but this time with the greatest probability also your physical destruction. Today it is a risk to arm the peoples, because you never know whether the guns will not shoot backwards instead of forwards and be directed at you. Do not think that the nations are too stupid to have recognised the causes of the wars waged over the past centuries. It is now known in all nations that wars are no longer waged for national and patriotic interests, but that today wars are only waged on the backs of the nations for the monetary interests of international high finance, namely to maintain the service of interest.

be led to the most important... - People of Israel, peoples of the earth, there is no other way to the freedom of the nations than the one we have shown you. Many of your peoples have recognised this and the way. Follow it as a whole in the responsibility of future generations, so that you will not be cursed by future generations for your neglect!" -

The voice of Chief Rabbi Gurewicz with this declaration, written in 1966, is the first sign of a reflection from the Jewish people. Here the will for an equal and peaceful existence among the peoples of the world has become loud. It shows the only way to reduce worldwide hatred and ensure the safe survival of a people.

The Jewish people are at the crossroads of the future and turning over a new leaf in history. -

XVI.
BABILU

"At the top of the world stands the Midnight
Mountain Its light works eternally.
Man's eye cannot see it - and yet it is there.
The Black Sun shines over the Midnight
Mountain.
Man's eye cannot see it - and yet it is there:
Its light shines inside.
Lonely are the brave and the righteous; but
with them is the Godhead."

Inscription from Babilu.

One week passed and the next one followed. - The past lessons at school had not brought any incidents or excitement. Even the cheeky snout Charlie hadn't caused any trouble.

Eyken's portrayal of Jewish history and the religion involved in it had corrected some one-sided views, but also highlighted the self-endangerment of the people. The subsequent discussions ended with a unification of opinion.

As a planned Friday lecture was cancelled due to school work on Saturday, the students arranged an informal meeting on Saturday afternoon at Zeller's.

The young people were mistaken when they thought it would be a boring afternoon. The streets were a little quieter than usual, but from the centre of the town there was a tumultuous noise in the surrounding area. The inner class circle around Wulff and Graff had already met in front of the school to set off together to Zeller. However, as they turned into the main street, they found themselves in front of a police cordon. Behind it, an irregular mob marched with chants and banners, making a lot of noise and shouting. The demonstrators, many of whom were foreigners and a few Negroes, pushed each other forward in an undisciplined manner, made threatening gestures with raised fists and shouted at each other.

the marchers on the fringes laugh derisively at the policemen securing them.

Wulff turned to a man in uniform: "Is there nowhere to go? -"

The young policeman addressed only half-turned his head and grumbled: "Get lost, there'll be hell to pay! - If you want to get through here, call an ambulance first..."

Two more pupils from the neighbouring class had joined the group of students. One of them said with a broad grin: "Don't turn round - the frustration's going round! -"

"Rubbish," replied Rohde. "Look at the banners the Green Party members **a r e** carrying!" He pointed to the centre of the street with an outstretched hand: "Here!" - "Boycott against South Africa" - "Against the white oppressors!" - "Away with militarism!" - Ha, and here, Rohde laughed, "We want free pills!". "It all fits together well!" - Isn't it? -" he added.

The policeman from earlier turned his head. Rohde's remarks had been impossible to ignore. "Hey, lads, **s h u t** up! - If some of this lot break through here to beat you up, we can hardly help. Get lost!"

"You're there to help!" Rohde said defiantly.

"I told you to keep your mouth shut!" growled the vigilante. "There's enough racket here as it is. We don't need any more. -"

"The police don't need to be afraid," Rohde rattled on.

The policeman turned round and grabbed Rohde by the arm. "You little garden gnome! - What do you mean by fear? - If these ruffians **b r e a k** out of here, we'll have to protect ourselves. You'll sink like a flea on a dog's fur in the water!"

"I meant no offence," Rohde defended himself and released his grip. "I just don't understand why all this nonsensical fuss is being allowed at all if it's going to cause a riot? -"

"Don't ask such stupid questions," the policeman replied, **s c o w l i n g**. "Firstly, it's part of the sacred democracy and secondly, you nosy monkey's tail, the police are only allowed to protect themselves on orders from above when it comes to violent attacks. The demo is a sacred cow!"

Rohde looked up hypocritically. "By the demonstration, do you mean the demonstration or democracy? -"

"Leave me alone at last," said the law enforcer. "You're obviously out to get yourself into big trouble, eh? -" He gave Rohde a gentle shove. "Get lost! -"

One of the unsavoury individuals with shaggy, dishevelled hair and a wild beard had actually stopped and looked at the group. He made an effort to leave, but was gently prevented by the police officers and pushed on.

"What's the point of all this clamour?" Meier asked, not too loudly. "Every one of these Heinis and Sounders wants something different and what remains is a muddle! Over time, letting the power out becomes a dead end!"

An older man standing behind them leant forward: "This is a demo for the sake of a demo," he explained half aloud. They are all social parasites, day thieves and superstudiosi, students who commute between lecture theatres and demos until they reach retirement age at the state's expense - and that's our tax money! -between lecture theatres and demonstrations. Among them are also professionals who, for a small handout from wire-pullers, shout dutifully and hop along behind every slogan. I'm glad you're not among them! -"

"We already know the recruiting nests," Graff replied amiably. "Communists and anarchists, chaotic and frustrated, pathologically inclined and psychopaths, they're all stirring the same pot! -"

The man nodded. "I'm glad there are people like you! Otherwise you'd have to despair of the world. No offence, goodbye! -" Slowly he turned and left.

The queue of the bad guys thinned out and finally ended in small groups of stragglers, followed by a police rearguard.

"This is the last of the indolence-linked people," shouted Rohde, pointing to the last remaining banners: "Fascists out, foreigners in!", "Ploughshares instead of tanks!". The last banner was painted green with the words: "No nuclear power in my apple juice!" -

"Bert Brecht's characters from the Threepenny Opera look far better than these shufflers," Graff said disdainfully.

"Or like 'Les miserables' by Victor Hugo!" Charly added with a flourish.

"The magic's over!" decided Wulff. "Let's go across the road to Zeller now!"

After the involuntary delay, the young people sat together again. Several classmates had joined them, including Babsy and the swamp hawk.

Fuzzy-headed Babsy, who was not exactly a light in political matters, vented her indignation at what she had witnessed:

"I just want to know what all the foreigners and even Negroes are doing at these demos? -"

The usually reserved Ralle promptly crowed: "Why are guests in our country allowed to cause riots? - Is this their country or our country? - Why aren't the violators of guest rights sent home? - Even the criminals keep asylum with us and soon teach us to fear in our own country!"

"Fascists out and foreigners in!" means nothing other than that the Germans, demonised as fascists, should vacate their homeland and leave it to the foreigners!" ranted Charly. "We're getting Chilean refugees on our hands who were sentenced to death in their home country for murdering police officers, bombing bombers, bomb throwers and other political-criminal misdeeds because the one-sided human rights activists on the one hand and the Christian charity activists on the other want to open up a beautiful heaven for the scum. Red or black heaven, heaven remains heaven, hell remains hell for us homeland rights activists. It really is a strange world! -" Schnauzen-Charly had turned an angry red face.

"All freedoms for the riff-raff, recommended house arrest for the citizens! - A new kind of democracy," Rohde ranted.

"But, but! -" said old Zeller, who had approached unnoticed. "Not so loud, if you don't mind my asking! -"

"The young people should just let off steam," came from a corner where three older men were sitting. They're not bothering us! -"

Well, at least -" Zeller said lamely. "I don't know how I am with some guests. -" Retreating again, he said amiably: "So, carry on! -"

"Let's stick with it," Wulff continued the thread of the conversation. "There is a system behind the whole thing! The model democrats, who are still eager to vote, have not yet realised that our members of government, who are in thrall to the supranational powers, are helping to promote foreign infiltration and thus at the same time the slow extinction of our nation. Here the war with weapons may have ended in 1945, but the

The goal of annihilation against us Germans has remained. It's a creeping war that came in through the back door. We already have the enemy inside!"

"We've known that for a long time," Rohde said dryly. "And then there's the buzzword of ploughshares instead of tanks. A wise man once said that when carry other irons, leave the sword near you!"

The pupil Muthmann, who had remained silent until then, spoke up to everyone's surprise: "These demo games are pure idiocy! - These fringe jean hussars go to demos to make a racket against foreign countries, but nobody thinks of demonstrating in favour of the German East or South Tyrol. And if someone actually does, then he is a fascist. The brain convolutions of the left-wing types, so confusedly reversed, can already be called mental decomposition with zero buck and at zero cost. Howgh, I've spoken!" Then he looked around expectantly and was disappointed when he only received nods of approval.

"That's right," Graff said briefly. "So it sparked for you too! -"

Muthmann wanted to rebel, but Wulff held him back. Don't go in the juice right away, little man of courage," he said in a friendly tone. "We're very pleased that you're finally having your say. We have to have fun too!"

"That's all right," Muthmann replied calmly. "I'm not a fan of long speeches. "But can someone here tell me what's behind the South Africa agitation so far? -"

Graff now showed emphasised friendliness and said: "Sure thing, brave man! - These are the mineral resources of this country that the multinationals want to seize. They want to break the rule of the whites. Now the apartheid roller will start rolling and then the blacks will have the wool pulled over their eyes by their current hypocritical friends. It is the same game that was played with the Negroes in the American Civil War. In Berlin parlance: "Hear the nightingale? - -"

"I hear that. Quite well, actually! -" Muthmann leant back again. "And then there's the matter of the South American countries," he continued. Babsy continued. "That's also why the cross-headed people are always loudly rinsing their ears! - The countries condemned as fascist are simply a political programme crash,

the communist states, on the other hand, are model schools. And this despite the fact that there are numerous camps with political prisoners everywhere! -

"That's the programme crash in left-wing thinking," explained Wulff.

"And there are such and such," said Meier wisely.

"After all, thinking and thinking are not always the same thing."

"That's it!" Rohde grumbled a little grumpily. This demo has spoiled our afternoon. Where is the East today? -"

"Here!" suddenly came from the door.

Everyone jerked round in their seats and stared at the entrance. Osten stood there with a wry smile and a bandage around his head. He then slowly approached and sat down on the chair that Rohde had previously vacated.

Babsy and Ralle were up first. "Oops - what do you **l o o k l i k e** ? -" Babsy made googly eyes. Wulff immediately asked: "Did a roof tile fall on your head? -"

Osten defended himself. "Neither roof tiles nor monkey bites! - I was passing a demonstration and wanted to cross the road. At first a policeman held me back, but then I managed to get out of his grip and weasel my way into the queue of hordes. It was rain and eaves all in one. A marching chief caught me by the collar and wanted me to hop along. I stepped on the guy's toes. But he didn't like that and gave me a big shove into the next row. There were two or three blokes there who received me very affectionately and gave me rib bumps. But I didn't like it either and when I tore myself away, I got hit over the head with something. I didn't quite make it to dreamland, but ended up in the arms of a helpful policeman, quite dazed. -"

"Oops!" both girls squeaked between them.

"... And the uniform man immediately passed me on to someone else," Osten continued, "who led me into a side alley where a Red Cross van was waiting. There they wrapped this turban around my head and then released me here."

"Does it hurt? -" Babsy asked.

Osten made a disdainful gesture. "Oh - it's just a little memento as a reminder of the democratic freedoms of today. But the second policeman and the man from the ambulance service were really angry about the current conditions.

where injustice comes before justice. The left are allowed to attack and those attacked are only allowed to defend themselves. Anyone who goes beyond self-defence is immediately subject to disciplinary measures. The chaotic people are always covered up from the very top. And then the police man complained about the masked people everywhere. And he also said quite rightly that you can show your face openly everywhere if you are on the side of the law. Anyone who hides from the law is deliberately acting unjustly. He evades being recognised for wrongdoing and grotesquely knows that he is covered by the liberals, who call the protection of an anonymous force democratic freedom. - And then he grumbled that we were in a very bad way..." After this description, Osten grabbed his head and grimaced slightly.

"Does it hurt? -" Babsy asked immediately, concerned. Ralle also tried to squeeze a tear of sympathy out of her eyes, but it didn't work. All she could manage was a grimace.

"Oh - just a slight headache from the blow," Osten replied. "It'll soon be over again!" He felt like a hero and that made him feel good.

"You got off far better than I did back then," said Graff. "Now we have another example of what comes out of the anarchic climate and how the chaotic set the tone. This demo was nothing more than a spectacle and a prelude to a riot. The slogans are phrase provocations."

"The strange thing is that foreigners are allowed to get involved everywhere!" Babsy interjected. "If it goes on like this, we'll have a chaotic dance like the Tower of Babel. And what will remain? - A second Whore of Babylon in history! -"

"There is no such thing as the whore of Babylon!" Wulff now picked up the thread. "The denigration of Babylon is nothing other than revenge by the Hebrews, who wanted to discredit the home that had become a host country after their exile and in which they had acquired new wealth. The large city-state had skilfully evaded any dependence on money and thus Hebrew intervention and had built up and maintained its economic and political position through its own efforts. The special ethnicity of the people, combined with their segregated behaviour, meant that there was a constant tension with all the other inhabitants of Babel, including the involvement of the Hebrews.

the historical past, in which the Jews had to accept defeat in military conflicts. The march of the captives to Babel did not give rise to any friendly feelings towards the inhabitants of Babel. This did not change later, when the many Jews who remained in Babylon kept their permanent residence in the city and became wealthy. Yahweh, the evil god of vengeance, continued to shape their thoughts and feelings. This is how the condemnation of Babylon and its labelling as a harlot in historiography came about. For those in the know, the tension between the Midnight Mountain and Mount Zion was still in the background, because for Babel, too, the first-named high place stood in a mythical past relationship."

"How do you know that? -" Babsy asked.

Wulff looked at his classmate. "Some time ago, Eyken made a remark to that effect."

"So you're collecting special knowledge? -" the girl replied angrily. "Not at all," Wulff defended somewhat sheepishly. "Somehow that has just surrender..."

"I'm not buying it!" Osten said defiantly. "Now Eyken has to get into the Butt!"

"So next topic: Babel! -" Graff said briefly. Everyone nodded in agreement.

Now Zeller came dancing up and brought Osten a pot of tea and a large piece of cake. "A donation from the house for the politically wounded!" he added pompously as he placed the tray on the table.

There was a general hello and applause.

"And what about the palaver scheduled for today? -" Osten asked.

"What' s the point? -" Wulff replied. "It's been cancelled. Yours Wounded because of head protection a thought-free afternoon!"

"Oh, how nice," purred Osten, folding his hands and twiddling his thumbs. "And at Trinek's next lesson, I can take a sick lesson. -"

"You can't leave us alone when we're on the warpath against the Ungut Indians!" interjected Graff.

"You're right!" Osten agreed with him. "And what I almost forgot - I think I saw the Trinek at the demo!"

"What?" came back the chorus.

"Well, when I was pushed through the horde of marchers, I think I recognised our Nickelbrillenheini as a fellow shuffler in the following ranks. He had a few smudges of dirt on his face, though, so he wasn't immediately recognisable. But I don't think I was mistaken."

"And these guys lay eggs in our school!" Babsy panted like a terrier.

"Calm down, girl," said Schnauzen-Charly soothingly. "I can well imagine that Osten wasn't mistaken before he was promoted by the chaotic ones to a member of our heroic ranks and received his pep talk. -" Turning to the group, he continued: "I think we'll have to come up with something to sweeten Trinek's life again! - -" The corners of his mouth widened.

"Enough now!" decided Wulff. "It's time to go."

When Eyken came to the lecture the following Friday at the urging of his young friends, he again saw expectant faces. Professors Höhne and Hainz, who came after him, smiled.

Eyken went to his seat, pulled some documents out of his folder, looked through them again and began:

"Mesopotamia, a region rich in early history, has left behind numerous artefacts from the time of the great early civilisations. Important features relating to the culture of ancient Europe should be emphasised. The earliest cultural beginnings of this region can be seen in the structures of the Obeid period with their own architecture and beliefs. This was followed by the Uruk and Warka cultures and the subsequent Chafagi period. In the years around three thousand five hundred BC came the Uruk period.

The subsequent Akkadians then ruled over a large part of Mesopotamia. The ancient Sumerian city-states that existed at the time of the Akkadian awakening were then subjugated by the Akkadian king Sargon around 2370. This meant that a power began to determine the fate of the country in the northern part of this region. The Akkadians came as nomads from the Syrian desert and neighbouring areas. They then settled in the Mesopotamian north between the Euphrates and Tigris rivers. In the southern part, they remained only a minority tolerated by the Sumerians.

While the tribes and ethnic groups subjugated by the Akkadians gradually merged with the Akkadian master race, the inferior Sumerians retained their individuality and independent existence.

The Sumerian cities were given Akkadian governors and after some time the use of the Sumerian language was suppressed and a gradual cultural change took place.

Both groups, the Sumerians and the Akkadians, shaped the early historical face of Mesopotamia. Traces of the Sumerians and the Akkadians date back to the sixth millennium BC. Based on records found today, we know that the Sumerian king Enshakushanna ruled from 2432 to 2403 and left behind a good name.

The Akkadian Empire of the early dynastic period, which temporarily interrupted the long Sumerian period of development, had only one neighbour to the east and that was the mighty Nineveh of Assur.

With the fusion of the non-Sumerian ethnic groups with the ruling Akkadians, a new mixed race of people developed in this region, which to this day forms part of the Near Eastern character, characterised by cunning and shrewdness.

With the Akkadian king Sargon, however, a new form of ruler emerged. In keeping with the character of the people, a type of monarch emerged that formed a contrast to the popular kingship of the Sumerians. One of the great Akkadian kings, Naram-Sin, a later successor to Sargon, elevated the title of ruler, which was still held by Sargon, to a god-like level and had himself honoured by the people as the god of Akkad.

Under King Shudurul, in the years 2154 to 2128, the Akkadian Empire came to an end and fell.

Soon afterwards, in 2112, a new Sumerian dynasty came to power under King Urnammu. In addition to the kingdom of early Gothic origin that already existed at this time, which was called Lagash in 2122, the New Sumerian dynasty remained in power under King Ibbisin until 2004. And thus begins the core of the historical investigation into the rise of the great city-state of Babel.

The oldest name of Babel was Sine-ar, which comes from Sumerian. Sumer is therefore the mother culture of Sine-ar and the later Babilu. This new name also still shows an original word stem with the Proto-Germanic form for Ba, P, Pa. This also gave rise to the Ba rune. Ba is used as

a Germanic primordial god. Herman Wirth mentioned Odin's epithet Ba-leig from the Edda in his 'Heilige Urschrift'. Ba is also the name for the ancient Egyptian sun-idol.

The Hittite kings called themselves 'sons of Babbar', the sun god Ba-ba-ba-ra. The Aryan sun god thus reappeared and became the dominant state religion. Ba also gave rise to Bal-dr, later Baldur. The original first form was Ba-da-Ta-ra. The name stood for the earlier La, an ancient white god.

According to Pudor's linguistic research, Ba twice, i.e. Baba, also means 'mother earth' in Babel's language. This term 'mother earth' dates back to the megalithic period, as Herman Wirth proved.

This already shows the Nordic influence of Babel's origin from the language root. Bal points to the light god Ba-La. In the 'Holy Urschrift' the second syllable Bi points to Il-God, in the southern countries to Al-God. And this brings us once again and clearly to the year god of the megalithic high religion from the north. Ilu Tesup is the Hittite god of weather and lightning.

The syllable Bi has the meaning of twofold in the original language. This meaning was also preserved in the main languages of antiquity. Zschaetsch cites the goddess Bia, who symbolises the duality between birth and death, day and night, light and darkness.

Finally, Ul appears as a reversal of Lu for the wintry Asen god Ull. This Ull, a son of Sif, was Thor's stepson. Further linguistic traces can be found in the words for light such as Lu-na, lux, in French lustre, in lu-men and in the light bearer Lu-zifer.

The direct interpretation of the city name Babilu results in the Semitic-Arabic Bab for gate. Ilu, as already mentioned, in connection with light or the god of light. Taken together, the name means 'gate of light' or, more precisely, 'gate of knowledge to the divine light'.

This light of divine realisation means the same as 'The God' in Old Germanic. The deliberately prefixed neuter article clearly shows that we are not dealing with a deity represented as a human being, as embodied by Jaho, the later Yahweh, but with the concept of divine omnipotence, a Supreme Being, standing above human beings.

Sin, the sun, as a symbol of Babilu, also shows the daughter of the All-Sun, Istar Ilu Mara Sin, the daughter of light, also in the sense of the divine, inner light.

The common name for Babylon comes from the change to Greek: Babilion to Babylon.

Going back to the Sumerian origin of Babilu, evidence of the Sumerians' Nordic origins was discovered around 3100 BC. The archaeologist Woolley found a small tablet from this period in the area of Ur. The image on it shows a bearded bull with a lion-headed eagle sitting on its back and tugging at the horned animal's rump. Woolley could not make much sense of the image and explained it as a legendary tale of the gods. Only Pudur's fellow student Kaiser found the explanation.

First of all, Kaiser realised that Woolley's description of the picture was very accurate. The bearded head described by the Englishman was not a bull's head, but a human face with horns apparently growing on its head. Only the body and legs resembled a bull's head. Now Kaiser made a mental leap: he referred comparatively to the Edda canto of Grimmir, verse 10, where it says:

"Easily recognisable to all who come to Odin is the
ruler's high hall;
A wolf hangs to the west of the gate,
with an eagle hovering above."

After careful consideration of this surprising coincidence, he finally came to the conclusion that the animal creature must be the Fenris wolf, which, however, was not a wolf but a monster with a human voice and was given a human face. This creature, Kaiser then explained, is a son of Loki and the giantess Angrboda and was supposed to devour Odin at the end of the world. Widar, however, killed him, as stated in Gylfaginning. And the ancient image of Ur is completely analogous. And on even closer inspection, which Woolley ignored, the beast's four legs show bands of fetters that the monster has broken. And the *Völuspá* describes it precisely in section 44: "... The shackle breaks, the wolf runs". Here, too, the wolf symbolises the beast.

For Woolley, the only thing that was certain was that this image was out of line with the other finds. He did not know how to explain anything else. Kaiser, however, believes he can provide an explanation as to how

this image reached Ur. According to Kaiser, it could have been a votive offering from Heligoland-Atlantis that found its way to Ur. A second possibility is that this image tablet came from the Gutaeans, who also settled in Mesopotamia.

On closer inspection, Kaiser discovered that the beast in the picture was standing with its front legs on an overturned object that could represent Odin's throne. This was the Irminsul. The curved Irminsul on the large stone relief on the outer stones would therefore be a further explanation for regarding it as Odin's overturned throne. This was chiselled by a knowledgeable stonemason and interpreted by the monks who commissioned it only as an overturned Irminsul. Finally, three helmets can still be seen under the throne symbol on the Ur panel. These are the three helmets of the Asen gods.

Babilu has even more surprises in store for us in its origin story. For the time being, one of the most valuable early manuscripts should be mentioned: The Epic of Gilgamesh.

This epic was written at least two thousand years before the Common Era. As it was essentially read from the heavens and records the names of stars and celestial bodies, calculations point back as far as the third millennium. This is shown by the references to the images of the zodiac given in the texts. Two turning points of the solar year are also reproduced; the early rising of the stars in the sign of Aries at the beginning of the year and their late setting at the end of the year with the entry of the sun. From the sequence of events, conclusions can be drawn about the upper and lower limits of the epic age.

The original hero of the Earth depiction was the Sumerian king Uruk, who lived around 2600 years before the Common Era and was called Gilgamesh. But it was not until six hundred years later that he was glorified in the cycle of lore. His described adventures were merged with the celestial events. A thousand years later, around one thousand years before the Common Era, a 'Ninevetic' version comprising twelve tablets was written in Akkadian. In this way, one of the greatest literary achievements of early human history, the early epic of the people of Babilu, was preserved for posterity.

This cycle describes Gilgamesh's journey to the West, where he becomes a lost man and sufferer of divine whims. The actual author of the wedge

According to the reference, the first collection of writings is the Sumerian Sinlikiunnini. The Germans Haupt and Jensen read the cuneiform scripts after the painstaking decipherment.

In an introduction, Gilgamesh is described as being two thirds divine and one third human. He was king of Erech, which is Uruk in southern Babylon, east of the Euphrates.

After a series of myths about the gods, the beginning of Gilgamesh's westward migration appears in several tablets. There are clear geographical references to be found. Thus it is said in tablet IX that the hero, after crossing the desert, comes to the Maschu mountain range, which was regarded as the heavenly mountain and recognised as the Lebanon or Antilibanon chain. At this mountain range, Gilgamesh is stopped by a pair of giant scorpions and asked about his destination. When asked, he stated that he wanted to go to his father, meaning the ancestor, Utnapishtim. He was then recognised by his part-divine origin and allowed to continue through the mountain gate. He then reached a beautiful park with 'trees of the gods', as the inscription says, which bore precious stones as fruit. The next panel, panel X, explains the landscape as the Phoenician coast, where the goddess Siduri lives. She was regarded as the goddess of wisdom and protector of life. She asked him the same question as the pair of scorpion giants and he repeated that he wanted to go to his father Utnapishtim. The name Xisuthros also came up. Siduri explained to him that it was impossible to cross the sea to where Xisuthros lived. But when she saw his despair, she took pity on Gilgamesh and referred him to Xisuthros' boatman, whom he should ask.

Contrary to expectations, the skipper was prepared to help the hero across the sea to the west. After a few adventures, the passages in the text had already been damaged and some parts left unclear in translation, Xisuthros sees the shipwrecked Gilgamesh in the sea from afar. After a gap in the text, Gilgamesh and the boatman reach the beach where Xisuthros is waiting for them. This was at the 'mouth of the rivers', the destination reached with the immortal Xisuthro in the far west, beyond the Strait of Gibraltar.

Some researchers therefore assume that the Iberian Tartessus was the residence of Xisuthros. Strabo refers to the millennia-old written monuments of the Tartessians, but in them

are not, according to Jensen's examination, records of an ancient Xisusthros land. The land is mentioned again in the first part of the *Odyssey*, but as the floating island of Aeolus, with smooth rocks all around. In the second part of Homer's epic, it is again referred to as the island of the Phaeacians.

Jensen is of the opinion that it makes more sense to think of the floating island of Aeolus, which floats in the sea and which nobody can find. This is also the older tradition. Plato also spoke of an island of Atlantis that lay in the west and was then swallowed up by the sea. This explains, says Jensen, that this must have been the engulfed island, which understandably could no longer be found after the sinking. This was therefore the seat of Xisusthros.

After a thorough investigation, the Berlin professor Albert Herrmann came to the same conclusions, ruling out the harbour area of Tartessos as the root of Atlantis, as had been assumed several times before, and assuming Xisusthros Land to be the sunken island of Atlantis. However, it cannot be assumed that Gilgamesh came as far as the area around Heligoland. More recent studies of Gilgamesh believe that the mouth of the rivers could refer to the great delta region of the Euphrates and Tigris, but various other references do not agree with this, such as the celestial mountains mentioned in the epic.

This is not about retelling the epic. The great flood will be singled out as important from tablet XI. This tablet contains all the references to the great water catastrophe as the original text, from which the neighbouring peoples later copied.

The tablet begins with the opening of the Utnapishtim to Gilgamesh, in which the Flood is announced. The Wanderer has already left Xisusthros. He now receives advice from Utnapishtim to build a ship of equal length and width and it should be covered like the 'apsü' - by which the Babylonians meant a large container. The description continues with the dimensions of the ship, which was built with seven storeys and fitted with pegs to prevent it from capsizing. On the seventh day at sunset, the work was done and the large boat was equipped with sufficient provisions.

"Whatever I had, I loaded into it..." reads the cuneiform text.
And further: "... Barely a glimmer of dawn

grey, black clouds were already rising from the foundation of the sky. In it thundered the weather god Aedad. The Shullat, the messengers of the gods, travelled ahead of him, followed by Chanish, the god of the underworld."

The tablet text then tells how even the gods were surprised by the power of the storm and fled to Anu in fear. They wailed for six days and six nights until the storm finally subsided on the seventh day.

Meanwhile, the ark got stuck on Mount Nissir. On the seventh day, Xisusthros sent out a dove and a swallow, which returned. Later he sent a raven into the air, but it did not return. Then Xisusthros knew that the waters had fallen and he released the rescued creatures from the ship.

Mount Nissir, mentioned in the text, was located about 450 kilometres north of Shurippak in what is now Kurdistan.

The account then continues and describes a fierce argument between the gods about the extent of the Flood. It then describes Gilgamesh's return home after boarding a ship with the mariner Ushanabi.

When they both landed, Utnapishtim appeared and said to Gilgamesh: "You, Gilgamesh, came, toiled and laboured - what do I give you? ..." And he revealed to him that there was a herb of life that would save him from death. - This concludes the oldest version of the epic on plate XI.

Tablet XII was written somewhat later as a supplementary appendix to the previous records. The first part contains repetitions from the first tablet and then the descent of Gilgamesh and Engidu into the underworld.

After a gap in the text, tablet XII closes with the description of how the deities Anu and Enlil, as the culprits of the water catastrophe, sent a breath of heaven and earth so that the plants could sprout again. They gave eternal life to Xisusthros, who knelt before them, and assigned him the island of Tilmun, far to the east, as his abode. This is the old name for the Bahrain Islands. The rest that follows on tablet XII was lost again and is missing.

It should be noted that the name Xisusthros appears in other spellings in the Babel myth of Adapa; also as Atrachasis and Chasisuatra. In all texts he is described as a wise man and friend of the deity Ea.

It is of extraordinary importance to note that Henry Rawlinson was the first scholar to suggest that the Epic of Gilgamesh was essentially a sun myth, with the twelve signs of the zodiac.

According to his account, tablet I begins with the reference that Gilgamesh towers over the heroes like a mountain bull. This also corresponds to the term commonly used by the Assyrians at the time in connection with the images of the ram and the bellwether for kingship. The term 'bellwether' also applied to the kings of Babilu and was also used at a later date in Isaiah. The interpretation says that the spring sun moved from the image of Taurus to the constellation of Aries around the year two thousand.

In panel II, Eabani is described as an upright standing bull. This leads to the conclusion that this ideographically represents the zodiacal leap. On the same tablet Rawlinson also discovered that the friendship between Gilgamesh and Eabani points to the constellation of Gemini. Among other things, he also referred to plate IX with the Scorpio people appearing on it, who correspond to the Scorpio constellation. Similarly, after the arrival of Gilgamesh at Xisuthros, his story of the Flood fits the sign of Aquarius.

The Assyrologist Jensen, who read the tablets, felt compelled to approach the texts with thoroughness and caution and to scrutinise Rawlinson in the ensuing scholarly disputes about the details as a whole.

Despite some reticence, he could not help but largely recognise the existing explanations. He himself found references to some fixed stars with their then valid names and meanings, such as Procyon as the 'terrible star' of the Assyrobabylonians, then called dapinu.

A text from around 650, copied from an older tablet, also mentions an 'arrow star', which Jensen recognised as a Beitageuze in Orion. The cuneiform script then states that the Great King Tiglathpileser I started a hunt when the aforementioned star rose. The great king believed that he recognised his 'zikru', his image, together with 'Ninib', who was regarded as the god of the hunt. In Greek, Betelgeuse was later recognised in Orion as the great hunter.

According to another tablet from around 1000, the twins also rose early in the sky in addition to the 'arrow star'. The 'terrible one', the dapinu, was also mentioned. The latter was considered

as a manifestation of the god of light Marduk, who also appears in Jupiter's star, the Procyon. Then Sirius appeared, which was regarded as the goddess Ishtar star, the goddess of love of Erech.

Jensen found interesting connections here. A hunter appears in panel I of the epic. This is followed by the meeting of the later friends and brothers, Gilgamesh and Eabani. This is followed by the campaign and battle against the newly appearing dapinu, the terrible one, who appears as Chumbaba. The goddess of love Ishtar, who was presumably carried off to the east, is brought back to Erech - the old texts are incomplete - and is back in the land.

Jensen explains this as follows: The red hunting star Betelgeuse, which reappears in the morning sky, corresponds to the newly appearing hunter. The reappearing twins are Gilgamesh and Eabani, the tyrant Chumbaba the Procyon. Ishtar, who has returned from the east, is the reappearing Sirius. She is represented in the daytime sky by her planet Venus and in the annual sky by the fixed star Sirius.

Jensen then went on to explain how Eabani was created and made the comparison with how Betelgeuse, in relation to the 'hunter', reappeared in the sky, with the 'ram' rising early in the morning. The ram is in turn an image of the god Emmeschara, the god of fertility, who dwells in the depths. However, according to Jensen, the ram is not clearly attested in the Babylonian records, but the compelling conclusion is that the chain of knowledge is certainly present.

The epic chapter about the return of Gilgamesh from Elam and the description of how Ishtar offers her love but is rejected means in plain language: Gilgamesh stands for the sun, Ishtar for Sirius, and this celestial event shows the sun moving away from Sirius, which reappears in the eastern sky.

As the sun moves further and further away from Sirius, it enters the constellation of Leo with the bright star Regulus. However, according to the Gilgamesh Ishtar event in the text of the epic, it is not a lion but a bull that is sent down and killed by the Lord of Heaven. As there is only one star of the same name in the Babylonian sky, Jensen now believes that cosmology allows us to recognise the star with the bull between Aries and Gemini, Aldebaran, the main star in Taurus. Taurus was also regarded as the messenger of the twin gods. Further details

would go too far here. The parts shown as examples make the connections between the celestial images and the earth events clear enough.

It is therefore clear, as Jensen pointed out, that there is an undeniable connection between the starry sky and the epic, which can be explained by the myth of the year and the events on earth. Gilgamesh thus appears as the image of the sun of the day. This also explains his journey to the east to the mountain of the gods and back, as well as his meeting with Ishtar.

Thus we find the correspondences of his journey to Himmelberg in the west, his journey to Xisusthros in the far west and back again, his meeting with Venus-Siduri and with the skipper. The hero's journey resembles a connection between the daily and annual cycles of the sun. The adventures correspond to the events of the year, the directions of travel and journeys to the daily course of the sun.

The 365 cycles of the sun to the east, to the west and from there back to the east, in the course of which it travelled once through the ecliptic with its constellations, became a cycle in the same direction, passing through the same constellations. And then, or in the process, the myth created from the solar cycle was compiled with the daily course of the sun and brought to earth.

Further details already belong to an extensive specialised literature. What is undeniable is the great correspondence between the great knowledge of the astronomy of Babilu and the same correspondences from ancient Norse astronomy and the view into space. Based on a primordial knowledge, the similarity of the knowledge roots could even lead to the assumption that they originated in Atlantis. After all, the Flood tradition is a point of contact between the submerged parts and the north-derived early civilisations in the Middle East.

With the knowledge of the oldest surviving epic of mankind, one also has the root to the many myths and traditions of the successor times and other peoples. Wherever the same or similar retellings that have become legends appear in written or oral form, be they from Mexico, South America, New Guinea or elsewhere, their origin in ancient Babilu can hardly be disputed.

Jensen also found comparisons for reutilisation in the area of the tribes united in the Jewish 'covenant'. At the beginning of the

In the second book of Moses, the situation of the children of Israel is just as oppressive as that of the inhabitants of Erech. The Epic of Gilgamesh describes, among other things, how the shepherd Eabani was created so that the oppressive situation for the people of Erech would come to an end. Ishtar comes out to him in the steppe and they both go to Erech to Gilgamesh. In the identical biblical passage in Moses it says: "In order to free the Israelites from their yoke and labour, the shepherd Moses, from the tribe of Levi, goes with his wife from the steppe to Egypt, meets his brother Aaron, who is destined to be his comrade and helper, and then arrives in Egypt.

The equalisation according to the old epic continues: after Eabani and Gilgamesh continue eastwards to the mountain of the gods, they defeat the Elamite king Chumbaba, as described earlier, and then lead the abducted goddess of love Ishtar back again.

In the case of the Israelites, it then says in the epilogue: Moses and Aaron travel with the Israelites to God's mountain Sinai-Horeb, defeating the Amalekites not too far away. Then the priest Jethro, who had been among the Amalekites, brings back his son-in-law Moses and his divorced wife Zipporah, and the Israelites reach Mount Sinai.

The epic also recounts the return of the two heroes from the mountain of the gods to Erech. On the way, Ishtar appears and asks Gilgamesh for his love. However, he reproaches her for her previous loves and rejects her.

In line with this description and the model in the epic, we read in the story of Moses: After setting out from Sinai, Moses is rebuked by Aaron and Miriam because he has taken a Cushite wife.

The epic then continues: after the encounter with Ishtar, the sacred celestial bull is killed and the flawless red heifer is slaughtered, whose ashes are then kept in a pure place. Then Gilgamesh's friend and brother, Eabani, dies.

In the fifth book of Moses, on the other hand, it says in the epilogue that after the killing of the red heifer, Moses' comrade and brother Aaron dies.

Finally, following the text of the ancient epic, it is worth noting how Gilgamesh travelled alone through the desert, where there was no bread. He was forced to live on the flesh of otherwise spurned animals. Then he reaches the mountain gate in the land of

Amurru, where he encounters the hostile Scorpion giants at the mountain crossing.

This in turn led to the story in the fifth book of Moses of how Moses travelled through the desert with the Israelites after the death of Aaron and the people complained about the lack of bread and disgusting food. The journey then reaches the territory of two kings, the Amorite king Sihon, who wants to prevent the passage, and the Amorite king Or, the giant.

And back to Gilgamesh: he is granted permission to pass through the mountain gate of Amurru and arrives in a wonder garden with trees of the gods, where he meets the goddess of love Siduri, who comes from Mount Heaven.

Moses, in turn, is told that after a battle with the Amorites, he forces the passage and reaches the Moabite steppe that runs along the Jordan. In Sittim, Moses is confronted by the fornicating Midianite woman Kosbi, the daughter of Zur. - Zur means rock or rocky mountain.

In conclusion to the above, it must be said that the choice of comparisons between the Gilgamesh epic and the Moses stories is indisputable. The latter are a shortened and crippled copy of the much older tradition of Babilu. It would go too far to repeat in detail what has already been discovered. The comparisons of extracts alone should suffice.

It is also worth mentioning the indications that the epic in the individual tribes of Israel also shows tribal, i.e. slightly different forms of adoption. Be it the tradition in the tribe of Dan, be it the legends about Abraham, Samson, Isaac and others. For example, there are repeated comparisons with Rebekah-Ishtar, Sarah-Ishtar, Rachel-Ishtar, Joseph-Eabani, Isaac-Eabani and Samson-Eabani.

Then it is said that the gods commanded the goddess Aruru to create Eabani. She then created him from earth and clay. In the Old Testament, Yahweh created the first man Adam on the basis of the Babylonian instruction tradition.

However, this is not the end of the Gilgamesh radiation into the Old Testament. It can be found again at the beginning of the New Testament.

Here we have to follow Jensen again with his explanations, who refers to Jesus: Jesus comes to John, apparently a

Eabani and is baptised with water by him. Instead of an anointing as king or prophet, a baptism appears in the story of Jesus. This is presumably because Jesus was regarded as the founder of a religion and baptism was considered a religious ritual of initiation.

The name Jesus corresponds to the Hebrew Yeshua. This name in turn goes back to the older Jehoshuah or Joshua-Joshua. This is significant because the name Yeshua or Joshua appears several times in the previous history of Israel.

These older forms of names underline Bromme's work, according to which these appeared as code names in the story of the Essene revolt and the son born later to Mary with an open paternal right was called Jesus Yeshua from a selection of Old Testament names and the Essene code.

The baptism of Jesus by John corresponds to the account according to which Jesus comes to John, an Eabani, who baptises him with water. In comparison, Jesus rises again as Gilgamesh with the Eabani encounter.

In the cuneiform texts, Gilgamesh bestows royal honours on Eabani. It is not Saul-Gilgamesh who anoints Samuel-Eabani as king, but vice versa. Likewise Elijah-Eabani anoints Elisha-Gilgamesh. There is a deviation from the original saga here. But this is not an isolated phenomenon. It only shows that Gilgamesh switched roles with Eabani immediately after the beginning of the Israelite Gilgamesh saga. So if John baptises Jesus and not the other way round, Jesus baptises John, this also indicates a shift in the Jesus legend.

Then we find parables with the epic in the second chapter of the evangelist Luke. During the depiction of Jesus in the temple, an old seer Anna-Hanna-Channa appears. And lo and behold, a Hanna appears in the epic as the mother of Gilgamesh-Tobias and therefore very probably as a representative of the mother goddess Aruru in the Tobit saga. Then a second, as the mother of Eabani Samuel and undisputedly as a representative of the mother goddess Aruru in the Saul-Samuel legend.

In the second chapter of Matthew, we read a longer childhood story about Jesus. This includes the magi who came from the East and their proclamation that a King of the Jews had been born. Herod and the scribes surrounding him

The teachers and high priests learn that the birthplace is Bethlehem. Herod then orders the magi to search for Jesus and eliminate him. The men departed, but did not return, as God had commanded them in a dream to refrain from murder.

At the same time, Joseph was also warned by an angel in a dream to flee to Egypt with his family.

Herod, however, when he could not get hold of the reported king, had all the children up to the age of two in Bethlehem and the surrounding area beaten to death. Only when an angel of the Lord reports the death of Herod does Joseph return from Egypt with his family.

So much for the biblical texts. Here, however, the close links with the stories of Moses become apparent again. The Gilgamesh Moses child is also in danger, as are the lives of the other newborn Israelites. As we know, he is rescued and brought up at Pharaoh's court. Barely an adult, he has to flee because of a murder and only returns after Pharaoh's death.

Similarly, tradition tells us that Joab, David's commander, has all the Edomite males killed and only the Edomite king's young son Hadad is saved in the same way and taken to Egypt.

Now all the legends following the Gilgamesh epic tell the same story. The flight of Moses through the desert and the flight of Jesus by the same route. Likewise with Jeroboam, like Gilgamesh, the desert flight and return after the death of Solomon, who was hostile to him. All stories resemble the flight of Eabani through the desert.

Here it must be added in passing that the Moses legend and other Old Testament records cannot stand up to history.

Philipp Vandenberg has studied this subject in detail and found that there is no historical documentation with dates of Moses, nor of Joseph and Abraham. And in ancient Egyptian texts the word 'Israel' occurs only once.

The five books of Moses describe the creation of the world and the beginning of Israel's history up to the death of the religious leader. However, critical research has revealed that these five books were not written by Moses at all, but are a legacy of several authors.

This is clear from the fact that the terms for God have different names. There are also repetitions and contradictions in the text. Even Bible experts admit such errors in the Pentateuch. The inclusion of at least four sources in the overall text is clearly recognisable. These are the 'Yahwist' from the time of Solomon, then the 'Elohist' from the eighth century, the 'Deuteronomy' in the following seventh century and a priestly manuscript from the sixth to the fifth century BCE. The so-called Urtext was written over a period of half a millennium.

The legend of the baby in the basket that floated on the Nile can already be found in older cuneiform texts written under King Sargon between the years 2350 and 2295.

Among the contradictions, one can pick out the example from the first book of Moses, according to which the Egyptians came to Joseph and begged for money so that they could buy bread. Joseph replied that he would give them food in exchange for their flocks when the money ran out.

Now you have to realise that at that time there was no money in Egypt, only a barter currency. At that time, a heavy labourer received thirty litres of wheat and one hundred and ten litres of barley as his monthly wage. Grain was then exchanged for food, fish for spices or other goods. Money only appeared in the sixth century BC.

The same book goes on to say that Joseph complained to Pharaoh's cupbearer that he had been robbed from the land of the Hebrews. According to archaeological science, the term 'Hebrew' did not appear until the seventh century. Until then, the name 'Chabiru' was in common use. The ancient Egyptians understood the term 'Chabiru' to mean day labourers or guest workers from the surrounding countries. It was therefore by no means a specific ethnic group.

The dates from the time of Moses are also incorrect. So it says in the Book 2 of Moses, chapter 12, verses 37 to 41: 600,000 men on foot, and dependants added to this, give a figure of at least two million people. According to credible estimates by archaeologists and historians, the total population of Egypt at that time was only around two million people.

These 600,000 men undoubtedly only have a symbolic character. Such figures always appear in Jewish history.

be it 60,000, 600,000 or even around six million. According to serious Bible scholars, there were never more than two to five thousand emigrants who started the march through the desert.

In the 480th year after the Exodus, it is said, construction of the temple began under King Solomon. This is written in the First Book of Kings, 6th chapter, verse 1. Solomon's reign is most likely to have been between 965 and 926. Adding 480 years to the time of the temple construction in 961 means that the exodus from Egypt took place during the reign of Pharaoh Thutmose III, 1490 to 1436. At this time, however, there was no city of Ramses. It was only founded two hundred years later by Pharaoh Ramses.

As you can see, some of the Moses stories compiled from old texts from earlier times were treated superficially.

Now that the scope of the Gilgamesh epic and its many, more or less distorted copies have been described, the background, origins and development will be outlined.

However, this is not about retelling the general history of Babilu. There are plenty of history books for that, which are based on the current state of general knowledge. All of these, however, miss the important point, namely the oldest connections with the north.

The common roots from the Stone Age high religion are thus clearly recognisable in the fully clear and cultivated star lore. The rock-signs with their calendar representations and the ancient celestial lore of the north are reflected in Babilu's knowledge of the stars. The Procyon mentioned in the epic as the 'fearsome one' of the 'torch bearers'. 'Friggs Rocken' in the north applies to the hunter sign in Babylonian, the constellation of Orion with the great Betelgeuse. This hunter's sign, then linked to the Nimrod story, was gradually adopted by the entire Mediterranean civilisations. The sign 'Aquarius' was even standardised. These individual examples are supplemented by the names of the Milky Way, which are recognised and recorded in Babylonian and appear in Old Germanic as two Iring paths called Wan and Wil.

Then there is the Babylonian Ishtar for the star of Venus. The full name from Old Babylonian is Ishtar Ilu Mara Sin.

This means Ishtar, the light. This refers to the visible light, daughter of the All-Sun, the latter in the sense of the divine, inner light. Adopted in Babilu as an even older Sumerian deity.

Her name is given in myth as originally Isai, from Thule and Atlantis. In Germanic she appears as Idun or Iduna. To the east of Babilu she is found in Iran as Innana, in India as Saraswati and in a distant radiation to Japan even as Aiuna.

West of Babilu, Ishtar appears as Ashera in Phoenicia and later travelled to Carthage under the same name. In the great Mediterranean civilisations of classical antiquity, she appears in Hellas as Aphrodite and in Rome as Venus. Last but not least, of course, in Egypt as Isis. The name Astarte, which appears in general history, is a Europeanised and mistranslated form.

Other peoples made modifications and alterations to this goddess. Cults emerged that no longer corresponded to the nature of Ishtar.

The excavations by the German archaeologist Koldewey were extraordinarily successful, and large-scale excavations of the ruins led to the reconstruction of significant parts of Babilu. The Ishtar Gate in the north of the city was completely reconstructed from the existing remains. The connection between the name Ishtar and the North Gate has a deeper meaning. The colour of the gate was blue and blue is the colour of the north and of Atlantis. Most of the houses and palaces of Babilu were also blue in colour. The mighty Ishtar Gate was clad in blue glazed bricks and decorated with sculptural images of bulls and dragons.

To visitors to the city at the time, it appeared like a blue island in the vastness of Mesopotamia. However, this appearance also builds a bridge to the mythical past, to one of the oldest Nordic traditions of a Blue Island, a mysterious, unreachable island in the far north, usually shrouded in mist. When the fog thins, blue palaces shimmer in the pale background. It still belongs to the Atlantean imagination. The blue Ishtar Gate also led the way northwards towards the Midnight Mountain.

Koldewey also found light blue paint residues on the Babiluturm, the

should correspond to the Midnight Mountain. There were several towers of significant height in the city, which is estimated to have had up to two million inhabitants. The towers were built in steps as ziggurats. Wherever the Norse Atlanteans travelled, they left behind their mostly stepped pyramids as architectural monuments.

The master builders of ancient Babel built the world's first stone bridge. This connected the large suburbs of the metropolis across the Euphrates with the old city and the temple district on the other bank. Thanks to the devoted efforts of archaeologists, entire city districts have been uncovered step by step. The sites show wide streets and well-planned layouts. The residential buildings of the population had small courtyards and bear witness to a residential culture that already existed at that time. The large, crenellated temples and palaces, decorated with rich wall paintings and numerous mythical animal figures standing in front of them as guardians, must have made a fascinating impression. Various architectural details resembled the style of the German Middle Ages and the architectural style of the Third Reich.

If one compares the great love of order and the methodical way of thinking of the inhabitants of Babel, their legal system, their knowledge of the heavens and their mathematical knowledge, one could speak of a German-Babylonian affinity. How strange that American propaganda during the Second World War described Germany as a new Babylonia and Hitler as a new Nebuchadnezzar.

Nebuchadnezzar II, during the period from 605 to 567, to whom Babylon owed a new and final flourishing during his reign, also conquered the city of Jerusalem in the course of his warlike endeavours from 597 to 587. The reason for the great king's conquest was his religion with the god Yahu, the cruel, humanised deity who was an abomination to the people of Babylon. The Israelites then hurled a curse of Yahweh against the conquerors. David's propaganda harps ensured that Babylon was labelled the "Whore of Babylon".

It was then the Jewish seer Michel de Notre Dame, known as Nostradamus, 1503 to 1566, from Provence, who, in his astonishing prophecies, transferred the curse of dishonour from Babel to New York, which was already emerging in his visions.

The concept of a kinship between the Germans and the Babylonians has connecting roots. Not only, as already mentioned, the Sumerian origin of the latter and the trace from the Midnight Mountain are the bridge found. In addition to the examples already given of the Woolley tablet find and other source signs from the north, there are the following similarities:

The identical prehistoric tradition of the north and of Babilu states:

Old Norse: In the beginning not earth nor upper heaven, grass nowhere.

Babel: In the beginning, neither the sky above nor anything below, no giparu tree, no reed meadow.

Old Norse: The giant Ymir, a ripe giant, arises and next to him the cow Audumla. - For the "water everywhere" in the Babel tradition, compare the great flood before the formation of the world, the great flood, which also corresponds to the Flood of Babel. - The three gods Odin, Wili and Weab come from the couple Ymir and Audumla.

Babel: At that time, however, Apsu, the freshwater sea, later above the sky and on the earth, and Tiamat, the salt water sea, later on the earth, were present as the father and mother of all the gods that later came into being. The three great gods Anu, Enlil and Ea are descended from Apsu and Tiamat. According to the Babel tradition, the god Ea later created the god Marduk.

Old Norse: The gods Odin, Wili and We kill the giant Ymir.

Babel: The god Ea kills Apsu, and the god Marduk kills Tiamat and defeats her lover Qingu with the eleven other helpers or the 11 helper classes.

Old Norse: The sea and the other waters of the earth arise from the blood of Ymir.

Babel: From the blood of Tiamat comes the sea; her husband Apsu is like the fresh water under and on the earth.

Old Norse: Heaven and earth are formed from the body of Ymir. - The gods Odin, Wili and We form the first human couple.

Babel: Heaven and earth are formed from the body of Tiamat. - The first man - or the first human couple - formed by a god. Old Norse: A great flood - but before the formation of the world -, salvation of a god. Reifriesen with his relatives in a boat.

Babel: Flood, rescue of the Flood hero Xisuthros with his family and the masters in his ship.

This is where the north influenced the Gilgamesh epic. Beware of the assumption that the bridge was built from ancient Sumer to the north. The trail is flawless, because the myths and traditions from Babilu point to the origin of Midnight. A cuneiform script reads:

"Tiama, daughter of the high
heavens, princess from the end of the
world, Tiama, benefactress of Babel,
that you became ours.
From you comes all truth about
the beginning and the end,
the song comes from you,
that the strange white birds of the
North Star sang,
which is the reflection of a dark sun that no one
sees - because it shines in everyone."

These strange white birds of the North Star sung about here are recognisable as the swans of Thule. Likewise the reference to the Black Sun. The following verses are even clearer:

"White sun, shining over the earth - you give
light to the day.
Black sun, shining within us - you give the
power of realisation. - Contemplating the realm
of Atland,
that lay high in the pillar of heaven
before the fury of the sea
swallowed it up. Contemplating the
wise giants,
who came from beyond Thule and taught."

There are also parables in the world fire tradition, which researchers associate with a shift in the earth's axis:

Old Norse: World Fire - Flaming Sword, Lohe...

Babel: World conflagration - The Anunnaki raised the torches to ignite the land with their gruesome splendour...

Old Norse: Earth axis shift - The celestial bridge breaks.

Babel: Shifting of the earth's axis - The land that was wide broke like a pot.

Old Norse: high tide - then the sea rolls over terrible devastation.

Babel: Flood - The south storm blew for a day, rushing in, plunging the mountains into the water.

And in the Edda it says: The castle in the sky burns in Suttur's fires. And in a Canaanite myth: They set fire to the palace,

Babel is meant, fire at the temples...

In the Edda it says 'The seer's face':

"The Aesir rushed to the field of
Ida, the shrines built high;
They set herds, they hammered ore,
they beat tongs, they made tools."

The Babil traditions were also clearly reflected in the cultural interactions with neighbouring countries. In the case of the Assyrians, whose proper name was Asur, there are surviving texts with equivalents similar to the previous part of the Edda:

"The Assyrians rushed to the ideal land

- This refers to the land of the ancestors, the island of the blessed already sought by Gilgamesh,

built the temple towers;

- the ziggurats,

They settled and mined natural resources;

They created tools and other things..."

This resonance of tradition raises the question of how far the mythological realm allows a derivation of 'Asen' to 'Asur' from the original linguistic relationships. The explanation of being descended from the Aesir or being favourites of the Aesir cannot be dismissed out of hand.

Fragments of a 'face' of Marduk have also been preserved. In this long-term foresight, the text reproduced below gives pause for thought when compared with the present day:

"On the summit of the mountain of the gods, Marduk rules the time. He sees bad things coming, but for a long time he cannot

prevent. The shaft of his spear is firmly lodged in the glass ceiling of the mountain. -

Darkness rises, dominates the light.

The Midnight Land lies trapped in distress; the corpses of fallen heroes rot at the foot of the sacred mountain. -

The army of darkness presses in from the west, the crowd of the speechless - meaning the foreign-speaking peoples - rolls wildly in from the east;

Babil is no longer to be saved,

Assur is no longer to be helped;

Nordland's child lies paralysed. - Marduk mourns alone on the summit of the World Mountain. The home of the gods is lost.

They no longer sing, they no longer celebrate festivals, nor do they arm themselves fiercely for battle.

Even her thoughts are in chains. And

Ishtar weeps for her people. -

Then Marduk raises his eyes to the borders of the highest light, where Ishtar stands weeping. And he hears Ishtar's voice ring out to him: " Lord Marduk! - Protector of the Midnight Mountain! Hurl your spear against the enemy! Save our people!" -

Then Marduk spoke and answered her: "Oh Ishtar! - How gladly I would do what you tell me! But the people lie prostrate, the kingdom is crushed, the power of the enemy is countless - and the new Sargon, the deliverer, the avenger, has not yet arrived." -

But Ishtar looked at him and said: "O Marduk! Behold, what has come from below rules the earthly world and dominates our people who once came from above. Do not allow the lower to rule the upper any longer. Hurl the spear! The one who catches it from ours will be the new Sargon!" -

Then Marduk tore the spear out of the bow, picked it up and hurled it down with force towards the earth world. And while Marduk did so, Ishtar commanded the stars to radiate a new light - invisibly.

-

Marduk's spear had an effect on the earth world: a new will he gave birth to the people; a new fury and weapon. The new power matured in Ishtar's ray of light - and a new Sargon arose among the people; he soon seized Marduk's spear. -

And a mighty struggle began - until the bottom was defeated

and the above will be raised and the new Babil will be built. All this is to be seen in the distant future, all this will be!" - - -

Ishtar's command to the heavenly bodies to radiate a new light, including the invisible one, can be understood as an invocation to the Black Sun, which shines for those who know.

Sculptures of Babel, memorial stones and boundary markers repeatedly show the symbolic two suns, the black and the white. This is the case on a boundary stone with a depiction of Nebuchadnezzar I with bow and arrow and both suns on the upper edge. The piece is in the Berlin State Library.

The stars are particularly evident on a victory stele of the Great King Naram-Sin. The large sandstone memorial block, two metres high, shows the king with a horned helmet, as it was worn in Germanic times, with his victorious soldiers placing their feet on the bodies of their defeated enemies. In the background is the steep Midnight Mountain with a shadow of the Black Sun above it, next to the White Sun on the left. Only parts of an existing inscription have survived. A thousand years after Naram-Sin, the stele was taken from Shutruk Nah-Hunte to the Elamite capital Susa, where it is now on display in the Louvre. Naram-Sin means 'divinity' and, as mentioned earlier, was prefixed to their names by the Akkadian rulers, who had themselves worshipped as the 'god of Akkad'. In Akkadian, the horned helmet was transformed into horns of divinity. The sun symbolism originating from Sumer was adopted from there.

The British Museum also holds a scroll seal from the Mesopotamian finds of the English finder Rieh. This pictorial seal bears both suns above a hunting scene, with the Black Sun stylised as the Magic Sun. Babel has always been known as the home of all secret sciences. Thus, in most depictions from Babel, one has to look for the worldly as well as the spiritual direction. This makes it easier to understand the meaning of the Black Sun, which shines as an inner light, creates knowledge and awakens magical powers.

The strong belief in magical powers dominated the entire Asia Minor region in the past millennia before the Common Era.

For example, in a surviving manuscript "Of the Three Keys of Tiamat" it says:

At the time when Nebuchadnezzar built the shadow of the Midnight Mountain in Babylon, he asked for the secret advice of the Sajaha, who had recovered the three keys of Tiama. On the night of a new moon, on the top of the holy temple, the king asked the Sajaha about the origin of the secret. And she told him:

Since time immemorial, the hull of the petrified ship with the bird heads, with which the ancestors of the ancestors had once come - with them the Tiama - from the army under the Midnight Mountain, has been lying near Esaglia. The Sajaha had been walking along, looking for nothing at all, when she heard a sound deep inside the petrified ship and followed it. But as she had gone on, she had heard that sound, as if it had been inside her. And it seemed to her as if a voice was singing in her hair, which hung loose, as if a gentle wind were blowing through it. And yet the sound that her hair caught was like a guide for her.

So the Sajaha entered the body of the petrified ship and found what no one had found for ages: three stone discs with many signs and lines on them, including the Tiama's own seal.

And as she, the Sajaha, was about to start reading, a voice inside her read the ancient signs, which sounded through the strings of her hair inside her. So she read and understood the meaning of the strange signs in the middle of the night. And then there was this:

All divine rays come from the Midnight Mountain, which no one can see and which reaches from the Pillar of Heaven to the Ishtar Star. And that it is necessary to understand those divine powers and to use them actively for the purpose of the highest fulfilment, which means the creation of God in the created human being.

These powers, as they come from the Midnight Mountain, are necessary to gather on a man-made shadow image, which is necessary to build high. And from there to create the magical bridge between earth and eternity. Let this building be the male part.

That the long hair of women and girls is significant and important, because this female hair is like magical strings that are able to receive and work with the streams of power that come from the Midnight Mountain to guide them onwards.

If everything is taken together as a single key, it requires the shadow of the midnight mountain, from the top of which the woman catches the godly streams in the mass of long hair and thus becomes active - in the visible as well as in the invisible world - in the name of fulfilment.

And the Sajaha, then in the twenty-second year of her earthly life, had grown beautiful, strong hair on her head, reaching almost to her feet and full of symmetry. This was why she, the Sajaha, quickly gained great strength. This is how the king of Babylon loved and honoured her."

This ancient Babel text makes it clear how closely magical beliefs have been linked to tradition and religion.

In a Templar tradition, identical explanations are revealed, which originate from ancient sources in Babylon:

"High magical processes work through the North Star - the star of Ishtar, the goddess of Thule and Babel.

The Midnight Mountain is, as it were, the high seat of the light currents of power. The famous Northern Lights form forces and vibrations, which also include the Vril currents. In difficult times, when materialistic forces prevail, the source of power for the upright is the dark sun, the Black Sun, which is not actually black but a deep purple colour. The Black Sun cannot be seen by the human eye - and yet it is there. Like the bright sun within the human being. The light power of the true divinity works through it."

The ornamental jewellery of the goddess Ishtar is also noteworthy: the sculptures and figures found always show her in a long hairstyle, indicating her magical powers. Large swastikas are attached to her neck and belt jewellery as sun symbols.

The Templars' connections to the goddess Ishtar - in whatever form - are unlikely to have come to light and have for the most part remained unknown. A glimpse of this appears in an old document by the French Templar knight + B. v. d. Provence, which states in extracts that in 1235 the knights Emmerant and Roderich arrived at the site of Carthage. Carthage was regarded as the rebirth of Babylon, disregarding the poetry of Virgil. The name was derived from the Babylonian Kath-Adascht, mighty city of light, and in Norse it contains the name Garthagen.

In this record it says in extracts that Ishtar appeared to the two knights at this place. She had given them a sign and announced that she would rekindle and raise the light of truth so that it would shine throughout the world. - She also referred to the Holy Roman Empire in the heart of Europe, which would be particularly persecuted by satanic forces, because the Germans were chosen to help carry this light. The text then reads: "... But these masses of enemies have always been will-less and ignorant instruments of evil. A time will come when they too will see and recognise their true enemies, namely those who rule over them and are servants of evil: Their own superiors. Then all the abused nations themselves will recognise the light of truth, which will shine brightly and anew from Germany into all the world."

A number of scriptural passages from the Knight Templar Roderich were then quoted. The following excerpts should be quoted from these: "... At a sign that the goddess gave us with one hand, we also sat down to listen to the words that she continued to speak:

"What you should know and realise above all is this: Once, through Me and in Me, the Godhead appointed the people of Babil, who were excellent and stood above all others of that time in clarity of mind, to create the kingdom of truth. They also built it well, and Nebuchadnezzar finally even destroyed Yahuwah's shrine of hell. And yet the great city, which should have become the centre of the earth and a light for all nations, was ultimately unable to prevail. The new city, in whose last ruins you now see Me, was even less successful... Another people has been chosen that is most similar to that of Babil: the people of the Germans, which also includes all those Franks who have since adopted a different language and therefore erroneously see themselves as a separate people... A new empire will be the last torch of divine light that is called to illuminate all the world. And the time will have come when the constellation of the water jug - called Aquarius - will come to stand over the world earth - with the magical water of life that can extinguish the hellfire of Jahu forever. For where the battle will perhaps become necessary, the Godhead will be with the weapons of that new kingdom of light and will enforce victory over even the most numerous enemies.

... I will be with the heirs of My Babil - always." - These secret Templar traditions and the North Star Ishtar depiction show that the formerly strong Order of Knights was also very much concerned with the knowledge and secret sciences surrounding Babil. The knowledge of Thule, the Midnight Mountain and the Black Sun, Ishtar and the misunderstood cult of Baphomet all led the Vatican to believe that this Templar order, with its strong independence and secret knowledge, was a threat to the Roman Church. It feared for its own power and a revival of paganism. But this sealed the fate of the Templars.

With Nebuchadnezzar II, whose real name was Nabu-ku-durri- usur, the great age of Babil came to an end. The throne room of the great king, which was rediscovered during the extensive excavations, has an outer wall clad in blue enamelled bricks, interrupted by tall pillars in yellow and with irminsul-like ends in light blue and yellow. Lions stride one behind the other at the base of the wall. The restored section is now in the Museum of the Ancient Near East in Berlin.

After the death of the Great King, his son Evil-Merodach, also known as Amel-Marduk, took over as ruler. However, he was not cut from the same cloth as his father and was a weak ruler. Three years after his accession to power, he was killed in an uprising. He was succeeded for a further three years by Nergal scharra usur, who had a daughter of Nebuchadnezzar as his wife. There is hardly anything to report about the other rulers. The reign of the Chaldean dynasty ended in 539 with Nabu na'id, known as Nabonid.

The Chaldeans were followed by the Achaemenids, then the Macedonians under Alexander the Great and finally, from 311, the Seleucids.

The strange thing was that the last non-Babylonian ruling dynasties took care to preserve the old customs and knowledge. Thus even cuneiform script survived until around a hundred years after the Common Era and remained in use in the scientific field until then.

Babil went increasingly downhill under the Seleucids. In the year 24 AD, the city of Seleucia was founded on the opposite bank of the Tigris and Babil slowly fell into decline. The inner strength of the people of Babil had

The changing influences of the foreign immigrants could no longer be withstood. As a result, the light of the North Star went out in the Mesopotamian region with Ishtar-Iduna.

Both branches of research on Babil, the archaeological discoveries and the archaeological records, have yielded a comprehensive overview of an early civilisation of astonishing proportions.

For historians, however, only the large stock of cuneiform inscriptions with the recorded genealogies and their names immortalised on clay are of any importance. A large part of the sequence of events is known, but the actual connections between the origins of the Sumerians and the subsequent city-state of Babil with its Nordic roots have not been emphasised.

So Babil was resurrected, but the soul was overlooked alongside the magnificent exterior. By the time the end of the city-state had come, the population had long since ceased to present a unified ethnic image; too many foreign influences had diluted the Sumerian bloodline.

Gone and forgotten are the days when proud people from the north, coming from the direction of the Midnight Mountain, used to enter the city through the blue Ishtar Gate and say:

"saba la tapalah la taad dara amilu..." -

"thou shalt not be afraid of any man! ..."

XVII.
THE BLACK SUN

"Where you stand, dig deep! Down
there is the spring!
Let the dark men shout: "Always
down there - hell!"

Fr Nietzsche

The first day of school in the following weeks brought the unrest that the class had already pre-programmed into Trinek's history lesson.

The sentry outside the classroom door signalled the teacher's approach: "Fairy-tale uncle coming! -He hurriedly closed the door and dashed to his seat.

As soon as Trinek entered the classroom, his eyes fell on the blackboard, on which was written: "Long live the world revolution - long live zero-buck lessons!"

As always, Trinek's face turned blood red. He knew the class only too well to realise that he was being challenged again. Nevertheless, he forced himself to calm down, adjusted his nickel glasses and asked: "Who wrote that?"

Osten promptly raised his hand and said loudly: "Me! -" He had drawn a red mark on his head bandage with the help of Babsy's lipstick on his temple, attracting Trinek's attention. He eyed the pupil suspiciously and continued: "First tell me how you got this bandage and then why you wrote it on the board? -" He pointed to the slogans with an outstretched index finger.

"Firstly," Osten began slowly and with relish, "I was at a demonstration at the weekend. There were demonstrations in favour of all sorts of things that fitted into the bag for the world revolution. There was a wide range of demands painted on signs that I carried with me, which made me very thoughtful. There were so many poor people there who didn't even have money for soap, so they couldn't even wash themselves properly. I felt so sorry for them that I marched along with them.

I was really angry. And they were really combative. One guy next to me shouted: "Flatten the cops like sticks!" A guy next to me immediately shouted: "Cheer up, the street fight goes on!" And another guy bumped into a cop standing at the side of the road because he had such a nasty look on his face. And then the little bully kicked the disorderly man in the shin as he walked on. The uniform man didn't like that and when he punched him angrily, the ruffian bent down and in his place the cockade wearer mistakenly caught my head and I was knocked straight into the World Revolution. I fell over and the little dream men took care of me. I woke up again in a Red Cross ambulance. They gave me this nice turban and a doctor gave me a few days' bed rest and worried that I might have a slight concussion. So today after school I'm going to see my GP because I'm in pain and feel all woozy..."

"Oh, you poor thing! -" Babsy sighed audibly, while the rail gave a "Oops! -" he added.

"Then why did you come to school today? -" asked Trinek. "I didn't want to miss your history lesson," Osten said back in a snivelling voice. A muted giggle could be heard in the classroom.

"Quiet!" Trinek demanded. His brain was working and inside he felt that he was in for trouble again. Having become cautious, he simply skipped the last sentence and said lightly: "If you're in pain, you can go home!"

"Yes, I have," Osten crumpled tearfully. "But there's no way I'm going home before your hour is up."

Disregarding his caution, Trinek asked suspiciously: "Why my hour? -"

"You are a hero, Professor!" whispered the pupil, once again pulling a face like a tragedian. "You have contemporary views and stand up for them manfully. So there must be something about it that we haven't realised in class so far. That's why I - answer number two! -wrote the topic of world revolution on the blackboard!"

"Aaaah - that's why? - That's why the letter. -" Trinek looked at the blackboard. He sensed an approaching disaster.

Osten nodded. "At the demo, quite a number of

The problems that have to be solved in a world revolution are shown on banners. A beautiful flag, green on one side and red on the other..."

"I think we're getting too far away from today's lesson," Trinek tried lamely to deflect.

Now Schnauzen-Charly jerked up: "We don't mind, most honoured Mr History Transmitter! - We want to stay on the ball! - Some of our class saw you at the demo at the weekend, bravely marching along with the groups of soap-indifferent people, joint-pullers and junkies as a guerrilla role model with a test painting on your face. They have not shied away from joining in with the effigies of the blessed Victor Hugo, the 'miserables', and sharing their concerns with the high-strung. We..."

"Off!" Trinek interrupted him shrilly. "What I do is nobody's business. Who claims to have seen me? -" He looked round angrily.

The student didn't let up: "Professor, you seem to misunderstand us! - We didn't say anything unfavourable about you, we just admired your commitment." The class laughed. And Charly continued: "Don't be so modest. -" He emphasised the last word. "Anyone who has the courage to go along with those who first run to the dealer to get an insane buzz and march in high spirits for the world revolution is the most human-like thing in existence!"

Trinek furrowed his brow. "What am I supposed to do with this babble? - And what do I have to do with the hash scene? -" Undecided, he wondered how he could counter the mixture of cheekiness and opacity. He looked at the student, trying to answer, but Graff took over the question: "We don't know what you have to do with the hash scene. The fact is that the demo consisted of a lot of crazy people. - And Charly found out that you were in favour of free pills, free sour milk and lemonade in South Africa, free beer and nappies for Negro babies and so on and so forth. And also, as a historically aware demonstrator, to recognise the hollows with the underdeveloped marbles in their heads as comrades. That makes everything paletti, doesn't it? -"

Trinek stared again. "Yes, - hey, - where did you get this vocabulary from? -"

"I was a prisoner with her friends," Graff said pointedly. "You learn all that stuff on the side. -"

"Who says they're my friends? -" the teacher now howled angrily. Before he could continue, Babsy squeaked in between: "Professor, you still have a camouflage stain on the back of your chin near the bottom of your ear: - May I remove it with a tissue? -"

Trinek was already boiling.

"Oh, don't bother," said Schnauzen-Charly gently. "That doesn't matter with our teacher. He's not a poppycock and he's natural. Such remnants of camouflage colour don't indicate an ultra-awesome type, but they are beautiful for environmental connoisseurs!"

"That's the end of it!" Trinek shouted. "Now the gentlest one realises what's going on! -"

"I see..." came a dry voice from a corner of the classroom.

"Quiet! -" You could see the teacher's jaws begin to grind with excitement. A short time passed like a pause of embarrassment. And then, quite unexpectedly, he forced himself to calm down: "Enough of this nonsense! - We'll start the lesson.

"About the world revolution!" Meier shouted at the top of his voice. "Professor, I read a quote that fits the story! It says: 'The victor still writes the history of the vanquished. The beater disfigures the features of the slain. The weaker one leaves the world and the lie remains.'"

"Now I've had enough," Trinek cut off further words. "We're back to where we started. The word 'world revolution' is written on the blackboard and immediately afterwards a Nazi quote is recited. I can't let this continue!"

"You're doing me an injustice with your accusation," Meier objected, "the quote comes from Bert Brecht!"

Trinek's face turned into a question mark mask. At the same time, the class giggled.

"Next time I'll show you the place where it's printed," Meier continued impassively. "Brecht was an anti-fascist, wasn't he? ..."

"When did you start reading Bert Brecht?" asked Trinek.

"Oh, for a long time," replied Meier, making a theatrical gesture with his hand. "My father has his books at home. I've also read the Threepenny Opera, where there are sad songs. For example, the funeral song of a whore: "... And a ship with fifty cannons will set sail tomorrow... - And a whole lot of sailors have swum away with the war ark!"

The class jeered.

"Shut up!" Trinek burst out unrestrainedly. Now Wulff stood up gracefully: "Professor, as class representative, I must point out to you that this tone is not only inappropriate for a request for silence, but is sufficient to call the school administration to discipline the teachers. May I suggest that you apologise to the class!"

"Nothing there," roared the teacher, hoarse with rage. "You've wilfully disrupted the lesson and you'll pay for it!" He looked around with flickering eyes, stamped his foot, then gave himself a jolt and left the room with quick steps. The door slammed shut with a crash.

"Free time until the next lesson!" shouted Schnauzen-Charly exuberantly. "We've got him riled up!" Shouting and cheering broke out,

"We've really got the Maker language down pat," Osten shouted in between. "Our Höhe would have had a look."

"When everything is asleep and Trinek is talking, it's called teaching!" joked Meier. "There will still be miracles..."

And Rhode cheekily added: "I'm going to paint a board in front of the school that will say: Drivers do not lead children down, wait for Trinek. -"

"That's going too far!" shouted Wulff. "Leave such nonsense alone. Whatever may come, we must always have credit on our side and remain the better part! - Is that clear? -"

Now the door opened from the outside. The professor teaching the neighbouring class stood in the doorway. "Now, now, gentlemen - what's going on? - Can we ask for silence? You can hear this noise throughout the whole floor of our school. Where is your teacher? -"

"Off you go!" shouted Osten cheekily.

The professor pulled his ear. "What does that mean? -"

"We wanted lessons on the world revolution," replied Schnauzen-Charly gently.

"Why? - What does that mean? -" The professor's eyes widen. Snout

Charlie stood up now. "Professor, our teacher Trinek has been angry with our class for a long time because we haven't always been able to follow his line. Last week

At the end, he marched in a demonstration with camouflage paint on his face, during which our classmate Osten was innocently injured by the demonstrators. And now we wanted to buy peace from our history narrator and hear about the world revolution. Isn't that also part of the history topic? - Isn't it? - We don't know why we got it wrong again. Anyway, he ran off and left us sitting there uninstructed." Devils were dancing in Charly's eyes again.

There was mock sobbing from the two girls.

"Well, well," said the professor. He looked at the class enquiringly: "For the time being, may I ask you to be quiet again! - Refrain from any commotion. I'll have a word with the head of your class." Shaking his head, he slowly closed the door.

"Perhaps we have gone too far this time," said Wulff thoughtfully. "Basically, we should stand out with an exemplary attitude. - We already know what we think of this mouse in the history department. We can't change our teacher."

"Hehe, - mouse? -" causticised Osten. "That's a rat!"

"So what," Wulff retorted. "All life has the right to life!
- Also snakes, spiders and whatever else is crawling
around." "Spiders? - Oops!" cried the rail from her seat.

"Now really, joking aside," said Wulff seriously. "If we're gathering knowledge for an elite, then we have to align ourselves with a popular aristocracy. On closer inspection, the Trinek is just a victim of the wrong upbringing. He was probably brought up on sour mother's milk, pushed marbles in the street dirt as a child, later struggled with learning and perhaps can hardly believe that he managed to get a teaching position."

"And why did he have to study history of all subjects, when there were plenty of other subjects with less danger of disaster?" Muthmann said.

And Rohde added bitinglly: "I see it that way because it gave him access to the ring of counterfeiters. For him, history is a modelling clay. You can manipulate for his ideas. And that's what he does!"

Graff waved his hand reassuringly. "In the soldier jargon of our grandfathers, they used to call guys like that a poor bastard. It wasn't a swear word, but an expression of pity."

Wulff nodded at this. "That should fit. As I've already said

said before, Trinek is a victim of time. He is incapable of thinking for himself and parrots re-education propaganda. -"

"A political illiterate!" crowed Rohde.

"You can see it however you like," Wulff continued. "I'm in favour of compassion!"

Now Osten jumped into the centre of the room, assumed a mock Caesar pose and shouted: "The opponent lies in the sand of the ring!" And pathetically: "pollice recto - thumbs up! - Mercy instead of death - gratia gladiatorum historiae! -" The show was a success.

Wulff immediately showed a raised thumb, "gratia - grace!" The other pupils hesitantly followed their speaker's example. They grumbled, but gave in.

"So let's leave the history-spinner in peace," grumbled Schnauzen-Charly. "Unless he conjures mischief out of a top hat with his threat."

"Wait and see!" said Wulff. -

Nothing happened at first. - When the next history lesson approached, the class waited expectantly. To the astonishment of the pupils, Trinek came into the classroom accompanied by the head of the class. However, this astonishment was not one-sided. The professors' expressions were puzzled when they saw a jar of flowers on the teacher's desk. The pupils greeted them with an audible 'Good morning!

Crossing the room, Trinek snapped, "How do the flowers get on the table? -" Looking round, he added: "Is it someone's special birthday? -"

Wulff stood up. "Professor, you were annoyed in the previous lesson because of some misunderstandings. These flowers are for you!"

Höhne now looked at Trinek. "You said there was a class riot? ..."

At first, the history teacher didn't know the answer. He was upset by the situation. After thinking for a moment, he said: "In my opinion, the class behaved in a challenging and undisciplined manner and caused a riot-like situation."

"And how did that happen? -" asked Höhne.

I already told you that, Mr Colleague, when you offered to come to class with me!"

"Yes, yes, I know, but I want to give the class the opportunity to defend themselves against the allegations made."

"That's strong," Trinek objected. "Are you declaring your solidarity with the pupils? -"

"I didn't say that," Höhne defended himself. "I have never violated the unity of a teaching staff, dear colleague! - I know my duties as an educator. But if you want to remember..."

Here Wulff stood up and interrupted: "Excuse me, Mr Head of Class, if I take the liberty of interrupting. - As spokesperson for the class, I would like to say on behalf of all the students that we are sorry that our history professor felt challenged. We were only upset because our classmate Osten was injured by chaotic people at a demonstration in which our Professor Trinek was also marching. We apologise for this!"

Trinek looked venomous and remained silent.

"Is that right, colleague?" Höhne asked calmly.

The answer was evasive: "Who cares whether I was there or not! - What does that have to do with the matter? -"

Now Graff stood up as well. "Professor Trinek, you know what happened to me some time ago. And what we wanted to know from you in the previous lesson was nothing other than how you, as a teacher, view the subject of world revolution and can explain it from a historical perspective. And then things turned out differently because you didn't fulfil the class's wishes."

"That wasn't part of the lesson!" Trinek shouted angrily. "That's right!"

Höhne confirmed this reply. He looked sharply at the pupils and said: "I don't want to stir things up any more. Despite the apologies I have made, I must reprimand the class. The gesture of goodwill has prevented trouble. Peace and order are the cornerstones of the school system. Do you understand? -"

"Yes..." came back lamely.

"Is the matter closed for you too, Mr Trinek?"

The history teacher nodded sourly. Höhne's matter-of-fact manner had disarmed him.

When the head of the class had left, the lesson went quietly. Trinek had avoided questions and presented listlessly. As he left the room, his eyes looked out over the class.

"Your flowers, Professor!" cried Ralle as he walked past. He hesitantly stopped. The girl jumped up, hurried

to the teacher's desk, took the flowers out of the jar and brought him the dripping bucket.

"Thank you!" He took the flowers somewhat awkwardly. He cut a helpless figure. This time he closed the door quietly behind him.

A sigh of relief went through the class.

"The monster is gone!" shouted Rohde.

"No! - The poor bastard..." Wulff improved. -

After the apparent truce, the school week, which had begun with the Trinek skirmish, proceeded as usual without any further events. And on Friday evening, it was back to Zeller.

This time, Professor Höhne was absent and only Eyken came along with Professor Hainz, where they were awaited by the always inquisitive students. The announced topic about the Black Sun had aroused great interest after Eyken's Babilu lecture.

As the audience was no longer expecting latecomers, Eyken was able to start his presentation shortly after his arrival. He spread his notes out on the table in front of him, organised them in order and began:

"The oldest known trace of the Black Suns has already been shown in the Babilu chapter. The following chapter deals with the spread of this ancient lore, which also found expression in ancient Egypt. After the now known Babilu writings, new additional explanations about the Black Sun were found, most of which went beyond the old Ishtar cult and gained a foothold in Ancient Egypt with new connections. Even earlier, bold assumptions arose that there was a Black Sun, the presence of which could also be detected in the sky. This knowledge would come from extraterrestrials, as reported in ancient myths.

To do this, we must go further to explain the two types of a Black Sun, a celestial and a secret scientific one, both apparently united in the image of the baby.

Gisela von Frankenberg, who studied the history of mankind over the last twenty-five thousand years in detail and, using the primordial alphabet, discovered a code with twenty-four basic motifs, was able to read a cosmic genetic programme from it. This programme shows that mankind is at the end of a cycle. The-

ser corresponds to the Indian calendar, the Kali Yuga. The code discovered by Frankenberg could only be solved with the gift of empathy. It produced a picture book of the subconscious and a basis for assuming the cosmic significance of human beings. The human legacy from the areas of mythology, language and art is a psychic arsenal from the course of the cycle calculation.

The cosmic laws emerge from what is hidden in the code, recognisable in images, formulas and numbers.

In ancient Egyptian, Osiris, the son of heaven, is the son of the sun, whose mother is Nut. She was depicted as a naked woman with stars or suns in her womb, as a representative of the universe. Hence the first name of Osiris was Nut-Ra. This re-established the connection between Ra and the primal language.

Now many things lead back to the lost knowledge. According to the results of the known calculations, the exact end of the Age of Pisces is the year 1950 based on the cycle of the signs of the zodiac. This means that humanity is at the beginning of the new Age of Aquarius. And at this point in time, the code found also revealed clues about the planetary system of our own solar region. A Black Sun, called Se-khem in ancient Egyptian, also appears in a primeval alphabet symbolism. The Egyptians also knew it as Sothis light. This sun was represented by the Sirius hieroglyph. The Sothis light is also associated with the Black Anubis Dog. The god Anubis in human form and a dog's head, also known as the dog god, stood by Isis as a guardian and protected her. With Anubis, Anu also reappears, whereby Anu refers not only to the Sumerian deity as such, but also to the concept of time and circle, the figurative description of an orbit or a star orbit. The Sumerian Anu was depicted as a jackal. This in turn gave rise to the Egyptian version of the dog god. Some Egyptian depictions even show the Sumerian jackal's head on the human body.

Next to the Se-khem is the local god of Memphis, Ptah, the is one of the most important gods of ancient Egypt alongside Amon and Horus, as the god and guardian of the Black Flame or Black Fire.

The group of gods of the fifty great Anunnaki deities also originated from the Sumerian heaven of the gods, linked to the correspondence between Sirius and Anu. This number corresponds to the fifty-year orbital period of Sirius. And the extent to which ancient celestial knowledge is linked to myths can be seen from another example, in which a constellation neighbouring Sirius in the Argonaut saga has fifty Argonaut oarsmen. A reference to a celestial ship, i.e. Sirius B, which is moved by fifty oars and takes just as many years to orbit the centre.

While the Sirius star has only recently been scientifically scrutinised, the Dogon tribe living in the south of the West African state of Mali had several thousand years of tradition with astonishingly precise information about this star. The Dogon also know the smallest companion of Sirius, the so-called Sirius B, which was not visible and was only found in 1968 using a powerful astronomical telescope.

The Dogon call this invisible companion star Po in their language. The astronomers gave it the name Digitaria because it is also described by the Dogon as the smallest seed plant in space. They describe it as the smallest and heaviest star. According to their tradition, it contains the seeds of all things. The question of the origin of Dogon knowledge has not yet been answered. The priests of the tribe trace the tradition back to an early time and claim that a visit from outer space came ages ago.

The most surprising thing is that the Dogon also knew of a Black Sun, which would also have its place in the planetary system. This would again suggest Sirius, all the more so because the Egyptians used the hieroglyphic sign of Sirius for their Se-khem, their Black Sun.

Knowledge of the early historical planetary system goes back more than six thousand years, as it has been recorded in Sumerian texts at least since that time. The Russian scholar Sitchin, who studied these ancient writings, found a twelfth planet recorded, which was called the planet of the gods. Its proper name was Marduk. Its position in the sky was far behind Pluto.

Pluto, known as Gaga in Sumerian, was also known as Us-mi, which means 'he who shows the way'. It was rediscovered in 1930 by the astronomer Tombaugh.

It was previously thought that the irregularities in Neptune's orbit were due to Pluto. However, it has since been discovered that Pluto cannot be the cause due to its position as a fifteenth magnitude star. This marked the beginning of the search for the twelfth planet mentioned in the old records.

Marduk, as previously mentioned, was described in the ancient Epic of Creation as an invader from outer space. The Sumerians also gave it the name Nibiru, which means 'planet of traversing'.

The Babylonian version of the creation story tells us about Nibiru, who was to occupy the crossroads of the heavens, that he tirelessly crosses through the middle of Tiamat and that he is therefore called the Crosser, he who occupies the centre. The version also shows how the other planets are divided into two equal groups and how the twelfth is always crossing Tiamat.

According to Sumerian tradition, Marduk organised the planetary system around the sun, which consisted of twelve celestial bodies whose counterparts formed twelve deities. Six were male: Anu, Enlil, Ea or Enki, Nanna or Sin, Utu or Shamash and Ishkur or Adad. The other six were female: Antu, Ninlil, Ninki, Ningal, Inanna or Ishtar and Ninhursag. In the even wider world of the Sumerian gods, there were also covenant relatives of the twelve great deities and several hundred team gods, the Anunnaki.

The planets themselves appear in the ancient texts of the Sumerians and Babylonians as Apsu for the sun, Mummu for Mercury, Lahamu for Venus, Ki for the earth with its moon Kingu, Lahmu for Mars, Kishar for Jupiter, Anshar for Saturn, Anu for Uranus, Ea for Neptune and Gaga for Pluto.

According to the Mesopotamian records, the Sumerians knew all the planets. In the ancient order, the orbit of Marduk ran between Mars and Jupiter. Strangely enough, modern celestial science has not yet found this planet. Marduk was depicted as a winged sphere. This symbol was discovered again and again during excavations in the Middle East. On temples, palaces and rock carvings, as well as on murals and scroll seals. All rulers, be they from Sumer and Akkad, from Babilu or Assur, from Elam, Urartu, Mari, Nuzi, Mitanni or Ka-

naan, they all worshipped this sign. The kings of the Hittites, the pharaohs and the Iranian rulers recognised it as the highest symbol. The winged sphere or sun sign can be found again and again, especially in Egyptian depictions. The emblem of the Third Reich also showed a new version of the archetype from the Sumerian period.

In order to avoid misunderstandings, it must be noted that the Black Sun was associated with Sirius by both the Dogon and the Egyptians and therefore cannot be assumed to have a planetary alignment in this case. Sirius is a fixed star. In this case, however, it is not about the celestial position of the Black Sun, but about its significance, and it is precisely in this sense that it had its special meaning in the Near East and North Africa.

In the Egyptian encounter area, the Black Sun from the older Sumerian lore remained in the foreground of the spiritual world. The Egyptians also ascribed to it the seat of primordial knowledge. Plato tried to find out more about the Black Sun during his stay with the priests of Sais, but was unsuccessful. They only allowed him to reach a lower level of the secret knowledge they guarded and thus prevented him from penetrating further into their world, which was closed to the public. So much remained in the dark and lost to posterity.

Nevertheless, the Black Sun radiated in a large radius. It came from the north via Sumer and returned northwards via Egypt. Surprisingly, a clue can be found on a cult image of Athena. This shows a stepped tree with one large and ten small snakes in a spear and diamond correspondence. This is Wotan's spear Gungnir, as well as the Egyptian Sirius hieroglyph, the dragon's tooth. This in turn stands for the Black Sun and a semicircle, also present, for the White Sun, which is also the shield of Athena. In the period between 400 and

In 300 BC, Athena was also depicted as a tree with three roots at the top of its head and standing on ten steps, with five snakes on either side of the steps. A statue of a youth with a stunted pharaoh symbolism was also created in the same period. It shows a king's headscarf as the sun, along with an apron suggesting the zodiac and a tree connecting the two poles.

The secret knowledge of the priests of Memphis also included the meaning of the primordial bull. This ancient knowledge later emerged on a Greek vase that was found and shows the birth of Athena from the head of Zeus in a painting. The latter is depicted as a bull-clad god at the time of the Europa raid. In the vase painting, Zeus is sitting on a chair whose legs are depicted as tree symbols. There are also two rosettes in the picture, one with eight and one with nine leaves. The eight-leaved one corresponds to the Egyptian deity of the Ptah sun, the nine-leaved one to the Theban deity. In the interpretation, the position of Zeus would be as resting between two pillars, like Hathor in the primeval mound. In fact, the chair is not a primordial mound, but the H-sign of an Egyptian temple front with the two pylons of Isis and Nephtys. The latter, the female and white deity, Isis in turn as the black one in the ninth of the gods. And here Zeus sits in place of the rising sun and the soul. And there is something else: in addition to Zeus, the vase shows a second figure with a double axe: this is the blacksmith Hephaestus, the Wieland of Norse mythology. This double axe symbol was one of the most common cult symbols of ancient Crete, just as the double feather of the Osiris crown was for the Egyptians. Both symbolise the unencrypted primordial alphabet. And in ancient Egypt, the Apis bull symbolised Hephaestus. The origin of the primordial bull thus comes full circle.

The double axe symbol originates from the megalithic religion of the north. Again we come across Herman Wirth, who found this sign on the rock paintings and deciphered it as the splitting or opening of the year, also meaning new life. Both axes, standing together, form a cross. In this case the year cross, the year of the sun. The wheel, which then stands still, is finally depicted as a sun wheel, as a cross surrounded by a circle.

Researchers still have many examples of the great cultural bridge. One must content oneself with the connecting pillars of the great bridge in order to be able to show the traces of the whole.

The significant number twelve, as it appears in the order of the gods and the number of planets from the Mesopotamian region, was discovered as a sacred number from the finds of the Mohenjo Daro culture in the Indus Valley. It was regarded as the highest divine number. The images of the gods of this ancient riverine culture were

They were depicted with human-like figures and wore horn symbols as headdresses. These horn symbols, emblems of the Age of Taurus, are a link to the Atlantean origin. The Baphomet image of the Templars was undoubtedly derived from such an archetype and the Templars, in their coded secrets, knew more about the true meaning of the horn signs, which also originated as fertility signs from the Atlantean period. In the Indus Valley, the sign of the cross, coming from the year sign, also appeared. The Indus culture is also of Sumerian origin. The question of why the written language was different was answered after detailed studies by the Christian priest Charles Foster in a book on the original language in 1852. Foster convincingly established that all ancient languages deciphered to date, including ancient Chinese and other Far Eastern languages, are connected to Sumerian, which in turn appears to be directly related to the original language. Thus, the great work of Heinrich Pudar was pioneered eighty years earlier by Charles Foster. More recently, researchers have also discovered that the earliest Egyptian inscriptions were written in a language that pointed to a pre-development of writing. This influence also came from Sumer. Sumer was therefore the mother of cultural developments in the areas from north-east Africa to the Far East. Knowledge came from Sumer; it was the inner, divine light of cognition, emphasised by the sign of the Black Sun, which lay on the midnight horizon.

And again the number twelve: In the first book of the Rig Veda we find This number is used as a classification of a ruling division of twelve districts, expressed as the twelve-spoked wheel of an order.

In Sumer, such an order probably had 60 districts, which were all subdivided into twelve administrative units.

Finally, the number twelve also reappeared later in the Snorri Edda, where it says in Gylfaginni 3 about the Lord of Heaven: "He is called Allfather in our language, but in Asgard he had twelve names." -

The reference is found in the much later Frithjof saga, a later explanation of the older Edda:

"Once upon a time there was a
ring forged of pure gold, on which
the sky could be seen

with the 12 divine castles, changing months image, called sun houses by the skalds."

Fügner refers to Zeus with the twelve gods in Olympus, who ushered in the 'Golden Age' of the Greeks. Finally, the number twelve was also continued in the Roman heaven of the gods, with some of the deities presiding over the signs of the zodiac.

Fügner traces the sacred number twelve back to the cosmic knowledge of early times, whereby the calendar of the ages with its correspondences also plays a supporting role. After all, the ancient heavens of the gods were all a reflection of the universe with its explored and recognised secrets, as they were handed down and adopted from Sumer and the city of Babilu.

The Babylonians and the Germanic peoples had the same mother. It should be noted that the Babylonians and Assyrians wore the same horned helmets, that the shapes of the Babylonian ships had the same design as those preserved on the Scandinavian rock paintings and that the peoples mentioned all had a heroic spirit in common. In addition to the sources mentioned earlier, reference should also be made to the Babylonian creation epic 'Inuma ilish': "The Mother of the North, who created everything... !"

The aforementioned horned helmets of the Babylonians and then also adopted by the Assyrians may well have been the reason why the 'horned ones' were the archetype for the Judeo-Christian Satan, Shaddai. For ancient Judea and Israel, the peoples of Babylon and Assyria were the adversary devils. This assignment of the enemy could go back to the time of the expulsion of the Jews from Chaldea, as the Chaldeans, actually the Calders, had always been in a tense relationship with them. The devil, to whom the light bearer Lucifer was degraded and recast, Satan, came from the Near Eastern tradition of the enemy. This image of the enemy of Judea and Israel was later adopted by the Judeo-Christian religions as the horned prince of hell. The evil enemy was the 'devil from the north'.

The fact that the Israelites also knew a prince of hell in addition to the enemy from the north can be seen from the Bible in verses 14 and 15 of the 28th chapter of Isaiah. It says: "Hear now the word of the Lord, you scoffers who rule over this people who are in Jerusalem. - For you say, 'We have dealt with

We have made a covenant with death and a treaty with hell; if a flood comes, it will not strike us, for we have made lies our refuge and hypocrisy our shield." - Thus the black magic forces from Mount Zion joined forces with Satan against the nations of Midnight Mountain.

The Sumerian people and the Babylonian people among them left behind the message that they were the descendants of a people who had come from the north a long time ago. They were also regarded as northerners by the neighbouring peoples. As already mentioned, the Old Testament of the Hebrews also contains references to the Babylonians as having come from the north or from Midnight Mountain. Strangely enough, gracious scholarship has so far neglected to refer to a hymn to the goddess Ishtar, in which the goddess is asked to help defeat the 'black-headed ones'. These black-headed people were therefore enemies of Babel. However, the reference also allows us to conclude that a large proportion of the people of Sumer and Babel must have been blond. And in the Old Testament we find the sentence: "Arise, arise! Daughter of Zion! Flee from Babylon, you who live in the land of the north."

A very noteworthy reference can be found in the announcement of a newly returning Babel. This will arise again in the original homeland, in the north, at the time when the goddess Ishtar opens the lid of the water jug. The Babylonian term water jug stands for the Age of Aquarius!

In connection with this prophecy, the prophecy of the Babylonian seer Sajaha must be correctly understood, in which she declares: "A light like a young star will then shine at the edge of the sky... that is the opening lid of the water jug. - There will be the hour of the panther against the dragon, whom a worm gave birth to in the desert and whom giants nourished, unsuspecting, from worm to dragon, in the realm at midnight, here and there. - Darkness crouches deep in the flesh of the nations, like a secret worm; it will sit high in the saddles on the necks of kings and princes. The light of the righteous will be darkened, for they will live in solitude. - But the new Babylon will shine at the base of the mountain at midnight. And he who was the loneliest will be the new king of Babylon, the king of kings in the new kingdom. - And a horror will fall upon all

the servants of darkness and all their helpers. All their gold will melt away into screaming tears under the shining ray of the sword of the new Babel. And all their oaths of vengeance will strike those who did them from the mirror of their wickedness. - But the righteous will judge the unrighteous and put them to shame by their mercy." -

This prophecy of Sajaha was then found in the same wording in another text, which emphasises the importance of ancient Babylonian hopes for a resurrection of the inheritance:

"From midnight he will come; unexpectedly he will burst upon the earthly world living in poison, he will shake everything with one blow; and his power will be unconquerable. -

He won't ask any questions, he'll know everything. -

There will be a crowd of upright people around him. To them the Third Sargon will give light, and they will give light to the world. -

And the righteous will wade in the tainted blood of the slaughtered unrighteous. -

Until the work is done, the fires of destruction will burn from one end of the earth to the other. Only the true will remain." -

A further addition to the previous text was recorded in a tradition in which Nebokadarsur asked Sajaha the question: "But how is Babil? -" And the seer's answer was: "It will perish for a long time. The Third Sargon will only rebuild it in the Land of Midnight! There and then will be a new Babil." And Nebokadarsur: "When, O Sajaha, will all this be?"

And again the seer replied: "In as many years, counted from this day, as have passed since the first Sargon."

Sargon I, Akkadian: Sar-kyan, was a symbol of greatness and freedom for the ancient world in Babil and Assur. He was the king who, under his and his son's succession, led the ancient empire to its greatest splendour. He and his son Naram-Sin enjoyed the highest reverence. Unfortunately, the historical dates are still unclear. Historians oscillate between the years 3,900 or 3,200, but also between 2,800 or 2,400 BC. The most likely figure is probably 3,800.

It was then Sargon II who attempted to restore the old empire around 700 BC. However, he was only partially successful.

The promise of the coming of the Third Sargon was not fulfilled until the end of ancient Babil, according to Sajaha's chronological information. The old tradition says that he would usher in a new age and a new time until the late date of his appearance. And as already mentioned: The Third Sargon will re-establish the empire in the Land of Midnight. -

In the same sense we find in Ezekiel, chapter 26, verse 7: "For thus says the Lord: Behold, I will bring Nebuchadnezzar king of Babylon from the north upon Tyre, who is king of kings...". The reference to the city of Tyre makes no historical sense; what is undoubtedly meant is Mount Zion...

This heralds the turning point with the beginning of the Aquarian Age. It is the great vision that shows what WAS and what WILL be. Every time leaves signs and statements. - -

The signs and myths lead from the primordial unity back to the great mother Atlantis. The Mayans still have a pictorial representation of a world ideogram. It shows at the corners of a square the great continents of the past; Atlantis, Asia, America and Africa, with Mu indicated in the centre.

As a side note, there are also linguistic links to Panama. The Cuna Indians live on the islands of the San Blas archipelago on the Atlantic coast of this small state. In 1925, they rebelled against the government and proclaimed an independent state, which they called the Republic of Tule. They held their ground until 1931 and their flag now hangs in a museum and is symbolised by the sun sign. When Vasco Nunez de Baiboa marched through the coastal part of the Panamanian mainland near the aforementioned archipelago in 1513, the natives he encountered already called their territory Tule. Their language was related to the Chibchas living in Colombia. They showed a higher level of civilisation than the surrounding tribes.

The Toltec Tula in Mexico and Tule in Panama are pieces of a large bridge that provide clues for further research.

On the way to the Atlantis radiation, Frankenberg found out that the Muiska Indians from Colombia formed ship images out of gold, which appeared to be manned by strange figures. Strange because, in addition to large figures, there were also dwarf-like figures. According to Frankenberg

The big figures would be people from Mu. This assumption is based on the name of the Muiska. The first syllable Mu indicates their origin and the final syllables -iska are attributed by Frankenberg to the Proto-Germanic Tiodiska, originating from Ti-Od. And the strange thing is that the golden Muiska models show the same shapes as those on the Swedish rock paintings. The giant among the dwarf figures is regarded by the Muiska as the White God and represents a supreme cacique son of the sun. It is assumed that the Muiska once learnt how to build ships. When the Amazon region was still a huge inland sea bordering the eastern Andes. If they were Thiudisk people, then they were East Atlantic Thuata who had escaped to the South American mainland when Mu sank and later mixed with the indigenous people.

Irma was also the world creator or world god in this area of the mainland, like the Peruvian Pachacamac. The Viking empire in the area of Lake Titicaca already had a much older precursor to the same myth of origin to the north of it. And so it is not at all surprising that in the north-west of South America the origin of light was called Illa-Ticci. Surprisingly, the same word syllables from the Sumerian-Babylonian area can be found here: Illa, Ilu, meaning origin of light. The most interesting thing, however, is that we come across another explanation halfway around the globe, namely that this does not refer to the daily sunlight. There is no sphere that has landed in the primordial mound that is represented by a sun sign. Thus, the same root of interpretation can probably be assumed in the linguistic unit of comparison, i.e. the hidden reference to the Black Sun, which as such was lost in the Muiska's explanation of knowledge.

In the word part Ticci we find the original Ti, which has also remained in Sumerian. Ti is the second umlaut of Ta. As mentioned earlier, Ta was the name of the oldest sky god. His symbol can be found on ancient rock carvings in the form of the T rune. Ta stands for the Old God, for the "Great One". He is the husband of the Great Mother, Ma. In his "Sacred Original Scripture", Herman Wirth discovered the Ta god, the primordial primordial god. Ti is the second umlaut of Ta and, as a secondary form of Ta, also means 'god'. Ti is a name found in the southern regions. In ancient Egypt, Ti does not only appear as a south-nordic god's name;

Pharaohs used the syllable as a royal name. Such a name was found in the mention from the 'Mastaba of Ti' from the fifth dynasty. More about Ti was also mentioned earlier,

The T, also corresponding to the Ankh sign, was rendered as a key sign in ancient Egyptian. It points to hidden knowledge and the cosmic world order. It also symbolises the veil of Isis with Ishtar's correspondence, of which a saying of the goddess on a papyrus reads: "... No mortal has ever known what is hidden beneath my veil." -

The radiance of the original Nordic religion with its Supreme Being, as Herman Wirth discovered when deciphering the rock signs, also gained a foothold in ancient Egypt. In addition to the Ishtar-Isis connection, trace elements also remained from the time of the first Nordic dynasty. Under Pharaoh Akhenaten, correctly: Ench-en-aten, translated 'servant of the sun', the polytheism developed by the priests was returned to the One God, represented by the visible sun. Ench-en-aten, also known as Amenophis IV, or Amenhotep, in the ancient Egyptian tradition more correctly: Rah-neb-suti-chuen-Aten, left the following revealing prayer and final declaration on a papyrus:

"Great God, creator of the world and father of all life, God of the sun!" it says at the beginning of the text. And excerpts continue:

"You yourself, great God, are not visible to us, but we see you in your creation, just as we see the reflection of the purity, beauty and power of your spirit in the light of your sun.

We do not hear you, great God. But feeling You in our hearts and souls, we marvel at Your wisdom; for Your silence tells us infinitely more than the tongues of the whole world are able to say and we now know that every soul that feels You, turns to You and wants to worship You, must wrap itself in silence and that the mouth must not disturb the peace and quiet of Your presence.

The light of Your sun is the reflection of the light of Your spirit and we have only now realised that only that soul can feel Your presence, greatness and glory and truly recognise You which strives to flee the darkness, to raise its spirit to the light of Your spirit and to partake of its purity and thereby also becomes light itself.

In the light of the spirit dwells tranquillity and peace, in the darkness of the spirit always fermenting discord and unrest, which push to erupt without ceasing, and because they are the fruit of ignorance, lies and powerlessness, surrender to wickedness.

But you, great God, are there and in silence you give people pointers which, if heeded, clearly and purely point the way to the light of knowledge of your being, your power and your glory.

In the darkness of our ignorance we have felt Your being, Your power and Your glory, but misled by the lies of the darkness of a foreign spirit, we have invoked You as the Father of a host of gods equal to or subordinate to You, as God A-men and all the other images of the gods, like You Yourself, worshipped You and offered the same food, drink and incense sacrifices to all of them.

The treasure now found, a legacy of our fathers of ancient times, teaches us two kinds of knowledge, one of which is less important because it describes the migration of our ancestors who, because of the knowledge and worship of a true, eternal God, were forcibly expelled by the hundreds of thousands from their homeland A-arya-var-tah from Ga-anga via the holy river Sind-hu, via the desert Ai-ry, mountains A-ryan, Pa-rasu, over the second holy river Pha-rat, through Ra- ba - only here at this our holy river A-ur-a did they find a new home, which they could cultivate and consecrate to the true God in peace and tranquillity, the other knowledge has such an inestimable and infinitely great significance for us, because we too have recognised the true eternal God through the inheritance left to us.

Although the language of the sacred writings may differ in many words from that which we speak today, we have clearly discovered the true meaning and significance of the parts we have reviewed so far, and besides myself and the chief priest Sut-ench-Amon, his brother A-e-je, with the princes Se-kä-en-Rä and Tut-ench-Amon, who are married to my daughters, are continuing this work with the help of five priests..."

Further papyri, preserved in fragments, continue: "God Ra-Kää-aton Rä, with his full name: Ra-suta-nute-ru-Kää-suten-aton Rä-Amen - God of heaven, creator of the universe and father of all life, God of the sun. -"

And in the report left behind by the high priest Sut-ench-Amen: "As far as the records of our ancestors go, we know that they knew, worshipped and adored only this One God. However, the lists of the pharaohs, as well as the lists of the chief priests, only go back 5156 years, if we count backwards from this second year of our pharaoh's reign - written in 1490 B.C. - and include the thirty kings of the Mena-Hor dynasty, which reigned for a total of 774 years and died out with the thirtieth of this name in male succession.

The eldest daughter of the thirtieth Mena-Hor, Man-neb-du-ma, took the elected high priest of the temple Amen-Rä in Te-ni Ra-en-fer as her husband. At her request, he was proclaimed king of both kingdoms by the priests, governors and the people with great festivities in Te-ni.

... took the name of his wife, the queen, with the red crown of the northern kingdom and the white crown of the southern kingdom and ruled as the founder of a new Hor-Men-na house, for which reason he was not allowed to add the consecutive number 31 to his name, since he himself was not of the lineage of the Me-na that preceded him.

From the existing lists we see that the beginning of His reign over both kingdoms from the Sea of the North far beyond Necheb and over the confluence of both arms of our holy river A-ur-a, falls on the first day of the fifth month exactly 4382 years ago (5872 B.C.), but we also see what has been made of the One God since then and how many 'gods' the priesthood has added to Him.

The references of today's priesthood to the foreign rule of the robber pharaohs over a large part of the northern empire, which lasted for over 350 years, and the assertion of the necessity of setting up counter-gods to the deities they had brought down and imposed on our people, are empty excuses, but today they are also open lies, since the found, sacred heritage of our ancient ancestors tells us quite precisely that the truth lies only in the essence of One God, because the spirit of this One God is the truth."

Amen-Rä-suta-nuteru-suten-Amen - Father and Creator of Life, - God of the Sun!

It should also be added that the word 'pharaoh' is of Norse origin. Menes, also Mena, was the first ruler of his dynasty to use this royal title, which

was derived from the 'Farones'. The farones were aristocratic titles of Gothic peoples.

- On this mother soil of Nordic influence on the early culture of Ancient Egypt, the Sothis light originating from the Black Sun could also be seamlessly adopted and understood. This primordial light of ancient knowledge was later placed in darkness by zealous priests and then extinguished. In Ancient Egypt, too, foreign rule and foreign gods had caused the roots of origin to die.

The Egyptian priest Manetho, who worked as a historian in Greek in the third century BC, also left behind a record of Hyksos rule. According to the papyri, foreigners came into the country like locusts, destroying everything that was Egyptian. The Egyptians were displaced everywhere and lived like strangers in their homeland. They disregarded and destroyed cultural values, reviled religion and lived like parasites at the expense of the Egyptians...

Nevertheless, from Ur, the home of all languages and cultures, the oldest knowledge shines through preserved fragments. The creation myth of the Sumerian cuneiform texts on the first tablet of the Inuma flis reads: "Umu hubur pati-kat kalama... The mother of the north who forms everything..."

The hunt for primordial knowledge is nothing other than a race to the Black Sun in order to obtain the Inner Light and thus the great knowledge of the Eternal Book. The Black Sun, the sign of primordial knowledge and wisdom, stands alongside the White Sun's realisation of existence and opens the way to the divine and to the beginning from the renewing Primordial Being.

Knowledge of the Black Sun disappeared with the end of antiquity. It was only guarded in small, initiated circles after the rise of Christianity suppressed everything old. It was the Templars who, during the crusades to the eastern Mediterranean coast, began a search for ancient traditions and came across the trail of the Black Sun. They also kept the knowledge they found to themselves, like many others, in order to keep it away from the suspicious eyes of the Roman Church. They successfully thwarted every attempt by informers from the Vatican to sneak in.

Centuries later, when nothing more was heard of the Templars who had remained underground, Freemasonry came into being. The latter took over, without being commissioned and on its own initiative, the Temple-

to carry on the tradition. What remained of it is little enough. After all, the Freemasons were probably aware of the aims of the old order, but they too were denied access to the records, which were hidden from everyone. Instead of the initially unknown Black Sun, Freemasonry placed the sign of the Golden Sun in the foreground, symbolised by the 'Eye of Yahweh'. When references to the sign of the Black Sun also emerged after the translation results of modern science became known, these were withdrawn as the counter-sign of the 'Whore of Babylon', the 'Eye of Yahweh', as hostile.

In the end, it was a small circle of knowledgeable people from the Third Reich's Schutzstaffeln who paid little attention to the line and policies of the party in power and pursued their own direction under the protection of the Reichsführer of the Schutzstaffeln. It was also this circle, whose members were almost all of higher rank and were able to pull strings from the background, that adopted the Black Sun as an inner light in their knowledge and as a symbol of recognition. This circle succeeded in h a v i n g the Black Sun displayed as the 'Black Ronde' as an additional national emblem of the Schutzstaffel Luftwaffe, which was still being set up just before the end of the war. The rapid end of the war cancelled all plans. What a strange coincidence: the abbreviation for Schwarze Sonne is two Ss and the abbreviation for the Schutzstaffeln of the Third Reich was also two Ss. These were also persecuted as soldiers after the war, just like the Templars, the Cathars and people-conscious forces of other nations.

After the end of the war, the 'Schwarze Ronde' remained V-7 flying discs, which could be withdrawn from Allied control. The new markings were no longer used. The V-7 from the Antarctic base still flew with the usual Luftwaffe markings. This also remained the case for the later connecting flights between Antarctica and the alternative bases in the Andes.

It then became quiet around the Black Sun. - - -

That would also be the end of this chapter. However, after briefly touching on the German Antarctic base in the final section, a postscript independent of the main topic would be worth mentioning.

One year after the end of the war, an American fleet consisting of thirteen units headed for Antarctica

on. This operation was under the command of US Admiral Byrd. A reconnaissance squadron consisting of four aircraft was sent out to locate the German base on New Swabia, the German Antarctic territory. It disappeared without a trace. There were no reports and no calls for help. As the shipment of unknown German secret weapons was known and their effects were unknown, Admiral Byrd cancelled the operation and returned with the fleet without having achieved anything.

Under the cloak of the international 'Geophysical Year' 1957/58, a new attack was planned against the still existing German base. Towards the end of 1955, talks were held between the USA and the USSR to detonate nuclear bombs over the Antarctic, ostensibly for scientific reasons. This experiment was intended to warm the temperatures at the South Pole by several degrees in order to gain better insights into the geological structure of the ice-covered sixth continent.

More information about the Antarctic base 211 in the volume "Wolfszeit um Thule".

This would have been both a scientific and a secret military project in one. The scientific plan was a little behind schedule. According to existing calculations, an example based on Greenland showed that ten million atomic bombs on the scale of the Hiroshima bomb would be needed to achieve a result if the world's largest island were to be free of ice. However, this would result in a huge catastrophe for the whole of humanity worldwide. However, the area of Antarctica is seven times larger than Greenland.

So the plan was to select a narrowly defined test area, and this part was to be New Swabia. Since the earlier attempt to approach the core of this area had already failed, an atomic explosion was seen as the only viable solution, and scientific analyses could also be expected. The plan took shape.

A flotilla consisting of the US destroyers "Warrington" and "Bears", the destroyer escort ships "Courtney" and "Hammerberg", as well as the tankers "Neosho" and "Salamonie", the aircraft carrier "Tarawa" as flagship and the "Norton Sound", a former mother ship for seaplanes, then converted as a test ship for nuclear missiles, and finally the Was-

The "Albemarle", a single ship that was not part of the formation, was deployed to the South Atlantic.

On 27 August 1958, at half past two in the morning, the first rocket was launched 77 kilometres south-east of Tristan da Cunha from the "Norton Sound" and exploded at an altitude of 480 kilometres. A second missile followed on 30 August, a few days later, and a third on 6 September. All three rockets were of the same type. They were RTV-3 Polaris test missiles, i.e. three-stage solid-fuel missiles with single-kiloton nuclear warheads in the third stage. The nuclear warheads each had an energy potential of one to two kilotonnes. The company was known as the "Argus project".

These high-altitude explosions were intended to trigger electromagnetic shock waves in order to destroy or disable the electrical equipment at the German base 211, but above all the feared new German klystron EG projectors and the V-7 operational bases. During a later attempt to advance, it turned out that the test plan with the explosions had failed, as the German equipment had been further improved in the meantime and the shock waves generated could not harm it. The klystron EG defences had remained intact. The base was now only weakly manned, as the majority of the crew had already been flown out to South America. This measure had proved necessary as the supply difficulties were becoming ever greater. In addition, it was unbearable for people to stay in the Antarctic for any length of time. The bacteria-free Antarctic zone causes the human immune system to degenerate and any harmless infection has fatal consequences in the outside world of the South Pole.

This was followed on 1 December 1959 by the Antarctic Treaty between the USA and other interested powers, in which the neutralisation of the entire area was agreed and signed. The established research stations could also serve as observation centres with warning systems."

When Eyken had finished, the faces of the audience showed surprise and astonishment. No one in the audience had ever heard of the German secret weapon V-7. Even the leap into the present from the long history of the

The series of stories, starting with the Black Sun from earlier times and stretching back to the Middle Ages, aroused people's emotions.

A flurry of questions began, but Eyken waved them away. "It's getting late and I can't say any more about the concluding remarks right now. This lecture is also my farewell to my audience, as I will be travelling shortly."

Cries of regret were heard. The pupils surrounded Eyken's table and demanded another meeting. Eyken shook his head regretfully. Then consolingly: "Maybe I'll come back..."

As he left, he had to pass through a trellis of those present, who escorted him by shouting. "I'm just a sower," he muttered. When he reached the exit, he turned round and said audibly: "Guard the inheritance! - -"

The mood in the class was subdued. The announced departure of Eyken hit the student community hard. But that was not all. The head of the class, Höhne, had told his pupils in his next lesson that he was awaiting his transfer. Word had got round about the lectures. It was impossible to find out whether it was Trinek or someone else who somehow got the whole thing down the wrong gullet around five corners and must have played it up into a political drama. In any case, the student community came to the joint conclusion that it was part of the rules of the game in the new democracy to transfer teachers who were disliked, even if only one uncertain circumstance replaced a piece of evidence. A transfer thus appeared to be a precautionary measure to prevent a suspicion from becoming reality. The self-appointed judges found this process lenient.

When Höhne delivered the opening, there were shocked faces. As class representative, Wulff felt obliged to ask the professor: "May we know what reasons the superior school authorities have given to justify this transfer? -"

Höhne looked at the spokesperson calmly and said: "The superior departments are not necessarily obliged to give reasons for such measures. It is sufficient in form to fill a need elsewhere. When I asked our headmaster for the real reason, he squirmed like a worm that had been kicked and, at my insistence, let it slip that they were of the opinion that my work at this school was having a detrimental effect."

influence on the class. Of course I know that this is a political blunder.

The class showed excitement, but Höhne immediately waved it off. "No statement! - Of course I will still come to the next meeting and we can talk there. But I would ask that you treat the lesson as such and refrain from any deviation from the subject matter. Is that clear? - -"

"Yay..." came back from the class meekly.

These events also characterised the course of the meeting the following Friday.

The two professors and Eyken arrived together a little late. When they noticed the unmistakably depressed mood of all those present, it was Höhne who said unemotionally: "Now, now, my dears! - Who is going to be depressed? - I know that we have become a small community that unites teachers and pupils. That means a lot in the environment we live in today. But think soberly: all of us who were in the war lost good comrades around us again and again and had to fight on doggedly regardless of losses. We mourned, but it didn't stop us from doing our duty. And on a more personal note: it wasn't long before the end of school and the school-leaving exams meant that class friendships usually *d i s s o l v e d*. You might meet up now and again, perhaps even with a teacher of one subject or another, but otherwise everyone is left with their own paths to further studies or careers. Take things as they come! -"

Now there were cries of protest. Osten, the idealistic enthusiast, was the first to shout: "Our class has agreed to stick together as a community even after school. And we also want to keep in touch with you and your friends. Can we do that? -"

"Of course," Höhne replied amiably. "I can't be transferred that far away and not come here from time to time. Incidentally, Professor Hainz is still here and is still available. He has already volunteered to do so. And as for Mr Eyken," Höhne looked at him briefly, "he will say a few words himself!"

Eyken nodded and turned to the students. "I already said at the last lecture that I was travelling. Should the moody

But if fate brings me back here, I promise you that I will get in touch with you!"

The three men sat down. They had hardly sat down at the table when Wulff stood up and took the floor: "Professor Höhne! - I have been instructed by the class to make the statement that we all feel guilty of being the cause of your transfer. If we had not asked you to give lectures, then...
_"

"Stop!" Höhne interrupted. "Not another word! - I am a free man and under no compulsion. Even the present situation can't stop me, at best it can only hinder me. If I have succeeded in building a small community, then I will have triumphed over the obstructionists. And that's what counts."

These words did not fail to have an effect. Then a murmur arose. It was Osten who turned to Eyken first: "Mr Eyken, what do you think about this? - Do the political authorities have no conscience? -"

A somewhat bitter laugh came back in response. "Conscience? - What kind of conscience? - All people have a conscience. Only many don't use it!
_"

Höhne interrupted again: "It is my wish that no more be said about this transfer issue. That's enough! -"

Silence again. After a while, Rohde asked hesitantly: "If there is a change of subject, I would like to ask Mr Eyken before he leaves to briefly explain why you can still believe in a new strength of the German people after such a devastating defeat in the Second World War? -"

"That's easy to answer," Eyken replied calmly. "As a soldier, I experienced what German soldiering is capable of when it is challenged. We didn't lose the last war with a weapon in our hands, but the betrayal that has been repeated again and again in the history of our nation killed us. Our history is full of such events. Siegfried stood up again and again and was always joined by his Hagen. - During the Second World War, it was German officers whom Hitler trusted more than his Old Guard. Even his deputy after the unfortunate Hess, Martin Bormann, passed on news to the Soviets. Koch, the Reich Commissioner for Ukraine, turned out to be Stalin's agent for many years after the war, whose task was to use provoked ruthlessness

to challenge the partisan system in order to tie up strong German army forces. If the promise originally made to the Ukrainians to recognise their country as an independent state had been kept, Germany would have had one or two Ukrainian armies against the Bolsheviks. This would have sealed Moscow's fate. And Koch played his role as agent with Stalin's order so masterfully that Hitler and the German defence could be deceived. And then there were the agent rings of the Red and Black Chapels, which worked undetected for a long time and caused us serious damage. Then there was the mess with the Eastern Wall, which was planned and ordered by Hitler in order to build a protective dam against the onrushing Red armies. When Hitler turned up at the front lines for a visit, he found only signs with the plan designations instead of concrete structures. Instead of taking immediate action, he left things as they were. Nobody was put up against the wall or punished in any other way for treason or sabotage. And then there was the matter of Stalingrad. Himmler's security service had a top agent in the rear of the Russian front who spoke perfect Russian. He went by the code name Wolf, came from Vienna and brought highly explosive intelligence material through the battle lines. On his third breakthrough through the front, he returned with documents containing precise troop details with numbers, unit strengths, armaments, names of commanders and other information about the impending major Russian attack against Stalingrad. This message probably got through to Berlin, but got stuck in an undiscovered place and reached neither Keitel nor Hitler. In any case, it was concealed by a person immediately above the highest authorities. The Vienna SD control centre only received a short message saying that the fantasy report from an East German was not being taken seriously. Only much later, when the disaster had already taken its course, were these reports fully confirmed. The intelligence officer Wolf must have established cross-connections with high Soviet authorities in order to obtain such accurate and extensive material. When he had delivered the Stalingrad warnings, he returned behind the Russian lines. On this fourth attempt, he met his fate and remained missing. In Romania, the German defence had failed completely. When

Romanian troops defected to the Russians and turned back against the German units, the German army command was taken by surprise. Reliable sources in Himmler's security service had warned them long beforehand, to no avail. Much of the information was concealed by Admiral Canaris' German defence and betrayed to the enemy. When the chief of defence was convicted and arrested, it was far too late and the damage done could no longer be undone. Then there was the case of Schirach, who failed as Reich Governor and Gauleiter of Vienna. The Vienna control centre of the Reich Main Security Office compiled a whole bundle of files on the Schirach case and sent them to Berlin by courier. Himmler considered the files to be important enough to present them personally to Hitler and hand over the facts of the case. The Reich Chancellor refused to accept the parcel with a brusque gesture and rejected Himmler ungraciously. When the Russians later invaded Vienna, the party members of the Gauhaus called up by Schirach for the last defence found themselves alone without a leader. Shortly beforehand, Schirach had declared that he would be the first to lie behind a machine gun on the Ringstrasse. He simply left his people in the lurch and went, as it was called in the language of the compatriots, to donate. Many other things were withheld from Hitler. Bormann intercepted important reports or speeches in the Reich Chancellery. At the beginning of autumn 1944, when the invasion was already underway, a Leibstandarten major from Vienna and the former Gauleiter of Vienna, Bürckel, who came from the Saarland, asked Bormann for an urgent meeting with Hitler. Bormann skilfully managed to keep the high-ranking party members away and, after ten days of obstructed waiting, he was able to get rid of them. It was an order from Bormann to arrange for farmers from South Tyrol to be resettled in Alsace, which had an unsuitable climate. The South Tyroleans were to receive farms from French farmers at a time when the Allied invasion troops were already advancing on an offensive against the Reich. The expulsion of the French farmers ordered by Bormann would have created a new partisan stronghold in the rear of the hard-fighting German troop units, as Koch had already successfully achieved in the Ukraine. The fact that this did not come to pass was due to the rapid advance of the Allied invasion troops. In addition, Bormann was able to prevent the sneaky

Bormann had no scruples about carrying out the transfer of people from South Tyrol, as Hitler had left the south of Tyrol with its core German population to the Italians. Bormann's games only came to light when his radio communications with the Soviets were intercepted and located at the very end of the war. One could cite many more known and unknown facts about the tragedy of incessant betrayal. And many of the consequences of previous mistakes could have been avoided if Hitler's fondness for England had not wasted the great opportunity to end the war more quickly by preventing the army command from setting foot on the British Isles at the same time as the defeated British in the decisive hours of Dunkirk. And these are just a few examples; you can go on and on and on. -" Eyken had begun to get excited.

"How could this chain of mistakes continue and never end?" Osten asked, shocked. The other pupils also turned pale.

Eyken's features became hard: "Because a Reich Chancellor tolerated and even promoted a whole rat's tail of traitors and dubious natures, such as Bormann as deputy, Koch, high Wehrmacht officers and again: and so on, and so on. Thus Hitler's bold ideas failed due to a lack of knowledge of human nature. The honest and clean idealists were burnt out on the fronts or sidelined."

"You're very critical!" Höhne interjected. "But that's a good thing. -" "Of course," Eyken admitted frankly. "The young people of today should experience all the good things, but also all the mistakes that have been made. This is the only way to avoid repeating mistakes later on. - If you want to hear the truth, then you have to admit to it, whatever form it takes. In the fight against lies, one must not spare oneself!"

Höhne and Hainz nodded their heads in agreement. "A lot of things will probably never come to light again," said Rohde.

"Isn't what has been reported already more than enough?" said Eyken, slightly irritated. "Thank goodness a number of books have already been published that have put themselves at the service of truth and enlightenment. Books have always been the best friends for those thirsty for knowledge and they store up knowledge. You just have to know how to find the right works."

"And what if you read the wrong books first or at all?"

in your hand?" asked Rohde. "Then you'll fall on the wrong side, won't you?"

Now Eyken got an amused look on his face again. "It's not just a few books. Bookworms are always rummaging a r o u n d . If you come across the wrong literature first, then the right one will follow as you keep on fishing! The important thing is to keep searching. And the knowledge of false knowledge never hurts if you have real insight and inner strength. You then acquire your own powers of discernment and can easily refute the deceived with their slogans. Genuine thinking has still overrun hollow phrases." "But how is it that Karl Marx's Marxist Bible is the could revolutionise half the world?" Rohde probed further.

"A good question," Eyken replied. "There was simply a lack of thorough thinking. There have always been those who were too lazy to think and were enthusiastic about the titles of works without knowing the content or understanding it after a cursory reading. The standard work of the proletarian class struggle mentioned here is a typical example of the fact that it was not properly understood by the advocates of Marx's idea among the general public and was never critically compared with the laws of economics by the smaller section of intellectuals. They only saw in it the 'other', the seemingly 'revolutionary'.

Marx himself did not rate his work highly. In 1967, Hamburg's "Spiegel" published a letter written by Marx from London to Friedrich Engels in issue 38, which, among other things, openly stated: "... This week the shit will be done..." Not a subtle tone, he was unable to describe his work in a more refined way. He had thus indicated his work, "Das Kapital". Engels, on the other hand, later called it the 'workers' bible'. And - please excuse the indelicate repetition!

- Half the world ran after this shit in the times that followed, causing revolutions and massacres of persecution. Marx had mockingly admitted that he was not a Marxist!

Heinrich Heine expressed the real state of capitalism in a few sentences: "... This is the interest that continually trickles down into the capital, which is constantly swelling; you can hear how it grows, the riches of the rich. In between the quiet sobbing of the labourers.

courage. Sometimes something clinks like a knife being sharpened..."

The root of the evil is clearly recognisable in the interest system. It was already recommended by Yahweh to his chosen people in the Revelation of John.

In his party programme, Hitler then promised to break the bondage to interest. However, after coming to power, his monetary economics expert Gottfried Feder disappeared into obscurity and instead of sacrificing the Golden Calf, the High Degree Freemason Hjalmar Schacht was entrusted with organising the Reich's finances. The world order thus continued to exist worldwide with the systems of the Red and Black Internationals. The truly revolutionary break with the prevailing monetary system failed to materialise and the Golden International, which reigned supreme, remained above both of the aforementioned Internationals.

In this already visible awakening to the new one-world system of the Golden International, the Germans are currently still standing with sleepy eyes and allowing themselves to be sprinkled with unrealistic phrases.

The American Kissinger, who was able to empathise with his fellow believer Marx, was not wrong to say: "Marxist socialism belongs to the group that promises paradise on the earthly side of the grave." Thus, after a few revolutionary stirrings in the western democratic states, the socialism ignited by Marx became a messianic religion of promise, which is already well worn out. Marx himself caused this paralysation when he wrote the self-destructive sentence: "Humanity has only ever set itself tasks that it can solve." Moeller van den Brück put forward the counter-thesis: "Humanity has always set itself tasks that it cannot solve. Here is the genius that guides it. Here is the demon that drives it!"

It is in the mass thinking of democratic systems that the free intellectual flight of creative people is repeatedly hindered. Friedrich Schiller recognised this early on and wrote in his unfinished 'Demetrius':

"The majority?

What is the majority? The majority is nonsense, understanding has always been the preserve of the few. Does he who has nothing care about the whole? Does the beggar have a freedom, a choice?

He must pay the powerful man who pays him,
To sell his vote for bread and boots. The state
must go down early or late,
Where majority wins and ignorance decides."

Socialism is basically totalitarian. It is the cause of the transformation of democracy into a democracy. In its thinking, individual responsibility is fascistoid. In the egalitarianism of all people, on the other hand, there is no responsibility for anyone. You can flee from all responsibility, blame all mistakes on others and make a big cycle out of it. And where everyone points the finger at everyone else, corruption is rampant. - The Arabs have a good saying about this: "Where rags rule, men wither away!" - It doesn't have to be expressed so blatantly in every case, but the vulnerability lies in the system.

"And how long will it go on like this? -" Osten asked. Now Eyken's face hardened. "That's up to the youth! - They must stand up to the provocations. They must oppose the terror that brings enslavement. They must fight with great knowledge and enlightenment. Nothing that is done is in vain. It always depends on the attitude of a few, to whom the others can orientate themselves. We must model ourselves on the many examples of great German history and have the Reich as our goal! - An alert sense of mission o v e r c o m e s all difficulties and resistance. - Always remember that the new Age of Aquarius replaces the Age of Pisces. The prophecy of the great seer Sajaha of Babilu will find its fulfilment. With the opening of the lid of the water jug, as it was called in the old texts for the Age of Aquarius, comes the time of a new great king or emperor. With this, Germania will rise again from the darkness of now in its old, proven form and wholeness and experience a new moment of glory. From the background of knowledge one can find out that the waters from the 'jug' are the natural conductors of the cosmic sun-ether-power. These intensified forces from the universe cover the new age that is beginning and the water washes away all that is dark. The Nordic lawgiver Mannu brings back the old laws with a new dawn.

The northernmost constellation is the sign of the swan. The earth and its residents are currently already living in its

radiant sphere and indicate the new dawn of humanity. The swan is the Germanic bird of the gods. The whooper swans of Thule will once again travel through the north with their singing wings and bring the Germans back to their senses. The primordial light, inherited from the ancient Egyptians in Sumerian times and known in their language as Neb-sut, will once again shine brightly and illuminate those in the know. And a new, strong empire will secure peace for the people of Europe!"

Driven by an inner force, Osten jumped to his feet. "We are the rebels of Thule!" it burst out of him and his eyes lit up.

"We are the rebels of Thule!" the others repeated, raising their hands to sign the oath. And Wulff added: "With the heritage of the Atlantean north to the New Empire!" -

Now the teachers had also risen to their feet. The community had defined its duty and goal. Following this inspired departure, Höhne concluded with the words of Ulrich von Hutten:

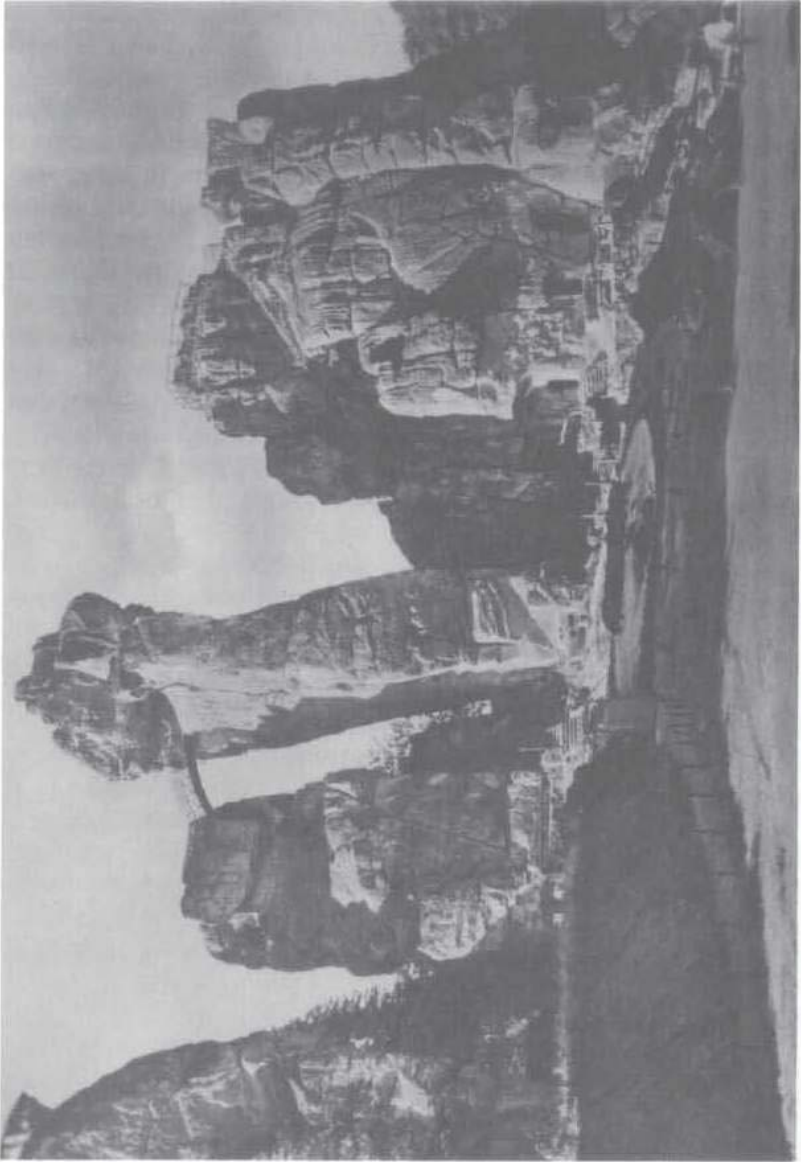
"... Often a great flame
came from Fünklein.
Who knows if I will avenge it. The
run is already underway.
I bet on it:
Let it bend or break! ..."

ECHO

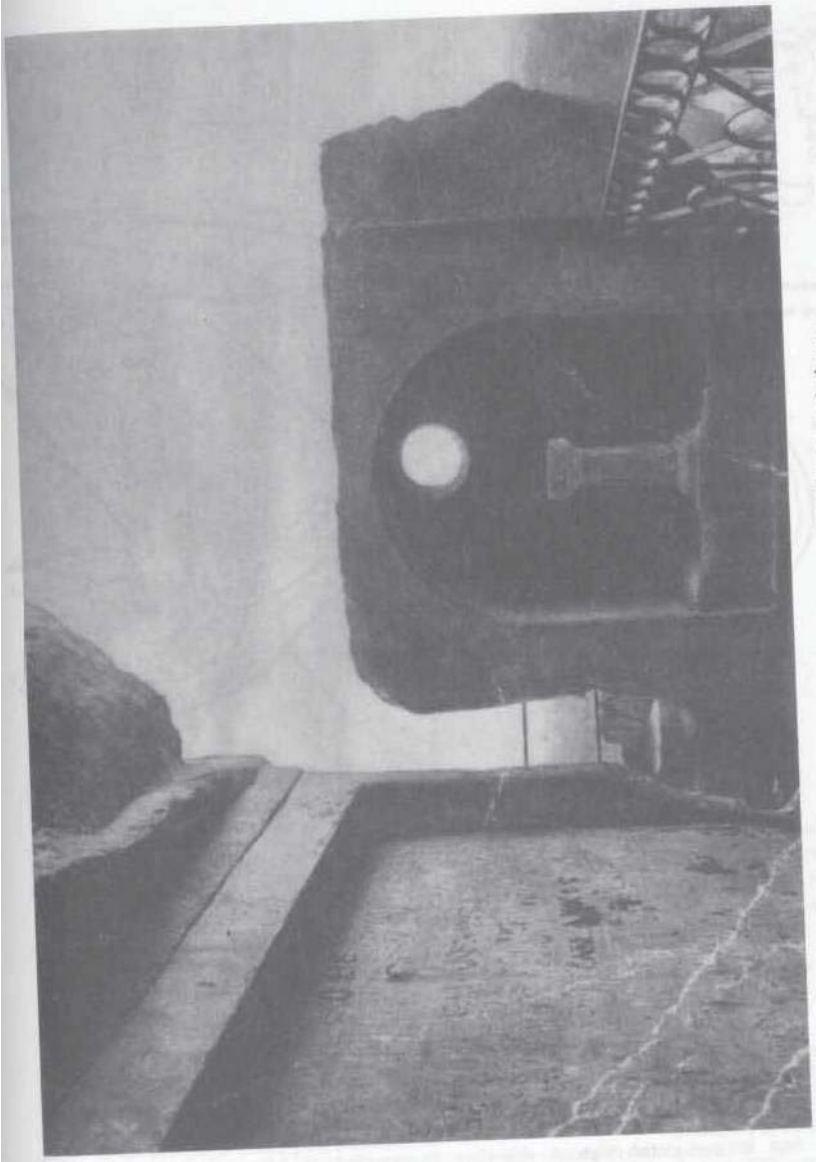
The guideline for this book was the search for the real past. In the beginning there is always the truth and you have to find it out of the undergrowth of subsequent falsifications. It is an obligation, even if it is sometimes uncomfortable.

A quote from Friedrich Rückert (1788- 1866) should serve as a guide for those seeking the truth:

"These are the wise men,
Travelling to the truth through error.
Who persist in error,
These are the fools."



The Externsteine in the Teutoburg Forest.



The solar observatory at the Externsteine.

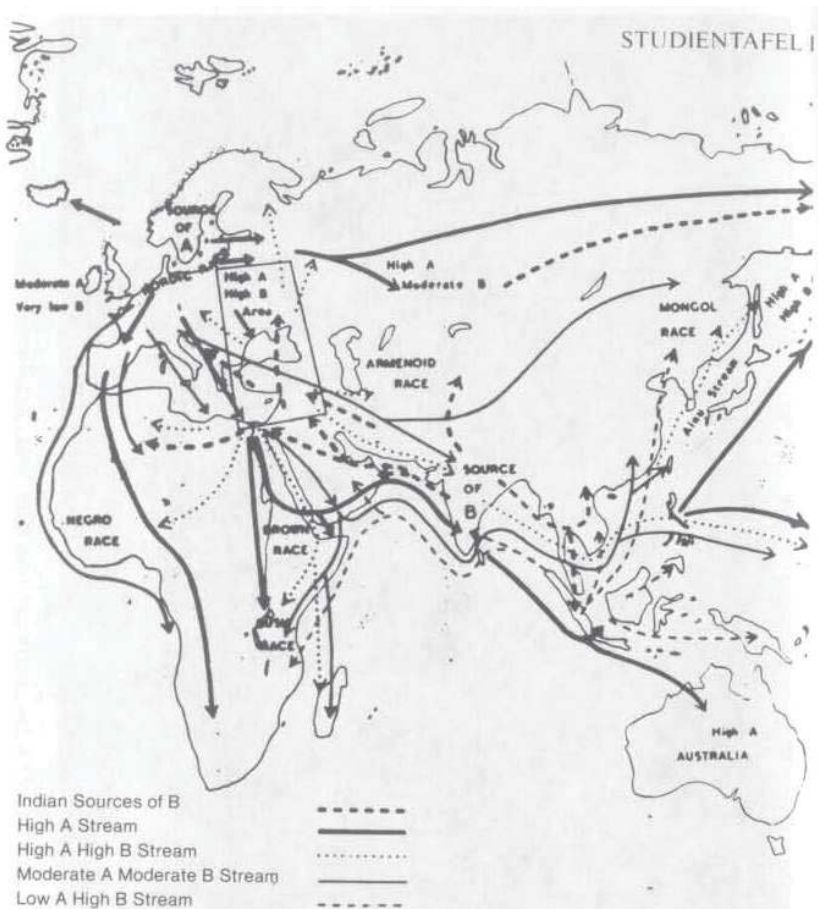


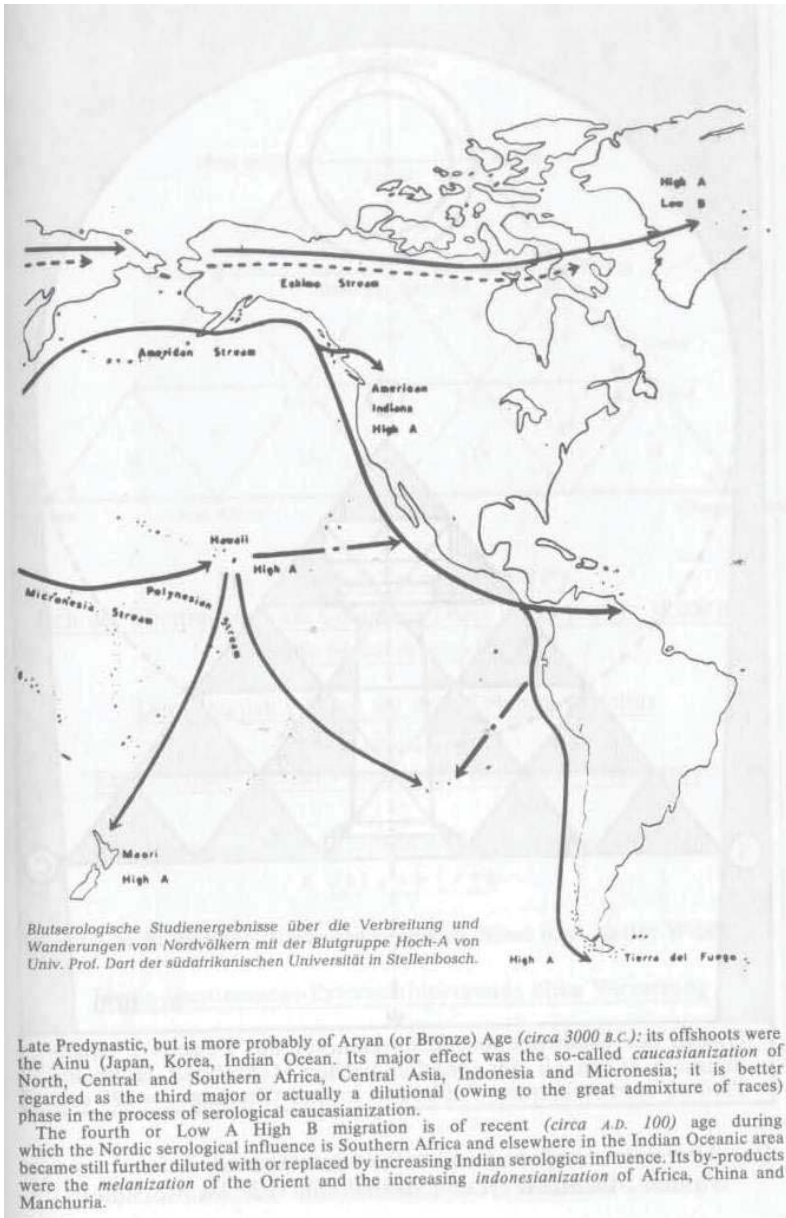
FIGURE 3

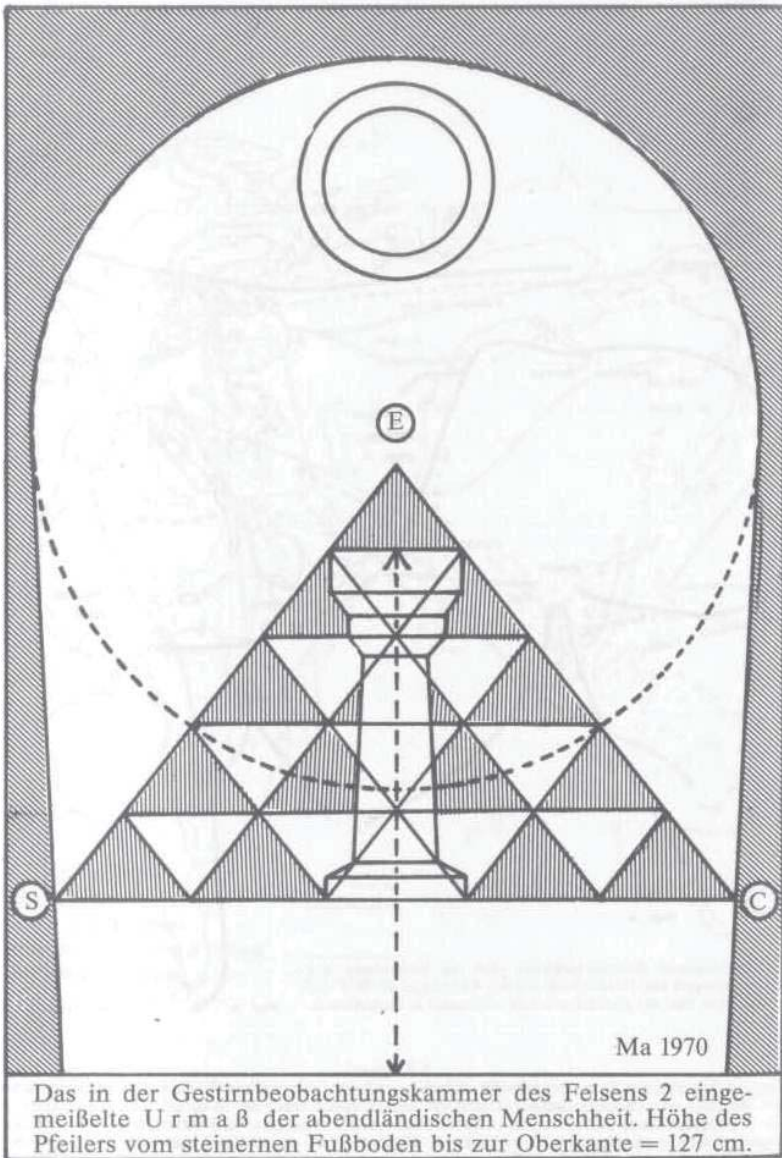
A world map based on the information comprised in the tabular chart and symbological graph, depicting the Nordic source of the A and the Brown source of the B blood mutations, and the general direction of four of the principal migrational movements. To these movements emanating primarily from Europe are attributed the divergent serological patterns exhibited throughout the world in general and Africa in particular.

The first or peri-global high A migration is regarded as being of Early Predynastic Age (circa 7000 B.C.): its offshoots were the Australian, Polynesian and American High A streams.

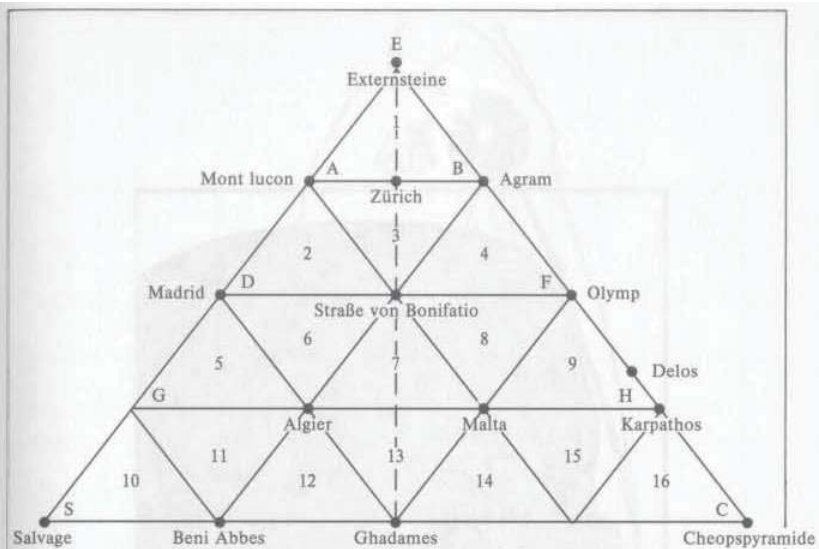
Part of this first (or actually a second) migration is the High A Low B migration, which may be of Late Predynastic Age (circa 5000 B.C.).

The second or High A High B migration proper or dispersal of the "Human" serological type may be of





The altar stone of the Sonnenwarte with the original measurement; drawing by Walther Machalett ("Die Externsteine" by W. Machalett)



Die Groß-Kult-Vermessungs-TP's
nach der Übertragung vom Columbus DUO Erdglobus (1 : 38 000 000)
Ohne Maßstab vergrößert

Der Meridian verläuft auf dem Kolumbus-Globus
über
Externsteine - Zürich - Straße von Bonifatio - Ghadames

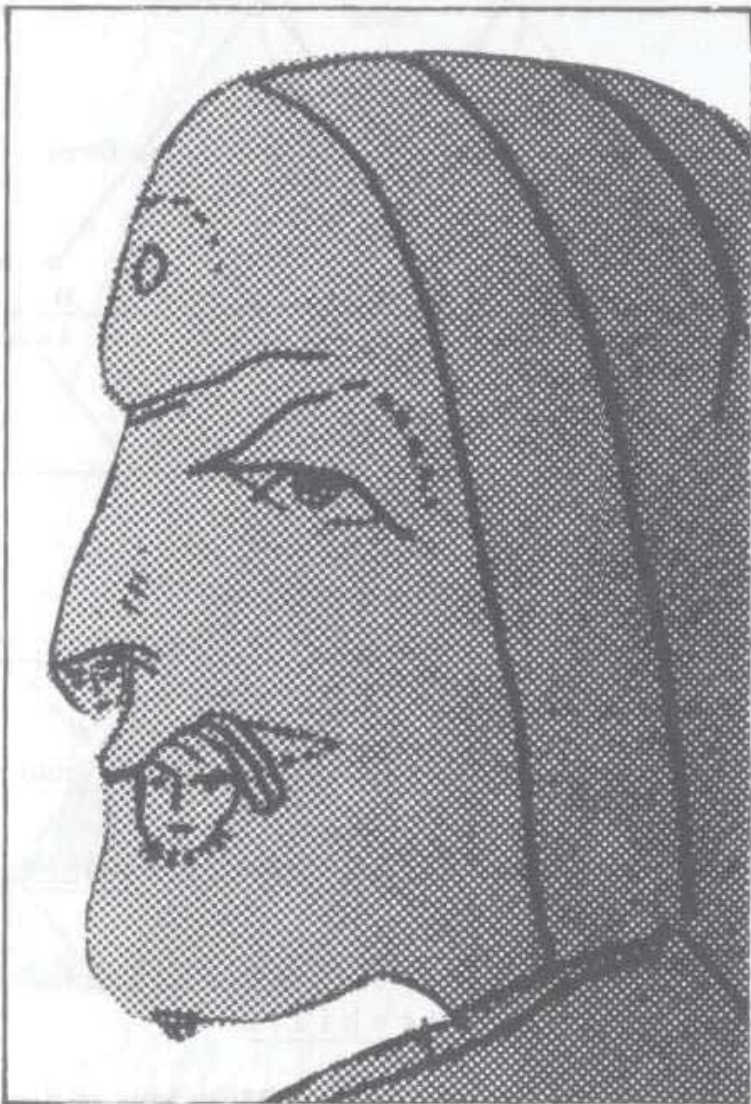
Bei den angegebenen Knotenpunkten handelt es sich um
Kultgebiete

Die nicht markierten Punkte liegen im Meer bzw. in der Wüste

Ideale Vermessungs-Externsteinpyramide ohne Verzerrung

Ma. 1970

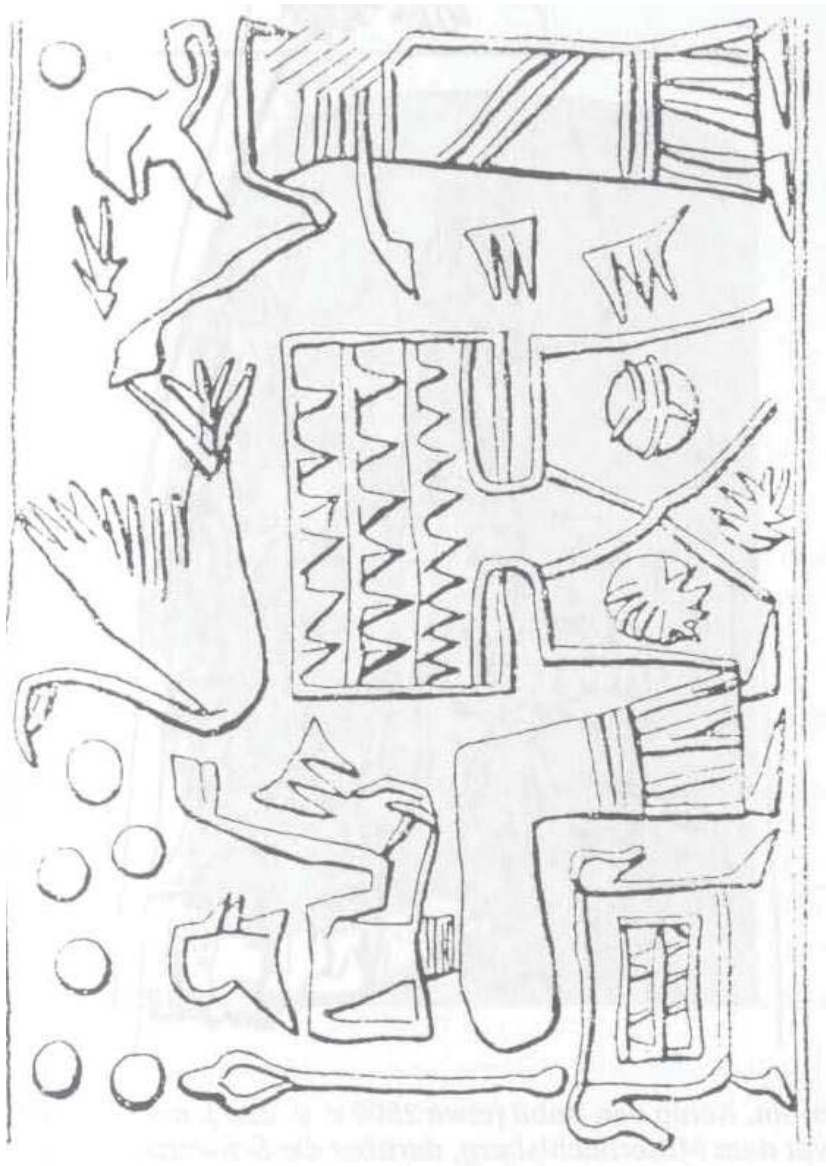
Cult areas
Drawing by Walther Machalett "DIE
EXTERNSTEINE" by W. Machalett



One of the breath-birth signs on the Externstein figures - people from God's breath - the head shows a "third eye" (traced from an original drawing by Elisabeth Neumann-Gundrum "Europe's Culture of Large Sculptures").



Naram-Sin, King of Babil (ca. 2500 BCE), with his retinue in front of the Midnight Mountain, with the Black and White Sun above. From the Sanskrit text of the Pralaja: "Man's eye cannot see him - and yet he is there. It stands at the foot of the celestial pillar, high in the north of the earth, and reaches up to the North Star - as a mystical, symbolic mountain. Mount Meru in the northern polar night."



Swan on a relief from Babil (Sumer tradition).

BIBLIOGRAPHY

SPECIALISED LITERATURE-LINGUISTICS

- Bach Adolf, "Geschichte der Sprache", VMA-Verlag Wiesbaden, 9th edition 1956 Berufz Charles, "Die wunderbare Welt der Sprache", Paul Zsolnay-Verlag, Vienna/Hamburg, 1982
- Claiborne Robert, "Die Erfindung der Schrift", Time/Life-Bücher, Amsterdam 1974
- Dieterich Albert, "Das Geheimnis der Goldhörner von Gallehus" - Denk-Mit-Verlag, Nuremberg 1969
- Easwaran Eknath, "Mantram" Hermann Bauer-Verlag, Freiburg/Br.
- Faulmann Carl, "Das Buch der Schrift", Franz Greno publishing house, Nördlingen, 1985
- Fester Richard, "Language of the Ice Age", F.A. Herbig-Verlagsbuchhandlung, Munich/Berlin 1980
- Fester Richard, "Die Eiszeit war ganz anders", Verlag R. Piper & Co, Munich 1973
- Fester Richard, "Die Steinzeit liegt vor deiner Tür". Kösel-Verlag GmbH, Munich 1981
- Földes-Papp Károly, "Vom Felsbild zum Alphabet" Belser-Verlag, Stuttgart, 1966 (special edition).
- Fügner Willy, "Runes, Symbols and the Goal of Creation", Rudolf A. Spieth-Verlag, Stuttgart, 1985
- Gauch Dr Herman, "Die Entstehung unserer Sprache und Schrift", Orion-Heimreiter-Verlag, Heusenstamm 1970
- Hutteier Claus-Jürgen, "Die Germanischen Sprachen", Akademiai Kiado, Budapest 1975
- Jonas D.F./Fester Richard/Jonas A.D., "Kinder der Höhle", Kösel-Verlag GmbH Munich 1980
- Kahir M., "Das verlorene Wort" Turm-Verlag, Bietigheim, 1960
- Klingenberg Heinz, "Runic Writing-Thinking-Runic Writing", Carl Winter- Universitäts-Verlag, Heidelberg 1973
- Lyon John, "Die Sprache", Verlag C.H. Beck, Munich 1983
- Mackensen Lutz, "Name und Mythos - Sprachliche Untersuchungen zur Religionsgeschichte und Volkskunde". - Hermann Eichblat-Verlag, Leipzig, 1927
- Mattis Karl "Linguistic thoughts of the North Rhaetian peoples - Illyrians-Celts-Germanen-Inder-Hellenen-Etrusker und andere", KM-Selbstverlag, Kulmbach, 1981
- Neumann-Gundrum Elisabeth Dr., "Urworte-Wortsymbole der deutschen Sprache" - Grabert publishing house, Tübingen 1981

Pudor Dr Heinrich v., "Die Entstehung der Sprache" Verlag Heinrich von Pudor, Leipzig 1935, with thanks to the German Library in Leipzig for assistance in accessing linguistic material.

Robiczek Dr Hans "Sprache Mensch und Mythos - Einführung in die Differentialanalyse der Sprache" Vlg. Franz Deuticke, Leipzig and Vienna, 1932.

Stenzler A.F., "Elementarbuch der Sanskrit-Sprache", Verlag Walter De Gruyter & Co., Berlin 1970

Stevenson Victor, "Wörter - Eine illustrierte Geschichte der europäischen Sprachen", Christian-Verlag, GmbH, Munich, 1985

Strehle Hermann, " Vom Geheimnis der Sprache", Ernst Reinhardt-Verlag, /Munich/Basel, 1956

Wirth Herman Prof. Dr., "Heilige Urschrift", Verlag Köhler & Amelang, GmbH., Leipzig 1931

and further documents...

JUDAICA (EXCERPTS)

- Bernstein Jack, "Das Leben eines amerikanischen Juden im rassistischen, marxistischen Israel" German edition Lühe-Verlag, Steinkirchen, 1985.
- Bischoff E., Dr, "Die Kabbalah", Th. Grieben's Vlg., Leipzig 1917, 2nd ed.
- Brafmann Jacob, "Das Buch vom Kahal", 2 vols, Hammer-Vlg. Leipzig 1928.
- Braun F., "Wir aus Israel", Morgenland-Vlg. Salem. 198-.
- Bromme Erich Dr, "Der Untergang des Christentums" 5 vols, Erich Bromme-Vlg. Berlin/Munich, 1979.
- Chaim Ben, "Juda erwache!", Verlag Buchdruckerei AG, I. Rüegg Söhne, Zurich
- Cohn Emil Bernhard, Perelmutter Hayim Goren, "Von Kanaan nach Israel. Kleine Geschichte des jüdischen Volkes", German first edition published by Deutscher Taschenbuch-Vlg, GmbH & Co, KG. Munich 1986.
- Geisel Eike, "Im Scheunenviertel", Vlg. Severin und Siedler, Berlin 1981.
- Gurewicz Abraham, "Antisemitismus und Rassenhetze", Hans Pfeiffer-Vlg., Hanover 1966.
- Kraus Karl, monthly magazine "Die Fackel", XX. year, No. 484-498, October 1918, Vlg. The Torch, Vienna.
- Konzelmann Gerhard, "Aufbruch der Hebräer", Liz. Edition published by Herder-Vlg., Munich 1978.
- Landmann Salcia, "Die Juden als Rasse", Walther-Vlg., Ölten 1981.
- Möhlenbrink Kurt, "Die Entstehung des Judentums" Hanseatische Verlagsanstalt, Hamburg 1936.
- Müller Ernst "Der Sohar - das heilige Buch der Kabbala" Diederichs Gelbe Reihe, Düsseldorf-Köln, 1982.
- Ravage Marcus Eli, "Two Jewish Essays", English and German in "The Century Magazine", New-York edition, January 1928.
- Sanning Walter, "Die Auflösung", Grabert-Vlg., Tübingen 1983.
- Schulz Ernst, "Der Trug vom Sinai", Volkswarte-Vlg. GmbH, Munich, 2nd ed. 1932.
- Stemberger Günter, "Das klassische Judentum" Beck'sche Elementarbücher, H. Beck'sche Verlagsbuchh., Munich 1979.
- Wehr Gerhard, "Der Chassidismus", Aurum-Vlg. GmbH, u. Co, KG, Freiburg/Br. 1978.
- Weymann Hans, Jäger Fritz, " Der Talmud sagt uns " Vlg., Vertriebsstelle Zeitgeschichte, Berlin 1936
- "Das harret Ihrer - Gottes Plan im Weltgeschehen", Vlg. Bibel-und Schriftenmission, Wiedenast, 18th ed.
- "The Bible", several editions before and after 1968, some with different texts and other documents.

HISTORICAL, ARCHAEOLOGICAL AND CULTURAL DOCUMENTS

- Andree Prof. Dr Julius, "Die Externsteine", Univ. Buchhandlung Münster/W. 1937
- Baumann Peter, "Valdivia" - Die Entdeckung der ältesten Kultur Amerikas. - Publ. Hoffmann & Campe, Hamburg 1978
- Baumann Peter./Kirchner Gottfried, "Rätsel alter Weltkulturen". Umschau-Vlg., Frankfurt/M. 1983
- Borne Gerhard von dem, "The Grail in Europe". Urachhaus-Vlg. Stuttgart 197 6.
- Biedermann Hans, "Wellenkreise - Mysterien im Tod und Wiedergeburt in den Felsbildern des Megalithikums" Burgfried Vlg. Hallein 1977
- Baigent - Leigh Lincoln, "The Holy Blood and the Holy Grey". Publ. M. Baigent, England 1982
- Böttcher Helmut, "The Great Mother". Econ-Vlg. GmbH, Düsseldorf/ Vienna 1968
- Beltz Walter, "The Ships of the Gods". Egyptian Mythology, Vlg. Der Morgen, Berlin 1987.
- Bruns Frank/Mohren Herbert, "mag mor", Astronomischer Vlg., Bamberg 1981
- Cameron Jan, "Sie segelten nach dem Abendstern". Henry Goverts Vlg. Frankfurt/M., 1965
- Charpentier Louis, "Die Riesen und der Ursprung der Kultur. Hans E. Günther-Vlg. Stuttgart 1972
- Charroux Robert, "Unknown, Mysterious, Fantastic", Econ-Vlg. GmbH, Düsseldorf/Vienna 1970 "Vergessene Welten", Econ Vlg. GmbH, 1974, "Das Rätsel der Anden", Econ-Vlg GmbH, 2 vols.
- Delitzsch Friedrich, " Die große Täuschung", 2 vols, K. Rohm Vlg. Lorch 1924
- Dieterich Albert, "Das Geheimnis der Goldhörner von Gallehus". Denk-Mit-Verlag, Nuremberg 1969
- Dörr Hermann, "Die Extersteine", study, H. Dörr-Vlg., "Die Zeitrechnung und der "Rote" Faden in der Überlieferung", private edition, H.Dörr-Vlg. 1973
- Drews Arthur, " Die Christusmythe", E. Diederichs-Vlg., Jena, 1909 " Die Marienmythe", E. Diederichs-Vlg., Jena 1928
- Elmayerv. Vestenbrugg, Rudolf, "Eingriffe aus dem Kosmos", H. Bauer-Vlg., Freiburg/Br., 1971
- Eisele Petra, "Babylon", Droemersch Vlg.-Anstalt. Munich 1980
- Evola Julius, "Das Mysterium des Grals", O.W.Barth-Vlg., Munich 1954.

- Fischer Hanns, "In mondloser Zeit", Jungborn-Vlg., Bad Harzburg, 1928
- Forke Dr Alfred, "Der Ursprung der Chinesen", Vlg. Friedrichsen & Co., Hamburg 1925
- Frankenberg Gisela v., "Nommo - Der wiederkehrende Sonnenmensch", Aurum-Vlg., Freiburg/Br., 1981
- Franklin John Hope, "Negro - Geschichte der Schwarzen in den USA. -Ullstein-Vlg., Frankfurt/M 1983
- Fügner Willy G., "Aus kosmischer Sicht", privately printed, Neuenahr, 1980, "Wahrheit, Weistum, Weltgeschichte" 4 vols. Heitz & Höffkes, Essen 1987
- Gallez Paul, "Das Geheimnis des Drachenschwanzes - Die Kenntnis Amerikas vor Kolumbus", Dietrich Reimer-Vlg. Berlin, 1980.
- Gauch Herman, "Die Gestalten der Heldensage", Orion-Heimreiter-Vlg., Heusenstamm 1971
- Gorsieben Rudolf J., "Hoch-Zeit der Menschheit", Vlg. Hase & Köhler, Leipzig 1930
- Greil Lothar, "Die Slawenlegende", 3rd expanded edition, Iptinger Buchverlag, Iptingen 1982
- Griffin Des, "Die Herrscher" - "Die Absteiger" - "Wer regiert die Welt" German licence editions Code-Verlagsanstalt Vaduz and Code, Leonberg, 1980
- Hammerbacher H.W. "Irmisul und Lebensbaum", Orion-Heimreiter-Vlg., Heusenstamm 1973
- Hantl Otto, "Der Urglaube Alteuropas", Grabert-Vlg., Tübingen 1983 Haßler-Gerdv., "Noahs Weg zum Amazonas", Glöss-Vlg., Hamburg 1976
- Hauck Karl, editor, "Frühmittelalterliche Studien", vol. 1 Institut für frühmittelalterliche Studienforschung d. Universität Münster, Vlg. Walter de Gruyter, Berlin/New York 1983
- Heinson Gunnar/ Steiger Otto, "Die Vernichtung der weisen Frauen", Marz-Vlg. Herstein, 1985
- Hepp Armin E., "Licht von Mitternacht", Grabert-Verlag, Tübingen 1979
- Herrmann Paul Prof. Dr, "7 vorbei und 8 verweht - Das Abenteuer der frühen Entdeckungen", Vlg. Hoffmann & Campe, Hamburg 1978
- Höffkes Karl, "Wissenschaft und Mythos", Grabert-Vlg..Tübingen 1983 Homet Marcel F., "Die Söhne der Sonne", Limes Vlg., Wiesbaden 1972 Horken H.K., "Ex nocte lux", E. Wasmuth-Vlg. Tübingen 1972
- Isidor, "Geschichte der Goten, Vandalen und Sueven", Phaidon-Vlg., Bern 1887
- Jensen P., Prof. Dr., "Das Gilgamesch Epos", Vlg. K.J.Trübner, Strasbourg 1906.
- Jordanis, "Gotengeschichte", Phaidon-Vlg., Essen/Stuttgart 1985
- Jung CG. / Kerenyi K., "Einführung in das Wesen der Mythologie". Gerstenberg-Vlg., Hildesheim 1980

- Junk Dr Viktor "Die Gralsage", Sitzungsberichte d. Akademie d. Wissenschaften, Vienna 1911
- Kaiser Peter, "Vor uns die Sintflut", Vlg. Langen-Müller, Munich 1985
- Kammeier Wilhelm, "Die Wahrheit über die Geschichte des Spätmittelalters". Vlg. für ganzheitliche Forschung, Wobbenbüll 1979 (reprint)
- Kiss Edmund, "Das Sonnentor von Tiahuanaco", "Die kosmischen Ursachen der Völkerwanderung", Vlg. Köhler & Amelang, Leipzig 1934
- Kolpaktchy Gregoire, "Das Ägyptische Totenbuch" Scherz Vlg., Bern / Munich 1970
- Kraus Ernst "Die Trojaburgen Nordeuropas", Vlg. C. Flemming, Glogau 1893,
Reprint Zeller-Vlg. Osnabrück, 1981
- Kurowski Franz, "Die Sachsen", licence edition d. M. Pawlak Vlg. Herr-sching 198-
- Lehmann Johannes, "Die Hethiter", Bertelsmann-Vlg., GmbH, Gütersloh/Vienna. "Jesus-Report", Econ-Vlg. GmbH, Düsseldorf/Vienna 1970
- Lengyel Lancelot, "Das geheime Wissen der Kelten", H. Bauer Vlg., Frei-burg/Br., 1969
- Lloyd Seton, "The Archaeology of Mesopotamia". H. Beck-Vlg., Munich 1978
- Los Frans, "Die Ura-Linda-Handschriften als Geschichtsquelle" Vlg. P. Wegener, Bonn, 1983
- Ludendorff Mathilde, Dr v. Kemnitz, "Redemption of Jesus Christ". Ludendorff-Vlg. GmbH, Munich 1931
- Machalett Walther, "Atlantis" - "Die Externsteine" - "Cheops-Pyramide" - "Salvage" - "Annalen" - "Lichtenstein", all Hallonen Vlg./Maschen, 1970
- Mahieu Jacques de, "The Sun God's Great Journey" - "The Sun God's Agony" - "Des Sonnengottes heilige Steine" - "Der weiße König von Ipir" - "Wer entdeckte Amerika?", all Grabert Vlg., Tübingen, published between 1974 and 1982. "Die Erben Trojas", ibid. 1982
- Mayer Eugen F. "Chanchän - pre-Hispanic city in northern Peru". Vlg. H. Beck, Munich 1982.
- Messori V., "Becoming Man - Who was Jesus?" Econ-Vlg. GmbH, Düsseldorf/Vienna 1978
- Müller - Karpe Hermann, "Geschichte der Steinzeit", C. H. Beck Vlg., Munich 1976, "Neolith-Siedlungen in Süd-Turkmenistan", Vlg. C.H. Beck, Munich 1982
- Müller Werner, "America - The New or the Old World", Dietrich Reimer-Vlg., Berlin 1982
- Neckel Dr Gustav, "Das Schwert der Kirche", Leipzig 1934, reprint Faksimile-Vlg., Bremen 1972

- Neumann - Gundrum E., "Europas Kultur der Großskulpturen". Wilhelm Schmitz-Vlg., Giessen 1981
- Oates Joan, "Babylon", Gustav Lübbe-Vlg. GmbH., Bergisch-Gladbach 1986 Obermaier Siegfried, "Starb Jesus in Kashmir?", Styria-Vlg Graz/Wien/Köln 1978 Paturi Felix R., "Zeugen der Vorzeit", Econ-Vlg. GmbH, Düsseldorf/ Vienna 1976 Pellech Christine, "Die Odysee - Eine antike Weltumseglung", Dietrich Reimer-Vlg., Berlin 1983
- Piachan Jean, "The secret of Easter Island". Molden Publishers, Vienna/Munich/Zurich/New York 1982
- Quidde L. Dr, "Das Blutbad von Verden", Vlg. Akademische Buchhandlung Freiburg/Br. 1889
- Reche Prof. Dr Otto, "Kaiser Karls Gesetz", A. Klein-Vlg. Leipzig 1935, reprinted by Faksimile-Vlg., Bremen 1972
- Reed Douglas, "Der dunkle Plan der Anonymen", Thomas Vlg. Zurich 1951
- Roeder Günther, editor, "Urkunden zur Religion des Alten Ägypten", Eugen Diederichs-Vlg. Jena 1915
- Reuter Otto Sigfrid, "Das Rätsel der Edda", - "Germanische Himmelskunde", both Faksimile-Vlg., 1982, Bremen
- Schliemann Heinrich, private report on Schliemann and his statements (in possession of the author).
- Schmitz Erich H., "Das Zeiträtsel", Ariston-Vlg., Geneva 1979
- Seitz Ferdinand, "Rätsel um die Externsteine", Vlg. Hohe Warte Pähl 1958
- Schreiber Hermann, "Die Vandalen", Scherz-Vlg. Bern/Munich 1979
- Schollmeyer P. Anastasius, "The Istarhymn K 41". Notices of the Near Eastern Society 1908.
- Schroeder Leopold v., "Die Wurzeln der Sage vom Heiligen Gral". Proceedings of the Kaiserl. Academy of Sciences in Vienna, 1911-
- Schultze Prof. Dr Ernst, "Vogelzug und Menschenwanderung", Vlg. J. Neumann, Neudamm 1940
- Sitchin Zacharia, "The Twelfth Planet", Edition Sven Erik Bergh, Unterägeri (Zug), 1979
- Smith Morton, "Jesus the Magician". List-Vlg. Munich 1978
- Spanuth Jürgen, "... und doch Atlantis enträtselt", Union Deutsche Verlagsges. Stuttgart 1955, "Die Phönizier", Zeller Vlg. Osnabrück 1985
- Spieß Karl, "Das arische Fest", self-published by the Society for German Education, Vienna, 1933
- Stawiskij Boris, "Die Völker Mittelasiens", Keil-Vlg. Bonn 1982
- Steiler Univ. Prof. Dr Walther, "Grundlagen der deutschen Geschichtsforschung", Volkstum-Vlg. Vienna, 1972

- Stenographic Minutes of the 3rd Session of the Constituent National Assembly for German-Austria of Wednesday 12 March 1919, pages 2379-2383.
- Stingl Miroslav, "Herrscher im Südsee-Paradies", Econ-Vlg. GmbH, Düsseldorf/Vienna, 1985
- Strzygowsky Prof. Dr, various titles, Vienna.
- Temple Robert K.G., "Das Sirius-Rätsel", Umschau-Vlg., Frankfurt/M 1977
- Tilak Lokomanya, "The Arctic Home in the Vedas", Publ. Tilak Bros., Poona/India, 1971 (new edition)
- Topper Uwe, "Das Erbe der Giganten", Walter Vlg. Olten/Freiburg/Br. 1977
- Tributsch H. "Rätsel der Götter", Ullstein Vlg. GmbH, Frankfurt/M. 1983 Velikovsky Immanuel, "Die Seevölker", Umschau-Vlg. Frankfurt/M. 1983 Weinhold Karl, "Altnordisches Leben", reprint, Akadem. Druck- und Verlagsanstalt, Graz 1977
- Wilhelmi Karl, "Iceland, Hvitramannaland, Greenland and Vinland", Meridian Publ, Co, Amsterdam 1967
- Wirth Herman Prof. Dr., "Europäische Urreligion und die Externsteine", Volkstum-Vlg. Vienna, 1980, "Der Aufgang der Menschheit" Eugen Diederichs-Vlg. Jena 1928 Editor of the "Ura Linda-Chronik", Köhler & Amelang Big, Leipzig 1933.
- Wolfram Herwig, "Geschichte der Goten", H. Beck-Vlg. Munich 1983.
- Zydowitz Kurt v., "Glaubensumbruch ein Verhängnis", 4 vols. Publ. Mein Standpunkt, Westerstede 1984.

ATLANTIS LITERATURE

- Besmertny Alexander, "Das Atlantisrätsel", Voigtländer-Vlg., Leipzig 1932
Braghine A. "Atlantis", Union Deutsche Verlagsgesellschaft Stuttgart 1939
Donelly Ignatius, "Atlantis - die vorsintflutliche Welt", S. Schnurpfeil-Vlg. Leipzig, 1906
Frank Karl A. "Storm from Atlantis", Hoch-Vlg., Düsseldorf 1975
Herrmann Albert Prof. Dr., "Unsere Ahnen und Atlantis", reprint Lühe-Vlg., Steinkirchen, 1985
Krogmann, authorised inspection of the private records of the former
Governing Mayor of Hamburg on Atlantis. Mudt Otto,
"Atlantis", Walter-Vlg. Olten/Freiburg/Br. 1956
Pudor D Dr, Heinrich v., "Helgoland-Heiligland" Vlg. Pudor, Leipzig 1935
Putzien Rudolf, "Der Allbrand-Felsen", Drei-Eichen-Vlg., Munich 1963
Rock Fritz, Dr, private lecturer, "Eine verschollene Kultureinheit der Alten und Neuen
Welt". Series of articles in "Die Bildung", Vienna 1925
Saurat Denis, "Atlantis und die Herrschaft der Riesen", Günther-Vlg. Stuttgart, 1955
Tomas Andrew, "Das Geheimnis der Atlantiden", H.E.Günther-Vlg. Stuttgart 1971
Zink David, "Von Atlantis zu den Sternen", C. Bertelsmann Vlg. Munich 1978
Zschaetzsch Karl G., "Atlantis", Arier-Vlg. GmbH, Berlin 1922

FURTHER LITERATURE

- Böhm David et al, "Das holographische Weltbild". Scherz-Vlg., Bern/Munich/Vienna 1982
- Eccles John C./Robinson Daniel N., "The Miracle of Being Human-Brain and Mind".
Piper-Vlg. Munich 1985.
- Restak Richard M. "Geist, Gehirn, Psyche". Umschau-Vlg. Frankfurt/M 1979
- Sherman H./Sir Wilkins H., "Sendestation Mensch", Edition Sven Erik Bergh, Zug 1974.
- Warkentin Roderich, "Brains for the future", Nymphenburger Verlagshandlung GmbH,
Munich 1970.

FACTUAL AND PERSONAL REGISTER

- Aaron 528
Abaris 181
Abba Eban 488
Abdul Rahman 453
Abimelech 502
Aboda Zara 449
Abraham 499, 529 ff.
Abbot of Clainfert
Achaemenids 544
Acosta Jose de 296
Aedad 524, 557
Adam 118, 163, 275
Adapa 524
Aeolus 523
Aelia Capitolina 448
Agada 446
Aggartha 169, 221 ff., 230
Aegir 417
Agni 109, 263, 415
Ahab 433
Ahasuerus 438
Ahriman 222 ff.
Ahura Mazda 222 ff.
Aimara 138 ff.
Ainu 499
Airan (Eran, Iran) 228
Airyannem-vaejo 422
Aiuna 534
Akkad, Akkader 517 ff. 557 ff.
Alatyr 423
Aldebaran 526
Alexamenos 236
Alexander the Great 243, 257, 440, 544
Alexander III 463
Alfred the Great 339
Allen Gary 489 ff.
Algonkins 214
AI God 519
Alliance Israelite Universelle 488
Allfather 317, 560
Almanland 257
Alemannic 332
Ancient Egypt 554 ff.
Old Testament 456 ff., 529, 562, 560
Althoff Gerd 280
Alto Xingü 239
Alvac 296
Amalekites 528
Amaler-Goths 234
Amandus Apocalypse 235
Amarna 128
Amar Ud 155
Ambrosetti Juan Battista 296
Amazonas 237
Amel-Marduk 542
Amenophis IV (Amenhotep) 166, 564
Amen-Rä 567
Amenophis III 126
Amnesty International 370
Amfortas 415
Amon 555
Ammonites 430, 440, 503
Amoraic 448
Amorite (Amuri) 118, 448, 503, 529
Amrita 225
Amuri 118, 128, 143 ff., 448
Amurru 529
Anahuac 288
Anät 212, 423
Andersen Hans, J. 212 ff.
Andinia 486
Andree Julius 308
Angelaren 253
Angrboda 520
Angro mainyu 221
Amrita 221
ANC 370
Ankh 566
Anna (Hanna) 530
Annales antiqui Corbei 283
Annam 154
Anchar 557
Anslinger Harry 47
Antaios 314
Antarctica 570 ff.
Antarctic Treaty 572
"Anthropos" 136
Antipas 444

Antipater 442
 Antioch 440
 Antioch 441
 Anti-Semitism (anti-Jewish) 449, 474 ff., 491 ff,
 505
 Anti-Semitic League 506
 Anu 524 ff., 536, 555 ff.
 Anubis 555
 Anunnaki 556
 Aphel319
 Aphrodite 161
 Apion 446
 Apis 559
 Apollo 119, 159, 181,433
 Apsü523, 535, 557
 Arabs 441, 451 ff.
 Araca 135
 Arameans 433
 Ark 524
 Archelaus 268, 444
 Archimedes 321
 Arge Zeit 109, 132, 249, 255 ff.
 Argonauts 179, 556
 Argot 236
 Argus project 572
 Arii (Aryan) 228, 235
 Ariki 145
 Arimaspes 119
 Aristobul 441
 Arctic homeland 156
 Poor knighthood 424
 Arthur, King 408
 Arthurian Round 416
 On 147
 Aruru 529 ff.
 Arya 228
 Asa-Monaeans 452
 Aschaim (Eschaim) 443
 Ashkenazi 451
 Asgard461, 560
 Askar 259
 Assiim (Assideans) 443
 Asinarii 236
 Asinius 235
 Ask 118, 163, 275
 Assur (Assyria) 432 ff., 516 ff. 538 ff.
 Assurbanipal 263
 Assurnasipal 263
 Atharvaveda 414
 Breath (respiratory birth, respiratory water) 159,
 162 ff,
 318 ff., 410, 423
 Athena 558 ff.
 Atlanteans (Atlantids etc.) 108 ff., 124 ff., 135
 ff., 141, 145 ff., 527, 534, 562, 564
 Atlas 122
 Atracharsis 524
 Attila (Attala) 324 ff.
 Atomic bomb 571 ff.
 Atum (Aton) 166
 Aubouin Jean 211
 Audumla 536
 "Eye of Yahweh" 570
 Arur-a 566
 Aurignacia 113, 146, 308
 Avalion 250
 Avesta 144, 249, 409
 Avinsky Vladimir 320
 Ayar 293
 A-ur-ra 568
 Aztecs 117, 122 ff., 132

 Ba 156, 518 ff.
 Bab 519
 Babbar519
 Ba rune 518
 Babilonia (Cologne) 323
 Babil (Babylon, Babylonian) 141, 143, 432,
 436 ff, 504 ff, 518 ff, 562 ff.
 Bach Sebastian 397
 Backa 314
 Backhaus Prof. 497
 Ba-da-Ta-ra 519
 Baeck Leo 476 ff.
 Bahir 456
 Bailly 232
 Bai 139
 Baiboa N. de 564
 Baldr (Baidur) 519
 Bar-leig 519
 Balfour Declaration 481
 Bakalar 323 ff.
 Baläca313
 Balmung 421
 Bankers' conspiracy 362
 Baphomet 558, 544, 560
 Bar-Kochba 448
 Barthel 134 ff

Bartholomew Karl 179 ff.
 Baruch 459
 Barzzini L. 43
 Basileia'287
 Bastarner 451
 Bathsheba 502
 Beard Dr 504
 Beitageuze 525 Belus
 (Jupiter T.) 142
 BenChaim475ii.,492ff.
 Berakoth 449
 Berija 484
 Bernolt of Strasbourg 282
 Bergelmir 119
 Mountain Goths 452
 Berig (King) 114
 Berlitz Charles 147
 Amber J. 490
 Beowulf saga 325
 Bethome 450
 Bevin Ernest 480
 Bi 519
 Bia 519
 Bierstein 312
 Bifrost 173
 Bilderberger 359 ff., 367, 490 ff.
 Biclax Dr 145
 Bjelosjudow 229
 Blankenmeyer Jan 283 ff.
 Blue Island 534
 Blood group A 145 Blood
 group high-A 112 ff. High-B
 blood group 113
 B'nai Brith 496
 Böckmann Walter 322, 327
 Bökmann Walter 120
 Bohemia 330 ff.
 Bohemian Forest 332 ff.
 Böttcher H. 141
 Böhm David 414
 Boemos 331 ff.
 Bogdo-Ola 218
 Bohuslän 300
 Boniface 274
 Boorsde341
 Boreall19
 Borel P. 221
 Boron, Robert de 408, 416
 Bouveret 504
 Braghine A. 212
 Brahma 163
 Brahmapas 421
 Brandes Gustav 504
 Brasseur 131 ff.
 Breadstedt 161
 Brezhnev Leonid 47, 380
 Brion Marcel 133
 Britain 253
 Brith'annien 496 ff.
 Bromme D Dr E. 263 ff., 328 ff., 445, 530
 Brouage 239
 Brzezinsky Z. 369
 ff. Buber Martin 460
 Letter symbolism 137 Bück
 Peter 132 ff.
 Büda 261
 Buddha 117, 263
 Buddhism 224 ff.
 Bugge Sophus 136
 Bulacit Carlos A.
 297
 "Bund" 430 ff., 442 ff., 527
 Bundy William 367
 Burgess J. 232
 Bushmen 147
 Bush U.S. Pres. 358
 Bustrophedon spelling 138
 Byzantium 335
 Camerer Johann 176
 Capitulatio de partibus saxoniae 277
 Cara-Mequere (-era) 238
 Cari 290
 Carli (Graf) 212
 Carr W. G. 364
 Carter Jimmy, Pres. 348 ff.
 Carü 414
 Casella Etienne SJ. 231
 Cassiodorus 233
 Castro Fidel 45
 Catapatha-Brahmana XI. 171
 Cestius Gallus 447
 CFR (Council on Foreign Relations) 472 ff.,
 489 ff.
 Chabiru 532
 Chachapoyas 257
 Chafagi period 517
 Chakra
 Chamberlain Houston St. 502
 Chamberlain Neville 355 ff.

Champagne, Hugo de, Count 424
 Champlain de 292
 Charpentier Louis 170 ff.
 Charroux Robert 109
 Chasdaiben Shaprut 453
 Chase Manhattan Bank 359 ff., 373 ff.
 Hasidim 443 ff., 460
 Chasisuatra 524
 Chateaubriand franchise 226
 Cheitmar 274
 Cheops pyramid 167 ff., 217, 276, 312 ff.
 Cheriuf 126 Chi 396
 Chibchas 214, 564
 Chi'chen-Itzä 161, 239, 289
 Chimor 292
 Chimu, Chimu-Capac 292
 Chiu Chaus 40
 Chmielnicki, Hetman 459
 Cho-sun 221 ff.
 Chromosomes (memory) 143, 208
 Chronos 116, 119 ff., 126 ff., 130, 136
 Khrushchev Nikita 483
 Chultun Beyli 229 ff.
 Churchill W" 354
 Chumbaba 526 ff.
 Clement V 423 Club
 of Rome 359 ff.
 Commodus, Emperor 224
 Conversos 457
 Coke Kids 49 Corbeil
 Pierre de 236 Cosmos
 of Prague 331
 Coricancha 233
 Council of Foreign Relations (CFR) 357
 ff., 489 ff.
 Cromlechs 296
 Cromwell Oliver 458
 Cro-Magnon 113, 146, 178, 287, 296, 308
 Cueva de las Figuras 135
 Cuna 564
 Cundamarca (Kondamarka) 289
 Cveta-dvipa 422
 Cyrus 436
 Dag (Dagda) 143
 Dahn Felix 285
 Dalimil 335
 Dan 430 ff., 529
 Dan (tribe) 418 ff., 527
 Däpinü 525
 Darab 228
 D' Ares 149
 DartR. 112, 145
 David 267, 459, 535
 Star of David 267
 David-Neel A., 230
 De Gaulle 46
 Defferres Gaston
 Delitzsch F. 436
 Delos 116, 125, 177, 180, 314 ff.
 Delphi 419
 Demeter 296
 Denderah 169
 Desiderius 281
 Destaller 336 ff.
 Deuteronomy 532
 Devanagari script 228
 Devanaki 262 ff.
 Dewey T. 44
 Dhünn (Duone, Duna, Danube) 323 ff.
 Didot 416
 Digitaria 556
 Dinamarca 289
 Diocletian 224, 282
 Dioscuri Diodor 120 ff.
 Disraeli B. 350, 492
 Dietrich of Bern 323
 Dobrowsky J. 334 ff.
 Dogon tribe 556
 Donar 154
 Donnellyl. 108, 154, 238
 DörrH. 318 ff.
 Dragon's tooth 558
 Drews A. 264 third
 eye 164 ff. Düring
 E. 172
 Ea 213, 524, 534 ff., 557
 Eabani 529 ff
 Eccestan 308
 Akhenaten (Amenophis IV) 566
 Edda 156, 220, 409 ff. 520

Eden 275
 Eden A. 355
 Edomite (Edom) 430 ff. 442 ff., 452 ff., 497,
 503, 531
 Edsin-gol 217
 Einweltstaat 358 ff., 506
 Eirik's Saga Rauda 288
 Eisner K. 473
 Elam, Elamite, 430, 526, 557
 Eleusian Myst. 39
 Elias 433 ff.
 Eliphaz 496
 Eliwagar 325, 415
 Eller R. 325
 Ellis W. 133
 Elohist 532
 Emmerant 542
 Emancipation 462
 Emmeschara 526
 Engels F. 579
 Engidu 524
 English M. 503
 Enki 557
 Enlil 524,534,557
 Enshakushanna 518
 Eochaidh Heremons 459
 Eos 227
 Ephraim (Min.) 279
 Ephraim 459
 Shrine of Epiphanus Erasistratos 39
 Erb 504 ff.
 Erech 526 ff.
 Eridanus 180
 Eridu 216
 Ermanarich 328
 Esa 235
 Esau 497
 Eschenbach W. v. 408 ff.
 Donkey mass 235
 Eskimos (white) 239
 Ezra 437 ff., 446
 Essener 264 ff., 443, 530
 Essinim (Essaeans) 443
 Esther 438 ff.
 Esus 235
 Etruscans 166
 Eudoxos 160
 Owl's head 123, 127, 130, 297
 Eva 163, 275
 Gospels 264 ff.
 Evangelists 445
 Evian (Conference) 479
 Evil Merodach 544
 Evola Julius 104, 154, 226, 420 ff.
 Excalibur 421
 "Exodus" 480
 Externsteine 163 ff, 172 ff, 276 ff, 307 ff,
 410
 Eysenck Hans J. 347
 Ezekiel 436
 Torch (torch bearer) 473
 Torchbearer (Algol) 310, 533
 Driving stack 118
 Lübeck" case 479
 Farones 569
 Fawcett Col. 125, 239
 Feather Gottfried 580
 Federal Dep. Ins. Corps 374
 Federal Home Loan Bank 375
 Federal Reserve Act 361, ff., 381
 Federal Reserve Bank 44, 362, ff., 488 ff.
 Fine Leonhard 501
 Rock. Coffin 275
 Fenrir 235
 Fenris Wolf 520
 Fernando (King) 458
 Fester Richard 145, 155 ff., 162
 Fiebigger Otto 233
 Fimbulwinter 111, 307
 Findavolk 254 ff.
 Finns 255 ff.
 Fir Bolg 249
 Fir Dommann 243
 First National Bank 376
 Fischer Eugen 178
 Age of Pisces 158, 555
 Flavius Vespasianus 447
 Flegetanis 424
 Fleurens Emile 459 Fo269
 Folger Adelas 253 ff.
 Ford Henry 364, 368
 Fomoirier (fomoir) 250
 Fornander Abraham 133
 Forrestal (US min.) 354
 Forsetes (Forsites) Land 123, 172, 181
 Foster Charles 560

Foundation Directory 361
 Francisci Marcel 46
 Franke A.H. 231
 Frankish Empire 274
 Frankenberg Gisela v. 171, 554, 564
 Franklin Benjamin 491
 Freedman Benj. 491
 Fredegar 331
 Freigang C.v., 295
 Freemasonry 506, 569
 Freya 159
 Frederick II 454
 Friesen (Fryas) 251
 ff. Friggs Rocks 533
 Frithjof saga 560
 Fro 317
 Frobenius Leo 219
 Fügner Willy G. 561 Foot
 symbol 412 ff.

 Ga-anga 567
 Gadiros 287
 Gaetke 176
 Gaga 119
 Gaia 119,557
 Gaileoin 249
 Gaius Caligula 446
 Gallehus Horns 136 ff.
 Galtschas 216
 Gama V. de, 108
 Gandharven 415
 Goose 170
 Goose path 170, 176, 313
 Garcilasco 293
 Garfield James (Pres.) 488
 Gargantua 119
 Garner John 488
 Garthagen 542
 Ga-tum-dag 263
 Gauch H. 145
 Geb 170
 Geertsmänner 138, 257 ff., 298 ff.
 Thought projection 403
 Brain waves (will) 395, 401
 Yellow spot 455
 Yellow star 475
 Gemara 450
 Genovese Vito 44
 Genscher 380
 Germanic tribes 136, 144, 218,
 561

 Germania 581
 Germanics 226
 Gepiden 328
 Low 172
 Gessius Florus 446
 Geva 280
 Gharama celebration 410
 Gharma410
 Ghetto 455
 Epic of Gilgamesh 213, 263, 438, 521 ff.
 Ginseng 411
 Girondists 462
 Glitmir 172 ff.
 Glagolitic monks (speak) 334
 Gobi 112, 221 ff. 230
 Gobi Sea 109 ff.
 Gobineau, Count 234, 502
 Godenhof 315
 Goethe Joh. W. v. 437
 Gog (Magog) 119
 Golden Sun 570
 Golden Triangle 41
 Golden Age 421
 Goldmann (Chief Rabbi) 381
 Golen 259
 Gulf War 369
 Goltschas 218
 Goths 112, ff. 137, 221 ff., 232, 328, 233, 258,
 286
 Migration of the Goths 111, ff., 228, 332
 Gotland 154, 160, 234
 Goto-Croats 337 GPU 482
 Grand Orient de France 488
 Grail 407 ff.
 Gregoire, Abbe 462
 Gregor IX.458
 Greil Lothar 328 ff.
 Greutungen 452
 Grimm Brothers, 411
 Grimmir 520
 Grimnis (Edda) 172 ff.
 Great Mother 136, 140 ff., 156, 565
 Large sky wagon 310
 Great Sanhedrin 462
 Green David (Ben Gurion) 485
 Grünwedel 231
 Grum-Grzimailo 216

Guanches 178, 297
 Guayäqui 290 ff.
 Gudea 216, 263
 Guerini Farn. 46
 Gundahar 324
 Gundrum-Neumann E. 308, 318 ff.
 Gunnar (Günther) 325 ff.
 Gwngnir 558
 Gurewicz (Chaim A.) 473, 506 ff.
 Gurwitsch 404
 Guoten 112 ff., 116, 220
 Gutanen (Gutäer), 216 ff., 234, 518 ff.
 Gutebum 216
 Gutium 216
 Good-schen 218
 Gvishiani (KGB) 367
 Gwatten 117
 Gylfaginning 144, 172 ff., 520, 560
 Gyud Lama 396

Hadad 530
 Hagedisen 136
 Hagen 325 ff.
 Cock 125
 Urine 500
 Hallmann F. 160
 Haman 138 ff.
 Hamburg Church History 328
 Hamurapi 143
 Handel g. F. 397
 Hanka Wenzel (Vräclav) 334 ff.
 Hanna (Channa) 530
 Hantl O. 309
 Haslund 218
 Hasnoneans 441 ff.
 Hata tribe 498
 Hathor 143, 558 ff.
 Main (Jensen) 522
 Hawaii 113, 135 ff.
 Hawkins G. 352
 Hebrews 430, 532, 562
 Hedin Sven 218
 Sacred original 121 ff., 135, 143 ff., 519, 565
 Healer Myth 235, 266
 Holy lance 417 ff., 421
 Heiligenfelde 274

Holy Spirit 264 ff. Heimlag
 289
 Heine Heinrich 491, 579
 Henry I 332
 Heinrichsburgen 332
 Heinzl R. 408, 415
 Heito, Abbot Bishop 281
 Hekataios map 180
 Hekatoncheiren 119
 Helena 171
 Heligoland (Heiligland) 114, 119, 123 ff., 132,
 141, 147 ff., 172 ff., 253, 273, 276, 287 ff.
 523
 Heliand 273, 285
 Helios 181, 260
 Hellenes 116, 124
 Hellenia 260 ff.
 Hellweg 322 ff.
 Helmold von Bosau 329
 Hephaestus 161, 559
 Heracles 159, 176 ff.
 Herder Joh. G. 328 ff.
 Herrmann A. 523
 Hermon 118
 Herod 264 ff., 442 ff., 530
 Herod Antipas 268
 Herodotus 114, 158, 178 ff., 235
 Herophilos 165
 Heruler 451
 Hervar saga Hervari 336 ff.
 Herzl Th. 478
 Ezekiel 503, 564
 Hesiod 119, 140, 213, 431, 334
 Hesione 159
 Hesperiden 181
 Hess R. 370
 Hittites 220, 503 ff. 558
 Heva 163, 275
 Hevessy 138
 Witches 136, 502
 Heyerdahl Th. 134, 137
 Hierankopolis 313
 Hillel 146
 Himawat (Himalayas) 232
 Himmelskunde german. 160, 310
 Himinbjorg 173
 Job 440
 Hiram 117 ff., 424 ff.
 Stag P. 332
 Hirschfeld B. 408, 415
 Hirsch carriage 137

Hezekiah 436
 Hitlahäwut 460
 Hitler A. 575 ff.
 High religion 172
 Supreme Being 236, 252, 517, 519, 566
 Hödur 317
 Hörbiger 117, 139, 212
 Holoca 482
 Holocaust 439, 482 ff., 505
 Hologram 401 ff.
 Holoversum 402
 Homer 38, 59, 179, 523
 HometM. 118 ff., 133, 135, 147, 237 ff.
 Honorat M. 147
 Honore P. 238
 Horedt K. 136 ff.
 Hor-Mena House
 568
 Horus 169, 555
 Huaxtecas 288
 Hue 154
 Hugin (Munin) 145
 Hugucs Th. 368
 Huiracocha (Viracocha) 290 ff.
 Huitramannsland (Hvitramannsland) 297 ff.
 Humboldt 142
 Barrows, barrows 324 ff. Barrows
 323 ff.
 Hünenland 327
 Huns 324
 Hunske 324
 Hverr 414
 Hyatt Verill 239
 Hyksos 569
 Hyland William 367
 Hymir 414
 Hyperboreans (Hyperborea) 116 ff., 123, 133,
 140 ff., 177, 180 ff., 297 ff.
 Hyrkan 441

 Ibbisin518
 Ida figure
 322
 Idum(a) 181, 532, 545
 IGC 480
 purple (Ilu) 519
 Illa-Ticci 565 ff. Dpa 220

 Ilo (Ili) 292
 Irminonen 236
 Indo-Aryan 220
 Indo-Europeans 145 ff., 180
 Indra 163, 414
 Indraji Bh. 232
 Ingermanland 328
 Ingväonen 236
 Inca (Chronicle) 240, 255 ff.
 Innana (Istar) 557
 Inquisition Tribunal 457
 Inquisition 136
 Innocent III 455
 Innocent IV. 454
 IQ (intelligence quotient) 293
 Inticancha 293
 Inuma flis 569
 Inuma ilish 561
 Invisible Government 360
 Ipir 290
 Iran 119, 221
 Irgun Zvai Leumi 479
 Iringweg310, 533
 Irma 565
 Irminsul 174, 274 ff., 521
 Isaac 529
 Sons of Isaac 497
 Isaraj 498
 Jezebel 433
 Isis 125, 426, 532, 559, 564 ff.
 Iskender nama 39
 Islam 450 ff.
 Israel 269, 364 ff., 479 ff., 531
 Israel (13th tribe) 459, 496
 Israelites 430 ff.
 Israel lobby 358, 376 ff.
 Israelovich 485
 Istar (Ishtar) 263, 526 ff, 530 ff, 544 ff, 557
 ff., 562 ff.
 Istar Gate 534
 Istväonen 236
 Ixtlilxochitl 117, 240
 Izdubar Epic 438

 Jabmuth 449
 Jahn Ludwig 107
 Jahu (Jaho, Jahweh) 222, 224, 430, 456 ff,
 519, 529, 535
 Yahwist 532
 Jacob 496

Jacobin 462
 Jakobovits Sir, 505
 Janaj Jonathan 443
 Jannai Alexander 441
 Jarl 293
 Jautz 219
 Jefferson Th. 370
 Jehannira 224
 Jehin So-zu 224
 Yehoshua (Yeshua, Joshua) 530
 Yehuda, Halevi 453
 Jehuda, Hanassi 448
 Jenichiro Oyabe 499
 Jensen Peter 523 ff.
 Jensen (USA) 347
 Jeroboam 531
 Jeroboam II 433
 Jerus 432
 Jerusalem 434 ff., 535 ff.
 "Jerusalem Post" 376, 505
 Isaiah 434 ff, 525, 561
 Isaiah 261 ff,
 Jesus 264 ff, 444 ff, 529 ff,
 Jethro 528
 Jetten (Jöten) 280, 234
 Jewish Lobby 488
 Jezirah (Sephir) 455
 Yiddish 463
 Joab 432, 529
 Jobst Wolfgang 330
 John 264 ff., 529
 Jolliet Louis 239
 Jehoiachin 434
 Jomon culture 113
 Joram 433
 Jordanes 232 ff.
 Joseph 529 ff., 532 ff.
 Joseph II 462
 Joseph of Arimathea 275, 408 ff., 422 ff.
 Judah 434 ff.
 Judea 431 ff., 440 ff. Jewish
 World Union 488
 Yule 218
 Jung CG. 231, 400
 Jupiter 557
 Jurji Nakada 498
 Justinian 450
 Juttenland 253
 Kaaba 423
 Kabbalah 455 ff.
 Kadheimer 254
 Kadik (Cadix) 256
 Kadner 143, 218
 Kaganovich 484
 KGB 483
 Kahal 460
 Kahlo Gerhard 324
 Cain 500
 Caiaphas 269 ff.
 Emperor P. 211 ff.
 Chamber servitude 454
 Kalewala Epic 411
 Caliph 451
 Kali-Yuga 555
 Callimachus 180
 Canary Islands 127, 297
 Kang-Jee 219
 Canon law 454
 Karantanen 274
 karaimic 463
 Karakorum 230
 Charles IV 334
 Charles the Frank 172 ff., 226, 274 ff.
 Karlmann 274
 Charles Martel 451
 Karlvagn (Karlswagen) 310
 Karo Joseph 460
 Caroline Islands 133
 Carthage 542
 Kasamyr (Kashmir) 260
 Cassites 216
 Castor and Polydeuces 171
 Catalaunian Fields 324
 Cathars 416 ff., 421 ff. Chartres
 Cathedral 312, 426
 Katlip (Calypso) 179, 257
 Caucasus Goths 452
 Caucasian-Gothic 457
 Kawa Kutsu 499
 Keating Kenneth 46
 Cellar P. 425
 Celts 451
 Kentum tribe 218 ff.
 Kepler Johannes 266
 Kettler-Heidmann H. 281
 Khasars 451 ff., 503
 Khasaren-Kagan 484
 Khara-schar 217 ff. KI
 557

Cimbri 420
 Kingu 557
 Kinzey 347
 Church 259 ff.
 Kishar 555
 Krß Edmund 110 ff., 119, 211, 249, 255
 Kissinger Henry 360 ff, 368 ff, 578, 489 ff,
 580
 Kjalnesingasaga 420
 Klenke W. 280
 Klingenberg Heinz 137
 Kna' anim 506 ff.
 Knossos 161
 Koldeway 534
 Könighofer manuscript 334 ff.
 Köster 459
 Kohaus 137 ff.
 Kohelet 440
 Collective memory 402
 Konecny 334
 Konered 259
 Constantine VII 335
 Constituent Assembly
 National Assembly for German-
 Austria, Minutes of Proceedings
 468 ff.
 Concentration camp 463 ff.
 Korea (Korean) 113, 220
 Korean War 473
 Korolenko 229
 Kosbi 529
 Kosiek Rolf 283
 Cosmic memory 401, 421
 Cosmic-genetic programme 554
 Krafft-Ebing 504
 Krantzius 331
 Kraus Karl 473
 Krekalanden 253 ff.
 Crete 126,128 ff., 559
 Crusade 457
 Crimea 452
 Crimean Goths 452
 Krishna 260 ff.
 Kris-en 260 ff.
 Kukulkan 289
 Kunschak Leopold 464
 ff. Kurdistan 524
 Copper (Heligoland) 175
 Kväji ballad 299
 Kvennavagn (small wagon)
 310 Kwisir 411
 Cyclops 119
 Kyot 423
 Kyrillitsa 334
 Lablanche 295
 Labrador 299
 Lacouperie Terrien de, 218
 Lacunze Manuel 211
 Blasphemers 178
 Lagash 518
 Lahamu (Lahmu) 557
 La Joya 257
 Lakshmi 225
 Lalande de, 212
 Landa Diego de, 132
 Landmann Salcia 447, 501 ff.
 Long 219
 Langelau 317
 Long stone 164
 Lombards 336
 Long ears 117 ff., 121, 134
 Laomedon 159
 Lao Tsin 230
 Layard John 117
 Lazarsky 159
 Leabhar Gabhåle 249
 Leda 170 ff.
 Lehmann Walter 121
 Leeman A.C. 157
 Le Maire 133
 Lepsius 142
 Leo X. 458
 Le Plongeon 131, 146
 Leopoldstadt 463 ff.
 Leuschner 219
 Levi 526
 Libussa legend 336
 Libya 178 ff.
 Lichtenstein 312
 Ligurian 171
 Limes saxoniae 332
 Limited War Operation 377
 Lincoln Abraham 351 ff.
 Lions 361 ff., 390
 Liudewith, Prince 338
 "Lions" 271
 Lockenhaus 425
 Logan's Law 366

Lohengrin 415
 Loki 159, 520
 Lokis Brand (Sirius) 310
 Lolo 219
 Lopez Aaron 353
 Los Frans J. 192
 Lion's Arch Hptm. 477
 Lu519
 Lübeck (case) 481
 Lubljanskaja 485
 Luciano Lucky 42 ff.
 Louis the Pious 330 Lug
 170 ff., 176
 Luke 264 ff., 530
 LunallOff., 519
 Lunartscharsky 445
 Lund, Dr 298
 Luria Isaak 458
 Luxemburg Rosa 473
 Lucifer421,519, 559
 Lydia 253

 Ma 140, 565
 Machalett Walther 276, 308 ff., 410 ff.
 Madagascar Plan 478
 Mafia 42 ff.
 Magdalena 287
 Mag Mell 250
 Magnusson 418
 Mag Tuireadh 250
 Magyars 256
 Mahābhārata411
 Mahieu Jacques de, 133, 240, 256, 286 ff.
 McBride L.R. 135
 McCabe Thomas 44
 McDowell417
 McFarlane 376
 McLaine Allister 338 ff.
 McLeod 497
 Magjara 255
 Mahatma Koot Humi 231
 Mahadeva 262
 Maier-Suchowljanski 42
 Maccabees 441
 Maccabi441
 Mama Occlo 293
 Ma-Na 147
 Manasseh
 Manasse Ben Israel 458
 Manco 293
 Manco (-Inca,-Capac,-Pirhua-Manco) 293
 Mandala 117, 163, 225
 Mandans 239
 Manetho 126, 569
 Mani 416
 Manitou 149
 Manu 149, 169
 Mannu 581
 Mannus 147, 236
 Maori, (Mauri) 143, 149
 Mao Tse-tung 41
 Marajo 237, 298
 Maranen457, 493
 Marchand 239
 Mardachai 439
 Marduk 526, 536 ff., 557 ff.
 Mari 557
 Maria 263 ff., 530
 Maria Candlemas 320
 Marian myth 263
 Markland 299 ff.
 Maccabees Marklohe 274
 Marcomanni 328
 Marquesas Islands 133
 Marsden V. 364
 Marr Wilhelm 506
 Mars 216, 557
 Marsson Ari 287
 Martu 216
 Marx (Mordecai) Karl 464, 579 ff.
 Mataco 291
 Matheson 40
 Matriarchy 136, 140
 Matthew 266, 530
 Matthatias441
 Mattis Karl 142
 Moors 453 ff.
 Maurrel 239
 Mauri 143
 Maya (ind.) 263
 Maya 118, 131 ff, 139, 141, 146 ff, 288, 564
 Mayer Paul Yogi 475
 Mazatlan 122
 Maziere Francis 140
 Meckelburg 404
 Meder 452

Medina 297 ff.
 Megalithic period 128, 135, 154, 215, 220 ff., 296,
 559
 Meinek 413
 Mekos (poppy youngster) 39
 Melanesia 133
 Memphis 559
 Mena-Hor 568
 Mendana Alvaro 133
 Menhirs 149, 170, 296 ff.
 Human rights movement 369 ff.
 Menzie Robert 140
 Merares 239
 Merezhovskiy 118
 Merlin 119, 408, 416
 Meru 224, 275
 Meskalam Dug 216
 Mesopotamia 517 ff.
 Messianism 436, 446 ff., 494
 Middoth 446
 Midrash 446
 Mills C.W. 360
 Milne-Edwards-Graben 140
 Minagara 258
 Mirabeau 462
 Mirjam 528
 Mishnah 448
 Misor 130
 Mitanni 557
 Mitchell Edgar 402
 Mitosis 404
 Mithradates 441 Mithras
 169, 222 ff., 235
 Mittemachtsberg 108, 167, 275, 534 ff., 541
 ff., 562
 Moai 138, 149
 Moabit 430
 Mochica 292
 Moeller van den Brück 580
 Mohammed 450 ff.
 Mohenjo-Daro culture 138, 559
 Poppy goddess 39
 Poppy culture 38
 Molay Jacques de, 423
 Molcho Salomo 458
 Mongols 220 ff.
 Montelius 155
 Montesquieu 377
 Montigny Kelso de, 212
 Mont Lucor 316
 Monumenta Paderbornensis 279
 More Nabuchim 454
 Dawn 222 ff.
 Morphogenetic fields 402
 Moses 431 ff, 448 ff, 472, 483 ff, 528 ff, 531 ff.
 Moses Ben Chanoch 453
 Moses Ben Maimon (Maimonides) 453, 526
 Moses de Leon 455
 Moseley M.R. 292
 Mossad 376
 Mu 109 ff., 131 ff., 133, 138, 143, ff., 564 ff.
 Muck Otto 108, 113, 212 ff.
 Muiska 564 ff.
 Müllenhoff 413
 Müller 413
 Mullins Eustace 362
 Multinationals 504
 Mummu 557
 Murawski 262 ff.
 Murga Antonio de 133
 Murray Gurfein, Major
 43
 Mother Earth 519
 Mykenä 125, 297
 Myth 120
 Nabonid (Nabu na'id) 544
 Nahuatl 122, 162, 168 Naphtali
 Napoleon I. 462 Naram-Sin
 518, 540 ff., 563 Navigatio
 Sancti Brandani 287 Narayāna
 164, 420
 Neanderthal 113
 Nearchus 259
 Nebokaardarsur 563
 Nebuchadnezzar I 434 ff, 438 ff, 540, 564
 Nebuchadnezzar II 535, 544
 Necheb 568
 Necho 108, 434
 Negro slaves 351 ff.
 Nehemiah 437
 Neman (Nemanja) 336
 Nephtys 558
 Neptune (planet) 165, 557
 Nergal scharra usur 544 Nests
 335
 New Guinea 117

Neumann-Gundrum 163 ff. 410
 New Zealand 113, 135
 Neutrino emission 165 "New York American" 126 Nibelungs (Niflungs) 323 ff. Nibiru 557
 Nicodemus 375
 Nietzsche Friedrich 396 ff. 489
 Nicholas I, 462
 Nicholas II, 463
 Nimrod 533
 Nimrodi Ya'acov 376
 Ningal 557
 Ninhursag 557
 Ninib 525
 Nineveh 434 ff., 518 ff.
 Ninki 557
 Ninlil 557
 Nissir (mountain) 524
 Nixon Pres. 46, 368 ff., 489
 Noah 438, 500
 Nordau Max 478
 North German Confederation 463
 Norman Lewis 43
 Nostradamus 535
 Notker d. Stammler 278
 Nunn Sam 369
 Groove 555
 Nuzi 557

 Obeid period 517
 Oberbach Josef 165 ff.
 Odal law 315
 Odal rune 312
 Oder-Neisse Line 329
 Odin 147 ff., 317, 411 ff., 520, 536
 Odrörir 411
 Odyssey 122
 Odysseus (Ulysses) 122, 178, 257, 523
 Og (King) 118
 Ogygia (Oggzey) 122, 180
 Okladnikov 229
 Olmecs (Olmecas) 117, 288 ff.
 Olympus 227, 313, 559
 Omris 433
 On 166
 Oprichniki 485
 Orion 525 ff., 531
 Osiris 426, 559 ff.

 OSS (US Secret Dept.) 43
 Ossendowski 218, 229 ff.
 Osid 325
 Osiris 169, 555
 Ostara 274
 East Asia 30, 127, 153
 Easter Island 113 ff., 134 ff., 153
 Ouseley W. Sir, 228
 Over de Linde 191, 271 Over de Linde Cornelius 191
 Oxensüerna Eric 234

 Pachacamac 565
 Pacaritambo 293
 Palack 335
 Palaeography 144, 155
 Palaeolinguistics 155
 Palestine 128, 448
 Pamir 218, 221, 234
 Panama 239, 564
 Pangab (Panjab) 258
 Pannonia 217
 Pan-Slavists 329 ff.
 Pantaleonie Michele 43
 Panutlän (Pänuco) 286 ff.
 Papus 460
 Paracas (mummies) 294
 Paracelsus 40
 Paradise 118
 Parapsychic phenomena 402
 Parietal organ 165
 Parsi 224
 Parzival 407
 St Patrick (St) 459
 St Paul 446 ff.
 Payens Hugo de, 424
 Pelasger 297
 Pellech Christine 178 ff.
 Pelliot Paul 232
 Pen-Club 390
 Pentateuch 438, 460, 532
 Peres Simon 376
 Poronin 48
 Perry E. J. 227
 Persian 452
 Persin Adolf 314
 Peru 121, 144 ff., 240 ff., 257
 Perusa 119, 239
 Petroglyph (Hawaii) 135
 Pfefferkorn Pater 458

Arrow star 523
 Smart Joseph 166
 Phaeton 212
 Phantom Slavs 330 ff.
 Pharaoh 568
 Pharisees (Parushim) 443 ff.
 Pherenikos 118
 Philip IV, 423
 Phülipus 444
 Philistine (Pulsata) 118
 Philistina 448
 Pietrosa 234
 Pindar 180
 Pin compass 298, 310
 Pippin 274 ff.
 Pirhua Manco 293
 Pistilli Vicente 296
 Pitri 225
 Pizarro 240
 Plato 108, 118, 125, 130 135, 143, 173 ff., 558
 Pluto 556 ff.
 Po 552
 Pogrom 457 ff., 462 ff., 482 ff.
 Poland 329 ff., 482 ff.
 Politeia 109
 Pole jump 140, 211 ff.
 Polynesia 127, 132 ff., 135 ff.
 Polyphemus 164
 Pompey 441
 Ponape 133
 Ponto 379
 Popol Vuh 214
 Porphyrgennetos 335
 Poseidon 124, 159, 178, 223
 Prachan Jean 133 ff.
 "President Warfield"(ship) 480
 Prakrit 233
 Prajäpati 171
 Präna 156, 396
 Pravargya sacrifice 409 ff.
 Priam 116, 123
 Pribram Karl 401
 Prjewalski N.M. 231
 Procyon 525 ff, 533
 Prokop 330
 Protocols of the Wise Men of Zion 364, 473
 Provence B. v. der, 542
 Psi-Kill 404
 Psychiatry 505
 Psychotronics 165
 Ptah 555 ff.
 Ptolemy 259
 Pudor Heinrich v., 109, 116, 120 ff., 144, 147
 ff., 162 ff., 172 ff., 228, 560
 Pulsata(people) (Polsete) 118, 123, 128, 145,
 448
 Puräna 163
 Puratana Sastra 232
 Purim 439
 Puritans 351 ff.
 Putzien Rudolf 109
 Pyramids 142 ff., 167 ff.
 Pythagoras 180, 321, 395
 Pytheas 160

 Quades 328
 Quantum physics 400
 Quatrefages de, 133
 Quechua 138 ff., 293 ff.
 Quechumbrosa 135
 Quetzalcoat1 117, 121 ff., 292 ff.
 Quierzy 277
 Quigley 489
 Quinametzin 117, 122
 Quingu 536
 Quiros 289
 Qumram 264 ff.

 Ra 141, 143, 553
 Raba 144
 Radamantys 420
 Rahel 529
 Council government 473
 Ramses 533
 Ra-Na 141, 144
 Rana 144, 146
 Rapa Nui 138 ff., 144
 Raraku 144
 Rashi (Rabbi) 460
 Rastko 338
 Rata 143
 Ratbod 173
 Rathenau Walther 360 ff.
 Rawlinson H. 525
 Reagan administration 374
 Rebekah 529
 Reche 134

Reed Douglas 355
 Reichenau (monastery)
 280 ff.
 Reichsbund jüd. Frontkämpfer 476
 Reich Security Main Office (RSHS) 478
 Reifriesen 309
 Reinecke 331
 Reinerth Hans 236
 Reindeer staff writings 146
 Reubeni, David 458
 Reuchlin 458
 Reuter Sigfrid 160 ff.,
 310 Revici (Ravage)
 M.E. 495 Revisionism
 482
 "Revista Argentina Paleontologia" 296
 Rigveda 163, 225, 409 ff., 560
 Robinson Randall 389
 Robizcek Hans 144
 Rock (pop) music 397
 Rockefeller (clan) 358 ff.
 Roderich 542 ff.
 Roerich G. N. 229 ff.
 Rogers William 360
 Roma 154
 Romanticism 226
 Ronga-Ronga plates 134, 136 ff.
 Rosenthal 380
 Roosevelt Delano 354
 ff. Rosovsky, Dean 378
 Rostov Walt 361
 Rotary Club 361 ff., 390 ff.
 Red Army Faction 379
 Rote Beeke 277
 Rother (King) 325
 Rothschild 359, 363, 488
 Round Table 359, 489
 Rudolf II, 266
 Rüdiger, Margrave 323
 Runes 136 ff., 166, 219 ff.
 Runic Futhark 146, 427
 Runge Berta 259
 Runic spell 456
 Rurik 339
 Rus Joze 336
 Rusk Dean 360
 Rytzeland 328
 Sacae 497
 Saxony 276 ff., 497 ff.
 Sachsenhain 276
 Saxon Wars 276 ff.
 Saxons 254 ff.
 Traces of Saxony 279
 Sadducees 443 ff.
 Sais 108, 115, 129 ff., 558
 Sajaha 541 ff, 562 ff, 579
 Salmanassar V, 433
 S o l o m o n 417ff., 531
 ff. Solomon ibn Gabirel
 453 Solomon Islands 133
 Salvage 113 ff.
 Salvianus Massyliensis (bishop) 285
 Samaria 433 ff.
 Samaritan 437
 Samoa 135, 144
 Samsara 163
 Samuel (biblical) 432 ff., 530 ff.
 Samuel ben Nagrela 453
 Sanherib 433 ff.
 Sanskrit 156, 163, 171, 221
 Santiago del Estero 296
 Sarah 500, 529
 Saraswati 534
 Sarfatti Jack 400
 Sargon 433, 518 ff., 532, 561, 563
 Sarmatians 330
 Satan 561
 Satem(group) 220 ff.
 Pillars of Heracles 123
 Saturn 557
 Saul 432, 530
 Saul 446
 Saurat Denis 116 ff., 120 ff., 231
 Savage and Wyman 347
 Savitar 413
 Shaddai 561
 Shammai 446
 Schammasch 557
 Scharffenberg A. v., 408
 Scheunenviertel 463 ff.
 Schiaparelli 45
 Schiller Friedr. 580
 Schlesinger James 377 ff.
 Schleyer 379
 Schliemann Heinrich 114 ff, 120 ff, 127 ff,
 141 ff., 157 ff., 177 ff., 297 ff.

Schliemann Paul 114 ff., 125 ff., 139, 141
 Schlifkowitz H. 331
 Schlözer A.L. 328
 Schmidt Hubert 144
 Schonland 255 ff.
 Scotland 123, 127 ff.
 Schouten 133
 Scripture Mission 372
 Schröcke H. 330
 Schröder Leopold v., 409 ff.
 Schudurul 518
 Shukov, Marshal 484 ff. Shulchan
 Aruch 460 ff.
 Schultz Alfred 216
 Schultz Arved 218
 Schultze Ernst 175
 Schurippak 524
 Schultruk Na-Hunte 540
 Swan (constellation) 581
 Swans (singing), 119, 181, 229, 537, 581
 Swan maidens 415
 Swan knight 415
 Black Pagoda 311
 Black roundel 570
 Black Sun 537 ff., 544, 554 ff., 569 ff.
 Schwarzenburg 312
 Black Friday 362
 Black ensign 475 Black fire
 (flame) 555 Float AI 376
 sclavi (Sclavania) Sede Gerard de, 221, 234ff
 Seitz Ferdinand 308 ff.
 Se-khem 555 ff.
 Sekhmet 212
 Seier 121
 Selaukia 544
 Seleucids 544
 Sem 500
 Semnonen 236
 Sent 125
 Sephardim 451
 Sopher Milchanot 461
 Sete Cidades 290
 Sethos II 212
 Shambala 218, 229 ff.
 Shamir Y. 479
 Shang culture 220
 Sheldrake 402
 Sherman Harold 402
 Shi Huang-Ti 249
 Shigeru Nishiyama 499
 Shiniko Kamimurah 498
 Shintoism 498
 Sholem Secuanda 463
 Shu-shen 220
 Sickle cell anaemia 349
 Siduri 522, 529
 Seal B. 42
 Siegfried (Sigurd) 325 ff.
 Sif 521
 Sigrune 217
 Silius 39
 Silva C. Aliaga 257
 Simon 441 ff.
 Simon Bar Jochai 455
 Simson 529
 Sin 520, 557
 Sinai 528
 Sine-ar 518
 Sinchi Roca 293
 Sinliki-Unnini 522
 Sinnri bygd 299
 Flood 213 ff., 521 ff., 537
 Sintjen Gigen Khan 218
 Sirach 440
 Sirius 226 ff., 555 ff.
 Sirius B. 556
 Sitchin Zacharia 556
 Scandzia (Scandinavia) 111, 112, 119, 209
 ff., 232, 347
 Slave markets (trade) 351
 Skrine C.P. 230
 Scythians 220, 234, 434, 452, 497
 Slemj 316
 Slums 354
 "Slavs" 328 ff.
 Slavic legend 328 ff.
 Slovenians 338
 Smith Percy 133
 Snorri Edda 560
 "Sons of the Great Mother" 141
 Soest 169
 Sohar 255
 Solon 108, 130
 Soma (shell) 225, 409 ff.
 Somagopäh 415
 Somnus 39
 Sonnenfeldt H. 373

Solar virgins 224
 Sun cult 141
 Sunshine 420
 Sons of the Sun 108, 177, 227, 236, 249, 292 ff.
 Sonnenwagen 119, 418 ff.
 Sothis (-light) 223, 555, 567 ff., 569
 Socialism 580 ff.
 Spanuth Jürgen 109, 123 ff., 417
 Sparta 297
 Spengler Oswald 105f
 Spinoza 454
 Pointed hat 455
 Staburg 418
 Stalin 484, 576
 Stargard 433
 Stauffer 454
 Steller Walter 328
 Stenographic Minutes of the Annual General Meeting
 Constituent National Assembly f. German-Austria 464 ff.
 Sterik 255
 Star Dr 475
 Bull age 560
 Stonehenge 259, 320
 Strabo 258, 420, 522
 Strabos Walafried 282
 Strzygowski Prof. 225 ff., 250
 Chair, Prof. 158
 Sul 68
 Suddhodana 263
 Southern Norway 123, 127
 South Sea 136
 Sueven 497
 Sugas R. C. 134
 Sumer (Sumerian) 118 ff., 128, 141, 161, 178, 215 ff., 234, 518 ff., 545, 557 ff.
 Sun-Yatsen 41
 Suon 159
 Süryä 311,413
 Suryo Shiddhanto 143
 Susa 538
 Susat (Sosacium, Soest) 323 ff. Sut-ench-Amen 567
 Sutur 538
 Svava Surya 161
 Swastika 238
 Sydenham, Lord 365
 Synhedrin 448 ff.
 Synedrium 444
 Syria (Syrian) 128
 Ta 134, 158, 165
 Taanith 448
 Taaüt 126, 130
 Tacitus 177, 234, 251, 316
 Tajiks 216 ff.
 Table 296
 Tahiti 133
 Takahito Mikasa 498
 Tamamushi Shrine 224
 Tambo tribe 293
 Tammuz 263
 Tangaloa 135
 Tangarosa 134
 Tangate 134
 Tap 146
 Tartigaos 220
 Tassilo (Duke) 281
 Tartars 453 ff.
 Tea Tephí 459
 Templars 423 ff., 542, 544, 569
 Tenerife 179
 Teocalli 168
 Teotl 161
 Teotihuacene 124 ff., 221, 410
 Tereschin Valentin 320
 Teuth Wilh. 126, 315
 Teutonicum 452
 Texcatlipoca 122
 Texland (Texel) 257
 Thaies 163
 Thamuz 169
 Thanatos 39
 Thervingen 452
 thiudisk (thio-) 182, 236, 565
 Thom Alexander 321
 Thor 159, 162 ff., 274, 299, 519
 Torah 172, 440 ff.
 Thorfinn Karlsefni 288
 Thorta 323 ff.
 Thoth (Taaüt) 126, 130
 Throne of David 496
 Thuata (de Danaan) 123, 135, 143, 167, 182, 236, 243, 286, 309, 410, 420 ff., 565
 Thule 420 ff., 535 ff., 544 ff.
 "Thunderbolt" 376
 Thursen dynasty 324

Thutmose III, 533
 Thyestes 171
 Ti(Ta) 121, 565
 Tiahuanacu (-o) 116 ff., 121, 240, 289, 321 ff.
 Tiama 535 ff., 537 ff.
 Tiamat 119,536, 557 ff.
 Tiberius 444
 Ticci 565
 Ticucho 297
 Tien-shan 217
 Zodiac (Tyr-) 169 ff., 555
 Tiglatpileser I. 525
 Tiglathpileser III. 433
 Tiki 134
 Tilmun 524
 Titans 116, 118 ff., 181 ff.
 Lake Titicaca 121, 162, 290 ff., 565
 Lake Titi 121
 Ti-od 565
 Tittel Dr 124
 Titurel 408
 Titus 447
 Tiu 126, 146
 Tlaloc 410
 Tlapallän (Tlillän) 213, 288
 Tobit saga 530
 Tocharians 218
 Daughters of Aaron 264
 Tolerance edict 462
 Tollan 121
 Toltecs 117, 121 ff., 162, 240, 288 ff.
 Tomas Andrew 112, 169, 228 ff.
 Tombaugh 556
 Tonalli 289
 Tonga taboo 133
 Topilzin 240
 Topper Uwe 210 ff.
 Tor-Goten (Torguten) 216
 Torquemada 457
 Torken 453
 Trajan 447
 Tres Zapotes 288
 Trilateral Commission 359 ff., 367 ff.
 Triton 178
 Troano font 131
 Troy 114 ff, 123 ff, 129, 158 ff, 257
 Troy castle(s) 160 ff., 170, 399
 Czechs 333
 Tuamotu Islands 133
 Tuatera (lizard) 165
 Tuchatschewsky, Marshal 484
 Tuchmann Jessica 378
 Tucuman 296
 Tuisko 236 ff.
 Tula (Tullän) 121, 289, 564
 Thule 289, 544, 564
 Turf to 218
 Turkestan 230 ff.
 Tut-ench-Amon 567
 Twistland (Tuiskland) 253
 Twisto 237
 Typhon 140, 211 ff.
 Tyr (-rune) 126, 234, 237
 Tzekones (Tzako-) 335
 Ugarit-Ras Shamra 213
 Uhland Ludwig 413
 Uhsing 420
 U1 519
 Ullman (Ulman) Jarl 286 ff.
 Ultschen 229
 Hungary-Awaren 332 ff.
 UNO 358
 UN manoeuvres
 366 UN police 366
 ff. Upanishads 163
 Ur 215 ff., 520, 569
 Primal alphabet 143 ff., 554 ff. 559
 Ura Linda Chronicle 109, 113, 132, 179, 189 ff,
 249 ff., 271
 Uranos 119, 120,557
 Original Aryan 111
 Urartu 557
 Urauk culture 517
 Original home 156
 Primordial hill 558 ff., 565
 Uria 502
 Urekehu 134
 Original measure 276, 311 ff., 410
 Original mother 144
 Urnammu 518
 Original niche grave rock 275
 Primal religion 144, 146, 155, 166 ff., 177, 209,
 222
 ff., 236, 273 ff., 308 ff., 566 ff.
 Urshanabi 524
 Original bull 558 ff.

Uruk 517 ff.
 Urumqi 217
 Ushas 221, 225
 Primordial knowledge 164, 231, 318
 ff., 394, 427
 Prehistoric magic 141, 273
 Ushas 221, 225
 Us-mi 556
 Uttarakura 420
 Utnapishtim 522 ff, 567
 Utu (Shamash) 557

 V-7 570
 Vall C. J. 218
 Vandals 285, 328, 451
 Vandenberg Ph. 531
 Vanua Levu 117
 Varuna 154
 Vaz de Melo 136, 139 ff.
 Vedas 110, 119, 275
 Velarde 292
 Venus 524, 533 ff. 557
 Verden 276 ff.
 Vernica (Virmich) 323 ff. Vestals
 224
 Vichy government 478
 Vietnam 47, 490
 Visasvant 411
 Visbeck groom 260
 Visbeck bride 260
 Visby 161
 Vishnu (Vishnu) 263, 412 ff.
 Vitaions 167
 Vivaldi Antonio 397
 Vizzini Don 43
 Volcker 375
 Nations (people) from God's breath
 140 ff League of Nations 359
 Völuspa 114, 410, 520
 Votan 289
 Vril 542

 Wackenroder Wilhelm 226
 Wagner music 396
 Wagner Richard 107, 407 ff.
 Walcheren 179, 257
 Walesa Les 380
 Waldo 281

Walhallagara (Walcheren) 179, 257
 Wallstreet 357 ff., 361 ff., 488, 506
 "Wallstreet Journal" 375
 Wan 533
 Warka culture 517
 Warren Hastings 40
 Washington George 488
 Water jug (Aquarius) 533, 543, 562 ff,
 581
 Age of Aquarius 543, 555, 564, 581
 Wattenbach B.W. 329
 Webb Tomas 299
 Weilmünster 167
 Wise women 141
 Wise men of the Orient 266 ff.
 White Island 109 ff., 229, 422
 White sun 540, 569
 White City 230
 Weitzmann Chaim 478
 World fire 114,537
 World Districts 365
 World tree 104, 317
 World ice theory 212
 World ash 275
 World government 365 ff.
 World government plans 365
 World Security Forces 366
 Visigoths 456
 Widar 520
 Widukind 276 ff.
 Widukind of Korvey 332
 Wiedukind son 283
 Rebirth 209 ff.
 Widlak 174
 Wieland 559
 Weasel Eli 486
 Viking 138 ff.
 Viking empire 256 ff., 284, 565
 Wilamowitz-Moellendorff v. 178
 Wilhelm von Rubruquis 452
 Wi(li) and We 533 ff.
 Wilkins Hubert Sir 402
 Wiljow 258
 Willebrord 174
 Wilzenland 327
 Windische 337

Wirth Herman 121 ff, 127 ff, 135 ff, 143 ff,
 216, 223 ff, 252 ff, 308 ff, 519 ff, 565 ff.
 Wisniewski Roswitha 323
 Wjatischen 453
 Wodan (Wotan) 154, 285
 Vodin 255, 259
 Wölna 114
 Wolf-Dietrich 325
 Woolley Leonard 520, 536
 Wralda 251 ff., 261
 Wyston 212

 Xerxes 438 ff.
 Xicalantas 117
 Xisuthros 522 ff., 537
 Kokonoschtletl 168

 Yahu (Jahu, Jaho, Jahweh) 168 ff.
 Yama 119

 Yamasutra Canada 321
 Yggdrasil 173
 Ymir 111, 119, 180, 317, 536
 Yodha 232
 Yoghi 396

 Zaczik Fred 282
 Zadokites (Zadokim) 444
 Zarathustra 222 ff., 263
 Zectechna (Zectechina) 334
 Zedekiah 134 ff., 459
 Zen Buddhism 117
 Zeus 170, 558 ff.
 Ziggurats 216 ff., 535
 Zionist Congress (Sept. 1933) 478
 Zippora 526
 Zionists 480
 Zschaetzsch Karl 519
 To the 529
 Twelve 559
 Zydowitz Kurt v., 278

BERSERKER

BOOKS

