The Peasantry as Lifespring of the Nordic Race

Richard Walther Darré

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by
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Preface to the fifth edition.

jLs has turned out to be a necessity to subject this work to an overhaul with regard to printing errors that had crept in. I have done this myself now that the rest of my work has given me time to do so.

On the other hand, I have not been able to decide on a fundamental overhaul of the content, on the one hand because I do not have enough time for this and on the other hand because of fundamental considerations.

The work "The Peasantry as the Source of Life of the Nordic Race" was tailored at the time in its entire layout to a pamphlet about the peasantry and for the peasantry. This book has fulfilled its purpose completely; it became essentially the pioneer for our today's National Socialist concepts of the German peasantry. If I were to revise the content of the book, it would be thoroughly altered, not because it had proved to be incorrect in the meantime, but because new evidence for its correctness could be brought forward today, which would have to be taken into account. Vá's work would become a scientific reference work and would lose the lively Irish of the original writing, above all, the work would no longer offer something to the education-hungry people outside the scientific circles, because language and content would have become too learned.

I cannot accept in principle the statements often conveyed to me that this booklet, if it is reissued again and again unchanged, must lose its value in terms of content: Venn one is very much mistaken if one thinks that the problem of the peasantry as such is exhausted with the realization of the importance of the peasantry for our people. Peasantry in the Germanic sense is not a question of craftsmanship but a question of world outlook, and since all world outlook comes from blood, it is a question of blood. And indeed it is a worldview which is exactly polar opposite to any worldview born of Jewish spirit and blood; whereby it remains completely the same in detail which area of the human being's

The first thing to be considered is the way of life in relation to the presupposition of his Jewish world view. The confrontation of the tremendous struggle between Germanic and Jewish spirit has only begun today and will leave its mark on the times to come. And as long as this confrontation is at the beginning of its development, this work will still find its readers, because not so much the problem of the peasant as such is in the foreground, but rather his contrast to the problem of nomadism: and Judaism is nomadism!

Vas, what could be stated as characteristic for the present state of these spiritual conflicts, is the marriage order of the SS. and the Reichserbhofgesetz. These laws are so opposed to all world views emanating from Judaism, be they of an economic or legal nature, that one can use the Marriage Order of the SS. and the Reichserbhof Law virtually as a means of testing Germanic-Germanic and Jewish thinking. My experiences in this field have clearly proved the correctness of this view. Whoever's mind is influenced by Jewish thinking, or whose genealogical table shows a weaving defect from Jewish blood, must and will always rebel against both laws. For this reason it seems to me to be right to print both laws here, so that everyone who reads the present work can make clear to himself the fundamental state of affairs and disputes on the basis of the contents of both laws.

Berlin in Julmond 1934. R. Walther Darrê.

Preface to the second edition.

Since I am in the middle of the struggle for the preservation of the German peasantry, I do not have the courage to edit the new edition of this work myself. So I asked my long-time fellow fighter for the idea of blood and soil, Mr. Vipl.-Jng. Karl Motz, to take over this work from me. I thank him at this point sincerely and cordially for the work done.

Berlin, August 1, 1933. R. Walther Darre.

On behalf of the Reich Minister R. Walther Darre, I am handing over to the public the new edition of his work "Vas Bauerntum als Lebensquell der Nordischen Rasse" (The Peasantry as the Source of Life of the Nordic Race).

Due to recent political events, it has not been possible to make the revision itself. The review, however, showed that important changes, also in view of the significant change in the thinking of the German public since the publication of the first edition in 1928, were not necessary at all, and small additions and insignificant changes were necessary only in a very small number.

An important note, however, must be set down at this point, namely, that there is a direct connection between the body of thought which was first proclaimed by the author in the present work in 1928 and the new German politics. Va's life law of the connection of "blood and soil" is not only the basis of the political ìîampfès of the Reichsbauernführer Darre, but this realization was fought through by the author in the German people so generally that it can be called without reservation the basic idea of the new state and the German future in general. Providence had placed the right man at the side of the Führer. And it is no coincidence that under this new lurking thought, which is based on the clear insight of the present work, a historical deed has taken place in a short time: the unification of the German peasantry.

The Erbhofgesetz, on which Darre played a leading role, is so directly based on the findings of this work that it should be prefaced in excerpts to the new edition of "Bauerntum"...) Liberalism was perhaps most decisively affected by this law and replaced by the peasant idea of the German people.

Berlin, July 1933. Rari Motz.

Preface to the first edition.

7k>This work arose from a necessary confrontation with the work of Ilern published in 1927: Stammbaum und Artbild der Deutschen. Ilern tries to integrate human racial science into the science of history. His book is the first comprehensive work in this field.

In my research on the phylogeny of domestic animal breeds, I had come to the conclusion that a solution to this problem was not possible.

i) Since the Reichserbhofgesetz replaced the "Bäuerliches Erbhofrechtes vom 15. Mai 1933", we have omitted the Erbhofgesetz originally printed here and added the Reichserbhofgesetz at the end of the book.(See page 466.) The Publisher

Collar becomes possible only when the human race science has uncovered the basic plan of the prehistoric movements of peoples. Vas domestic animal is developmentally an appendage of the human being and like this subjected to certain life-scientific (biological) laws. Both stand in a same-sense interaction to the environment. The correct evaluation of these interactions must therefore offer an essential handhabe in all researches to the human race science. Thus I came from the domestic animal history to the human prehistory and in particular to the human race science. By applying the history of domestic animals, agricultural and newer biological ge- nology, I arrived at a certain prehistoric ground plan, from which the phylogeny of domestic animal breeds can be partly traced.

In the meantime the work of Nern appeared. I had to realize that - as far as the Nordic race is in question - his research results and premises do not coincide with my views. It was also impossible for me, because of my documents, to bow to Nern's evidence. Thus the plan matured in me to work out the essence of our contrary opinions about the Nordic Race as clearly and as unambiguously as possible. I do not want to refute Nern, but only to approach the clarification of these questions by a certain polar confrontation of our opinions.

For these reasons and for the sake of a uniform overview, which was also given by the field of research, I have limited myself in the present work to not leaving the point of view of an agriculturally trained researcher. In this way, the unity of thought of the investigation was rather preserved; also newer and probably still little or not at all considered agricultural points of view could be brought into the cultural-historical questions more easily. Necessarily, the research extended over several scientific fields of work or, in other words, several scientific fields, which were not coherent among themselves, had to be drawn into a unified circle of observation. If one does not want to get lost in such a procedure, one has no other choice than to limit oneself to certain basics. Therefore, I would like to call my work less an investigation as such, than: Draft of a racial framework investigation. By this I mean to bring the fundamentals of different fields of knowledge into a unified order from a clearly defined point of view and in this way to create a framework,

which allows to penetrate further later in research. From this point of view, I have occasionally not shied away from expressing my own thoughts, if they seemed to me suitable to serve as bridges of research in order to gain a foothold in the scientifically still unknown terrain.

I presuppose a certain knowledge of the human races, while in the field of heredity no knowledge is necessary to be able to follow the explanations. As far as I have interwoven Zach's expressions or hereditary references, they are actually only valid for the Zach man and are always kept in such a way that they do not disturb the layman's understanding of the developed trains of thought. On the other hand, according to experience, one may already assume a certain knowledge of the human race science today. If, however, I am to give a book so that the layman can work his way into the concepts developed here, then I would like to refer to the twelfth volume of Günther's "Rassenkunde des deutschen Volkes". Va's book is clearly and concisely written for the understanding of a biologically untrained reader and provides a very detailed indication of further racial literature, so that every educated person who wants to deal with these things at all can easily find his way.

The present investigation extends, as the title of the work already indicates, essentially to the Nordic Race. I have tried to proceed as factually as possible, have kept away from any exaggerated admiration of the Nordic Race, but have also not let myself be prevented - for instance out of "fear of the Stratze" - from granting the Nordic Race what it should be granted in my opinion. I considered this factual point of view to be correct in order to clarify the question as such. - My hope is to have contributed something to the clarification about the nature of the Nordic Race.

I am especially indebted to Studienrat R. Eichenauer, Bochüm, for his kind assistance in proofreading.

Wiesbaden, in the fall of 1928.

R. Walther Darre
Diplomlandwirt.

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I.

Migratory peoples and settlers.

n recent times a certain tendency has arisen to regard the Nordic race as a pure master race. One assumes that it overran other races and peoples on its migratory journeys and then forced the subjugated ones by virtue of its warlike mastery to a popular culture. In the same sense, it is readily concluded that such a gentlemanliness can only have arisen in a war-filled environment, whereby the Nordic race developed into that joy of fighting and chivalry which on the one hand explains its "nobility", but on the other hand also makes it more or less unfit for rough manual labor. §For an evaluation of the human races, a mental attitude is thus easily given which does not deny the Nordic race its importance in the past, but today sees in it only a kind of necessary political evil and assigns the actually laborious work to other races. In the following it will be proved that such a division of the human races into those of the developmental activity and those of the exclusively warlike activity does not justifiably exist, however, only the relation of the Nordic race to these questions will be considered in more detail.

Günther*) has already pointed out several times that the Nordic race must not be presented as a pure warrior race, because at least as many deeds of a peaceful peasantry are reported to us from the old Nordic traditions as those of a warlike heroism. How little Günther, however, penetrates with his warnings, one can see e.g. with kgnast?), who builds up one-sidedly from him, but nevertheless lets sound through his whole book a basic melody, which does not believe the "spiritually high-flying, noble" north with the

The first step is to put the "earthbound peasant", as a member of a hard-working class of people, on the same level.

Günther, ñdel und Rasse und Ver Nordische Gedanke, Munich 1927. ') Renasi, Apollon und Dionysos, Munich 1927.

But the emergence of the Nordic race in world history with a peasant background or with a demonstrable peasantry of its own cannot well be denied. For some reason it is difficult for the man of today to unite genuine peasantry and genuine Nriegertum in one race. But since the facts of world history cannot be well sorted out, one tries to find explanations which on the one hand maintain the contrast of warlike gentility and tolerating peasantry, but on the other hand make understandable their mutual meeting when the Nordic race emerges on the stage of world events.

Vie one explanation seeks to derive the long-headed, tall races of the earth from a root and sees in them the mobile and warlike basic component of mankind. Oer leading advocate of this view is now probably Nern*). He imagines that these races - z.
L. the Semites and Hamites and the Nordic race - from a common original homeland, for example the steppes of southeast Europe, as a warlike shepherd people; they dispersed over the world and that part, which belongs today to the Nordic race, came to Europe. In Europe, this branch of the Eurasian shepherd people grew together with the local people to form a kind of community. In Central Europe, which is rich in forests, the wandering people of the Eurasians became accustomed, so to speak, to settledness, but at the same time they implanted their warlike sense in the subjugated settler population.

Later again a return migration occurred, which let the gentry of the Zndogermanen flood over the countries of the old history. After Nein, however, a remnant of these Zndogermanic peoples, who in the meantime had been transformed into the Nordic race, remained in the northern part of Central Europe, which was to have the most lasting future; it was the tribe of the Urgermanic peoples. Vieser rest received its education to a special people during the fading stone age and the actual bronze age. "Vie peasant economic form strengthened; from the Bronze Age the plow is proved in the north" (Rern). As the actual basic component of these Urgermanen Rern regards the large ponderous Oalische race, which Günther?) probably more correctly calls Zälische race. According to this opinion the Germanic

1) Rern, Stammbaum und Artbild der Deutschen, Munich 1927.

2) Günther,Rassenlunde des deutschenvolkes, zwolfteñuflage,München 1927. but cf. also on this question: Baur, Fischer, Len;, Grundriß der menschlichen Erblichkeitslehre und Rassenhggiene, third edition, München 1927; and paudler, Vie hellfarbigen Rassen, Heidelberg 1924.

tum, therefore, is actually a peasantry of the Flanders, which has been made mobile, so to speak, by the master class of the Nordic race. Kern calls such a mixture noble peasantry; he then contrasts this ñdels-peasantry of the Germanic peoples with a layer of slave laborers (see rap. 12, ñrtbild der Deutschen). However, Kern is not clear and consistent in his explanations and in the structure of his thoughts. In any case, it is very difficult for a farmer to find out what Nein actually imagines by a "lurker",' his noble peasantry is not at all to be quite delimited from the agricultural point of view, but this will be dealt with in more detail below.

The other line of thought tries to overcome these difficulties much more easily. It declares the racial differences to be more or less insignificant, expands the concept of race to a kind of spring, from which, as it were, the most diverse waters can spring; at the same time, it limits the racial characteristics to a few traits. Kortner expresses this e.g. in the Süddeutsche Monatshefte, volume 1927, p. 265, very clearly as follows: "That just in this restless fight-filled time the long skulls step particularly into the foreground, explains itself easily. According to a racial psychological law, the longheads within a tribe always form the enterprising, adventurous, wandering, conquering part of the population, while the shortheads form the tenacious, preserving part." Kortner unfortunately does not communicate where he got this
"rassenpsgchologische Gesetz" has. The author has to rely on the assumption that Kortner builds on R. §. Wolff*), who based his "race theory" on this and established the law mentioned by Kortner as the "law of craniological polarity". Now, undoubtedly, the term "race" is at first nothing more than a scientific delimitation of the hereditary and manifestations of the human race, which has been arranged on the basis of an agreement of the specialized scholars for the collars of systematics; accordingly, of course, the race can be conceived more narrowly or more broadly. In any case, animal breeding has gone over to such a conception and consequently considers the concept race only as a kind of

By the way, R. Z. Wolff should only be used with the greatest caution for the assessment of peasant toughness within the Nordic race: in the 48th Rapite! of his "Rassenlehre" he proves such an instinctlessness for peasant thinking and counting, yes, for the organic basic tone of every peasantry, that with his view on peasantry and settlement expressed in this Rapite! he should hardly find any supporters today even in communist Russia. - R. K. Wolff is not to be confused with Prof. h. Wolf-Düsseldorf, who also writes about race and race issues.

The author is not a "mendelian", but a "mendelian", a "mendelian", a "mendelian". But what Zortner-Wolff claim is an outright "llberd enhaufenw erfen" of all hereditary law experience! at least for the author, who came out of the strictly Mendelian school in animal breeding under Srölich-Halle. Ulan, however, does not even need to have undergone a training in hereditary law to recognize the "rassenpsg cholo gische Gesetz" as inaccurate, if not palpably incorrect, for this sèi §rens se ns "Jörn Uhl" recommended. Zrenssen reports exactly the opposite of what Zortner-Wolfs claim. He speaks of the agile, impetuous, mercantile round-headed Kreien and contrasts them with the ponderous, soil-dependent, with their farm grown together, purely Nordic drawn long-headed Uhlen.

On the other hand, the above-mentioned Kern's view of a common root of all tall, long-skinned breeds of today is much more serious. Unfortunately, however, the author must point out that the representatives of this direction do not always carry their views to their logical conclusion. If, for example, for the derivation of all these races one assumes a common ancestral wort and holds on to it in spite of today's great differences in the purification of life, it does not seem very correct in thinking when in such treatises a few pages further it is explained that only a completely amateurish evaluator could fall into the thought of not counting a today's human being to the Nordic race because of a characteristic that stands out from the usual racial picture. The last one is undoubtedly correct and nobody is more convinced of it than the author himself. Without stepping out of the hereditary reality in any way, one may calmly say that race can be a bundle of quite widely separated blood lines i) (Zamilia characteristics). It is wrong to use the characteristic of a few bloodlines for the whole race as a distinguishing feature. But then the representatives must be

Bloodline is called in the animal breeding the phenomenon that after reaching a certain pure breeding always again a Zaniilienigenheit. i.e. a certain "Tgp", inherits, practically can be worked with this fact excellently, while oererbungsbiologisch the case is not yet so easily clear, - he presupposes namely a coupling of the hereditary factors which are not affected by the division. Possibly the newer conception of the coupled localization of the genes in the chromosome could make the appearance of the blood lineage understandable also oererbungsbiologisch. One would then have to imagine, as it were, that the smallest hereditary units are not always jumbled up during inheritance, but are passed on packed in 'little bags; only special circumstances and exceptions occasionally open a little bag, whereupon a regrouping takes place,- this only as a comparative picture, not as an assertion, cf. on this o. wettstein, wie entstehen neue vererbbare Eigenschaften, Züchtungskunde, vol. 2, p. 241; lecture, held before the vtsch. Ges. f. Züchtungskunde, Göttingen, Nicolausbergerweg S.

of such views also remain true to their conviction and do not derive too serious conclusions for the prehistory from a present-day agreement in the bone structure of the individual races.

As far as the author overlooks those scientific assumptions about the origin of a long-skinned warlike master class - " in particular he believes to have understood Kern's presuppositions correctly - they are all based on the already mentioned thought that a long-skinned primal race has been bred in a steppe to the mobile warriorship, because in the steppe only the warrior can survive the struggle for existence prevailing there. The primitive race then wandered from this place of origin in individual branches over the earth and threw itself up everywhere to the master caste, where it met quietly living and peacefully minded settlers, va one assumes that in the settler existence building up Zleitz and tenacity develop, against it rarely a farsightedness, This far-sightedness, however, is developed in the wandering race of the steppe by "roaming around", so, according to this assumption, the basic structure of a state emerges from the connection of such laboring, cultivating, but somewhat short-sighted settlers and the far-sighted gentility of the wandering race.

Undoubtedly, this assumption was based on certain historical observations. But it is very questionable whether such observations received their correct interpretation everywhere. In general, there are some reasons to the contrary, which on the one hand refer to the "shepherd-warriorism" which is always presupposed for a migratory race, and on the other hand to the relation of the migratory races to the settlers. If one deals with migratory races or migratory shepherd peoples, one realizes, of course, that the life of these people can breed a mobile race. But even the wandering shepherd, bred to the utmost mobility, does not think of simply wandering about greedy for prey,' he follows his cattle rather slavishly. The herd cattle is the basis of nutrition for the wandering shepherd. The itinerant shepherd has no choice but to follow his herds slavishly, because the natural instinct of the animals finds its way in the sparseness of a desert or steppe much more easily than man. Therefore, the itinerant shepherd never takes care of his cattle but only follows them and lets the cattle take care of themselves. Vies is the characteristic of itinerant shepherding. As well as the no longer to

When you meet a shepherd, there are no more migratory shepherds in front of you - this will be discussed in more detail in a moment. If a special time of need does not bring the cattle of its own accord to the actual wandering, so that this circumstance forces the wandering shepherd to a more extended wandering, he does not even think of driving his cattle over unknown terrain; otherwise he exposes himself to the danger of losing his cattle completely in this attempt. But least of all does the wandering shepherd think of doing this for the sake of the possibility of meeting a settler people in unknown distance, which lets itself be subjugated by him; with such "subjugations" the settler peoples have also a word to say, as we will see and which one obviously forgets.

In general it must be said that the cultural-historical-racial-scientific assumptions about the origin of the wandering shepherds are often in the smooth contrast to what scientific researchers assume in the tribal history of the domestic animals about it. It is advisable perhaps here once the very newest summary over such research results to lead, which Ritters Berlin gives over it. "Earlier one was of the opinion that from the hunters also the shepherds would have developed. However, it is not very likely that the wandering hunter found ways and means to tame wild animals, much closer is the assumption that the shepherds have their origin in the last line from the campsites of the low cultivation). In these camps the man, once he had recognized the usefulness of the animals, will have been anxious to maintain and increase the livestock. In this way the domestic animals, i.e. animals which regularly sortpslanzen themselves also in the captivity, might have originated gradually. Lei the primitive conditions of the time, the living conditions of the captive animals changed relatively little at first. Still today one finds in the interior of New Guinea near the settlements of humans female pigs, which are hindered in running away by blinds, - the reproductive business is exercised by feral boars. The young piglets are raised with care in the pile huts and fed at the breast by the Papuan women together with their cattle. At first, small cattle may have been domesticated, and later, large cattle. With the expansion of the cattle husbandry one decided to look for new pasture areas all the more easily, since also the

ì) Handbuch der Landwirtschaft, vol. i, Ritter, Geschichte der Landwirtschaft der Welt, Berlin 1S28.

?) highlighted by me, author.

Whereas in prehistoric times the low tents forced to continuous relocations of the dwelling places, where the natural conditions of the cattle husbandry were particularly favorable, the consideration of the cutter supply determined now the relocation of the dwelling places; the crop cultivation was limited to the absolutely necessary. - Nowadays, there are only a limited number of migratory shepherds. Their grazing area is very large; it amounts to about */" of the entire solid surface of the earth. vThese true nomads differ from the regularly migrating herd owners in that they have no fixed dwelling places. The latter, i.e. the herd owners, who are not to be called nomads, are found e.g. in Persia, where they move in the summer into the cooler mountain parts. Also the herd migrations in Europe, primarily in the Mediterranean area, at the time of the summer drought, although they often extend over hundreds of kilometers, have nothing in common with the actual nomadism. Nomadism proper extends only to the old world. Vie nomadic cattle breeding represents the only land use for the dry areas of the earth, especially for the deserts and desert steppes; the nomads then migrate to where the rain has caused new grass to sprout, or else, regular migratory movements to the respectively most forage-favorable areas begin*), so e.g. in Algiers from the Sahara to the Tell. The Kyrgyz people are forced by drought and dependence on wells to move periodically to the north in summer and to the south in winter. As a result of the insecurity of cutter supply, nomadism is often associated with great losses. Rust and drought sometimes cause enormous damage, but as a rule there is often no accumulation of cutter supplies for times of need. Furthermore, the nomad exchanges the animal husbandry products produced as surplus for other goods that appear useful to him*). In northern China, millet is still grown for export to the nomads. In Algiers and Tunis, the nomads move south with their large herds of camels and sheep during the months in which grain grows near the coast due to more abundant rainfall.) Camels find there still enough plants for their nutrition. At the time of the grain harvest one moves then again into the fertile coastal areas, where the wool of the sheep is sold and at the same time also dates for the palm cultures of the gases are set off. So here, in addition to the natural le

1) highlighted by me, the author.

In addition to the conditions, economic causes can also be found as reasons for migration: the need for the exchange of goods. (Ulan sees, -the nomadism is quite more peacefully adjusted than it would like to grant it the conditions of our Nulturgeschichtsforscher,' d.verf. !). Also in the far north the food conditions are decisive for the migrations. Vas reindeer moss is only valuable as food, as long as it is damp. In the dry summer, the reindeer is therefore mainly dependent on grass and herbs? it must therefore seek its summer pasture in grassier areas."

Kern draws on 5. 198 of his book (Artbild etc.) expressly the hirtenttiegertum of today's migratory races (mainly the Semites) to the comparison for his prehistoric assumptions and derives from it also his proof for the unstäten migratory herdsman origin of the Nordic race. However, it is not quite clear which Semites Kern had in mind for his proof. In any case, the author is also aware of other judgments about the Semitic shepherd warriors. Although we will have to inform ourselves about this point in detail, it should be emphasized here that Kern bases his derivation of the Nordic Race expressly on the present-day wandering herdsmen.

Kern lets the Nordic race migrate as unstable shepherd warriors immediately after the end of the ice age in Europe. With him the Nordic race is - to emphasize it once again - only a branch of that Eurasian primeval migration race which withdrew during the glaciation of Central Europe to the steppes of Southeast Europe and Southwest Asia. For the areas there he assumes an "Atlantic" climate. In this assumption, however, there is already a life-seeing contradiction. If Venn Kern understands by Atlantic climate a precipitation-rich one, then in the areas meant by him never steppes, but necessarily forests prevailed; if, however, steppes have demonstrably been there, then there prevailed not an Atlantic, but a continental climate. The one is conditioned by the other and applies in any case for longer lasting earth sections - as Kern assumes for the formation of a levigational race - absolutely; otherwise one could just as well speak of icy sunbeams and glowing snowflakes. - he term Atlantic climate, which belongs to the geological technical terms, should actually disappear. It too easily opens the door to misunderstanding. Thus it ;. L. the idea that the presence of a sea causes without further ado also a climate rich in precipitation. However, the amount of rain falling in central Germany depends on the Gulf Stream and not on the proximity of the sea.

Atlantic Ocean or the Dst Sea. As long as Europe had its Gulf Stream, a precipitation-rich Mina prevailed in northwestern Europe, despite all the ice ages, interglacial and post-glacial periods. In the Mediterranean basin as well as on the guano islands of South America, which are the result of a lack of precipitation, one can observe excellently that the presence of a ocean does not need to trigger precipitation. So, either a precipitation-rich sea prevailed in southeastern Europe during the ice age - the author agrees with this opinion.
- then there were no steppes there, or, however, where steppes occurred, just no precipitation-rich Mma prevailed. For a race which, like the Nordic race, has not developed a zarbstoffeinlagerung in the skin, such questions are not completely meaningless, because the steppe does not know the mitigated effect of the sunlight dimmed by clouds.

In all other respects one can raise the question, why Central Europe should not have been habitable during the ice age - or to express it more exactly: during the advance of the Nordic glaciers. Without wanting to go here somehow into the scientific assumptions about the origin of the north European glaciation, called ice age, can be said about the conditions, which prevailed thereby in Central Europe, nevertheless some with certainty, here is only once pointed out that probably still no humans experienced, how with entering frost suddenly from the road or outside in the area glaciers grow into the height. A glacier develops only by snow pressure, but never by icing. Therefore no geologist speaks any more of an ice age, but only of the different snow times and the glacier advances standing in connection with it. However, snowfall and severe cold are mutually exclusive, so that the glaciation in Central Europe is not even a proof that a special cold prevailed at that time. Moreover, in Central Germany the glaciers, in spite of their thickness (they are estimated at 300-400in height), melted and were not brought to a standstill by the mountains,' but a glacier tongue is formed only during warmth and never during cold. During the snowy periods in the glacier-free area of Central Europe, the weather may not always have been warm, but it was not worse than today's foggy, wet and cold November day. - The reason for the migration of a human horde from Europe at that time was probably never caused by the weather alone, but was rather connected with the suddenly crowded food space,' these are not at all presuppositions and assumptions, but 2*.

Conclusions which can be clearly read from the found remains of the plant and animal life. The author will come back to this point in a later section.

If Rern now lets the branch of those Eurasian wandering shepherds break in Europe immediately after the ice age, then the question arises, what kind of herd animals those shepherds actually brought with them. The horse is out of the question. The development of the horse as a domestic animal can be dated with almost absolute certainty to the time between 2800 and 2000 B.C., and we will come back to this later. Rern himself rejects cattle, because for him they are the sign of a farming population, but he is mistaken, because among all wandering herdsmen we find cattle very east. With certainty we can continue to exclude the pig. Migratory shepherds never own pigs*). Therefore only sheep remain, because reindeer are out of question. The reference of Rern to reindeer as a proof for the appearance of wandering shepherds after the ice age is unjustified. The reindeer are climatically very closely bound to the glacier margin or to the arctic reima belt, as well as to the reindeer lichen, which is also dependent on these conditions. During the glacier times we can assume the occurrence of the reindeer in Central Europe always there, where at the glacier edge the reindeer lichen found its living conditions. With the shifting of the glacier margins, the reindeer inevitably migrated with it. For a Eurasian herding the reindeer proves nothing at all, because the reindeer has always been present in Central Europe and could then be used with the same right for the elaboration of a migration herding in Central Europe. But even if one wants to grant already sheep and cattle as herd animals to that Eurasian shepherd branch breaking into Europe, a second difficulty arises immediately. Just as Rern assumes a common root for the human races in question, the same must apply to the cattle and sheep. As far as the area of the Ltammesgeschichte of our domestic animals can be overlooked provisionally, such connections between the cattle and sheep, as they show the Nordic race, the Semiten and hamiten, cannot be determined without further ado.

On the contrary, it can be proved just for the Nordic race and for the Semites that their domestic and herd animals have obviously never had anything to do with each other. On the basis of the worship customs with the Nordic race it can be proven that

*) see also Darr6, Vas Schwein als Kriterium für nordische Menschen und Semiten, Volk und Rasse, heft 3, 2. Jahrgang. Reprinted 1933.

-the pig was one of their oldest sacrificial animals*). The Nordic race can never have adopted its sacrificial customs with the pig as a non-migratory race. We have already mentioned that all migratory peoples reject the pig completely,' this is also very natural, because nomads cannot drive or carry pigs over longer distances; on this point all researchers in the tribal history of our domestic animals agree today.

Revealing for the questions treated here is also what v. Jhering?) determines in the Atesten right of the patricians Rit-Roms. Mr will get to know Ihering's investigations in detail, but here it is already emphasized and shown that Ihering notices quite blatant contrasts between the law of the patricians and the legal customs of the Semites. While the Semites can never deny in their laws the origin from a treeless desert - they stone e.g. the criminals, if they want to kill them, as it reports herodot 1.167 still from the Carthaginians, who stoned all prisoners of war - the death and other punishments of the patricians are always executed under application of wood. However, wood and abundance of wood occur only in an area rich in precipitation and are the smooth life-scientific counter-evidence for the assumption of a steppe or desert. Vie legislation of the Old Roman patricians must therefore have originated in a forest area, while conversely the fundamental avoidance of wood in the administration of justice of the Semites clearly marks them as natives of the desert or steppe. Jhering aptly says that of all the ancient customs of a people, it is precisely those of jurisprudence that are able to last the longest and often still play a role in very late times, because they usually occur not only with the custom of the people, but in antiquity also always linked with religious beliefs. To give an example for this assertion, he points out on the one hand, that the Jews

i) varrö, Vas pig as a criterion for Nordic people and Semites, op. cit.

2) Author bases von Jhering on the following two works: Vorgeschichte der Jndoeuropäer, Leipzig, 1894, an unfortunately unfinished Merk, and Entwicklungsgeschichte des Römischen Rechtes, Leipzig 1894. viese two works should not be forgotten in the Nordic movement. Ihering's basic plan and his racial views are, of course, no longer tenable today. But he has contributed so much of value that racial studies, which have enough biological pre-training not to be confused by the sometimes somewhat violent biological leaps of Jhering, will always fall back on him. In the following, the author draws heavily on Jhering in order to make his work better known again, but also because Jhering really has a lot to say to racial researchers.

still into the historical time the circumcision with a §euersteinmesser prescribed, and mentions, on the other hand, that in modern times it took great struggles until one dared to replace the wax light illumination in our churches by a better one.

How much the wood played a role in the legislation of ancient Rome and can be used for the prehistory of the patricians, can be seen in detail in Zhering. He writes, for example: "Vas oldest Rome used the stick quite generally for the death penalty. Later, the death penalty for a clerical person was not allowed to be carried out by decapitation with an iron axe but, as in prehistoric times, by whipping to death. Finally this death penalty remained then only to the Gberpriester for religious offences of its lower organs. . . . Lio. XXII, 57 (in the year of the city 536) !... Lantilius scriba pontili cis, cjnos nunc minores pontitices appellant, qui cuín Bloronia stupruin tecerat, a pontitice inaxiino eo usque virpis in corniti" caesus erat, ut inter verbera exspiraret. - lûv. XXVIII. Il, ignis in accie Vestae extinctus, caesaque Lagro est Vestalis.

Further punishments of the Aryans (we may well say of the Nordic race) are, according to Zhering: tying to the stake, whipping with sticks or rods, distemper. "The distemper (stüpe), which later became the stake of shame in the mere public exhibition of the criminal, was the àrupaàa of the ancient Aryan, as well as the Germanic and Slavic and the arbor intelix of the Romans, from the binding (ligare) to the punishment stake comes the name of the enforcement officer charged with it: the Lictor ven punishment stake are We have been able to find evidence of this in the oldest Roman penal law. On the other hand, we look around in vain for the stake of guilt both with the Romans and with the other Indo-Europeans."

The following passage in Jhering also proves very clearly that the patricians must have received their coinage in a very watery region: "According to the language, the pontifices are the ones who have to make the bridges (poutsin tacere), and their relationship to the bridge is also indicated by the fact that they had their office in Rome at the pons sublicius, and that the axe belonged to the insignia of their office. The pontiffs were therefore the technicians of the construction of the bridge: Bridge Master "*).

i) The derivation of the word "pontitex" from the word "pontitex" attempted here by v. Jhering.

The term "bridge builder" - a derivation that also has some other supporters - is often disputed. Nuhlenbeck (Entwicklungsgeschichte des Römischen Rechts, Munich 1913), for example, also strongly opposes it. However, whoever wants to know the origin of the ancient Roman patricians, on the basis of their connection with the Nor-

"In the mountains, man does not need stone to make an artificial path; the only work he does is to remove the rock in places where the Zeisen is laying his path. But in the plain, the marshy or swampy soil can bring this necessity to him in such a way that, even at the lowest stage of culture, he cannot avoid making an artificial path. The construction of roads has seen the light of day in the plains, not in the mountains, and only after it has been developed there, it has made its way to the heights. The closest material to man for the construction of the road was wood, from wood he built his house, from wood his road. It was tree trunks that he laid side by side in the swampy terrain. Where wood was scarce, he made machines of wattle. Vas was the way how the Teuton made his way through many centuries in his woody homeland,' it was his, well known log dam. Likewise he held it with the bridges over the river, they were from wood. With the Romans we meet the wooden bridge still with the pons sudlicius, which asserted itself as memory of the primeval times still into the latest time..... At the time of the invasion of the Gauls, Rome would hardly have fallen victim to the flames if it had not consisted predominantly of wooden houses. That one must have known at that time the stone construction also with private houses already, results from the fact that all guarantors after V, 55 (?, d. verf. !), for the purpose of the establishment of stone houses, the right is granted: saxi iuLteriae^ue caeckeuckas, unàe Huishue velisi, and that for it the bricks should be given to them by state. Vie then incineration of the city will have formed -en turning point for the transition from the wooden construction to the general stone construction." (Jhering).

More important for our present consideration is the use of wood in another place. "For the slaughter of the sacrificial animals at the conclusion of international treaties, the Zetial was allowed to use only the axe of flint (silex), ñn the pous sudlicius entrusted to the care of the Pontifices were not allowed to be iron nails, only wooden*),' as for the Fetials, so also for the Pontifices the custom of primeval times was matzgebend. It was the same for the vestal virgin, when at the beginning of the new year, when the fire in the temple of the Vesta was extinguished

If you have ever moved to the water-rich, northern Central Europe, and if you have ever dealt with the meaning of a wooden bridge construction, which is still preserved in these regions up to our days, you will be inclined to agree with the derivation of the word xoutilex by o. Jhering.

i) highlighted by me, author.

and had to be replaced by a new one, or if it had to make new ones otherwise, if it had gone out through carelessness, this was not to be done by means of iron and flint, but only by igniting a light fire singing wood (materia, kelix) by means of chuirlens (torebratio) with a hard wood, and not in the temple itself, but only in the open air, then it had to be brought into the temple in a brazen sieve, Best. ex>. p. 106. Ignis Vestas .... tamàiu terebrare, cznous^ue exceptum ignem cribo aeneo virgo in aeàem terrst" (Zhering).

It is now very important that the ancient patrician marriage was confirmed by a pig sacrifice, as an institution therefore can not possibly be related to any lvanderhirtentum. Moreover, the boar slaughtered at the marriage had to be killed by a flint axe (silsx), from which we may conclude with almost absolute certainty that both the custom of marriage and the pig sacrifice customary at it must go back developmentally to the Stone Age; i.e., in other words, that the ancestors of the patricians had already developed customs in the Stone Age which clearly identify them as settlers. We will deal with the old patrician marriage in detail in the penultimate section of this work; but already here the fact can be mentioned that the patricians already identify themselves as lurkers, because other of their customs at the marriage also mark them as farmers. Lei the patrician marriage, the bride introduced herself into the man's house with the words, "ubi tu Oajus, ego ibi 6aja." Vas translates v. Zhering probably correctly in view of a note by Servius ack àn. 4, 16 "sugum (Gchsenjoch) csnoà imponebatur matrimonio conjungenàis" with: "where you pull the plow, I pull it along "*). - Also from the Teutons Tacitus Germ. o. 18 reports juneti boves as Sgmbol, that the woman is "laborum socia". - In this connection can be mentioned also that in Styria still a so-called. Wedding plowing is still in use. On the 3rd day after the wedding the young married couple harness themselves in front of a plow and plow.

i) With such a view of Jhering is quite undoubtedly the somewhat too pointed, but still probably accurate description of Birt (Birt, Römische Lha- rakterköpfe, Leipzig ISI6) about the original appearance of the ancient Roman patricians: "In cell and black, shaggy and rough and quite unwashed, so we think of that old Tup, with unclean nails and large gores; always reaching for the sword or the pitchfork. With the spit the cattle was driven, with the spit in the battle fought, hard-boned natures, without a sense of beauty, without all imagination, also quite unmusical, but energetic, fast approaching and the opposite of the harmless".

then in front of their friends and relatives outside from the field a field um*).

However, the following is still very significant: When the plebeians forced the patricians to recognize the marriages with plebeians as fully valid marriages, nevertheless the patricians kept among themselves their old lhe customs/- and these preserved themselves beside those which developed with mixed marriages. Vie older, i.e. the old patrician form of marriage, is that by conàrreatio, which could also be separated only by the act of ckiktarreatio. Vas word conks.rreg.tio is related to ksr - spelt, a cereal that was the usual food of the patricians and also recurs on the altar of Vesta as a sacrificial fruit. - All those assumptions which are able to conceive the Nordic race only as a master class above a peasant underclass, should be at this point in the greatest embarrassment. The patricians would never have had and later maintained peasant distinctions for their ancient and sacred institutions, in contrast to the plebeians, if they had not been peasants by nature/ least of all if the patricians had come from an unethical itinerant pastoralism and the plebeians had belonged to the arable population. In all seriousness the question must be raised whether the case was not exactly the other way round, i.e. that the patricians were the farmers and the plebeians either stood on a lower level of agriculture or could not be counted among the settlers at all. In any case, a very similar process is taking place before our eyes in South Africa, where the master population is descended from former Dutch farmers, while the original population can still be counted among the settlers only to an insignificant hundred,' the Boers originally kept the natives downright as bondmen on their farms?); now these South African coloreds are already fighting for their social and economic equality with their former masters, the Dutch Burens. Why should we not assume similar, though not so racially stretched, processes in ancient Rome? Vie answering this question author allows himself to postpone from later.

If we must address however on the basis the Dpsergebräuche with the patricians of old Rome last already for the stone age as ackerbautreibende settlers, then we may draw the following conclusion with unconditional security: either has Rern right and all longheaded,

i) Vuschan, Vas deutsche Volk in Sitte und Brauch.
') Cf. Valentin, Nolonialgeschichte der Neuzeit, Tübingen l9lS.
') Cf. Bregue, Süd-ñfrika, Marame u. Scheffels Verlag lS26.

If Kern is right, i.e. the Nordic Race is an old settler race, and then the racial similarities of the Nordic Race with other races must somehow be explained in a different way, if there really is a relationship.

As far as also linguistic root researches come into consideration, the knowledge of the agriculture with the Nordic race is already certain for the primeval times. Schrader*) says about it: "a time, in which the European Jndogermanen would have known no agriculture, cannot be proved with historical testimonies and the same is with regard to the oldest Indians and Jranier the §all".

But even if one wants to assume the scientific preconditions of -a migratory herdsman invasion of the Nordic race immediately after -the ice age in Europe, one encounters further difficulties. We already saw that we may assume for those shepherds at most the sheep, in the best case however still the cattle. But why should those cattle-driving shepherds have been so terribly warlike, while the indigenous settlers - in spite of the abundant presence of bears, lynxes, wolves and other primitive savages - must have been unconditionally unfit for war? In any case, Vie Kern's reasoning is not quite plausible.

In general, all assumptions about the warlike nature of the wandering shepherds seem to be based on rather generalized presuppositions. The assertion that itinerant shepherds are naturally warlike "precisely because of their herds and the sparseness of their homeland" should be proved rather than asserted. In any case, the exact opposite of such claims can be proven from colonial history. Before the seizure of German Southwest Africa, there was continuous fighting between the warlike Herero and Hottentot tribes. From a purely military point of view, the Herero were far superior to the Hottentots, and it was feared on the part of the Germans that the main difficulties in the recognition of German sovereignty would come from the pugnacious Herero. Surprisingly, however, just the opposite occurred, and the Herero were happy to come under German suzerainty. General

*) Schrader, Reallexikon der Indogermanischen Altertumskunde, Berlin-Leipzig, 1917. -23.

major Leutwein i) writes literally as a reason: "In the hulls between Herero and Hottentots, the former mostly kept the upper hand. But the Herero had a very vulnerable position and that was their handsome herds of cattle, which the propertyless Hottentots were particularly anxious to take away, so the greater war damage used to be on the side of the Herero, despite some victories"?)

So, what is considered to be particularly conclusive and taken for granted in all the very popular scientific presuppositions about itinerant pastoralism today, namely the warlike superiority of the itinerant herdsmen, turns out to be an unjustified generalization in the light of colonial reality,But it becomes even more so for prehistory, if one considers that the Stone Age settlers of Central Europe could not have been exactly sissies in their predator-filled environment - at least they could have been exempt from the Hottentots in this respect.

In general, it is unjustified to conclude from itinerant pastoralism itself always without further ado to the desire to wander or even to wander warlike. The wandering shepherds themselves do not even think about it: whoever takes the trouble to walk around in a desert or steppe at foot will soon be aware of the reasons for it: only the hard must triggers the actual wanderings.

The possibility for really warlike wandering - as we know it from Tartars and Arabs - begins for migratory shepherds only if they dispose of mounts; these allow them to hurry through long distances in short time and to move away from the food basis, the herds, without danger for the own life - riding camels, riding reindeer, riding oxen and riding horses are to be found accordingly also with very many, but by all means not with all migratory shepherds.

With the realization of these facts we stand now already before the actually weakest point of all those scientific presuppositions which want to derive the Nordic race without further ado, i.e. without clear proofs, from a warlike shepherd or nomad race. With which mount are those warlike steppe herdsmen supposed to have broken into Central Europe? Vaz's reindeer and the ramel are excluded for climatic and temporal reasons, and one will hardly want to assume the riding ox. So only the horse remains. If we can state something with certainty from the tribal history of domestic animals, it is the fact that the horse was tamed by the Nordic race. But the horse appears only

Major General Leutwein, Vie hulls with Hendrik lvitboi 18S4 and its end, Verlag voigtländer, Leipzig.

') cf. above p. l6-lS.

if we can already recognize the Nordic race as such quite clearly. Around the time, which comes for it into question, the Nordic race is ancient-historically long for Central Europe proven. The history of the development of domestic animals in the horse today is quite clear from the various works of Kraemer, Hilzheimer, Antonius*). But even without these facts, an assumption, which would like to use the riding horse for the invasion of eastern wandering shepherds, would not be tenable, because the horse was not originally tamed, in order to ride from it but in order to drive with it, the rider as such is a very late achievement of humans*), the use of riding for war purposes is not yet 3500 years old. about this last point we already possess historical documents, which one may read up with the above-mentioned researchers,' by no means we are limited here merely to conjectures.

Moreover, it is added that at least one taming hearth of the horse has been in the northwest of Europe,' this hearth should be in all probability also the older one. Europe possesses a native forest horse (eyuus rolrustus), from which the today's cold-blooded horses originate. Such a horse is built differently than the warm-blooded steppe horses of Asia. Nearby, one can often trace exactly where Nordic waves of conquerors went with a cold-blooded horse.

Kern declares on page 177 (species picture etc.) very definitely: "an import of the horse from the West is not to be thought of". Unfortunately, he omits to provide evidence for this assertion.

Very informative in this regard are the works of Antonius*), who personally examined the local horses in Northwest Africa and found out that the horses of the Berbers cannot have anything to do with the horses of the local Arabs. The Berber horses must have come somehow from northwest Europe to northwest Africa; on the other hand the Arabian horses proved clearly their Asian origin. Such statements are particularly significant because this researcher did not approach the question from the point of view of human race science, but was directed to human race science by his equine research; however, he did not comment on it.

vThese results in the history of the domestic horse, obtained independently of human race and ethnology, coincide

i) Rraemer, ñllg. animal breeding, Sd. I, Stuttgart, 1924. hilzheimer. Natürliche Rassengeschichte der Haussäugetiere, Berlin und Leipzig, 1926. ñntonius, Stammesaeschichte der Haustiere, Jena, 1922.

2) In Homer, for example, horseback riding is mentioned in only one place, and that, significantly, in an escape scene (volon adventure).

3) ñntonius a. a. G.

also with corresponding linguistic root research. Thus Metzger-Helsingfors reports in issue 29, Zahrg. 1927 of the "Deutsche Landwirtschaftliche Tierzucht" as follows: . The Kahrsport, the winter trotting races, which annually gather the country population from the ice surfaces of the lakes excellently suitable for lvettlaufbahnen, is ancient and native. It is therefore significant that in the Finnish national epic Kalevala, the amorous youth Lemmin- käinen does not appear on horseback to abduct the beautiful kgllikki from the saddle, but that he steals her from the circle of her playmates with a sledge. In the old times people drove exclusively and originally only in sledges, even in summer. Vas, by the way, applies not only to Finland but to all northern forest countries, if not in general. This is supported not only by the popularity of winter trotting races, which can be observed everywhere in the north, but also by linguistic material. Thus it is known to the linguists for a long time that "riding" originally had another meaning than only "eyuitare", namely the one of
"prokicisci", i.e. from "to travel", "to move along". For the Russian, in his language, riding is still "riding on a horse". Conversely, the Englishman also "rides" in a carriage and turns that with
"Io ricks" used verb "to rouck" also to the locomotion both on a ship, as in the carriage and from the horse. ver Dutchmen
"riten" even on his skates, and in the Schwei; "Reiten" has preserved itself without further addition in the meaning of "sledding". One will not be able to compare "riding" therefore with injustice the Lappish and Finnish designations "raickcko, raicke, ruito" for the racing animal sledge caravans, viese words, as perhaps still more clearly the Finnish "sledge".
"ratsas" (ride) point, in my opinion, to the word-painting root that may lie in the "ritsch-ratsch-rutsch" sounds of the sled going along over hill and dale, and which probably underlies the whole group of synonymous and similar-sounding words in the most diverse languages. - vatz the proud rider therefore from a
"Rutscher" is supposed to have emerged, will of course not please him, and therefore probably not make sense"?)

i) With permission of the author we print here the following interesting observation of Wilhelm Bocher, Grünberg-Hessen: In the Upper Hessian dialect, i.e. in the area of the Vogelsberg and the Wetterau, the word "riding" is still used today by older people in the sense of "Zähren" (on the wagon). As proof may serve the followingchumoristic scene: A priest, who comes from the city, meets an old mother of his pre-parish far out in the field. Astonished, he asks, "How did you get here, Krauchen?" "I rode a horse" is the answer. "What do you mean, you can still ride?" the clergyman is astonished, to which he receives the answer: "Yes, on a cart!

Publisher.

These researches of Metzger-Helsingfors correspond quite with cultural-historical findings. First the carriage was known, in the wood-rich Central Europe probably originated from the sledge. Later also the riding became common*), perhaps then the steppes of Eastern Europe have either first stimulated the Nordic peoples waves who got into them to the riding, or - what is more probable - have brought the horsemanship on her wide areas only to the real education.

For the rest, the question arises what is actually understood by the term shepherd in cultural history. One often has the impression, as if cultural-historical researchers summarize the unstäten traveling shepherds and the sedentary shepherds in a term, in order to produce a handy overview for their cultural-historical classifications.

However, if we examine the world's pastoralism from an agricultural point of view, we can see that this concept, while seemingly unambiguous, in reality unites the greatest contrasts. If a settler people starts to wander and settles in a steppe, it must exclusively practice cattle breeding for environmental reasons. Cattle breeders are however in these steppes mostly native wandering shepherds likewise. While the wandering shepherd leaves it however absolutely to the coincidence or the nature instinct of its herds to look for the fodder or to overcome entering times of need" the settled shepherd of the same area is forced to bring through its herds by own energy, circumspection and foresighted measures in times of need?)

The migratory shepherd is a scrounger from his herds,' therefore he subordinates himself and his comfort to the living conditions of his herds. The sedentary shepherd of the steppe, on the other hand, must subordinate the living conditions of the herds to his fixed abode,' accordingly he must also take care of them, and all the more so, as the given conditions make it more difficult for him to do so,' his herds, so to speak, parasitize on him. The itinerant shepherd is dependent on his flocks, while the case of the sedentary shepherd is exactly the opposite. It is impossible to imagine a smoother contrast between the way the settler, i.e. the sedentary shepherd, works and the way the non-settled itinerant shepherd works in the steppe. Under the same environmental conditions, the outwardly seemingly identical mode of operation breeds in the migratory herdsman only a kind of endurance in enduring hardships, while in the settler it breeds to an ever greater extent energy and a sense of responsibility toward the environment.

1) 5. On this îîossinna in his various works. ') cf. above 5. 17.

developed above the livestock and the farm. These are not colorless scholarly considerations at all. The differences could be proved at any time by comparisons of real itinerant herdsmen with cattle-breeding settlers in one and the same region. The easiest evidence for this could be found in the colonial history of the last two centuries, especially in Russia, Australia, Africa, Texas and South America. The fact that the Nordic race has been settled as herdsmen does not mean anything for them: it is necessary to establish in more detail whether it is an inactive migratory herdsman or whether it is not only a settled herdsman preceded by a real settler.

For the evaluation of such questions, however, another circumstance is important, which unfortunately is almost never considered. Throughout colonial history the experience runs that migratory races and migratory herdsmen are not to be settled. This is absolutely certain, so that in ethnology one would have to pay far more attention to this fact than it is already done. In itself it seems to be plausible that the wandering herdsmen first passed over to the semi-settled herdsmen and then later became settled. In contrast to this, however, is the certain experience that itinerant shepherds do not even think of ever giving up their unsettled way of life. This is easy to understand when one realizes that the key point of the transition from itinerant herding to sedentary herding does not lie in the will of the itinerant shepherd, but in whether he gives up his parasitic way of life on his cattle or can give it up out of natural disposition and, conversely, takes responsibility for the preservation of his animals. What in the external form of operation would result in a hardly noticeable change in the transition of the itinerant herdsman to the sedentary cattle herdsman is in reality a measure that cuts deeply into the nature and the way of thinking and acting of the itinerant herdsman. This makes it understandable why we have not been able to observe the transition from itinerant herding to sedentary herding or even to settling herding anywhere in colonial history; the reverse, which is certainly in line with man's instinct for comfort, can be proven much more easily. The author - who originally became aware of this contrast between migratory shepherds and settlers through studies on the tribal history of domestic animals - has not yet found any secure traces anywhere.

The only exception, which the author suspects, we will get to know later, where the cultural history tries to make such a step understandable by corresponding assumptions, the racial history of the domestic animals raises justified doubts; where, on the other hand, the domestic animals speak a cultural-historically very clear language, the documents of the human racial history unfortunately still fail for the time being. Externally, in the same environment, settlers and wandering shepherds may become very similar, especially as far as hunting implements and other cultural tools are concerned,' to the sifting cultural researcher the differences may then hardly be tangible. But the herd animals of the wandering shepherds and the domestic animals of the settlers allow in many cases to say clearly: here a settler people has been forced by the environment to begin a pure shepherd life, here we have pure wandering shepherdism before us.

Gft, however, one can be confronted with hardly solvable contradictions. There are some Lapp tribes, for example, where in summer the men follow the reindeer to the pastures, while the women, children and older men who stay behind do simple grain farming. In winter, the reindeer are brought back to the villages and fed with hay. Since especially in the case of Lapps light skin and hair colors are often found, the suspicion is not to be dismissed out of hand that one has to do with former settlers, who were induced by some circumstance to use reindeer instead of cattle as a source of food and economy, but in no case the opposite conclusion is permitted without further ado, to see in these Lapps migratory shepherds, who have gone over to agriculture. The characteristic of the itinerant shepherds, the parasitic way of life on the herd, is completely missing here; rather it could be assumed that this strange agricultural form of operation is the result of a former mixture or overlapping of races. "Meadow and pasture have in common that they begin to grow immediately in spring, as soon as the weather allows plant growth at all. Vas must be all the more important the shorter the growing season becomes. In our country, winter cereals on arable land grow in the spring as soon as they start to grow. In the far north, however, winter cereals have long since disappeared, where meadows and pastures are cultivated alongside summer cereals on arable land.

r) cf. for these Zragen: Mucke, Urgeschichte des Ackerbaus und der Viehzucht, Greifswald, 1898.

include the main branches of the agricultural business." (Aereboe)*).

he contrast between settler and migrant races is in any case ancient. With full justification one can raise the question: Where did the human being first become lively? This question will still occupy us in our considerations.

hirtentum is, however, after all not even dependent on wide grasslands, as one obviously simply foresees. There is also a cattle breeding, which is built on the exploitation of forest pasture. In the summer, the cattle have the foliage of the trees and bushes at their disposal, and in the winter they are fed with dried leaf hay. This kind of cattle breeding presupposes sedentariness, but without the necessity of agriculture, at least it does not need to occupy a very large space. "In the far north, animal husbandry is the only activity of the farmer apart from forestry; he becomes a one-sided cattle farmer and woodcutter. The situation is similar in the high mountains" (Aereboe).

Especially the northern deciduous forest zone of Europe has originally most likely had only this mode of operation. Zn Scandinavia it has preserved still partly, in Finland against it until 1918 almost exclusively. In 1927, the author made a study trip through Rarelia (Eastern Finland), where he paid special attention to the livestock farming based on forest exploitation without meadows and pastures 2).

his type of farming, which was still quite common and widespread in Germany until the late Middle Ages, has disappeared so completely in our country that books on agricultural management hardly mention it, if at all. In the Kinnland, however, it was so widespread a few centuries ago that larger estates that wanted to introduce a modern way of farming with domestic animal breeds were forced to produce hay in the fields. The haymaking had to be included in the crop rotation by artificial grassing of the fields. This way of haymaking has been mistakenly considered as the so-called "regulated grassmaking", because both types of haymaking are outwardly very similar. In fact, however, there is no reason for this equation, because the wild Keldgraswirtschaft, as it;. B. Pomerania possessed, has never existed in Kinnland; that could be

*) ñereboe, ñllg. landwirtschaftliche Betriebslehre, Berlin, lSI7.

For more details, see the author's articles in: Deutsche Land- wirtschaftliche Tierzucht, Jahrgang 1926 und 27.

The author will examine the situation on the spot. Vie Zinnländer have officially familiarized with the German meadow and pasture farming only in 1926 on a study trip through East Prussia. The author has come to speak about this vinge in such detail, because such a cattle breeding, based on the exclusive use of forest pasture, should be unknown even far into German agricultural circles,' for the enlightenment of our prehistoric Nordic life, however, the knowledge of such mode of operation is very essential.

The Nordic race undoubtedly belonged to the cattle-breeding races, "from cattle the Romans and the Germans borrowed their concept of wealth. In Latin it is formed from pecus, pecunia (- property of the master of the house) and peculiurn (- small cattle, i.e. the property of children and slaves),' in Gothic faihu and also in Anglo-Saxon feoh means both cattle and property. Ruch the term sheep has been used to designate money. I remember it from my fatherland Dstfries- land, where the hereditary lease contracts of the colonists on the moor colonies (vehnen) were still in my time from guilder and sheep" (Zhering). According to Zhering one drew also already in the very oldest time - when still no tool for "burning" the animals, i.e. around them a property sign to burn on, was present - by color on the skin. "This application of the color is based on the meaning of the word literas, from the sign on the skin it leads to the writing on the skin of the dead. Zn this use we find it among the Romans already in the most ancient times. It was the cl^peum, of which Paulus Diaconus reports after Festus: cl^peum antiqui ob rotuuclitatem etiam corium bovi appellaruut, in quo to e à us Oa- binoruin cum Romanis kuêrat ciescriplum. The oxhide was the oldest writing tablet of the Romans, treaties of nations the first documents which were recorded on it by them, until later for this purpose the copper took its place, ñfrom this first raw writing material has become later in Pergamon the refined form of the parchment." -

It is very remarkable that from the legal traditions of the patricians mentioned so far, we can clearly deduce both sedentariness and the presence of cattle breeding. Thus we find among the patricians an agricultural form of economy, which is the natural one in the north of Central Europe. One sees how easy it is to deduce hasty proofs for the migratory pastoralism of a race, if one does not keep all questions in mind.

So, if a human race appears in history that has its

agricultural activity is limited to cattle breeding, so this does not even prove for sure the origin from a steppe area. Only the investigation of the domestic animals, which the human race carries along, gives information about it. The occurrence of a sedentary, purely woodland herding in the whole of northern Central Europe proves that for the derivation of the Nordic cash from a steppe area one could hardly find a more inaccurate distinguishing feature than just herding.

If the racial science of today wants to derive the long-headed, tall human races of the earth from a common root, and believes to have found this root in a pastoral existence of the southeastern European steppes, then after a detailed investigation of the term "shepherd", which turns out to be a collective name for opposites, as well as in view of the opposition of settler peoples and migratory peoples observed so far in nolonial history, this shepherd assumption must be regarded as a scientific presupposition which has no sufficiently proven substructure.

The assertion that the Nordic race has learned its warlike herding in an unstable pastoral life, presupposes, however, also further conceptions about the nature of the itinerant shepherds, which can raise absolutely no claim to general validity. In order to become clear about this, one must - after one has detached from itinerant herding all that which is obviously only settled herding or triggers the palpable suspicion that it is settlers who went over to itinerant herding

- examine the itinerant shepherd in his expressions of life.

What is striking about all migratory peoples is the strong sense of tribal togetherness. Vas is also quite natural, because life in steppes, tundras, deserts or high up in the icy north makes the individual helpless without a permanent residence. In the preservation and rescue of the tribe lies in each case also preservation and rescue of all individual members anchored. The need for existence has bred a natural instinct in the wandering shepherds, which basically renounces the development of their own personality consciousness, because every "standing outside" of an individual means death, the tribe becomes a personality for it, but especially every tribe demands leadership, so the exclusive "being the head" is embodied almost nowhere so blatantly in the person of the chief, as just in a wandering people. On the other hand, one will rarely find such an unconditional classification of all tribes.

mates under the orders of the chief, as is the case with these migratory peoples; but one must not confuse this with outwardly similar phenomena in superimpositions.

It is to be assumed that the "Bgzantism" which came to the development in Asia and in the Grient has taken its beginning under -en dominions of warlike Ivandervölker. At least it could be assumed from certain signs that it begins with the seepage of blood of the Semitic and Asian migrant races into existing forms of rule. For this, not only some evidence from the history of the development of the Roman Empire could be cited (cf. Paulus Diaconus, Der Untergang der Römer, Deutschlands Erneuerung, 10. Jahrg. heft 12), but also in the very recent time the same process can be proved again in Bolshevik Russia. Lenin, the great Tatar, lies in the Lenin Mausoleum on Red Square in Moscow. In a glass coffin, about 10 meters below the ground, in a room kept at the same level of warmth in summer and winter, lies "the greatest man of Russia", behind him on the wall the red tooth, which was the first to be hoisted on the winter palace of the tsar in Petersburg (Leningrad). Vaz's mausoleum is permanently guarded by 4 military guards. - In sharpest contrast to this personal veneration of the leader or ruler stands the Germanic folk kingship and - as far as it can be historically determined - that of the Nordic race in general; in any case, this is true as long as a Nordic master class is healthy. Rern mentions in his Luche: Gottes Gnadentum und Widerstandsrecht, with which biting derision Raiser Friedrich Rotbart has expressed himself about the Byzantine forms of the Raiser cult.

To the close feeling of togetherness of a migratory people also the mother right is natural; it corresponds quite approximately to what certain herds develop in the animal world under same living conditions, father right conditions have also in the animal world only there a sense, where one can make the father responsible for the Aufzucht of its cattle, and/or must make responsible due to the environmental conditions; straight this falls however with the migratory people away*). The care for the tribe is entrusted to all men, or in other words, the responsibility for the life of the cattle is always borne by the whole tribe. Correctly, this leads to the fact that the whole tribe, i.e. all the men, can leave the tribe at will.

') All these questions raised by the first section will be dealt with and justified in more detail in the course of the following sections, the first section is intended to give the reader, as it were, only an introductory overview of the great contrast between settlers and migratory peoples.

The Semites were not able to have any connection with the born bark. It has cost Mohammed some trouble to introduce by the Islam something like a marriage among the Semites,' after all he still permitted up to 4 women. However, the husband can legally give the Lauspatz to his wife at any time, so that one can call düs actually hardly a marriage in our sense*), prescribed is in any case only a three-month notice, to which the husband has to adhere, in order not to support a pregnant woman from the house. If, however, this hardship occurs less frequently in reality, it is because the Prophet allowed exceptions. Verse 28 of the 4th Sura in the Qur'an explicitly states in this regard, "'Vies is a precept,' but it shall not be a sin if you agree with each other beyond the precept." In pre-Islamic times, women stood very low among the desert nomads. She passed by marriage - if one wants to call the cohabitation of man and woman in this way with marriage at all - into the hereditary property of the husband's family, but without any rights. The husband could resell it at will. The woman was also accordingly excluded from the right of inheritance x but also because only those within the tribe were entitled to inheritance who - very significantly - participated in the raids. Vas is logical, because the not working Arab comes also only by robbery to wealth. Arabia (i.e. arid land, from the Hebrew äreb - desert) has no property, and therefore the desert nomad never separates the concepts of property and robbery from each other, the Koran has raised the position of the woman, but could not free her completely from the inferior situation of the pre-Islamic time. Today, she can claim half of the inheritance that belongs to a male member of the family? in law, the testimony of a woman is also valued only half as much as that of a man.-Despite the fact that Mohammed was very clearly in favor of women, nowhere does one find in him a special respect for women. In his opinion, there is a piece of the devil in every woman? in hell they are the majority. Exactly the same low, despised position takes the woman with the Tatars. The same can be proved with all real migratory peoples.

If one compares this with the position of women among the Germanic tribes or among the ancient Roman patricians, one sees stark contrasts between the two.

1) cf: Wilken, Vas Matriarchat bei den alten Arabern, Leipzig 1884. Mahmud Mukhtar Pasha (former Turkish ambassador in Berlin), Vie Welt des Islam im Lichte des Roran und der Hadith. Leg Gghlu, Türkische Zrauen, Munich ISI6.

The Semites' views about the woman, which have just been mentioned. To bridge such contrasts is as good as impossible. Nevertheless, it will not hurt to convince oneself of the blatant contrast with Zhering, and that is why provisions are mentioned here, which Romulus is said to have issued about marriage: "The one who sells his wife (altlat. voxor, neulat. uxor from sancr. va^à - mistress) is punished by death. He may kill her for adultery, and also if she gets drunk. He may divorce her only for certain reasons specified by law, and if he repudiates her without a legal reason, he is punished by the loss of all his property, half of which goes to the Krau, the other half to the Gens. - The ancient Roman considered the woman as full, the woman is his equal comrade, his life companion, who shares everything with him: Divine as well as human, and for this very reason, because the relationship is a healthy one, he finds no reason to distrust her, he does not deny her intercourse with men, not the appearance in public places. The wife, however, has this position not because she is a wife but because she is a woman, i.e. because of the respect which the Roman pays to the female sex as such. - "In the right of inheritance the Roman woman stands fully beside the Roman."

If Rern (Artbild etc.) would at least confine himself to referring the unstäte hirtenkriegertum of the Nordic race assumed by him only to the time of its post-glacial irruption in Central and Northern Europe, and if he would further elaborate the development of the Nordic race then separately from the Semites, then there would at least be a certain consistency in the developmental history of his reasoning. But Nein refers expressly to contemporary Semitism as proof of his assumption and says on page 199: "The pastoral culture cultivates and guards the natural sense of shame of the female sex." As is known, Muhammad herded ramels before he ascended the first step to success by marrying the owner of these ramels. He was therefore undoubtedly a wandering shepherd, because Ramele are the domestic leading race of the wandering shepherds in the desert. Consequently, one would have to presuppose a special respect for the female sense of shame just with Mohammed, on the basis of his training by the shepherd culture. (But he does not seem to have been familiar with Rern's ways.s Mohammed was so weak-willed toward the female sex that he could not be left alone with a virgin. He limited the number of women to 4, but he gave himself a leave of absence for all cases and in the 8S. Sura of the Roran exception laws, which one may read with Hennings Reclam-ñusgabe.

This concerns only his wives, while the female slaves are not even included. In spite of the fact that this quantity of women is actually sufficient according to our terms, Muhammad himself does not seem to have dared to do so. He let himself be released from the Ramasan commandment - which forbids the believers any sexual intercourse during the fasting days - just in case,' the reason is quite funny; he explains that God had released him from it because his kisses as a prophet were free from any sensual passion.

Kern refers on the already mentioned page 199 very extensively to the sexual natural instincts of lvanderhirtentum, speaks of the
"pure religion and the chaste women", mentions in this relation expressly the Bedouins and ties to it relations to the gentility of the Nordic race. With it one compares what the author has explained above about the position of the woman in the pre-Islamic culture circle of the Semites. It must be said, unfortunately, that No uses for the derivation of the Nordic race a scientific presupposition about the Semitic herding, which stands in the smooth contradiction to the historical reality of the Semites, as, by the way, also to that of the Tatars. - Perhaps it is good to cite IHering once again as a key witness for the contrasts between the Semitic and the Nordic races. "The form which conjugal life took among the Aryans was very much above that which otherwise formed the rule among the peoples of Asia. The woman did not occupy, as with them, the humiliating position, little different from that of a slave, of a being merely serving the man's sensual pleasure, but that of an equal comrade of the man. However, just as with the Romans, she was legally subject to the power (manus) of the man, but this did not detract in the least from her position in life. She was considered mistress of the house, and even the parents and younger siblings of the husband had to respect her as such after the house regiment had passed to him." - "Our result is: Va's maternal right was completely foreign to the Aryan people at the time of the separation of the daughter people (i.e. the Romans)..... All have the Aryan family constitution based on marriage."

Among true migratory peoples, we also find a very characteristic attitude toward property. Within the tribe, everything is basically communal, there is what we call communism today. The latter knows a certain right of disposal of property, but it denies own property as such. Schultze*) has probably quite

Schultze, Vie Rlongolisierung Rußlands, in Archiv für Rassen- und Gesellschaftsbiologie, vol. 20, p. 52.

He is right when he sees in Russian Bolshevism merely a tartarization of Marxism.

Moreover, it cannot be emphasized enough that the life of a wandering people is always a pure parasitism. This parasitic attitude to the things of the world also explains the fact that the member of a wandering people never works anywhere, except, of course, for certain manual skills which he needs and must know for his livelihood. In the settlement of America, the importation of slaves originally became necessary only where the climate forbade the "far man" to work and where no hard-working Jndian population was found; the latter entered into a labor relationship with the "far man" without difficulty*). If the member of a migratory people wants to put himself in the possession of something, only the robbery remains to him. This is still the case in the animal world. According to their disposition, such homeless people carry out the robbery by theft or by robbery. Vas seems to have drawn the opinion that among the wandering peoples, especially among the wandering shepherds, that warlike sense has been bred, which enables these wandering shepherds to be real gentlemen. We can examine very excellently the reigns of warlike wandering shepherds by historical examples; later this very question will receive a particularly detailed consideration and will be compared with the gentlemanliness of the Nordic race.

Vas life of the migratory peoples is always hard. Where the cutter becomes scarce, the tribes must fight to the death, survivors of the enemy have no sense. Therefore one will also be able to determine an animal cruelty with all migratory peoples; ruthlessly each prisoner is massacred. One examines only once the literature available about it in plentiful quantity, above all such books, which describe war with Arabs; in the narrations of escaped Kremdenlegionnaires one can find references to it with almost unconditional security mentioned. The warlike wandering shepherd makes prisoners only if he wants to achieve something with it (work slaves, human sacrifices etc.). In this, all nomads are alike; whether one examines Tartars or Arabs, Herero or Indians in this regard, is indifferent.

Schultze?) reports about the Tatars and their way of making raids literally as follows: "Still from the 16th century it is reported of the Tatars of the Crimea, datz annually in the winter at the Taurian Isthmus of Perekop the army of the Lhans

") cf. Mucke a. a. <v.
2) a. a. G.

gathered. Each Tartar had to bring two or three horses on leather straps. In some years 80000 men with 200000 horses went out. In a width of 6 miles this immense mass of riders started to move towards the west. Its usual destination was Volhgnia. There they formed a large quadrangle to enclose the area that was to be robbed. Nothing escaped, neither man nor animal; what resisted was massacred. Humans and farm animals were herded closer and closer together in this embrace, finally tied up and driven away captive. The supplies carried with them did not last longer than 14 days, but this period was enough to completely devastate an area of 30 square miles and often trap 50,000 people. This was called the countries in the drag net aussischen. In the ports of Nrim the captives were sold as slaves, from a single incursion from the Balkan Peninsula the ñvars are said to have captured 300000 captives."

Whoever wants to get to know the Indians of North America as they were and not as an exaggerated enthusiasm has drawn them among us, whoever is still not given the time and opportunity to delve into the settlement history of the united states, is referred to the various books by pajeken*). Pajeken was himself a frontiersman and settler, owing his existence to the misguided leather stocking enthusiasm of his homeland. He decided to attempt an enlightenment campaign in Germany through youth writings that portrayed the situation as it is. - It is undoubted that individual Indians have excelled among their people in personal courage,' it is equally certain that individual tribes have been more savage and warlike than others. But "noble" or even

"Magnanimous" the Indian has never been but by nature cruel and devious as any other real nomad. O Indian understood only to burn down and to destroy the laboriously created settlements. Even if the way of the white settlers, how they finally defeated the Indians, may not always have been faultless, one must by no means therefore feel sympathy for the Indians.

"poor" Indians, as is very popular today. Otherwise one acts similarly to those who, for the sake of the "poor" Belgian Franktireurs, cannot get upset enough about the barbaric brutality of the German troops. Those who constantly have to deal with thieves and robbers eventually lose the feeling that it is wrong to put scoundrels where they belong.

') Gehlen Publishing House, Leipzig.

The huge slave hunts of the Arabs in North Africa, which lasted until the end of the 19th century and left behind horrible devastation, are still fresh in the memory. In German-German Africa, as is well known, the Arabs ruled before the German conquest. They robbed and plundered in the country as they pleased. It has been calculated that annually about 100,000 slaves were snatched from their homeland, transported in ships and sold to Arabia, Persia, Asia Minor. But before that, the Arabs extorted from the natives the secret of the hiding places of their treasures (gold, ivory) by cruel tortures. It was said that at that time a human life hung on every billiard ball. Germany owed it not least to such circumstances that the natives then voluntarily placed themselves under German protection in order to get rid of this Arab domination.

It is also significant that Mohammed never dared to take action against slavery; he very enterprisingly confined himself to tolerating as slaves only those prisoners of war who belonged to the infidels. Such a measure, which limited the slavery of believers to buying and selling, had the effect that the slave-loving itinerant herding of the Semites and other peoples poured over the neighboring countries after the Prophet's teeth,-thereby the addiction to robbery could be combined with the pleasant tickle of doing a godly thing.

As bloodthirsty as the nomad is, he is basically cowardly, because he does not value the camps as such. The Kamps is for him always only a theft with violent means. Therefore, freedom for the nomad either means only to be allowed to do what he pleases, i.e. to help himself as he pleases, or else - on the basis of the other side of nomadism - freedom for him means only the possibility of surviving a time of need alive, in order to be available again for better times, ñus thoroughly nomadic thinking, a not entirely unknown man of letters once called out to the German people: "Better a living dog than a dead hero.

Schultze reports with astonishment about Lenin, the Tartar, that this cruel ruler of Bolshevism during his whole time as a pupil in the educational home of the Latin school of Simbirsk, which was notorious for its petty strictness, was never guilty of the slightest offense against the house rules, etc. - he was an outspoken model boy. In this context, Schultze states that other great state circulators were also model boys during their school years. Thus he calls ;. L. Robespierre and Saint-Zust. About the descent of these two is

The author is not informed, but in Lenin's case the personal cowardice of the nomad, i.e. of a member of a wandering race, has undoubtedly expressed itself in this behavior,' this is also historically proven for Mohammed. - Lenin acts here characteristically nomadic,' he resigns himself to his fate as long as he does not believe he can change it. He calmly waits for better times, i.e. waits for the moment when he is allowed to open the cage to the predator in his chest; this is just as characteristic of his Tatarism as the fact that he never left the Kremlin as a ruler.

A similar voppelnatur showed also h enrik Witboi, the Hotten- tottenchief in Oeutsch-Süwestafrika. As long as he did not think it was time to strike, he was the Germans' most attentive friend, so much so that the Germans trusted him implicitly. When he suddenly broke loose, people were so reluctant to believe in this fact that Captain von Burgsdorff, an old African, rode out to meet him all alone, assuming that it was all just a misunderstanding. Burgsdorff, however, immediately atoned for this trustfulness with a bullet from the ambush; lvitboi princely rewarded the murderer. Such a sudden change from a peaceful man to a bloodthirsty man of violence is characteristic of all nomads. Not least, in ancient times, this circumstance was also the real cause of the reputation of the notorious "Punic loyalty".

The member of a lvander race, of a lvander people always believes in the inevitability of his fate, lvir will see later that this opinion was not alien also to the Nordic race, but is expressed with this nevertheless fundamentally differently, as for instance with the Semites. The most outstanding talent of all lvander races is their ability to acquiesce in the inevitable, lvem steppes or lvüsten are familiar, or who has familiarized himself with the natural conditions of both, it is quite understandable that here the forces of nature determine the fate of unrooted lvander tribes at will. Only tenacious endurance in the endurance of hardships and the unconditional lville to stay alive ensure in such an environment the expectation of happier days, this disposition is reinforced especially in migratory shepherds by the circumstance that they must entrust themselves in times of need entirely to the wisdom of their animals. - Only the quickest grasp of the favorable moment saves from certain destruction, and therefore one will find in all migratory breeds of the world a strikingly quick grasp, which, however, in the main only refers to

the perception of one's own advantage. Besides the continuous wandering, the continuous grazing of the food possibilities also forces a pronounced eye for utilization of the available. The member of a migratory race must actually act quickly everywhere in order to find what is suitable for himself, or to distinguish the useful from the useless. The train of a migratory race is therefore always characterized by its direction towards unused values,' behind such a train the country remains desolate and empty. At this point it is perhaps good to make clear the derivation of the word nomad. It is connected with nome - and this in Greek actually means pasture from nêmein to graze, to eat? therefore the medical science designates also with noma an ulcer eating around itself ? we remind ourselves here of -en above described raid of the Tatars. As clearly as the word nomad expresses the actual essence of all migratory races, especially of all migratory shepherds, so little one seems to have remained clear in the cash science about these connections. Otherwise one would have been a little more careful with the equation of nomadism and Nordic race.

we can now also learn to understand a very peculiar talent of the nomads. The nomad basically adapts himself to the things that come to him and tries to utilize them only according to his needs. Out of it arises, among other things, a quite strange statesmanlike talent for §ragen of a state system built up from utilization of the existing. But this talent is in itself nothing else than the natural instinct of the nomad to graze a pasture, transferred to the utilization of human labor power. What distinguishes such a statesmanlike talent for the utilization of the existing quite clearly from the state-building forces of the Nordic race is its unfruitful attitude to the value-creating work of the subjugated population. It is exactly the same contrast as it appears in the relation of the late Roman law with its principles stifling the creative work to the old German or old Germanic law with its provisions triggering the creative forces. We will discuss these contrasts later.

Klan can observe very precisely this tremendously mobile talent for statesmanship of the nomads, which adapts to the circumstances, among the Punic, Seljuk, Tartar etc. "It is memorable for all times, how Vschengis-Lhan was able to form a warrior-liberation out of his wild hordes, armed only with wooden sticks.

It was not long before they had made such perfect use of all the technical achievements of the warfare of other peoples that they could not be beaten back either in the open field or in sieges. Even more wonderful, perhaps, is how this crude people, using foreign experience, was able to form a state whose achievements in administrative technology, as in many other branches, aroused the highest astonishment of Nlarco Polo" (Schultze). Vazhengis-Ehan's empire spanned an area that far exceeded even that held by Napoleon I at the height of his power. Undoubtedly, one cannot deny Vzhengis-Lhan the admiration that he was a statesmanlike administrative artist of the first rank.

In Dstasrika, the division and arrangement of the trade caravan routes for the slave hunts, as well as the entire facilities for this, were so fabulously and amazingly laid out and developed by the Arabs and the warlike herdsmen associated with them, that Germany originally had a difficult time asserting itself with its administrative art in the esteem of the natives.

Nevertheless, there is no reason to regard this talent for utilization of the nomad simply as a statesmanlike talent par excellence, or to equate it simply with the statesmanlike power of the Nordic race. Both talents have grown on different grounds, express themselves therefore also differently and must be kept clearly apart, the most characteristic difference in the statesmanlike talent of the nomads and the Nordic race is nevertheless that every nomadic rule has resulted in the downfall or the complete spiritual barrenness of a hitherto flourishing human community, while on the other hand every rule of the Nordic race has always brought forth a genuine cultural flowering from nothing or at least from inferior cultures. Just compare the cultural achievements of little Athens with the spiritual forces which have been given to the world from the giant empire of Vschengis-Ehan,' the last ones still have to be searched for. - Lenin with his Bolshevik state creation is the faithful heir of the great Vschengis-Lhan; one should therefore be careful not to count on an imminent collapse of the Bolshevik rule in Russia; but one should not expect from it any more spiritual cultural blossoms than the empire of Vschengis-Lhan produced.

Strikingly alike are also all nomads in a

certain mental agility, which grasps quickly and is able to distinguish the essential from the non-essential. It is appealing to L. to read the letters of Witboi*), which he exchanged with the German authorities. Further above, the author already tried to deduce a reason for this strange spiritual talent of the nomads from the unstable way of life of these people. In spite of this mental mobility, one will look in vain for a creative force in all nomads, which develops the given out of the nature of the given. We will come to this point in more detail, but here it can already be said that the Nordic race is so fundamentally different in the world that the author cannot believe in any nomadic roots in this race.

If one remembers, for example, the way of life of a cattle-breeding settler in the steppe described above, whom a time of need only stimulates to a greater strain of his energy, then it becomes clear that such a settler cannot solve his questions of life with simply "staying alive" or with a nomadic life of robbers. For such a settler, the concept of freedom is therefore also connected with the idea of being able to do what suits his business: this freedom of the settled herdsman is not the unrestrained ego-freedom, as with the nomads, but is definitely a freedom of action bound to work. If the sedentary shepherd is deprived of this freedom of action, the basis of his existence is destroyed. He is either uprooted,
i.e. made a nomad, or simply perish. - Vie Herero fought with the German settlers for their old grazing grounds. Vie Boers fought with the English for their freedom of action. It was not at all the way of thinking of unoffending wandering shepherds when the leader of Dithmarsian women, before one of the liberation battles, called out to the men to be mindful: "Welk grate herlichkeit und edel kleinst de leve Friheid is."

In order not to cause any misunderstanding in the terms for the following sections, it must be clarified here what is understood by settler and what by nomad. To the settlers the author counts every man rooted in the soil, who taps the mineral resources of his environment from a fixed place of residence by his own work. The way in which the dwelling is built and which form of operation is chosen by the settler, or which stage of development is expressed in the form of operation of the settler, does not matter at all, half nomadic herdsman's life with

i) Major General Leutwein, retired.

Summer times and summer huts still belong here, provided that the Vinter is spent only again and again at the same place and in a real village, it is completely indifferent whether the settler feeds himself as a down-to-earth hunter or fisherman without cattle breeding and agriculture, whether he drives only cattle breeding, or whether he drives cattle breeding and agriculture. It is even irrelevant whether a settler cultivates his land with a hoe or a plow, with a swing plow or a motorized plow. Vas may be useful means of distinction to find cultural gradations within the agrarian development, but to establish cultural gradations within mankind, they must be rejected. - How completely wrongly the sifting cultural historians often handle their classifications may be seen from the following words of Privy Councillor ñereboe, the founder of the newer agricultural management science: "When I came to an estate in Mecklenburg in the year I883 as an economic official, I expressed my astonishment that there was not yet a single plow on it, but only the old Mecklenburg hook was used. My white-haired chief inspector S. answered me at that time that the hook prevented the deep cultivation, which was very dangerous without sufficient fertilization, much better than the plow. He could no longer manage manure and he did not know how to handle artificial fertilizer. ... On all naturally nutrient-poor soils, even today the German farmer must be careful not to promote deep tillage more than his purse can afford for fertilizer."

To nomadism the author counts all parasitic tribes. It is indifferent whether these go out as a wandering hunter people without fixed dwellings, or whether they follow their herds as shepherds, or whether they finally parasitize as a warlike master class on a settler underground (as e.g. the Moors in Spain).

The nomad always subordinates himself and his culture necessarily to the environment, to which his parasitic way of life forces him, va the environment imposes the lifestyle on the nomad, so he is, so to speak, also the born advocate of a doctrine, which expects everything salvation from the environment and does not grant man himself any possibilities of influence on it. - The settler, on the other hand, basically tries to subordinate himself to the environment,' his culture is therefore always a quantity (resultant), originated from his own ability, -. i.e. disposition, and from -en given environmental conditions. Certainly, there is a vast difference between the Negroes, who practice a pecking culture, and the proud Uhlen clans of Gustav Zrenssen, and yet for this reason alone they stand together against the homeless migratory peoples.

because in all world history the experience has been made so far that the nomad - no matter whether he stands on a high or a low level of culture - is not to be settled. One can observe that migratory tribes "settle down" between the settlers, for example as traders, or overlay them imperiously as overlords. However, migratory races never grow together with the soil and loden. As soon as the settlers are exhausted and die off, the old migratory instinct reappears and the tribe moves on in its former mobility (this can be seen quite excellently with Moors and Turks, above all with the former). If we come to the experience that a nomad is not to be rooted with the soil with a settlement history to be observed now already far over 2000 years, then actually also no justification is present to assume such for the prehistory - as No does it - without bringing very serious proofs. But since one can uproot the settler and make him a nomad, but not the nomad - vice versa to the settler, so the assumption may be made that the ability to settle was acquired by the human race only after it had learned manual skills, because nomads and settlers possess manual skills in common. Furthermore, one may perhaps say that a part of mankind did not participate in this development to sedentariness, or later on lost its settling ability by displacement into inhospitable areas, which forced a homeless wandering. Finally, it can be assumed that both possibilities have run side by side and one after the other at any time in the history of mankind. The tenacity to settle is a human characteristic, which for the time being still represents a development-historical riddle, - this even despite the many

"plausible" assumptions that have already been attempted about it. In any case, it might be advisable to derive the beginning of the vivacity developmentally step by step; in no case, in order to obtain any handy scientific classification in the field of ethnology and race studies, one must make developmental leaps for which the factual proof cannot be furnished.

II.

Warröervölker -the Gordian Rope in the light of recent settlement history.

racial approach, which takes the risk for be-

If one would have the right to deduce far-reaching conclusions for prehistoric times on the basis of today's similarities among the human races, one will hardly be able to object if one, while maintaining this train of thought, makes the demand that then also all today's longheaded races must be able to be brought to the same denominator in their present cultural appearances. If the Nordic race is nothing else than a wandering herdsman race bleached under the cloudy sky of Northwestern Europe, its appearance must show certain characteristics which also distinguish the other nomadic races. On the other hand, such a derivation of the Nordic race from a nomadic race must be disputable, if it appears today differently than the present nomads; the derivation must even be wrong, if the same characteristics can be found in all nomads, which we cannot find in the Nordic race.

In its 1500 years of history, the German people has had to deal with real warlike nomads several times. Nlan remember the attempts of the Moors to advance from the southwest into the heart of the empire, or one thinks of the Nlon-golenstürme under Balamber against the Goths, as well as Attila and Vschengis-Lhan; also one can visualize the time when the waves of Turks under the leadership of the nomadic Seljuks knocked at the gates of Vienna. We are dealing here with phenomena which everyone is able to verify in German history. Above all, we have before us nomads of such pronounced nrieger- tum and such pronounced understanding that no one can make a comparison with the Nordic race as one-sided or unjustified.

Although all these nomadic peoples belong to quite different human races and peoples, they are nevertheless the 8th generation in dev history.

Direction of view of their raids towards settled land has always been common. Vas is also very natural. As a racing sign of the nomads we have got to know his parasitic way of life, and this must necessarily steer him away from the sparseness of his original country and towards rich settler fields. For 2000 years we have been able to follow the emergence of the Arabs from the Arabian Peninsula; it could have been predicted almost with certainty when they would flood North Africa. The primitive homelands of the nomads are quite clearly radiating centers of centrifugal, i.e. fleeing their center; therein an earth-spatial regularity for the migrations of the human races can be recognized absolutely. With the tribal history of our domestic animals this observation seems to be in agreement. Unfortunately, however, it has not yet been worked on sufficiently by ethnology to be used without further ado as a clear basis for the tribal history of domestic animals; nevertheless, the material already available about it would be quite sufficient to prove the Northern race to be a settler race, which cannot be related to these nomadic herds.

Nomadism is, as we already saw, conditioned by steppe or desert; these are results of the rainlessness of an area. If now neither the steppe nor the desert are so completely stripped of any plant growth, as one finds it depicted from time to time, then actual wood or shrub species never occur there in larger quantities. at most, this is true at the few water points, and there the plant world is mostly limited to very few species that could come into question for a wood use. We have already seen in the first section that Jhering points out the contrast in the use of wood in the penal law of the Semites and that of the Nordic race. Now it is essential that this contrast in the attitude to wood - or actually more exactly and more correctly expressed to water - is already so deeply pronounced with the Nordic race and the Semites in their oldest sagas that it is impossible according to our present knowledge to find any connections for an earlier common tribal root. While one can observe in all sagas of the Nordic race, as well as in their ideas about the kingdom of souls, water and abundance of water (e.g. Hades), nothing of this is found among the Semites. According to the abundance of wood of their homeland we find the burning of the dead with the Nordic race already very early; against it we cannot expect it with the Semites, of course. Does the Semite, who does not possess wood and who is a wandering race

If the Germanic people, who cannot build special cemeteries, do anything for their dead, they have no other choice than to dig a grave and then to prevent by a stone rolled on it that jackals or other animals dig out the corpse again, - it is significant that the Germanic people got to know the custom of the burial and the funeral stones only by the Christianity. This reference must not be taken as if the Nordic race had never known the burial of unburned corpses. The contrast should be emphasized only once for suggestion.

It is also very remarkable that the Semites imagine the paradise as a garden - a garden presupposes with waterlessness of an area always the water; whether it exists now for natural reasons at the place or derived by artificial measures. Zhering draws attention to these things in his investigations about the legal relations of the old Babylonian documents. Vie documents originate partly quite undoubtedly from times, in which Semitic dominions are either to be proved, or however Semitic Lluteinwirkungen from the nordic master dynasties there can be assumed. "Only the fruit tree and the date palm, which made the place paid by their yield, asserted themselves, but at timber, which can supply in sufficient quantity only the forest, it was missing, forests did not exist in the area. Gl and dates are often mentioned as objects of legal transactions in the Babylonian documents. Which role after the conception of these peoples the Gbstbaum must have played in the primeval times, results from the old-testament legend of the paradise, in which the first humans nourished themselves from Ghst. Oas archetype of the paradise is the Gbst and ornamental garden of the Babylonian." (Zhering). Here one would like to add that the desert sons of Arabia in the lowlands of Mesopotamia, when they saw the plantations of the settlers foreign to them, must have thought with such cool and shady splendors that these were paradisiacal conditions; Arabic: taràclls - pleasure garden*). Such ideas

V's understanding for the water, as a triggering cause of a shade-giving green, is to be observed with the Semites quite undoubtedly from uranium beginning, - in the gases they had also sufficient in this regard illustrative material at the disposal. As far as in history the Semites, especially the Arabs, have done something at all in the agricultural field, they always urged the subjugated population to build irrigation systems. In Spain the actual garden and fountain art goes back to the Arabs, vastly however this Kreude at the plant of shade-giving Grte has nothing at all to do with an agricultural talent per se, we will see werter below with Rohlfs,- the today often so frequently praised "large" agricultural bloom of Spain during the Arab rule has indeed the Arabs to the veranlassenden 4

are quite foreign to the sagas of the Nordic race. If one considers therein e.g. V. the position of the boar - as is well known a game, which presupposes water wealth of an area - then one must doubt the Nernsche assumption of the steppe original home of the Nordic race nevertheless quite very much. If, however, the Semites and the Nordic race have separated from each other only in the post-glacial periods of the Earth's history, and if the Jndogermans are really those warlike nomads, which Nein sees in them, then under all circumstances still tangible correspondences in the legends of the two races would have to be found. This is not the case according to our knowledge so far.

The same contrast in the attitude toward wood among the Semites and the Nordic race we find on another occasion. On his wanderings the nomad never carries wood with him,' for curing purposes he uses the carefully collected dung of his animals. The nomad always rests on the ground. To all travelers who have ever been in the Grient and Asia, "squatting" is a common way of sitting, even if it is not always pleasant for the Nordic limbs,' the comfort of rich nomads is at most provided by cushions and pillows; at best, they possess a kind of low divan*). Of course, the chair made of wood is completely unknown to the nomad. Significantly, in the history of antiquity it can be traced exactly how the chair or the bench occupied a place of honor in a house only as long as the country was led by a Nordic master class. But both seats immediately disappear to make way for the Oriental custom of comfortable encampment when the racial composition of the state, at least as far as its upper class is concerned, is shaken. For Rome, this moment can be stated quite precisely for the years 300-200 B.C.. The throne as an expression of rulership is a thoroughly unnomadic conception; it is natural only among a forest-dwelling people. - The peculiar life

Cause, is but nods about the cattle of Arab creativeness from agricultural area,- all proofs cited in this connection for the alleged talent of the Arabs in the field of agriculture, are about as convincing as the: because the ñmme has nourished the cattle, she will have brought it also to the world.

On the other hand, although the Nordic countries have shown an excellent talent in all fields connected with the active use of water (shipbuilding, bridge-building, canal-building, etc.), they have always learned the actual art of urban gardening from other peoples.

i) Diwan or Divan, pers. (àîvLu, Arab. ààLu, which an Arab. scholar explains - clêwsn, pers. plur. v. <têw:thedevils!, i.e. Divoderviw, spirit, demon guarding hidden treasures); the Turkish Council of State, the secret council of the Turkish emperor; tax directory.

The description of the "delicious cedar wood from Lebanon" is only understandable if one does not forget the wood-unfamiliar imagination of the people of that region.

If now warlike nomads have won the victory over settler peoples, we can observe two things. Either the nomad with his highly developed sense of utilization and with his predatory greed simply robs the found,' dead and desolate desert then remains. The nomad is clever enough to maintain the working ability of the subjugated settler population, and in this case he simply pushes himself over it as a parasitic master layer. Zn the ethnology now the opinion is widespread that the "cleverness" of such warlike nomads causes them quite "naturally" to raise themselves as enjoying master layer and to spare the subjected settler peoples. Vas is undoubtedly also now and then correctly observed,' in reality, however, it is only very rarely the case, by no means can it be regarded as a characteristic of nomadic lords, for instance, by nature the nomad possesses no feeling at all for connections of life^ which form the basis for every reasonable state structure. He only knows how to exploit, to exploit what already exists,' but he never knows how to build anything. One has only to follow the horrible devastations of the Arab storms in Africa or those of the Tartars in Asia in reality to realize immediately that here the nomad shows himself in his original nature and lives up to his name (bloius. from uèmsiu - to eat around). The few cases where he "apparently" acts differently, as in the case of Moors and Seljuks*), are exceptions and are due to other reasons. Author bases here on introductions in these questions which he owes to the geologist Waltherhalle. Vieser could observe throughout years in Africa at Drt and place the transformation of flourishing settler fields by the Arabs into hopeless and never again to be rebuilt desert. If in these areas an arable or natural plantation is destroyed once, the desertification cannot be stopped any more or hardly. The reason is that the sun burning on the soil, without sufficient plant cover as an intermediate layer

i) A very strange proof for the nomadic origin of the Seljuks are the "horse tails" of the Turkish pashas, because these horse tails have nothing to do with the horse but are the longhaired tail of the Isak (voêpkagus). ver Isak is a black-colored, long-haired, about 1.60 m high mldrind and is found only in the most inhospitable highlands of Tibet, at an altitude between 4000 and 6000 m. ver Isak has been tamed once only in this one place on earth and serves in its homeland as a riding and pack animal. Its other occurrence radiates from this original home to the places where the ramel or the reindeer replace it.

(insulating layer), which capillarily sucks up groundwater. This water, which rises continuously and evaporates at the soil surface, necessarily carries the dissolved soil salts upward, where they crystallize at the surface during the evaporation,' in this way the soil becomes downright salinized. The cultural development of such salinated soils cannot be carried out simply by irrigation, as it is always shown. First of all, the leaching of the soil must be prepared by irrigation.
i.e. the salinization must be reduced so far that plants can live again in the soil. In reality, however, the desert wind has usually blown a layer of dead desert sand - which is nothing other than the desert rock decayed by weathering - over it after a short time. A reclamation of the soil under such circumstances can then be carried out only with quite enormous costs. The desert formation in North Africa is mostly only secondarily connected with climatic reasons, since the Semites, since one can ascertain them historically, appear together with the camel and the camel has always been a desert animal, so the desert stands as original homeland of the Semites probably beyond any doubt.

§For Asia similar reasons are valid for the desert formations,' the spreading of the originally natural desert herds by the nomads there is very easy to prove. The steppes of Asia owe their spreading also to the nomads, while their origin goes back weather-technically to somewhat different reasons than that of the deserts.

In the colonial history of recent times, however, it is by no means necessary to look only at Arabs and Asians in order to establish the nomad as a purely destructive element of the human race. On the contrary, it is quite good to remember on this occasion with what horrible cruelty the Herero in the Herero uprising fell upon our compatriots in German Southwest Africa and razed everything to the ground. It is also instructive to recall the bestial murder of the whites by the Indians,' if ever a fairy tale had nothing to do with reality, then it is the mawkishness spun in Europe around the "noble" redskin.

Does the nomad /lber at least bring so much cleverness, in order not to destroy everything, and does he try to parasitize against it - as one can observe it more frequently with the waves arriving at Europe

— The principle can be established that such nomadic tribes can only hold their ground by relying on the sword. The nomad's innate sense of tribal unity, as well as his fine feeling for never letting the individual forces within his tribe have an inward effect, but rather to use them against foreigners, and the necessity to keep subjugated peoples in check, result in quite characteristic state institutions, warlike nomads must first keep their army together in the conquered land and create a secure basis for their army command? Then the huge army camps arise, as we know them from Attila in Tokaj (Hungary), or from Oschengis-Lhan in Karakorum. If the times calm down, or if the subjugated population is too soft to defend itself, the nomads like to build forcing castles into the settlers; the master class distributes itself in this way and can collect the taxes of the subjugated population more easily ^). The "Kremlins" built under the Tartar rule in Russia are excellent examples of this, but one may also think of the Moorish castles within the subjugated population. The term Berber comes from Serberei, i.e. the land of the Berbers; this is Arabic and simply means country dweller in contrast to the Moors inhabiting only the cities 2). à similar Arabic collective term is the word Fellah; Fellah - Arab. kallàk from talà - to split, furrow, plow; Fellah is thus an Arabic collective term for the arable country dweller in Egypt.

In addition to the forcing castles, however, certain main places of the dominion are still preserved, in which all threads lurk together; apparently the more the subjugated population is inclined to warlike uprisings, the more likely they are to do so. Such main places are very rich in debris. They are basically nothing more than the old tent army camps, which slowly become grounded and grow into ever firmer forcing castles. If the nomad then has a subjugated population that is creative in the art of building, buildings arise such as we still see today ;. B. in the Alhambra near Granada and the Moorish royal palace at

i) Mr. remind at this point that the term Divan includes both the Turkish Council of State and the Tax Directory; cf. p. 82.

-) The word Naffer expresses something similar. In itself the Naffers are a warlike cruel tribe in South Africa: the word Naffer comes from the Arabic and means as much as infidel, non-Mohammedan. Our German student language also knows the word Naffer,' here it is considered to mean an unskilled or uneducated person. The student language took over the word from the rogue language, where it goes back to the rabbinic: Naphri - the villager, or the farmer, Naphri in turn goes back to the Hebrew: Naphar - village.

Eürdoba can admire. Since these are not court camps in the sense of a simple residence of the ruler, but permanent places of residence of many people, so one can find among the builders of these complexes characteristically often the tendency to create quite extensive lutes. The uninterrupted stay within the enclosure must be made as pleasant as possible. A good example of this is the Old Serai in Constantinople, built by Mohammed II. The word serai, which comes to us in its Italian form "seraZlio" (seraglio) means quite literally a space that offers accommodation to many people, these forcing castles built into a subjugated population must not be confused with the protective castles of the settlers, which are always found on the outskirts of the populated land, or at special gates that can be easily defended. This will be discussed in more detail below. However, one can well visualize the difference between a fortress and a fortress of protection if one thinks of the old Moorish forts in Algeria, which were built into the settling Berbers, and compares them with the fortresses of protection of the French Foreign Legion against the Arabs in the Sahara.

Another characteristic feature of nomadic rule is their attitude toward property, especially land. As communistic as property is regarded within the tribe, as ruthlessly uncommunistic is the attitude of these nomads to property according to autzen. The labor yield of the subjugated settlers flows to the tribe and is collected in the main camps. There then a kind of stored up source of strength develops! it is available at any time for arbitrary purposes and serves particularly with war danger for the recruitment of mercenaries, here the connection of tax list and Turkish state council in the word Diwan becomes completely clearly. Since the settlers' land and loden is as indifferent to the nomadic tribe in itself as it was indifferent to the base of its cattle pasture in the steppe, one will never experience a personal attachment of the individual tribe member to land and loden among warlike nomads. If it is not even expressly forbidden to the nomads by their god doctrine - as with Arabs - to let the individual tribe member grow together with ground and soil, one will find at best among them only the enjoying large landowner, who cares about his landed property exactly as long as this brings him a pleasant pension.

This ruthless contrast to the settler, we can calmly say to the working man in general, is the natural out-

Effect of a nomadic development history, which has learned to live only schmarottenly and knows the "grazing" of a pasture as the only occupation. Vas Arabic word süclira means both the zron worker and any object of derision. In this nomadism, however, there is also the tenacity to leave without further ado a people that has been sucked dry, as soon as there is nothing left to enjoy about it. Of the downfall of a subjugated settler people, which perishes from the exaggerated bulge, the nomad himself is not touched closer.

Since the nomad transforms the found culture of his own will, without, however, creatively putting something of his own in the place of the found, one can say: The blossoming of a nomadic culture depends on the viability of the subjugated settler people. One should take a look at the Moorish rule on the Iberian Peninsula, and one will be astonished to see how, in spite of centuries of residence on one continent and in spite of the possession of the most accomplished universities, the Moor has retained his peculiarities as a nomad. Gerhard Rohlfs^) says: "May one finally begin to judge a people according to its craftsmanship and completely according to its intellectual achievements! The Arabs have always been parasites and will remain so. Spain can be glad that it expelled these Semites before. It is true that it is not in the most brilliant condition,' but if it had kept this horrible band, it would be on about the same level as Morocco and Tunisia. Compare the cultural condition of Spain with that of Morocco, Tunisia, and Tripolitania, and you will be amazed at the vast difference. If the Arabs were really the capable people that one is only too inclined to think they are, they would have accomplished in Morocco, Algeria and Tunisia (where they rather destroyed the remains of Roman culture), after their expulsion from Spain, what they are said to have accomplished in Spain. In Spain the conquerors found a more favorable field. Black slaves for the cultivation of the country they already possessed, many Christians for the tillage of spiritual areas they received in addition. Work themselves? The Arabs never work anywhere, they let work for themselves. They did not make inventions, they had them invented.

i) Gerhard Rohlfs was a traveler in Africa: in 1855 he was a doctor in the foreign legion, afterwards he studied the desert conditions in northwest Africa very thoroughly, from 1874-86 he published a whole number of books, in particular about the desert and its inhabitants, - in 1884 he was also German consul general in Zanzibar. One may therefore consider Rohlfs as an expert and use his judgment about nomads here.

How thoroughly the Arab knows how to destroy is perhaps best illustrated by the proverb circulating in Sudan that where the Arab puts his kutz, even the grass must wither.

Because of the wrong attitude of the Tartars towards settlers, formerly flourishing areas of Russia finally collapse; desolate steppes are the final result today. The devastated areas in Mesopotamia owe their origin - as already mentioned - solely to the Asian and Arab nomadism.

Privy Councillor v. Rümker, one of our most important researchers in the field of arable farming, characteristically concludes a section of his book: Tagesfragen aus dem modernen Ackerbau*), which deals with the weediness of our fields, as follows: "This ' time of harmless irresponsibility towards weeds is over in Germany and will hopefully never return, unless the dismantling of the national culture, which has been taking place since November 9, 1918, slowly at first, but gradually at an ever accelerating pace, the more the alien-racial worldview and view of life come to dominate, is carried out to the rest. November 1918, is carried out slowly at first, but gradually at an increasingly accelerated pace, the more the alien-racial world view and conception of life come to dominate, is carried out to the rest. As the goal of this period, the absolute autocracy of the weeds from Germany's soils will then be secured again, and the eastern nomads, who can only grasp but produce nothing, will then be forced to leave the desert they have made and pitch their tents on other grounds which still possess a culture for mining."

However different the peoples and races among the warlike nomads may be, in the nature of their rule over settlers and in their contrasting attitudes toward settler labor they all remain alike; it is immaterial whether Arabs or Indians, Tartars or Huns are examined for this purpose.

But where does the Nordic Race appear once in the same way? Who wants to reply that the Nordic Race just by virtue of special

If the Semitic thought understands or understood how to avoid the destruction of the subjugated settlers, it must be pointed out, firstly, that it already places the Nordic race outside the other nomads; secondly, it must be pointed out to the Arabs, whose spiritual blossoming in the Middle Ages did not lead them at all to switch the innate pure exploitation instinct of the nomad into the constructive sense of the settler. Semitic thinking, for example, never and in no period of the world history has understanding for the value of the

*) v. Rümker, Tagesfragen aus dem modernen Ackerbau, Berlin l922, heft S,

peasantry. The nomad simply cannot do it, - he can do it just as little as an unmusical people becomes musical only by its will or its understanding, - even if it should have recognized and understood the value of the music so much.

But whoever would like to object that the Nordic Race already in the north of Europe concluded its union with the native settlers there and consequently could not possibly leave later as a completely pure nomadism, must be referred to the above-mentioned, according to which the proof of a previous pastoralism with the Nordic Race is not yet a sufficiently substantiated proof for the fact that the Nordic Race belonged before to the nomadism. Ls against the derivation of the Nordic race from an East European steppe area also certain physiological doubts must be asserted. In a steppe with its strong exposure conditions, which are the characteristic of the steppe, the pigmentless skin of the Nordic race never forms, with its characteristic lack of tenacity for the storage of pigment; more exact examinations would probably determine with the Nordic race also peculiarities of special kind in the subcutaneous connective tissue and for the sclera. Plutarch says, for example, of the Cimbri at vercellae: "Accustomed to endure cold, they became quite debilitated by the heat, broke into a heavy sweat, panting, and had to hold their shields before their faces."

Rather, the vestigial remnant of weather resistance against exposure and against the Winga, the icy, dangerous north and northeast storm of the Russian steppes^) could be recognized from the skin of the Dstian race.

Where the Nordic Race appears in the history of mankind, it is always creative and never destroys culture. One can almost call it a good fortune that in the battle of opinions about the Nordic Race such a splendid book has appeared as that of Mielke: "Oie Siedlungskunde des Deutschen Volkes "*). It is an undoubted merit of Mielke not only to point out the connections between the peasant form of settlement and the Nordic race - this has been done by many since Kossinn a - but also

i) The author does not overlook the fact that precise studies on the skin of individual human breeds are already available? he judges here on the basis of the excellent compilation that Zorn has provided for animal breeding: haut und haar als Rasse- und Leistungsmerkmal in der landwirtschaftlichen Tierzucht (Skin and hair as breed and performance characteristics in agricultural animal breeding), 48th pamphlet of the Deutsche Gesellschaft für Züchtungslunde (German Society for Breeding), Göttingen, Nikolausbergerweg.
9. - Vie Society is undoubtedly also ready to share on request the recent works in animal breeding about this field.

') Munich 1927.

also to reveal the life dependence of the Nordic race on the peasant or manorial mode of settlement. While the race science still rather generally takes the standpoint that the Nordic blood melted away in early historical and historical time at its appearance in the Mediterranean basin and in Asia by the counter-selection of the wars, Mielke, on the other hand, represents very clearly the opinion that it was primarily the turning away from the land and the abandonment of the peasant way of life which laid the axe to the root of a Nordic master class. In the last section, the author will prove that Mielke's judgment here is quite correct.

We in Germany are suffering from the legacy of the last hundreds of years; we have become accustomed to erect partitions between nobility and peasants, between peasants and warriors. But we do not consider that this adds something unnatural to the German nature. To the old Germanic peasantry the swordless peasant was quite alien.

Even in modern times, it was customary in some lurking areas to appear at meetings with a weapon. In the Middle Ages, the practice and play of arms was not restricted to the nobility, and was just as common among the peasants. Lei G. Fregtag, Bilder aus der deutschen Vergangenheit, may one read how ;. Zt. of the first crusades the whole lower nobility at that time - which today partly as uradelig pretends - in the jurisdiction behind the free lurkers stood back. - With Westerwald peasants - to give an example - the Draenians have led the history of Holland; the lime tree of the granier on the foothills of the Westerwald has lasted longer than the recognition of the Netherlands against Germany.

Without a doubt, the free peasant is the most perfect expression of settlerism in the whole world. Our German language has also preserved a feeling for this, in that it makes a very clear distinction between peasant and peasantish; peasant is to peasant as childish is to childish. Vie freedom belongs to the peasant like the crown to the king; otherwise the peasant is not a peasant but a steward or servant. The free peasant must also be able to defend his freedom, otherwise he does not remain free; in this ultimately rests Kern's misunderstanding, which wants to deny the peasantry to the Nordic race because this race was brave.

Today quite strange ideas about the peasantry are beginning to spread, perhaps it is good to point out to all those who want to separate the Nordic Race from the peasantry, an example where we can check this question very carefully;

The colonization of America is meant. North and South America were originally developed and settled by the Nordic race. But America is also so particularly valuable for the clarification of this question, because one can show at this example, how a cash register arranges its mode of operation with the settling completely after the conditions, which climate and natural resources require, today the picture looks in its main features approximately as follows. In the north, in the vast primeval forests of Canada, trappers and fishermen still house themselves in their log cabins,' but they build log cabins for themselves and do not simply adopt the wigwams of the Indians as a model. Then comes the real area of agriculture. South of it, towards Mexico, on the huge prairies we meet the Nordic man as an exclusive herdsman. Soon the tropics come into their own and forbid the "white man" any physical labor; where no sedentary Indians could be found, therefore the import of slaves flourished. If one goes from tropical Central America still further to the south, one can find the same modes of operation as we have just described, according to the climate in reverse order, or shifted, since somewhat different climates than in North America prevail. "In the pure pasture regions of Argentina, even grain is a luxury, because man produces meat much more cheaply, and only the meat of animals that can be raised from pasture alone without feed. Even pork is therefore a luxury there" (ñereboe).

If you want to get to know sedentary herders, look at the gauchos on - en pampas of Argentina and the lowbogs of Texas. Of particular importance is the attitude of these people to property. While theft is not only allowed but a basis of existence for all nomads, in the past the honesty of the gauchos was proverbial. In Texas, although all kinds of riffraff gathered there, they made very little fuss with horse thieves, for example, and knew how to protect themselves against thieves by the simple procedure of the law.

Nomads, on the other hand, have actual possessions and, very importantly, a sense of ownership only to the extent that they exclude other tribes from grazing,' possession being for the nomad's imaginary world merely a matter of grazing, i.e., enjoyment. Their other possessions of huts or tents, of clothing, weapons, implements, and ornaments, are based exclusively on their own handicraft, in that the owner makes these things either with his own hands or with his own hands.

""manufactured or exchanged for self-made. Thus, the nomad has only one movable possession, whereas the immovable possession is always

- as the word possession itself, which is connected with "setting" - is alien to his world of concepts. On the other hand, the settler keeps his sense for immovable property at first absolutely also there, where he appears as a pure shepherd in the steppe. In such sedentary shepherds one can exactly follow how their shepherd life educates them to hard men - one thinks of the Roosevelt's "Rough Riders" - but originally they did not show any signs of the characteristic cowardly robbery of the nomads.

Also, one will hardly put a Nordic man, who settled in tropical Brazil and there, for climatic reasons, was only able to carry out clearing and planting by means of Negro slaves, on the same level with an Arab who, out of inability to work and a primal hatred of settler activity, keeps slaves, Here it is quite obvious to which fatal false conclusions one can arrive, if one takes purely externally the agricultural mode of operation of a people or a race to the denominator, in order to try afterwards ethnological demarcations.

If those race researchers who see in the Nordic race a non-farming, mobile master race are right, one would have to find their scientific prerequisite realized in the settlement of America. The development and settlement would then have logically taken place in such a way that the pure representatives of the Nordic race would have been the actual developers of the land and pioneers for the culture, - or, however, according to the "racial psychology law" mentioned at the beginning of this article the "enterprising, adventurous, wanderlusting, conquering longheads", but behind these pioneers and trailblazers of the frontier, the "tenaciously persevering, preserving shortheads" would have to be the real "pioneers". "Preservers" and "maintainers", i.e. as farmers, have carried out the cultivation of the land. In any case, if this assumption is correct, the "restless" Nordic component - after the complete development of the country - would have to be found less or not at all among the peasants; but instead the Nordic race would have to be found among soldiers and frontiersmen, as well as in the management of the cities and state enterprises, in short, everywhere where "something is going on".

What does reality look like? Well, exactly the opposite! In the united states, the Nordic race in its purest form as peasantry sits in the countryside; the other races, however, are found mainly in the cities. Vas will be found exactly emphasized by Grant in the 7th chapter of his book of the "Decline of the Great Race "*). So sure

*) Translated by Polland. Munich IS2S.

it is certain that Europe in the 18th and at the beginning of the 19th century has given its best Nordic blood to the united states - whereby a selection took place which must fill every follower of "racial psychology laws" with enthusiasm - it is also certain that all those bold men have gone out less for adventure than to clear a piece of land in hard work and to become lurkers on their own soil. Who still has any doubts whether this is really the Nordic people in the United States, should read Stoddard*) on page 52, where he clearly says: "1. that the old native American stock, which is, as it were, a favorable selection from the peoples of Northern Europe, is the most valuable of the constituents of the American population,' 2. That later immigrants from northern Europe, though in the main drawn from the same peoples, have been less favorably selected and on the average somewhat less superior."

If one looks at the settlement of the united states, it is quite striking how exclusively the Nordic race has been the basic peasant component. Yes, one can even make the observation that where the climate permits to clear and settle by one's own physical activity, apparently only the Nordic race has had sufficient tenacity, foresight and prudence to begin a settlement and to carry it out in defiance of all forces, - especially against the Indians and the scoundrels in their own camp. Other races always appear later, when the main clearing work is done.

But one does not need to stick to the united states at all. In the former Veutsch-Southwestafrika networks exactly the same can be proved; likewise with the Boers in South Africa and the later settlers of Australia.

In the United States one could even observe that the free Nordic settler looked down with contempt on the soldiers and officers of the frontier fortifications; he scolded them for being lazy; indeed, he put them more or less on a par with the so-called frontier riffraff.

However, we can still find something in the United States that does not fit into the usual assumptions about the Nordic race. Grant wrote his book about the decline of the Grotzen race not at all because the Nordic Americans bleed themselves to death in wars but because they are "uprooted". Today it has become customary to speak of the de-naturalization by wars. But with this assertion, against which one can also argue on the basis of the German settlement

I) Stoddard, ver Nulturumsturz, translated by Heise, Munich 1925.

Unfortunately, there is nothing that can be done in the united states about the justified doubts about the history of the North; unless one wants to claim that the Nordic blood has been worn out in the fights with the Indians. Just for this the counter-evidence would be easy to produce. The actual history of the settlement of the united states begins more or less only 180 years ago, and can therefore be followed and observed very closely. Grant comes therefore from his investigations over the reasons of the Lntnordung to exactly the same results as Mielke*) with his early-historical settlement investigations. Both establish that the detachment from the rural life is the actual step to the downfall of the "Grotzen race"; in this uprooting then the wars intervene only accelerating. vThis same result won by two researchers at different investigation material should nevertheless give to think!

If one delves into the life and doings of those first North American settlers on the basis of serious writings, then one is downright astonished how the same phenomena emerge again, which we know from the Icelandic sagas, hardly does an environment challenge the Nordic race to fight again in the old way, then it appears before us in the old form over a millennium. If thousands of years ago it was the frame and the sword that the peasant knew how to handle besides the plow, now it is the rifle and the broad knife that are the prerequisite for a peaceful settlement. There are many areas in the United States where only 50 years ago the settler could not walk behind the plow without a rifle, so it is no wonder that among the soldiers of the American army whom we met at the front in 1918, there were men who were in no way inferior to the old landers who once drove to Thule. - But it is also astonishing how the Nordic race regains its traditional chivalry towards women in the hard life on the frontier^). May have been at first the lack of women the actual cause for it, as well as the compulsion to have to protect the women, then one, in order to have a counterexample, nevertheless hardly with the Arabs of knight-

r) a. a. G.

H Vie here meant chivalry of the old American former frontier families has nothing to do with the modern girl hype of the American cities. In assessing such questions, one very often forgets in Germany the often rapid pace of development of American cities, which mostly absorbed the dregs of the European population and produced a racial chaos of the worst ñrt. In 1789 B. the clearings began at the place where Lmcinnati stands today; in 1802 the lvrt already had 950 inhabitants, in 1830 already 24831 and today about 300000. - Now the American cities are already eating up the flat country and "de-nordening" it; also in moral relation.

The women's rights and duties are not limited to the number of women in the company.

All those circles who want to see in the Nordic race only something like a warlike master race can convince themselves of the incorrectness of their ñconception' by means of the example of the settlement of North America. It was peasantry that set out from Germany, Scandinavia, England, Holland, etc., to colonize America. Oer eye teaches, that it was best nordic blood, what went there. Without leadership by nobility or other warlike caste this peasantry went over. This peasantry of the Nordic race has created from itself the united states of North America in a few generations.
- it is hardly 150 years (compare the antiquity!) - raised from a wilderness to a world empire. This North American peasantry resembles almost amazingly the German nobility in the Middle Ages, which colonized Prussia under the veutsch-ritter-kreu;.

Treitschke*) writes about the Teutonic Knights: "Only because the Order was continually replenished from the ranks of the German nobility, it commanded an abundance of great talents. All these masterless swords flocked to it, to whom the swelling power of princes and cities constricted the space, the deeper minds of religious fervor, like the men of daring ambition, who here alone could still hope to rise from the lower nobility to the princely throne." - One should take a look at the reasons that made the Lauern emigrate to America in the 18th and 19th centuries. They are the same as those given by Treitschke for the German nobility in the veutschritterorden: out of the oppressive confines of home, into a freer desire, where the merit of one's own ability and drive is rewarded. To be master of one's own land or sphere of activity, these are the impulses that urge the Nordic race to ñus- wander. This has nothing to do with nomadism," and one must know very little about the essence of nomadism in order to confuse the striving of the Nordic people for self-responsible activity with the homeless blood instincts of the wandering races.

It would be interesting to find out, on the basis of pedigree research, where the leading Nordic families in the United States today come from. The author has tried to get some clarity in this area, but the attempt failed for the time being.

t) Treitschke, Vas Grdensland Preußen, Insel-Bücherei No. 182.

the complexity of the subject matter and its mostly inadequate treatment so far. Nevertheless, the author would like to share his impression here as a suggestion. Without making any claim to scientific certainty of judgment, it seems to be possible to assert that in the first place the peasantry of Northwest Germany and the Netherlands provided the raw material for today's leading families in the united states. In the second place, it seems that the lurkers of the Palatinate, who up to now have been paid far too little attention to, came into question and in the third place, apparently, only the actual Anglo-Saxons *). In the united states today one lvert from it to put the Anglo-Saxon descent in the foreground,' an attempt, which would hardly stand an incorruptible examination. In any case, one is always astonished to learn from apparently "genuine English" names such as Kord, Upman, etc., that their bearers are quite certainly descended from Low German lurkers.

But even more amazing is another fact that also deserves mention at this point. Every victorious country has the habit of spreading some of its peculiarities over the world as "Nlode". Thus, we owe the victory of the united states in the last war, among other things, the "Knickerbockers" as sports pants. Few people will know, however, that these Knickerbockers are a kind of costume of the kings of Wall Street, namely of the old New York patrician dynasty. The name Knickerbockers is said to refer to Viedrich Knickerbocker, the alleged author of Wash. Irving's history of New York,' which humorously posits the archetype of Dutch immigrants and peasant settlers in New York?). The latter wore wide knee breeches and held tenaciously to this costume, va the old Dutch settlers in New York kept their blood very pure and in the course of New York's development more and more clearly formed a true patriciate, their old derisive name Knickerbocker, because of their pants, slowly became an honorary name. Vas old garment of the first Dutch lurkers in New York has become today an honorary dress of the fullar princes.

German nobility under the white cloak with the black cross and the unadorned Nordic-German peasant hordes, which

i) The actual emigration of Anglo-Saxon peasants from England to the United States of North America began only around the year 1820, - we will speak about it in section Hl. Ml the 16th century, begins in England a westward migration of the peasants; but at first in such a way that the actually northern lurkers begin to displace the netts and last begin to emigrate. The main emigration from the united kingdoms begins, however, only around the middle of the 18th century, when in England the large landed property begins to expand.

united states are blood of the same blood, are branches of the same wood. One should use the history of the united states much more for the understanding of the old-historical founding of states in the Mediterranean area than it is done so far.

whoever wants to separate the Nordic race from the real work-happy peasantry in the future, simply overlooks its history of settlement in the last two centuries.

In this connection once literally an observation is inserted, which Riehl*) already made half a century ago.

"Already to the eye of the naturalist the real German peasant presents himself as the historical type of the German human race. The physical characteristics of the peasants are still divided into groups according to estates and regions, here we still find in one region a more long-legged, high-set type of man, in the other a more broad-shouldered, stocky type of man, as it has been propagated through long centuries in an unadulterated race. Thus one meets ;. V. in individual strokes of the Hessian country today still exclusively those elongated face profiles with high, upwardly somewhat broadly rounding forehead, long straight nose and small ridge with strongly arched eyebrows and large eyelids, as they have passed through the genre painter Jakob Lecker and his numerous pupils as standing Sigur in the popular painted village stories of these artists. Comparing these peasant faces with the sculptures on the Elisabethenkirche in Marburg (from the 13th century), one will discover that the same old Hessian face type has been preserved unchanged for almost 600 years, only with the difference that on those sculptures the heads of princes, lords and noble women are carved, whose features show us the unadulterated tribal character, while the same can now only be found among the peasants of the country. Whoever wants to draw medieval figures in a historically authentic way, has to look for his models among the peasants?) This explains, however, quite naturally, why the old German artists, in a time when one was otherwise much less accustomed to think and form according to the template than in our days, treated their heads on average so typically monotonous: the whole human race had not yet developed more individual facial features".

i) Riehl, vom Deutschen Land und Volke, ed. by Paul Zaunert, Jena 1922.

2) highlighted by me, author.

One may consider that Riehl made his observations already around the middle of the previous century. At his time there was no exact race description, as it is today the Kall; it would be therefore idle to want to put his words from the gold scale, in order to determine whether not perhaps a Mischer train can be discovered among the Hessian farmers described by him. Who knows the old-established Schwälmer farmers meant by Riehl here - probably meant - also knows that they are Nordic and not Misch. Important for Riehl is above all the fact that this sharp observer notices the similarity in appearance of the medieval nobility and the present Hessian peasants in general; to him these present peasants even become the model image of the medieval man. Riehl did not yet know anything about de-northization and therefore comes to the faithful conclusion that the nobility in the Middle Ages was still more natural, i.e. more uniform and equal to today's peasants; in the course of the centuries the nobility - so Riehl states - developed away from the peasantry.

Tolonus heats the farmer. Culture heats in the first place the cultivation of the soil, the cultivation of the land, the cultivation of the plants; in the second place it heats the formation of the natural disposition in man, in particular of his spiritual gifts. In all history, only the peasant has been able to colonize and to spread culture in the truest and most genuine meaning of the word. The nomad will always be able to spread only civilization; civilization originally means nothing more than the purely external affiliation of a citizen to a human community. - But one has never heard that the reclamation of new land or the preservation of cultivated land in a troubled region is possible without the sword. Vá's word "Tannenberg" should actually sufficiently reveal the relations of the plow to the sword.

If human race science today takes the standpoint that in ancient history it was the Nordic blood which created the individual cultures and that this blood still lives among us actively and creatively, then the same race science will hardly be able to object to the conclusion that it must be justified to use the behavior of the Nordic race in the settlement of North America in order to illuminate the darkness of European prehistory. But this conclusion shows us quite clearly that the Nordic man must have been a farmer and settler, but never a nomad.

have actually all those who want to separate the Nordic race from the peasantry, quite the enormous freedom fights

of the Vitmars, Swiss, Tyroleans etc. - to pick out only a few examples - forgotten? Rile these peasants wanted nothing more than to defend their peasantry; they did not even think of invading and conquering somewhere "restless, mobile, warlike". At the same time, these peasants did not know how to wield the sword badly, as experience proves.

"But it should not be forgotten that it was precisely the most capable peasant communities, the real showpieces of German peasantry, such as the classical Westphalian court farmers, who were the freest in the Middle Ages. At that time, they were equal to the other peasants as patricians of the imperial city, had a free community constitution regulated according to ancient custom, their own jurisdiction, and paid moderate taxes. And these peasants, free from time immemorial, now appear as the most conservative, as the archetypes of the historical German peasant. By them one may realize what our peasantry could have become, if it had been granted free development everywhere. In Prussia, for example, the German Grden created a "Kulmische Recht" by granting it the so-called "Kulmische Recht". "The descendants of these fortunate lurkers, who until our days have excelled under the name of the "kölmer" or the "Prussian Freemen", have for centuries been the model of a capable lurker of the old grist and grain. The heroes of German peasant history, the Stedingers and the Vithmarsians, were free lurkers and went into battle and death for their freedom and their ancient right - the characteristic lurking defiance increased with them to heroism. In the countries where they sat, there still sits today a highly capable, a strictly insistent peasantry." (Riehl.)

An Arnold Winkelried is peasantry, and the many "Scharnhorsts" and "From the president Krüger (Vhm Paul) in Transvaal" who came from German peasant blood, over a werewolf, as Löns describes him, down to the significant peasant of the Cimbri and Teutons, the Nordic-German peasantry has still proved that it knew how to handle plow and sword. The noble peasantry of the Cimbri and Teutons, whose eagerness to use the sword was clearly felt by the Romans, perished precisely because of their search for peasant land; they did not take advantage of the situation, i.e. they did not put their foot on the neck of defenseless Rome. After the day of Aerausio, Cimbri and Teuton Italy stood

Instead, they renounce conquest and prefer to owe the land to the benevolence of the Romans rather than to their sword. Whoever in colonial history has familiarized himself even a little with the purposeful predatory will of warlike nomadic peoples, can, on the basis of this one example of the Cimbri and Teutons, reject any nomadic blood among the Germanic peoples as simply impossible for their century.

One should be a little more cautious with hasty judgments about the belligerence of the German nobility of Nordic race and the peaceable sleepiness of the German peasant from allegedly other race blood. At any rate, the Brandenburg peasants of the Great Elector mustered somewhat less sleepiness, but much more pride and readiness to take up arms, than the highly noble and high-born Rhine vgnasts in 1802. "In the frenzy of fear, all pride and all shame were lost," says Treitschke*) of these, and continues with biting derision: "Like the flesh of hungry flies, Germany's high nobility pounced on the bloody wounds of its fatherland. The high-born fighters of the Revolution begged for the mercy of Tallegrand, courted his mistress, carried his lapdog tenderly in their arms, and climbed up to the little attic room where Matthieu, his assistant, lived." - These are not the only examples from German history that can be contrasted in this way.

Of course, the question remains open what has triggered the many Nordic waves that the world has experienced for millennia. Today one is fast with an explanation at the hand: among these here are mentioned: Nomadic blood, a view about which we have already spoken enough, Nordic ñusgriff?), spirit of the Vikings, natural heroism, and so on. But these explanations do not reach the core of the whole question. Vieser, on the other hand, can easily be read from the history of German settlement, and this shall therefore be briefly indicated,' one will be able to recognize that up to now cause and effect have obviously been confused.

In any case, it is certain: the key to the questions of the spread of the Nordic race since the migration of peoples lies with the Germanic peoples. Our German culture is through and through built on a Germanic foundation. Since up to now one believed to see in the Germanic peoples the representatives of the pure Nordic race, so, as an answer to the obviously rampant spreading of the

1) Treitschke, Deutsche Geschichte im Neunzehnten Jahrhundert, Vol. I.
2) Llautz, Race and Soul, Munich 1SZS.

German cultural decay, the Nordic Movement, which emerged from Günther's work; it wants to put our culture back on its old, i.e. on a Germanic basis*). In the meantime it has been recognized that the Teutons united two races in themselves. Thereupon Kern (Artbild der Deutschen) has made the following statement in order to accommodate both races in Germanicism. He says: "The various Indo-Germanic peoples enter history under conditions which include, on the side of the peasant mass based on a strictly just and peaceful preconstitution, a grossly possessing nobility with its appendages. The nobility is subject to an annual toll; for the security of its property and the granting of its power, it must maintain a retinue and employ it. The form in which he invests his income taken from servile labor is precisely the maintenance of the crew, which acquires new income for him." On page 204:
"Thus, in the old lordly culture, the possession of the dominion, if it is not to break up, compels the munificent lord to the warlike turnover of the services which he has good and which bring him interest." In fact, Kern's explanation then boils down to the fact that Kern sees in that nobility the nomadic Nordic race, and suspects in those bonded mainly the blood of the Caelic race.

First of all, Kern's explanation suffers from the fact that it is difficult to understand what he actually means by peasantry. When Kern, e.g.
B. speaks of the "bone-breaking" work of plowing and sees just in it a main proof to be allowed to exclude the Nordic race from the peasantry, then one will as country

*) cf: Günther, Der Nordische Gedanke unter den Deutschen. Second edition. Munich 1927. Vie Sonne, Monatschrift für nordische Weltanschauung und Lebensgestaltung. Alex. Duncker, Weimar. Nordische Blätter, journal for Nordic life. Nordischer Verlag, Vrossen (Neumark). - "Many a genuine German inwardly rebels against now suddenly designating with Nordic what has hitherto been to him as Germanic or genuinely German the best content of his life. But it was precisely for the sake of clarity of concepts that the special word had to be coined for this newly grown thought; we cannot possibly speak of Germanic race, for then we would come to the incorrect conclusion that the cultures of the Romans, Greeks, Persians, etc., were created by Germanic peoples. On the other hand, we need a term to express the race common to all these peoples. The term Zndogermanen, which is offered here, is fixed on a purely linguistic meaning and would therefore have a confusing effect, because peoples in whom the Nordic blood has long since dried up, can very well still speak an Indo-Germanic language. Ls remained, therefore, only the introduction of a new term, which has long since naturalized itself as Nordic race. - The Nordic thought therefore ultimately means the deepening of the German beyond the Germanic into its last roots, and it is precisely this that enables us, out of this inexhaustible source of strength, to create for the German people at last a state proper to it and thus to make possible a new greater future)". (heAha Schemmel).

Wolff*) in his remarks on peasantry, plowing is like any manual skill dependent on practice; but once one has learned the "knack" of it - an ànsi, which is probably no art at all for any boy who has grown up in the countryside - then it is not quite understandable what the "bone crushing" should consist of. Unnatural times, in which the farmer has no Gespannoieh, one can not well make the starting point of cultural-historical considerations.

For the rest, Kern's two-race order is quite unhistorical for the Germanic peoples; at least this applies to the role he assigns to the Germanic nobility in his order; we will come back to this later.

However, before we attempt to gain clarity about the Germanic peoples and their relationship to agriculture, we should first discuss the history of German settlement, from which we can draw very important conclusions about the Germanic peoples.

When the Teutons had crushed the Roman Empire, they found within its borders a population completely rotten in spirit and completely degenerated under the rule of a money power assembled in Rome; in this civilization morass Christianity held an officially recognized position, but was neither inwardly nor outwardly able to fight against the rottenness or to overcome it. Remarkable for us is the fact that in this Roman Empire a complete annihilation of the peasantry had already occurred. There were only large estates with slaves. The Germanic tribes broke into this tangle of customs. They came as - lurkers, not as semi-nomadic shepherd warriors with peasant retinue; by the way, a composition which is impossible in settlement history. The Teutons ruthlessly cleared up the existing confusion and gave the Romanic countries a new peasantry. This Germanic peasantry was for a millennium an uninterrupted source of food for the Roman countries; to the detriment of the Germanic motherland, i.e. the Roman Empire.

h. for Germany.

As far as Germanic law has been handed down to us, it is based exclusively on peasantry and addresses peasant thinking; nothing can be discovered of any exceptional laws for a nomadic nobility. The Teutons appear fundamentally different at their entry into world history

') Rassenlehre a. a. G.; cf. Kühnste page 13.

than any nomadic rule so far known to us. It will be advisable in the future, in order to clarify the racial composition of the Teutons, not to overlook their finely worked out land law, nor to push the whitewash about the warriorism of the nomads so far that it no longer corresponds with reality.

One has become accustomed with us to conclude the so-called. The migration of peoples is to be concluded with the formation of the Frankish empires. This historical division is obviously arbitrary, if one keeps in mind the further settlement history of the Germanic peoples. The peace that appears is in fact only an apparent one. If one penetrates through the seemingly calm surface into the life of the Germanic tribes after the formation of the Frankish kingdoms, one sees that the restlessness, which until then was apparent to the outside world, has given way to a bustling activity within. Everywhere is cleared and new land made arable, - to a large extent the Germanic population overprotection finds a field of activity. But slowly also the new settlements fill up with people, and the overprotection pushes again to autzen. Soon begins that flowing away to the east, begins that reclamation of old Germanic soil, which will always be a glory of all Germanic tribes and estates. Only when this sieving activity in the East comes to an unwanted end (Tannenberg 1410!) and the Empire does not want to - or better, cannot, out of impotence - bring the settlement of the East to a conclusion again, a turn of events begins. In order to fully understand this, one must go back a little in history. Originally, the Germanic peoples knew only the margraviate of free peasants. In the 10th and 11th centuries, the feudal system developed - it interspersed the old margravial cooperatives with other types of land ownership. Larger landowners gave out land to the feudal lords. Later, these landowners, who probably coincided with the vgnasten-ñdel of the Middle Ages, managed to bring the free peasants into their dependence as well. However, it is not yet quite clear how this process was initiated and carried out; it appears somewhat suddenly as a fact.

Since the Germanic surplus population could no longer be accommodated in the east, and at the same time a partial transformation of the formerly free peasants into bonded peasants was inexorably taking place in the interior of the empire, both forces moved in the same direction and slowly but surely pushed the situation into a catastrophe. The result is well known; here, however, it must also be noted that the

The fact should be emphasized that far too little attention has been paid to these peasant wars. These "peasant" wars of the
We do not need to concern ourselves with the religious or spiritual motives of the 16th century here, but we can also regard it as a warning example for today's German people, for the "people without space". In reality, however, this danger does not exist, because in the peasant hereditary laws of the BGB. we have made an arrangement which quite automatically throttles any overpopulation of the peasantry*). The Germanic peasantry of Germany will perhaps be consigned to history in a short time; many people let sand be thrown in their eyes in this respect by the fact that in some old peasant areas of Germany the custom of inheritance has been maintained,' but a custom of inheritance is not a right of inheritance, which cannot be pointed out emphatically enough. In order to avoid any misunderstandings about this and to counteract the false opinions about these things that are often to be raised, vade^) is quoted verbatim: "Only the closed inheritance gives the guarantee that the peasant farm remains in an efficient size and in one and the same family, and that thereby a layer of the population is preserved as a substructure of the entire state building, which by inheritance of the traditions, This is a salutary counterbalance to the modern tendency of leveling out and crumbling the old social powers and forces, and especially to the mobile tide of the metropolitan and large-scale industrial population. This was also the reason why the majority of the agricultural bodies in Germany in the 80's and SO's demanded that in the Civil Code the right of inheritance be excluded for all peasant property. It did not happen; rather, according to the Roman legal principles, in the Civil Code a distinction is not made in the inheritance of movable and immovable property. For this reason, it is no longer possible, not even by means of state legislation, to introduce the statutory right of inheritance, according to which, upon the death of the landowner, the estate of the landowner is inherited by the landowner.

r) cf. varrà, Innere Kolonisation, Deutschlands Erneuerung, X. Jahr- gang, 1926, 5.132.

2) Vraun-Oade, ñrbeitsziele der deutschen Landwirtschaft nach dem Kriege. Berlin 1918.

The court has not yet ruled on the question of the inheritance of the farmstead by the landlord. According to Article 59 of the Introductory Act to the Civil Code, the provisions of state law on family feudal commissions and fiefdoms and on ancestral estates remain unaffected (no longer applicable, author). Likewise, according to Article 62, the state law provisions on the right of inheritance remain unaffected. However, according to the same article, the testator can no longer be deprived of the power to divide the estate by will or voluntary provision. Accordingly, the right of inheritance can only be established in the form of the so-called "Jntestaterbrecht". This means that the right of inheritance can only be introduced in the form of a so-called "testator's right", i.e. a closed inheritance is prescribed for cases where the owner or testator has not made any other disposition. But even in this restriction, the previous efforts in Prussia to give the right of inheritance a legal basis again have failed. Only for the province of Westphalia and some adjoining nreise of the Rhine Province; has it been possible to introduce the right of an inheritance by law of July 2, 1898, according to which "in the absence of a contrary disposition by reason of death" the property of an inheritance falls to an heir, the anerbe. Only in those federal states in which the state legislature has fortified peasant property through institutions similar to fideikommiß, does undivided inheritance remain a legal requirement. Vies is the case with -en hereditary estates in Bagern, Hesse and Mecklenburg, with the Stammgütern or Hofgütern in the Kingdom of Saxony, Baden and some smaller federal states (one does not forget that vade writes these words before November 9, 1918? since that time these laws are partly already repealed, partly the whole question is in flux, however, only rarely in a development direction favorable for the German peasantry? the author).

The closed inheritance of the peasant property is therefore based today for the most part only on custom and use from earlier times. It must therefore arouse the highest admiration with which tenacity in wide areas of German agriculture the peasantry has held on to this custom from generation to generation up to the present day. The agricultural land in Germany, for example, is inherited in its entirety. While the large landed property without the support of the Fideikommiss and the Majoratsbesitzes easily wanders like a speculative commodity from one hand to the other, in wide layers of the peasant property by own Nrast and deep social feeling the closed inheritance without legal support has been preserved up to the present day and the farm has remained through generations and centuries in the same family." So far vade! To the above must

However, the authors add that since 1918 the circumstances have changed very much. The peasantry maintains the closed farm inheritance partly only by renouncing a larger herd of cattle; if there is only one heir, there are no inheritance disputes. From a biological point of view, however, this procedure is just as destructive to the peasantry as the abolition of the right of inheritance; we will come to these things in the last section.

The Germanic peasantry recovered remarkably fast from the bloodletting of the peasant wars in the 16th, and the 30-year war in the 17th century, Russia had already excluded some peasant settlements, so now the developing shipping also allowed the settlement of the newly discovered parts of the world. Thereupon the surplus population of the Germanic countries flowed over the world in quite enormous droves. Wan rightly stated that the Germanization of the world in the 18th and 19th centuries far overshadowed the actual migration of the Germanic peoples. Therefore those are not so completely wrong, who represent the point of view that up to deft today from a conclusion of the Germanic migration of peoples actually no speech can be. The form of the migration has actually changed, but not its essence. And does not rise today again the old fateful task:
"People without space" looming anew on the horizon of the Germans?

It was not until the 19th century that some new causes came into the movement, which is only outlined here in very broad outlines, as far as Germany is concerned. In Dstelbien, the so-called Stein-Hardenberg reforms did not liberate the peasants, but merely de-rooted them. They freed the peasants from the burden of hay, but delivered them all the more ruthlessly to the money powers. The Reichssreiherr vom Stein was not to blame for this; firstly, the idea of peasant liberation was an age-old favorite of the Hohenzollerns, and Stein only carried out what the Hohenzollerns had long been striving for; secondly, Stein based himself, on the one hand, on studies in English history and, on the other hand, on the experiences he had made as chamber president of the county of Mark in Westphalia with the old municipal freedoms of the peasants there. But his successors, who did not follow through with the development he had initiated, were the initiators of most of the destruction of peasants in the 19th century. The money powers remained the masters of the situation. Soon, in the German Empire, wherever the German tongue sounded, began that callous uprooting and destruction of age-old peasant families, which would be a distant

This is a period that will probably be regarded as the darkest point in our German history. In some areas, usury in the countryside has been tearing up the peasants like a vampire. Only when the rural people in their despair got up and, by founding the rural cooperative system, made a breach in the coercive rule of the mobile money powers, some things could be saved, these facts are historically certain, and indeed in their whole gruesome reality. In droves, the best German Vauern blood was driven across the big pond for these reasons in the first half of the 19th century. However, such conditions affected the individual German peasant regions very differently. There, where the old German, we may at least say Germanic custom of the so-called "Anerbenrecht" could be preserved as a right. Where the old German, or at least Germanic, custom of the so-called right of inheritance could be preserved as a right and the mortgaging of the farms was thereby made more difficult - that is the crux of the matter - the money powers were not able to have an effect without further ado. It is quite significant that precisely those regions of Germany where the custom of the right of inheritance has lasted longest, are considered by racial science to be the most purely Nordic populated even today.

Perhaps the conditions described here would not even have had such a devastating effect if the founding of the German Empire in 1871 had not brought about the industrial upswing that we have seen today.

h Merk, vom werden und Wesen des deutschen Rechts, Langensalza 1926 (p. 36), says: "Characteristic of this direction of our legal and economic life, which was borne by the pure spirit of commerce, was that it only maintained the special rights of commerce, while eliminating the special rights of peasants, craftsmen and workers and, by unleashing almost unrestrained freedom of usury, trade and commerce, relentlessly handed over these economically weaker strata of the population to the economically stronger or more cunning. A survey of the Association for Social Policy on the "usury in the countryside" in 1887 showed that at that time the usury of the German rural population was a widespread phenomenon. Sombart, Vie Deutsche Volkswirtschaft im 19. Jahrhundert und im Anfang des 20. Jahrhunderts, 4th edition (popular edition), pp. 337-340. A gripping description of the typical fate of such a countryman, tormented to the point of blood by the usurer and finally driven from farm and land, is given in the novel "Oer Vüttnerbauer" by Wilhelm v. Polen). Only the strengthening of the rural cooperative system has made a break in the usurer's domination of the countryside". - Apart from the really very readable Vüttnerbauer, the reader is also referred to Gustav Freytag: Soll und haben; however, it is advisable to read Soll und haben as it was written by Gustav Freytag and not as it was newly published in a certain place after 1918. For the rest, the author would like to emphasize that a very extensive general and scientific literature has long been available on these questions; the Reichs- ländbund (now: Reichsnährstand), Berlin SW 11, vessauerstr. 26, is probably happy to provide information on this in an advisory capacity; if our urban population had not allowed itself to be so horribly misled by a certain asphalt press about all rural questions, then mese Vinge would long since have been at the center of general attention as a flaming beacon.

As we have all experienced, industry's need for workers has inexorably sucked the rural labor force out of the countryside. The small farmers and the large estates were the least affected by this,' the former because they usually did without farmhands anyway, or could The latter because they could not replace the quality of the migrated farm workers by migrant workers, but they could replace their number. The situation was completely different for the large farmer and the smaller landowner,' both of them - where they are found on old inherited land, or where they have emerged from old German peasant families - still betray most clearly an old-Nordic LIutserbe. This type of owners is always the most embarrassed by lack of workers or by inferior workers. Their farm is usually not large enough to keep an official to supervise the unreliable workers; on the other hand, the farm is too large for the owner to do all the necessary work himself, so owning such a farm becomes either a miserable drudgery or a nerve-racking struggle with unreliable workers. If the sales conditions become bad, i.e. the farm does not bring any profit, then it happens that the owner or his son gets tired of the whole thing, sells the farm and looks for a more effortless acquisition in the city, this development can be followed today e.g. in Sweden and Finland quite excellently, since these countries are now entering an industrial upswing. Moreover, this is probably the only case in which peasant families who live in the countryside voluntarily give up their traditional property.

— In addition to this direct effect of an industrial upswing, the industry in Germany has also had an indirect destruction of the peasantry in its wake,' this is true everywhere, where by the huge swelling of individual cities, further by mining and industrial plants, the peasants have been downright forced to leave their ancient inheritance*). Germany has sacrificed such hecatombs of peasant families by its industrial upswing from 187l-1914, that the hair of a biologically trained person can stand on end over this self-abnegation, which is also praised as "progress".

Thus, for economic reasons, since the founding of the empire, a great hundred of our best Nordic blood has left the countryside and entered the infertility machine called the city.

1) Cf. Zrhr. v. Nerckerinck zur Borg, Beiträge zur Geschichte der West" fälischen Bauernstandes, Berlin 1912.

driven. It is clear that the Nordic blood, which needs a certain sense of independence even in the peasantry, tends to give up the drudgery of a farm without workers and to look for a field of activity in the city, which promises its intellectual ability more possibilities of realization and more independence. Oatz besides also nordic blood the as can be prove often one millennium already in the families farms from nomadic drives left, may be yes possible; but the advocates of this opinion would have to furnish for this first once proofs. If one does not furnish this proof and believes to be able to explain the most horrible destruction of our Germanic peasantry, which German history has experienced so far, sufficiently with the racial reference to the "Nordic reach into the distance" or even with nomadism, then one takes under circumstances before history the responsibility on oneself to have falsified the hardest time of need of the Nordic cash - let us say cautiously of the Teutons - into a virtue; Moreover, one possibly also loads oneself with the guilt to have diverted the view of the contemporaries from the roots of the real evil.

When examining these questions, however, one must not forget that certain spiritual phenomena of the time, let us calmly say Nloderichtungen, have also had their share in the flowing away of the peasant population to the city. It seemed to be a sign of "enlightenment" to the past age with its unspiritual affirmation of all purely libidinal physical conception of life, if one broke with old family traditions, gave away or sold the hereditary property of the family and participated as a person of the "reality" in the general money profiteering. Even around the middle of the last century, almost every educated person came from the countryside or was at least familiar with rural life; in pictures from the time of 1870, many of today's large cities still look like villages. - In contrast, rich sons of manor owners who studied agriculture in Halle were ashamed to have "stuä. azi." printed on their visiting cards even before the World War,' others preferred to serve in the army for a few years and then let themselves be addressed on their home estates all their lives with the rank they had attained, as if to prove that they were otherwise socially full personalities. This generation had lost the pride in its profession as peasants; Bismarck was still devoted to it with heart and soul, and Frederick the Great always gave it his main attention,' "Oie

Agriculture is the first of all arts. Without it, there would be no merchants, poets and philosophers" (Frederick the Great).

Originally, the idea of separating from rural life was so completely alien to the Germanic people that the founding of cities north of the ñipen almost failed because of this circumstance'). Ulan had to resort to the dangerous and, at that time, deeply hated means of giving freedom to all those who wanted to or could move to the city; city air makes you free, was a word that came out at that time. In order to obtain a patriciate, a leading class, for this urban population confusion, medieval rulers often simply designated each tithe among their freemen by lot for this purpose,- note once this contrast between the Nordic ñdel of the Teutons, who cannot be brought into the city, and the Moors, who regard every rural population as fundamentally opposed to themselves, (cf. the explanation of the origin of the word Berber on 5. 58.) In contrast to all nomads, to whom centuries of residence in cities apparently can do no harm at all (Kremlin, Serai, Moorish palaces, etc.), the Nordic race has never been able to keep itself alive very long as an urban master class. The Vie Bismarcks, originally a noble family from the city of Stendal, owe their present prosperity solely to the uprising of the guilds in Stendal and the fact that they were driven out of Stendal in the process - they retreated to a country estate and continued to live as country gentry. The Bismarck family is by no means the only medieval town dynasty that has remained alive through this transplantation back to the countryside. This section, which has given us a brief overview of the appearance of the nomads and the Nordic race in the more recent history of settlement, and which was intended to form the transition to the actual investigations of the peasant culture of the Nordic race, cannot be concluded better than by the following words of Wilhelm Heinrich Riehl: "In the peasantry alone the history of the old German people still projects bodily into the modern world. To study the peasantry is to study history; the custom of the peasant is a living archive, a historical (manual) book of inestimable value."

^) cf. the excellent booklet: Mager, Kleinstadt und Großstadt, Langensalza 1926 (price 0.65 RM.).

III.

The Germanic tribes and agriculture.

f-After we have established in the previous section that the ger- " manization of the Ivelt in the last centuries is only a part of the settlement history of the Germanic peasantry, the question now arises about the cash affiliation of the Germanic peoples and the state of their agrarian development at their entry into world history. Since nomads have never in the world given themselves up to taking over agriculture from a subjugated population, it must be quite clear from the behavior of the Teutons to agriculture, whether we may assume nomadism with them or not, agriculture of the Teutons is therefore not only a part of their cultural changes, which may stimulate a cultural researcher, but for the cash researcher do not come into question; but agriculture becomes the key for the clarification of the racial relations among the Germanic peoples. - Today nobody doubts that the Germanic peoples knew agriculture; at most the question would be disputed, which meaning it had with them. But if the clarification of the racial conditions is only possible after clarification of the agricultural ones, then we cannot avoid the investigation whether agriculture was indirectly or directly connected with the Germanic peoples, i.e. whether the Germanic peoples themselves were agriculturalists or only practiced agriculture. The author has already taken a very clear position on this point in the previous section when mentioning the Germanic land rights, but here it would be worthwhile to try whether it is not possible to establish certain facts about the Germanic peoples from an agricultural point of view, which can be used as evidence (circumstantial evidence), in order to delimit the position of agriculture among the Germanic peoples. For the author, as a farmer, it is not so important which forms the agriculture had developed among the Germanic tribes; far more important is the question whether the agriculture can be determined as a natural basis of the Germanic life, or whether it was only

was an auxiliary necessity, the execution of which could be left to the bailiffs.

Before we discuss the agriculture of the Germanic tribes in more detail, we should say something about the alleged nomadism of the Germanic tribes at their first encounter with the Romans. Already L. Nl. Arndt*) says about it: "Such an annual change and exchange of the fields, as Läsar states it, is unthinkable in an orderly state. It also appears as an impossibility, if one considers the climate and the natural condition of the country, which is rich in rivers, streams, lakes, swamps, nloras and forests. Professor Fleischmann-Göttingen?), today probably the most thorough denominator of the all-Germanic agricultural history, takes just as clear a position on this: "And finally still the moving around itself: That the Teutons wandered year after year with women and cattle, harvested fruits, household and farm implements, in short with all the traveling goods in the areas, which were then still mostly covered with swamp and primeval forest, may be believed by anyone who can." - In more recent times, the view that the Germanic tribes were nomads, goes back in the main to Meissen?). Meissen takes a lot of trouble to prove his assertion.

i) See W. Ñ. Schmidt, Zeitschrift für Geschichtswissenschaft, Berlin 1845, Ld. III: Einige leichte Bemerkungen zu Caesars und Tacitus Berichten über die Held- ordnung und den Ackerbau der alten Germanen, veranlaßt durch den Aufsatz von waitz über und gegen von Sgbel, by L. N. Arndt, pp. 231-255.

Cf. Fleischmann, Läsar, Tacitus, Charlemagne and German Agriculture, Berlin 1911.

b) Ñ. Meissen, Siedelung und Agrarwesen der Westgermanen und Gstger- manen etc., Berlin 1895, Vol. I. Kern refers to this book of Meissen on page 203 of his work expressly and says in connection with it the following about the Germanic nobility, which he then believes to have to assume also for the Zndogermanen:

"And in the same way the various Indo-European lincel peoples enter into history under conditions which include, on the side of the peasant mass founded on a strictly just and peaceful village constitution, a large-possessed nobility with its appendages. The nobility is annually engaged in feuds: for the security of his property and the preservation of his power he must maintain and employ his retinue,' the way he invests his income gained from the higher work is precisely the maintenance of the crew that earns him new income. A bad economist, a bad follower and a bad politician at the same time is the lord who does not convert his treasure into sword work. The dead capital of the meager lord kills him himself, because it belongs to the other lord, who knows how to create warlike power from it. Thus, in the old lordly culture, the possession of the dominion, if it is not to melt away, forces the munificent lord to the warlike turnover of the services which he has well and which bring him interest, if he does not leave them unused."

It should not be denied that this explanation of the position of the Germanic and Indo-European nobility within the people led by them is very "plausible" for today's people who think in terms of monetary economy.

of the nomadism of the Teutons with "plausible" reasons. Nevertheless, his assumption hangs completely in the air. Fleischmann dismisses Nleitzen after a detailed explanation as follows: "So much for the presentation of INeitzen. The imagination is certainly indispensable for the progress of research as a guide, but it must not ramble unbridled into the unmeasured. ... Nomads, who are otherwise sought only in gases and deserted steppes, are transferred to Germania, which is rich in forests and swamps and, according to Nleitzen, relatively densely populated,' the transition from nomadism to permanent settlement is said to have taken place in barely a hundred years; to explain this rapid transformation, it is stated that the common freemen had become convinced that it was now high time for them to finally settle down. This and many other things, which may be based on themselves, arouse the thirst for fresh water from the albeit sparsely flowing (Huellen."

About the agrarian conditions of the Teutons one would perhaps soon come to a clear judgment as an agriculturist. Now, however, Nern has pulled the ground out from under the feet of the whole previous research by his Zwsirassen explanation, which we mentioned in the previous section. Vas undoubtedly not been his intention at all. But in reality he has created two levers, so to speak, which can be used at will in order to open this or that switch when difficulties arise somewhere and the free travel of the scientific attempts of explanation threatens to be inhibited. In his two-race explanation, every researcher is free to pick out from the Germanic traditions that which seems suitable for his preferred race. No has not brought any clarification of the situation but only confused the circumstances; therefore we cannot avoid to examine his view once more exactly.

before all Vingen challenges the position assigned by Nein to the Germanic nobility to the Nritik. The Teutons have never possessed such a parasitic nobility. The Germanic common freemen and their nobility differ in all traditions only in very insignificant points, a blatant overlapping - for example in the sense that the nobility belonged to the Nordic race, the common freemen to the Faelic race - can in no way be spoken of.

However, the question remains to be discussed whether the nobility and the common freemen might not be assigned together to the Northern

The fact that the explanation misses the core of the Germanic nobility as thoroughly as possible, we will get to know in the course of this section.

The first one is the one of the two races, the second one is the Kaelic race. Vas would be quite possible, however, does not speak at all with -the task to be solved here at first. A nomadic nobility does not drag on its war journeys arable farming slaves with it. But the Germanic peasants undoubtedly planted their peasantry in the depopulated Roman lands and gave them a Germanic land law. This land law is actually the most important cultural-historical deed of the Germanic peoples. Apart from the fact that in the history of the world nomads have never had the idea of creating a new land law for the subjugated population, we can also say in this case that the Germanic peoples who came into conflict in the Romance countries were under all circumstances a circle. The peasantry of the Langobards and the Sick will have to be counted among the circles of these tribes. In any case, an assertion that would like to consider the Lombard and Frankish peasants as the feudal tribes would have to be rejected as completely unfounded. If we did not know so exactly how bare of peasants the lands of the Roman Empire were before the Germanic invasion, we would perhaps not be able to judge so clearly in these matters. But here we cannot avoid the fact that the Creia under the Lombards and the Sick must have been real peasants. With this statement we come back to the starting point of our consideration. The peasantry of the Germanic tribes is undoubtedly to be assigned to the Crei. Amira*) clearly states: "The Teutons of the historical time are sedentary, their legal associations require a country within constant borders. Even if the legal cooperative goes on the migration, it happens only to seek out a new loden of this kind. It is connected with quite exceptional circumstances, when the oldest community on Iceland is sub-territorial by its nature."

However, one can also attack this problem from a completely different point of view, namely from the agricultural history of Scandinavia. In Sweden as well as in Norway, there has been neither peasant serfdom nor peasant servitude; instead, there has always been the distinction between the free peasants and the so-called noble peasants, as reported to us by the Germanic peoples. From the noble peasants of the Teutons undoubtedly arose the medieval peasantry.

1) v. ñmira, Grundriß des germanischen Rechts. Strasbourg 1S1Z.

the same old German ñdel. Significantly, however, the Scandinavian peasantry did not follow this path, but conversely, at the end of the Middle Ages, together with the free peasants, fell into an almost dangerous dependence on the newly emerged peasantry of non-Scandinavian, mostly German, origin. In Sweden, the development took on particularly threatening forms in the first quarter of the 17th century, mainly due to the economic difficulties of the crown as a result of its involvement in the turmoil of the Thirty Years' War. At a Diet in 1650, the resistance of the peasants led to countermeasures by the crown against the ñdel. From 1680 on, the economic superiority of the ñdel was broken again, and now the old ñdel peasantry began to recover relatively quickly. In Norway, the development was generally even more favorable for the peasantry; however, attempts to subjugate the peasants arose from time to time - starting from Denmark - but these were only ever crowned with temporary success. In this development of the old Scandinavian peasantry, sketched here with a few strokes, one fact is of decisive importance: from the very beginning we find the difference, reported to us also by the Teutons, between free peasants and noble peasants. The Scandinavian noble peasantry, however, does not go the way of detachment from the peasantry, or even develops into a parasitic nobility exclusively devoted to the sword, but this noble peasantry only grows stronger and stronger with its land and loden and even gives the leadership to a foreign ñdel. To the author, the behavior of the Scandinavian noble peasant in the light of history seems to be quite revealing in order to obtain clarity about the nature of the Nordic race; after all, Scandinavia will have to be recognized as authoritative in the questions about the Nordic race.

But why should one assume something different for the Germanic peoples than the agricultural history of Scandinavia reports from the local Swedish and Norwegian lurkers?

Scandinavia reports from the local Swedish and Norwegian lurkers; when even everything else (commoners and noble farmers, as well as other institutions) agrees so exactly and can be well traced there through a millennium? Why confuse things in the early history of the Teutons with contrived explanations, when the living reality of the Teutons still lives its existence almost before our eyes - in daylight, as it were? In any case, this much should be clear: If, on the one hand, the spade-science clearly says that the Germanic people from Scandinavia

If, on the other hand, we can still find in the North Germanic tribes after a millennium what L. Tacitus tells us about our Germanic ancestors, then it must be allowed without doubt to use the Scandinavian North Germanic tribes for the understanding of the Germanic Germanism of the migration of peoples.

In order to prove the justification of this procedure of comparison, the author brings about the early historical migrations of the Germanic peoples what the old master of the research of the Germanic prehistory, the archaeologist Nossinna*), has published as the last summary of his newest research results about it. According to Nossinna, in the early Iron Age, i.e. from 750 B.C. to the birth of Christ, the situation was as follows: The Germanic tribes, advancing from Scandinavia, conquered the Jllgrier area of eastern Germany and all of Poland, as well as the Celtic northwest Germany as far as Belgium, and finally the Nlittelrhein area. But they still lack the whole of former Austria and also Southern Germany. In themselves the Teutons show an obvious cultural contrast between a larger part of the people settled in the west and in the mtte of northern Germany and a smaller part of the people settled in northeastern Germany and Poland. Nlan calls these two large tribal groups, between which the lower Oder forms the border divide, Westgermanen and Gstgermanen. The East Germanic tribes are six larger tribes; counted from south to north:

1. Actual Vandals in Silesia east of the Oder, in South Poznan and in South and Gst Poland including Galicia together with Silingian Vandals in Silesia west of the Oder;
2. Burgundy" in central and northern Poznan and northwestern Poland;
8. Gothic Gepidsin all of West Prussia and eastern Hinter- pomerania;
9. actual Goths at the Vistula Lagoon and in the East Prussian Samland;
10. Rugians in western Hinterpommern;
11. Lemonians in Vorpommern and Rügen.

According to Nossinna, the West Germanic tribes can be clearly divided into three major tribal confederations, also on the basis of archaeological evidence: Jrminonen, Ingwäonen, Istwäonen.

i) G. tlossinna, Ursprung und Verbreitung der Germanen in vor- und früh-geschichtlicher Zeit, Serlin-Lichterfelde 1927.

Vie Irminonen are the Svebian Elbgermanic tribes, which extend from the Leithagebirge of Lower Austria over Moravia and North Bohemia in the entire Eibgebiet downward to Dstholstein. They are clearly divided into five major tribes; counted from south to north:

1. Duaden in Moravia;
2. Marcomanni in Bohemia;
3. Hermunduri in the south of the province of Saxony and in the northwest of the Zreistaat Saxony;
4. Semnones in the Altmark and Northwest Brandenburg;
8. longobards in northeast Hanover, Dstholstein and west Mecklenburg.

A Ddlands area separates according to Germanic custom in Holstein the Irminonian Lombards Gstholsteins, from the here beginning Ingwäonenbunde. The Ingwäons include:

1. Saxony in Westholstein;
2. Angles, whose territory in southern Schleswig is still called the Land of Angles; they are separated from the Saxons by a desolate area north of the Eider River;
8. warnings in northern Schleswig, southern Jutland and §ünen;
4. Jutes in Central and Northern Jutland;
5. Ehauken west of the Elbe on the North Sea coast to the mouth of the Ems; the country shows both in the 1st century B.C., as in the 3. The area is densely populated from the 1st to the 4th century A.D., but in the 1st to the 2nd century A.D. it is conspicuously sparsely populated, apparently due to the strong westward push of the tribe;
6. Angriwarians, whose name survives in present-day Engern; they settled south of the Lhauken, west of the Weser.

Even further southwest begins the westernmost of the three western Germenian alliances, the Istwäonenbund. The Bructerians, living on both sides of the upper Ems, must have belonged to this alliance, although history does not report anything about it. The Istwäonian Germanic tribes of the right bank of the Rhine cannot be reliably drawn into a map: they have undoubtedly often left their seats due to continuous disturbances by the Roman occupation established on the Rhine. Nevertheless, an armament map of the 1st to 2nd century A.D. shows a number of Germanic Zund sites also on the right bank of the Rhine and in the Moselle area. - Stronger Germanic settlements, however, can be found only at the Middle Rhine, where no longer peoples of the Istwäonenbund lived but Swabian tribes. These Mainswebs had already settled around WO before Ehr. of

They had detached themselves from the main Swebian tribe on the Elbe and had moved through Thuringia and Rurhessen first to the Wetterau in Upper Hesse, and then soon expanded further over Rhine Hesse, Hesse-Starkenburg, Rhine Palatinate and Lower Alsace. A name of world-historical importance was gained here in the time of Läsar by his dangerous opponent, the Sweben prince ñriovist, who united the entirety of the Germanic tribes on the lower bank of the Gberrhein under his rule.

It is therefore at least no coincidence, if we experience in the Middle Ages in the peasant constitution of the Scandinavian countries a repetition of those things, which we have already received from Tacitus for the Teutons. Even if after the migration from Scandinavia in the course of time cultural differences have developed among the individual Germanic tribes, it is nevertheless undoubtedly justified to assume that the "racial basis" for the Germanic peoples of the Migration Period was still more or less uniform among all tribes.

Nevertheless, the question raised by Rern arouses the desire to find out whether the free people among the Germanic tribes give more the impression of warlike nomads or of solid, sword-loving farmers.

Whoever examines the Germanic migration of peoples in its beginnings more closely and examines the existing traditions with an open mind, will very soon come to the conclusion that not a single case of real, lordly conquest can be found. Least of all one will be able to discover anything that can be compared even remotely with the raids and conquests of warlike nomads; we have already spoken of the land hunger of the Rimbern and Teutons.

ñriovist crossed the Rhine to settle, but not to break into Gaul in search of booty. Also the Usipeter and Tenkterer demand settlement country from Täsar, exactly the same as 378 the Goths from Raiser Valens. - It can be stated that, apart from the Lombards, who did not break into Italy until 868, not a single Germanic tribe thought of destroying the Roman state. With an almost childlike harmlessness, the Germanic tribes maintain the hope that the Romans will voluntarily allow them to participate in the comforts of the Roman state. In return, they would gladly take over the defense of the same. At that time already cases of so-called. At that time, we can already see cases of the so-called "policy of understanding", as they can be traced since then through the 1400 years of our German history. Nlan can call Theoderich the Great the father of a Germanic-Roman policy of reconciliation and understanding.

Unfortunately, the German people have so far paid the price somewhat unilaterally. Tacitus already notes that "stultitig," which we can perhaps politely describe with the expression "deficient aptitude for the questions of great politics" among the Germanic peoples.

By the way, Tasar understands the Teutons as settlement-hungry, not at all as conquering half nomadic warrior hordes. Vas may not be directly evident from his writings, but it can be indirectly deduced from them, for warlike nomadic peoples are relatively easy to take into pay. As soldiers they are unreliable, as we will see in later sections; but the Romans never shied away from using them anyway. If the Germanic tribes had still been "semi-nomads" or, as Kern assumes, arable farmers with a nomadic nobility of Nordic race, then it must have been easy for Caesar and the Romans after him to take this nobility into pay and to detach them from their arable background. With their concept of loyalty, the Germanic freemen did not have the unreliability of the nomads, but could have been transplanted from one theater of war to another without difficulty because of their nomadism. The Teutons would then have been exemplary auxiliary peoples. In reality, however, the Teuton never detached himself from his homeland; although he went as an individual into Roman service, he was nevertheless rooted with his feelings in his tribe on the Rhine. This circumstance made the Germanic question a "statesmanlike" one for the Romans in the first place, because the block of Germanic peoples on the Rhine did not dissolve and could not be dissolved.

Actually, in all traditions that report about the Germanic peoples and their relationship to the Roman Empire, there is a contradiction that has not yet been solved historically. At the time of the Germanic question the Romans already suffer from a depopulation of the flat country; they try to re-establish a peasantry. The Germanic tribes now peacefully ask for land, are known to the Romans by their exaggerated sense of loyalty as harmless from an internal political point of view, otherwise the Roman bodyguards would never have been manned by Germanic tribes; but nevertheless the Germanic tribes are not brought in as lurkers and distributed in the huge empire, but the Romans put all their strength into keeping the Germanic tribes away from the borders of their empire. From time to time, one almost has the impression that the "limes" was directed not so much against the sword of the Germanic tribes as against certain characteristics of their character, for the Germanic tribes had views that are never agreeable to a state built on purely monetary conditions, which Rome was then beginning to become.

In contrast to the opinion of the simple and original legal relations of the Teutons, which unfortunately still prevails in many cases today, they possessed in reality a perfectly fine and morally even unique right*). The Germanic concept of law, which is completely based on the responsible personality, is, however, in contrast to a mechanized concept of law, as it is produced by every pure monetary economy.

- The money rulers in Rome feared far less the sword of the Teutons than their concepts of morality, which could not be controlled by money. Nearly the suspicion could be expressed that the money lords in Rome feared far less the sword of the Teutons, than their moral concepts, which could not be steered by money, he individual Teutonic mercenary was harmless, but a closed within the borders settled people of the Teutons could become u. U. a chuelle of constant domestic unrest.

Vaz right of the Teutons is also indeed strange. "From the common man it went out, in his consciousness and even more in his feeling it lived" (v. Amira). It is quite suitable to excite a money man, who only calculates in numbers and things, either to scorn - if he has the power to afford this scorn - or to fill him with horror, if not he but the Teuton holds the power in his hands, for the strangest circumstance of Teutonic law is the unity of law and God. According to the Germanic view, the two cannot be separated,' God is law itself. For the Teuton, law is simply the expression of his evolved existence. Therefore - to give an example - there is no statute of limitations with the Teutons; "one hundred years of injustice do not make one hour of right," says an old Germanic conception of law. Vas is quite logical thought, because every limitation necessarily presupposes a human possibility of influence on the right, ñfor the same reason the right was probably not written down but only instructed (Weistümer); also that would be logical, because a living thing one can only instruct, explain, lead, but not fix in writing. If tlern therefore believes to be able to solve the difficulties between his nomadic assumption and the traditional agriculture of the Teutons by presupposing a "strictly just agrarian legislation", he misses exactly the essence of the matter. A strictly just agrarian constitution presupposes either the voluntary gift of this constitution by the nobility to the slaves, or an agreement between

*) von ñmira, Grundriß des Germanischen Rechts, Strasbourg 1913 and Merk, vom Verden und Wesen des deutschen Rechts, Langensalza 1926.

In both cases, however, this constitution is then man's work, and this very circumstance stands in smooth contrast to the divine derivation of legal concepts peculiar to the Germanic.

The whole of Germanic law in general acts like the naturally grown skeleton of a living healthy body; it is actually everywhere only the support of a living form of expression. Only from this divine derivation of law do we understand the peculiar relationship between nobility and commoners among the Teutons. The hands of the ñdel are often tied in a way that is not always to the advantage of the Teutons. Tacitus already noticed that in the ancient Germanic kingdoms the power of the kings was not bound without limits, but was legally bound to the people:

"The original Germanic constitution left no room for the power of a single ruler. Va's head of state was the Landgemeinde*). Apart from it and the Hundertschaftsversammlung there were no other state organs as officials, indeed to the appearance only such officials, who were selected by the Landsgemeinde. The Landsgemeinde places a permanent, albeit removable, official at the head of the state and takes him from the noblest lineage, guided by the same motive for which the law distinguished the old native nobility. It is the relations of that dignitary to the deity on which the weal and woe of the people depend, and the people hold him responsible for them. Such a chieftain is called king, be it as head of the clan-like community, be it as descendant of the noble family, besides also "people's leader", because he is the central official.

The king's functions were, for example, his personal responsibility for his functions, whatever they might be directed to. (Gin part of the royal office was the care for the army.) But also the care for order and administration of justice or in a word the peacekeeping was incumbent on the ancient Germanic king. Already in Tacitus he takes the peace money and juäex he is often called in old authors. On the other hand, the old Germanic king lacks all and any independent legislative power (the Germanic king is thus in this respect the polar opposite of the nomadic chief, who alone and exclusively determines what shall happen; the author). Lr (i.e. the Germanic king)

heroorgehoben by me, author.

has a better right to vote in the Landsgemeinde than the next best free lurker").

In this respect, the law is so uniform and closed that one cannot detect any racial stratification or racial influence, or even a racial disturbance. Nlan will not find anything similar in any nobility of the world, which can be traced back to an overlapping by warlike nomads. Vas alone would actually be sufficient to make the Rern conception of a nomadic nobility of Nordic race and a peasantry of Mixed race invalid).

§For our consideration now the fact is quite particularly important that this uniformly working and obviously naturally grown right originates from peasant thinking and also speaks quite clearly only to lurkers. Later in the Middle Ages, the Germanic law was transferred to the Sachsenspiegel. The Sachsenspiegel is the written law of the Saxon Weistümer,' it is a work of the Saxon nobleman Eike von Repgow and originated approximately between 1213 and 1235. Vas Landrecht des Sachsenspiegels, which is only the continuation of the Germanic Landrecht and builds on it, has been preserved in the old Prussian territories until 1794, in the Kingdom of Saxony until 1863, in the Saxon and Thuringian duchies, in Holstein and Lauenburg until January 1, 1900, i.e. until the entry into force of the LGL. Therefore, we are not at all dependent on the sparse sources of the Romans or on witty inferences and conjectures when it comes to the land law of the Germanic tribes 5 we can, in order to illuminate the darkness of the Germanic prehistory, perhaps nowhere on such tangible deeds.

*) highlighted by me, author.

2) In the studies of the race relations of the Germanic peoples, the researchers usually omit to distinguish the individual degrees of the creia. The real Teuton was the fully free or common free. Superior to this was the noble fully free, while to the non-noble fully free the so-called minor free remained subordinate. This gradation had primarily a breeding, but not so much a legal or even a racial meaning. The "Minderfreien" were so-called "Frelassene". According to v. Amira, their racial deviation from the fully free or noble fully free can be determined several times. Still below these minor freedmen stood those "Stammfremde" of non-German descent (which later, however, are often thrown together with the "Minderfrem" in the traditions), which the Germanic peoples got to know since the migration of the peoples, as far as these Ltammfremde are granted legal capacity at all. Such tribal strangers (they were the actual "unreal") are therefore in Franconia and in the Longobard Empire the Romans, in England the Britons, those like these under the name of the "Ivälschen" i.e. the foreign speakers (ags. wealas, afränk. walaha). By the way, among the Germanic peasants, the bonded peasant was still below the minor free, so that the racial stratification passed between all free peasants on the one hand and the bonded peasants on the other, but never between the fully free and the noble fully free.

The first thing to be said about this is that it is not possible to build up the same kind of structure as in the case of the land law of the Germanic peoples, which has lasted into modern times. Whoever knows this to some extent and then compares with it the complete spiritual barrenness of all Semitic peoples of antiquity in the periods of land law, will be very careful not to assume a nomadic nobility among the Teutons; at least he will refrain from comparing the Nordic race with the desert nomads of Arabia and from putting them on the same level as Nern does.

However, especially from the agricultural side one has made a front against the fact that the Saxonian Weistümer are used as a proof for the fact that there had been an original peasantry among the Germanic peoples. It is inadmissible to apply the conditions, which are reflected in the oldest Saxon documents, without further ado to the earliest conditions of Germania. If one must agree with the "without" doubt, then on the other hand one cannot fail to recognize that it is very well possible to gain valuable clues from the documents at least for the decision whether this or that assumption about the agricultural conditions of earliest times has greater probability for itself. If it could be ;. If, for example, it could be proved that in the early Middle Ages there was a time when landlordship was only beginning to emerge and a large part of the Germanic people still consisted of free peasants, then it would be highly probable to assume that in the earliest times there were only free peasants. Now, however, e.g. Wittich*) emphasizes that according to his investigations a peasant population at the time of the Carolingians, at least with the Saxons, cannot be proved. Elsewhere it may not have been so. The oldest Saxon documents testify rather already a partly personal, partly in rem dependent, undoubtedly peasant population in such extent that their emergence from the surrender (autotradition) of originally free lurkers in in rem dependence cannot be well explained 2).

Before we can comment on this question here, we must first be clear about what landlordism actually is. von Amira says about it:

"Landlordship (court, manor, lordship, âoiàium,

i) w. Wittich, Vie Grundherrschaft in Nordwestdeutschland, Leipzig 1896,' furthermore: Vie Krage der Freibauern, Weimar 190t.

2) By the way, Stüve (Geschichte des Hochstiftes Osnabrück, Osnabrück 1855), von Haxthausen (Agrarverfassung in den Bistümern Paderborn und Eorveg, Berlin 1829), von Hammerstein-Loxten (ver Bardengau, Hannover 1869) and Lüntzel (Geschichte der Diözese und Stadt Hildes- Heim, 1858) had already come to similar conclusions.

In Frankish times senioratus, ssnioria. In Frankish times senioratus, ssnioria, hence French seigneurie) is the epitome of all powers and rights associated with the possession of a crown court (vrôickot, sàvi
— The powers are partly sovereign, partly private-law powers.... The private-law powers are the result of the full ownership of the properties belonging to the Crown Court (forests, pastures and lands, waters) and of the ownership of the peasants' farms. They are reserved rights (privileges on the market land, game rights, monopolies on trade, veto on the dispositions of the hereditary lord over his farm). The "Hinterassen" (Untersassen, lioinines subjecti, Untertanen) could belong to different classes. However, they were also under the responsibility, command and peacekeeping of their landlord, as if they were members of his household, and therefore formed a household community (tamilia, ahd. as. biwisiri). This household community also entailed the landlord's duty to protect his household, to provide for their safety and to support the impoverished. Vie Hausgenossenschaft is essentially a personal association."

Apparently we would have then what Rern (Artbild der Deutschen) understands by noble peasantry and what caused Wittich to step out against the original Kreibauerntum of the Saxon peasants. According to Rern, the lords of the manor would then belong to the Nordic race, but the backers would belong to the found, subjugated population, for which Nein lets the Caelic race come into question. But such an explanation is not correct for several other reasons. First of all, it can be proved that the establishment of the landlordship in the way it is handed down to us in the Early Middle Ages is not without further ado old-Germanic, at least not existing since the time of the migration of peoples, but has developed only in the Early Middle Ages and that obviously only under the influence of a Frankish idea of administration and rule, von ñmira says about it:

"The place of the outgoing old-Germanic birth nobility takes first and its remainders takes in itself on a service or (the Latin Huellen after) Gptimaten nobility, which forms itself after the people migration with the south-Germanic.... Visigoths and Burgundians, after they took over the late Roman possessorenwesen with its pLtrocinium over Hintersassen, put the large landowners to the Dienstadel as (Optimalen gleich .....West Gothic and Frankish law have been linked to the Vulgar Roman and in the

In contrast to kingship and immunity, sub-territorial and by pure privatoertrag founded protective rule and responsibility (patrociniam, mittiio) which was imposed by the Germans as Munt (Schutzuntertänigleit, which transferred to the patron a representative and Lefehlsgewalt), obrigkeitliche Gewalten anknüpft. The tabularli of the lex Rib. are already subordinated to the court of immunity of their ecclesiastical lord. The feudal jurisdiction of the Middle Ages seems to have its starting point in the munt of the feudal lord over his vassals".

We already see from this that the Grundherrschüft, in the form as it is put up by Wittich - and today probably quite generally - is not without further Germanic. After all, it is also not Roman without further ado,
i.e. simply taken over from the model of the Roman civil service state. It is perhaps best to say that medieval landlordism must have had a Germanic origin, but that it was initially only a Germanic Roman administrative concept.

But what is to be understood here by Roman and what by Germanic? Without a clear distinction of these two terms the whole Germanic early history cannot be clarified. Roman means in the first place the unrestricted possibility of development of the individual personality without regard to the welfare of the whole. When the Teutons got to know the Roman state, it was already nothing more than a gigantic exploitation institution with regard to all places of production of goods that the world of that time knew - the Roman state of that time had therefore essentially already implemented the modern idea of the world economy. In this state there was no other feeling of community among the citizens than that of common benefit; whoever succeeded in ruthlessly working his way up into the rich strata was a made man, and the "how" or the tears of those who were destroyed by his ascent did not matter at all.

ver Germane now approached the concept of the state from a fundamentally different standpoint. Ver Germane did not know the unrestricted ego-freedom of the individual personality at all, - he basically integrated the free man into the totality of the free men and evaluated him only with regard to what he was worth for the totality*). There was a gradation of the evaluation, so that the one stood highest, who for

This peculiarity of the Teutons, which obviously represents a Nordic racial heritage, is unfortunately almost completely ignored in today's racial literature.

the totality was worth the most. Through this gradation of valuation, which not only referred to the individual but also encompassed the valuation of his clan, from which the individual personality was born, the Teuton created human community forms, whose members always worked very lively on each other, but without ever working against each other, as long as the thought of service to the whole remained alive,' therefore Teutonic community forms also always express themselves like real organisms. Despite the adoption of some Roman institutions, the German Middle Ages retained this Germanic basic idea of a social evaluation of the individual and accordingly always conceived of the state only as an organism extended into the large. In this medieval state, the individual was probably bound by the activity marked out for him on the basis of his origin (clan evaluation), but the generality on the other hand also ensured that the individual personality received the greatest possible measure of personal happiness and domestic peace within his field of activity. It is not quite easy to clarify the basic idea of the late Roman and the ger- manic-medieval state. The English historian Fronde, in his biography of the English statesman Disraeli, has sketched a picture of the contrasts between the Germanic and the non-Germanic conception of the state, which Günther*) cites,' Fraude describes English conditions, but they fit every Germanic-governed country in the Middle Ages:

"Freedom in the modern sense, where human rights have taken the place of human duties, such freedom they did not seek and did not desire. As in an army, each man had his own position under a tiered structure of power and prestige, and the day's work was hardest where power and prestige were highest. The count lived in his castle from the yield of his lands. But the count had to strike the hardest blows when one went into the field. In stormy times he was glad if he escaped the bloodshed. He lived his property with the outward splendor that belonged to his position, but in his house he lived as simply as his tenant, sleeping on hard linen, eating rough simple food, knowing nothing of well-being and desiring nothing of it. Vie way of life was loyalty: loyalty of the chivalrous lord to the king, loyalty of the lord to the tenant and of the tenant to the lord.

— In the cities, the crafts were associated in guilds and guilds,' the price of food, the amount of wages from the domestic service,' the price of food, the amount of wages from the domestic service,' the price of food, the amount of wages from the domestic service.

*) Günther, Ritter, Tod und Teufel, 4th ed. Munich 1934.

The trade of the merchant and the craftsman was determined by law according to the principles of fair consideration. Each trade had a guild council, and a strict court was held over false matzos and bad goods. The miller could not adulterate flour, the price of wheat rose and fell according to the harvest? but the usurer who bought up grain to sell it later at an inflated price soon found himself in the hands of the henchman. Kür the cattle of the poor was the teaching relationship education and school, against which the most accomplished modern school education is like Rupfer against gold. Boys and girls were all educated to useful manual labor, by which they could later feed themselves honestly. The hardships and burdens that existed in those days were not limited to one class, but were borne equally by the great and the small. A people in its health is a living structure, like a human ' giggle body. If the Kinger says to the hand: I don't need you, I go my own way, touch what I like, leave what I don't need to possess myself with, the owner of the hand will be angry. A community, the public good, demands that each class do the work that comes to it. When this or that, when individuals in large numbers begin to think and act only for themselves, seeking their rights and forgetting their duties, then the dissolution has begun."

To this Kroude then brings as a contrast the un-Germanic conception of the state, namely he brings it as it has developed and spread in England under modern aspects. We will see below and in the next section that the modern English conditions described by Kroude are absolutely the same as the late Roman ones.

"From the time of the Restoration, landowners began to surround themselves with splendor and to sell it to employers at the highest prices. Selfishness first became a custom and then brazenly developed into a doctrine. Life became a race in which the "strongest" had a right to profit. Everyone was to be set free and was to take care of himself in the best possible way. The institutions continued to exist. Dukes, counts and lesser dignitaries still wore noble crowns and occupied land. Bishops were still the spiritual rulers of their parishes and the parish priest still represented the church in his parish. The trade associations continued to live in their former glory. But all of them lost their power and influence in the pursuit of prosperity. Competition became the only rule of trade and commerce, and a new worldview was invented to cope with the changing times.

golden. Master craftsmen and laborers were led to believe that they could earn as much as the money people. They had been serfs, now they were free, happiness would come. But it happened that for some reason the luck did not come. The houses of the higher classes became castles and their owners lived for themselves as a secluded rest, but the farmer from Dors did not find his lot easier, because he now belonged to no one, va the number of people grew, his wages dropped from the lowest level, at which he could just feed his family. Vie workers in the city were no better off. When wages rose, the cost of living rose with them. Oer compulsory apprenticeship fell and with it the cattle were put in the dirt of the street. Discontent broke out and in an ugly way. People were told that they had to keep peace and get by, that their work was a commodity that they had to sell and whose value was determined by supply and demand, that people could not change the laws of nature, which economics had finally discovered. viese Volkswirtschaftslehre has now been chased away to the farthest stars, but only 50 years ago a doubt about it was heresy, to deny it a crime, which all newspapers condemned. Larlgle had well to speak of a "wicked doctrine": Oa's race to prosperity went on with fast-track haste. Great fortunes were accumulated as more and more the world market opened up. The working classes should have shared in the profits, and they were taught that they had gained as much as their employers, "the prosperity of the people, said the free traders and Manchester people, depends on their trade. - So much for the English historian!

If the Englishman Fraude has made clear to us in an impressive way the basic idea in the difference of the Germanic and non-Germanic conception of the state, we will now find the same difference in the contrast of Roman and Germanic law in a German jurist. Merk*) says z. L. about it:

"The Roman right is individualistic, the German right is cooperative and social. The Romans early on detached the individual personality from all natural and social lands with extreme consistency in private law and placed it entirely on its own; the cohesion of these atomized individuals is based solely on the coercive bond of an all-powerful state. Despite thousands of years of gradual development of the individual personality, Ger- manic-German law has always preserved the individual's right of self-determination.

i) Merk, vom Werden und Wesen des deutschen Rechts, op. cit.

The German is a man who emphasizes the position assigned to him by blood and family ties and by membership in the professional community and in other cooperative and ruling associations. In contrast to the Roman, the German is inwardly much freer in relation to the state, but on the other hand he is also legally bound by these natural and social ties.

Roman law always looks at the individual. The starting and middle point is the unconnected individual and his subjective right. The individualism of Roman law in connection with the power of the state and the slave economy prevented the development of cooperative life in Rome. life prevented. Vie few associations of persons recognized in Rome as independent legal entities (legal persons) alongside the individual are treated legally as fictitious individuals. As the state is the creator of the objective law (of the legal principles), so the individual human being is the creator of his subjective rights? his free act of will is in the Roman private law the basically alone right-generating fact. Likewise, his will gives the content of the subjective rights their character. The idea of self-importance and unlimited power of the right holder permeates the entire Roman law. In public rights the will of the head of state, in private rights the will of the owner and the other holders of subjective rights. This pure unilateral right of the entitled, which is detached from all obligation and consideration, Roman law used to contrast with the equally unilateral obligation of other persons. Inhibitions lay solely in the power of custom and public opinion, and these counterweights were generally effective as long as the Romans lived of the old hearty stock, who had passed through the iron discipline of the army and were animated by love of country, respect for the traditional and by the spirit of order and legality. In the decline of the later Roman Empire, when these moral forces had diminished, this freedom degenerated into licentiousness and shameless exploitation of the economically weaker classes of the people. This mechanism of Roman law, when applied to peoples with different views and habits of life, was equally harmful. In the hands of economic liberalism and capitalism of modern times, it became a powerful weapon for the destruction of the medieval social bonds in civil and economic law.

While the idea of community originated in the Roman

The first step in the development of the Germanic law is the formation of the Germanic law. The trend towards the formation of societies and cooperatives runs through the entire history of German law. Until the liberal-individualistic economic legislation of the nineteenth century, the order of German economic life in particular was also cooperative - in the countryside, marrow cooperatives, in the cities the guilds and guilds were the main bearers of the economic constitution. Not the unconnected individual, but the community is therefore the starting point and center of Germanic-German law. The individual appears here always as a member of narrower and wider communities, before whose higher necessities and needs his right "and his free will determination must retreat. He does not have an unrestricted position as ruler but a mere member of a community order built on reciprocity. "Common benefit takes precedence over special benefit". Already according to the Visigothic Code*) VIII, 4, 29, no one should be concerned with his own benefit contrary to the common good.

According to the Germanic conception of law, subjective law is not unlimited but morally and socially bound legal power. Social was above all the concept of property of the medieval

v. Ñmira says the following about the origin and the mer of the oldest Germanic legal documents:

"The South Germanic legal monuments begin around the time when the so-called migration of peoples came to a standstill. Migration of peoples comes to a standstill. The reason for this lies in the radical change of the legal conditions, which in those centuries was caused by the relocation of the ancestral homes, the unification of very different ancient peoples into new 'tribes', the founding and destruction of new states, the adoption of Christianity, the progress of the economy. Since the richer structure of the society and the intensification of the social contrasts disturbed the uniformity of the traditional legal views (to this circumstance the author would like to particularly point out) in the people, so also the customary law often demanded a written statement. The oldest monuments belong to East Germanic laws, namely Gothic and Burgundian. Among them, the Visigothic one is the most important. According to a quite unsuspicious statement of Zsidor of Seville, the first written laws of the Visigoths came from king Lunch (466-485) and fragments of a code of this king are present in the Paris Lod. (The abstraction necessary to formulate the law is trained in ancient and ecclesiastical literature. Therefore, the formulation and writing falls to those who have received such training, rhetors, clerics and the laity educated by them. They use their literary language, Latin, by first addressing their own social class as the one that influences the administration of justice and the formation of law before others. However, the Latin of the authors proves to be insufficient for the expression of Germanic legal concepts. Therefore, they replace it with Germanic terminology by Latinizing it or by incorporating it into the text by means of gloss-like linfÜhrungswörter, or they change the meaning of Latin expressions by translating Germanic ones literally. Entire legal writings in Germanic language, on the other hand, are known only to the Anglo-Saxon manual history of this age."

The Germanic property system was based on the principle of the Germanic law, in contrast to the individualistic property law of the Corpus Juris. The Germanic land ownership was interspersed with far-reaching obligations to the general public, especially in favor of the family, the margraviate and the state. Land ownership could not be sold off and bartered away at will, as in late Roman law. It formed the basis for the economic, social and public-law position of a family and was to be preserved for the family, and the owner therefore had no free disposition on death; rather, the next heirs to the estate had irrevocable rights of maintenance.

Because of the moral and social limits imposed on every right in Germanic law, an exercise of rights that has the sole purpose of harming another (e.g., the establishment of a
"Envy building" only to block the view of the neighbors) has always been prohibited as an abuse of rights in German law. Corresponding prohibition of usury in the BGB. § Roman law is different: Zui iure suo utitur, neminem Iseckit. The Shglock point of view, which insists on the formal right even where the assertion appears indecent and immoral, is not heard by the judges of Germanic law.

All Germanic rule is at the same time a relationship of duty. One can virtually speak of a precedence of duties in Germanic law over the precedence of subjective rights in Roman law, since rights appear less as ends in themselves than as means for the fulfillment of duties. Whereas the ancient Roman conception is unable to make sense of the two concepts of power and duty in the same person (Zhering, Geist des römischen Rechts auf den verschiedenen Stufen seiner Entwicklung II, 1, page 296), according to the Germanic conception there is an inner connection between right and duty. No right without duty and no duty without right! Likewise, however, also no privileges without preliminary duties and vice versa. In fact, the duty is considered as an inherent barrier of the right, which does not come from outside. This basic idea appears everywhere in the Germanic way of shaping the relationship between husband and wife, parents and cattle, guardian and ward, feudal lord and feudal husband, lord and bastard. Vie Munt of the husband, father and guardian, the position of the vienstherrn is not a unilateral tyranny, the

On the other hand, the person subjected to violence is also entitled to independent rights in the community under personal law to which the perpetrator and the person subjected to violence are united.

The same reciprocity of rights and duties exists in the relationship between lords and servants. The duty of the lordship to the servants is endowed with special power. Vie servant lordship is obliged to provide for the welfare of their subordinates, to support and maintain them in cases of need and illness. Thus, medieval maritime law sources contain extensive provisions on the shipowner's duty to provide adequate housing for his crew and to care for the shipmen who fell ill on his ship. In mining, miners' funds were formed, and in the trades, journeymen's stores were formed for the workers and employees, to which the employer had to contribute. These ancient miners' funds became the model for the workers' insurance introduced by Bismarck. In medieval landlordism, the duties of the dependent peasants were offset by their rights in rem to the peasants' borrowed property and other claims on the landlord, usually the right to use the landlord's forests to meet the demand for timber and firewood and to drive the cattle to pasture. When paying interest and taxes, the landowners usually had to be given a treat, e.g. bread, a piece of cake, a drink or a meal. According to the rural customs, the lord of the manor is also obliged to entertain his landlords, servants and their wives and children on other occasions. Germanic law is everywhere imbued with a high moral spirit, and above all, every effort is made to make life easier for the servants. In the abbey of Prüm ;. In the abbey of Prüm, for example, the bailiff is to raise the bailiff's penny in such a way that he "does not wake the child in the cradle and does not frighten the child in the hoard. If the lord of the court takes lodging with his friends in a farmhouse, he should put down his sword and spurs in front of the door, so as not to frighten the woman. If the lord of the manor comes to a house to demand an interest chicken and finds a child-breeding woman in the house, he should only break off the head of the chicken and take it with him as a landmark for the manor, but throw the chicken backwards into the house, so that the woman in childbirth may feast on it. If a husband who is in bondage receives the message that his wife has come down, he is immediately released from his bondage, according to the Wendhag rule.

He shall unhitch the horses and go home and do something good for his cattle, so that she can nurse and educate his young farmer all the better'. According to Art. 45 of the Bernese Handveste, the married son should leave his old widowed mother the best place at the hearth and at the table. In Roman legal sources, one would look in vain for such cozy traits. Whereas Roman law treats the contract of employment as a cloture of the exchange of the commodity labor for money under the law of obligations, in the Germanic view master and servant, employer and employee, are bound not only by a loose contractual bond under the law of obligations, but their relations are heightened to a bond under the law of persons. Master and servant, employer and employee together form an occupational community consisting of head and members, a community under personal law with a sovereign head. The head of this community and its representative is the employer. But within the community, the serving members are also granted a certain degree of cooperative participation in the handling of community affairs,' thus the landlords are the judges in the landlord's court, the servants (ministerials) are the judges in the servants' court. -

The Germanic core idea that rule is not both a right of power and a duty to protect also applies to the relationship between public communities and their members. Germanic law, unlike the law of the Roman Empire, does not recognize on the one hand an unrestrained, arbitrary rule of the public rulers, and on the other hand a blotze pflichttstellung and defenceless subjection of the subjects to violence. The Germanic state is not an impersonal apparatus of coercion based on command and the duty to obey, but a personal trust based on the reciprocity of rights and duties. The Germanic kings and princes are not unrestricted rulers but personally responsible leaders and trustees of the people. Tacitus already noticed that in the old Germanic kingdoms the power of the king was not unlimited but legally bound to the people. (Germania ch. 7: Nee résidus inkinita aut likera potestas). The Germanic people's kingship stands in sharpest contrast to the late Roman emperorship with its disgusting emperor cult, which was an outflow of the general vrientalization of the late antique culture. Even the medieval German emperors, even in the times of their highest power, were never unrestrained rulers; they

were always bound by law and tradition and did not have the authority to unilaterally touch the traditional legal status of their subjects. - As far as Merk!

If we have thus become acquainted with the fundamental difference between the Germanic and the non-Germanic conception of the state in Kroude and Werk, it becomes immediately clear that the medieval German state must have been Ur-Germanic, for otherwise the complete replacement of Roman conceptions of the state by the Germanic peoples of the Migration Period cannot be explained at all - and this in spite of the fact that Germanic peoples had been trained for centuries in the Roman art of administration and property valuation. Therefore we may say with all certainty: The medieval landlordship can never have been originally an institution for the exploitation of manpower, but is only an in itself un-Germanic, but by the new conditions of the conquered countries obviously necessary administrative thought, which the Teuton did not know how to master differently, as that he cut the idea of the house lord, which was familiar to him, so to speak, simply to larger dimensions. In fact, Amira (Grundr. d. germ. Rechts) also shows how the landlordship of the Middle Ages first emerged from the idea of an apparently originally purely peasant concept of Hausherrschast.

It is true that our medieval free peasantry emerged as a political unit from the concept of landlordship. But if one wanted to conclude from it that this is a proof of the bondage of the peasants before their development to the political unity and independence of their district, one puts this vinge nevertheless very simply. Vie stühmittelalterliche landlordship is namely ;. T. also by shifting of the possession relations within a municipality developed. Furthermore, however, also on the basis of the transfer of sovereignty from one Germanic tribe to the other on the occasion of warlike events,' just with Franconia and Lower Saxony this can be easily proved. The medieval landlordship is a proof for many things, but unfortunately least of all for the fact that a peasant family belonging to the Middle Ages was already in the 6th or 7th century. On the contrary, the conspicuously quick shaking off of the Grundherrschast in the Middle Ages by some rural communities in Lower Saxony and the reintroduction of the ancient Germanic habit of political self-government prove just the opposite, that the Grundherrschast can never have gained a very firm foothold in such regions. - But we hear about this from ñmira.

"Line division of the common freedom have brought about in most Germanic states kind and way of the possession. First this shows itself particularly clearly with the Anglo-Saxons. In Wessex the German landowner rises as a 'six hundred' (sixkzmcke), i.e. with a value money of 600 shillings above the 'interest payer' (gakolZilcka) or the 'farmer' (Zedür i. w. S. normann. vàrms) as the 'two hundred' (tv^lizmäa), who may not be considered in bondage without further ado because he may be obliged to weekly work. In the late period of Anglo-Saxon law, the "Rätter" (cotseà, normann. doiàrins) is inferior to the "Zsdür" (farmer), at least in terms of lutze; however, even in the Rettitudine? he is explicitly counted among the freemen, although the weekly work on his landlord's land tends to be characteristic for him. The German rights of the mainland go by the beginning of the early
Middle Ages partly proceed from similar ideas. Alongside this, the nature of the public service becomes crucial."

The fact that medieval peasant law was in fact only loosely covered by landlord rights is demonstrated by v. Amira; cf. Gr. d. g. Rechts. 8 9.

With regard to the importance of medieval law for early Germanic history, we may perhaps say:

1. the medieval law is in its basic structure and in its application as un-Roman as possible and must therefore be Urgermanic, because it is not Celtic at all. Nlan may therefore undoubtedly use the Saxon WeistüNier as handhaben to clarify the legal relations of the Germanic peoples in the Migration Period. Vie agreement of the Saxon Weist-tümer with those in the
   The difference between the 5th century law books of the Goths and Lurgundians, which are in any case purely Germanic, is so obvious that there is no need to doubt their common root, which must be Germanic.
2. If medieval documents seem to show that the Saxon peasants, for example, were not freemen, this does not prove that they were not freemen at the time of the migration of peoples.
3. he concept of medieval bondage is not to be confused with the word bondage, which became known from the time of peasant liberation and is used today as a party-political catchword. The medieval bondage was far more a pure matter of division of labor than of unilateral surrender of rights on the part of the bonded or peasants.

even the result of a warlike conquest. To get a correct picture of these conditions, one should rather think of the subordinates and superiors in the military, where even with increasing command, the personal freedom of movement increased together with an activity freed from physical work and effort, but at the same time also the responsibility towards the whole and the subordinates.

4. The medieval landlordship proves an ancient peasant world of thought among the Germanic peoples, because otherwise the Germanic peoples would never have derived the concept of landlordship from the concept of domination, but the landlordship in the administrative sense is not Germanic per se but only a Roman administrative institution which was handled out of a Germanic custom and further developed under Germanic ideas. Organizations for the exploitation of human labor were completely far from the Germanic and all attempts to read something similar out of the landed estates of the Middle Ages are linked to thoroughly un-Germanic ideas about the concept and the handling of a dominion.

With this we can turn to the question, how the Germanic agriculture looked like, if on the basis of the Germanic legal traditions the original peasantry of the Germanic Creia need not be doubted.

Vas leads first and foremost to the question: What is a farmer?

The answer to this question is of fundamental importance for the elucidation of Germanic agriculture. Unfortunately, however, many researchers in their investigations of the Germanic peasantry just bypass the clarification of this question and then often even unconsciously impute to the term "peasant" characteristics that are familiar to us today, but which must not have been valid in the time of the migration of peoples.

First: What do we understand by a lurker today? In general, a landowner who freely disposes of land and draws benefit from his property through agricultural activity,' the owner of an estate no longer works himself, then one speaks of an estate owner or large farmer x if the land ownership is reduced below a certain size, then one speaks first of the small farmer, with even smaller Lesitzgrößen one has certain special designations, which need not concern us here, however.

No one will be able to claim that this is an unambiguous explanation of the term peasant, because what we describe as a peasant today can just as well be described as a peasant. After all, today's idea of peasantry is the result of historical development, before the peasants' liberation about 100 years ago, there was a fairly divided and graded destination for all human activity related to the land. But in this case, unfortunately, we can't do much with the historical development of the term peasant at first,' because what German history has made of the term lurking in the course of a millennium must have been originally remote from the Germanic peoples. With it we stand however already at the duel of the very most misunderstandings with the investigation of peasant vinge in the Teutonism. The leadership of our late medieval German state was mainly in the hands of the nobility, the clergy and the bourgeoisie,' but it is precisely these three medieval estates that can be least used for the study of peasant Germanic conditions. Neither the nobility nor the early medieval clergy can be unobjectionably derived from the Germanic nobility or the Germanic common freemen. On the contrary, just the Carolingian times, for reasons of a more uniform and reliable administration, often raised unfree followers of the king - in particular the officials who proved to be reliable on the crown estates*) - to especially influential positions. This does not mean that these people were necessarily of unnatural blood. But it is justified to point out that the relationship of the medieval nobility to the peasantry cannot be a proof for the relationship between nobility and commoners or lurkers in the times of the Germanic migration. - The Lürgerstand is too much a medieval novelty in Germany, as that one may refer to it at all somehow more near for the question which concerns us here...).

A Our German term: Minister still indicates this circumstance quite clearly: Minister from Latin minus - less, as inuZiàr from mnZis - more; ministers in Roman imperial times were the household servants, some of whom exercised great power; especially those at the imperial court. Gffenbar then the sick have taken up this custom.

°) To the political struggle arose in the ears ISZI/32 following formulation :
"Lauer is, who in hereditary rootedness with ground and loden cultivates a country and regards this activity as a task at his sex", ver contrast to it is the liberalistic concept of the "farmer". "Farmer is he who cultivates a land without hereditary rootedness with land and considers this activity only as a task of earning money". With these versions, the

The question now is, what the Teuton understood by a farmer, perhaps in this regard the development of the rulership in Iceland is a quite good introductory example. Rulership and state tie in Iceland namely to the property of the pagan Ruitstätte (court) created under Vach and Zach. Oer owner is the only entitled priest (Zocke, kokZocks) and in this respect the natural executive committee of the Rultgemeinde. In the hand of such a Goden was also the court ruler together with the execution power. From this developed later the power of chieftaincy. - Important for us here is the under "Vach and Zach" located Rult- stätte, -er "farm". With this we come across something that we also find in the derivation of the German word Bauer. Hegne*) says about it: "Lauer from mhd. dürs, actually the one with a Kur (to the ahd. dur, pur, mhd. dur, dwelling, house corresponding, now only from the bird cage, the bird farmer referred) Angesessene, with the side forms Zidürs, ahd. Zidüro and Zsbür, denoting the cooperator of a settlement. Peasant is the wife and mistress in the peasant household." - Zast even more revealing is the derivation Weigand?) gives: "Bauer: mhd. dür, formerly Zedur, Zedure (Gen. Zeduren, also Zedures), ahd. Ziduro and Zidur - inhabitant, fellow citizen, country dweller, formed from Zi- -- here .mit' and ahd. dür --- dwelling, thus actually 'fellow inhabitant', Vorsgenosse, neighbor (- Nachbaur, Nachtbaur, -bar, mhd. in the 14th century, uâcddûre, näcdZedüre, ahd. uàcdZudûr, engl. neiZddour)."

The concept of lurking is thus essentially related to the concept of dwelling. In German, we also call a dwelling a house. Now house has with us both the meaning of a built human dwelling, as well as - especially still in Old High German - that of the noble dynasty (e.g. house Habsburg etc.); with this term our word house thus already ties in with the above-mentioned Icelandic "under Vach and Zach" situated rultus place "court"; this appears even more clearly in the Gothic word gudhus - house of God, temple. One may assume that the sacredness of this house concept is directly connected with the veneration of the fire observed among all Indo-European peoples,' the hearth, the herdseuer, was the center of the house and was never allowed to go out,' in the evening ashes were carefully covered from the hearth and in the morning the embers under the hearth were also covered.

Population policy and the health of the grass have become the focus of public interest and agricultural policy.

1) Hegne, German Dictionary, Leipzig I8S0.

-) Weigand, German Dictionary, Giessen ISVS.

carefully rekindled. Ls is clear that one could not carry out this preservation of the fire in the rain-rich northern Central Europe without roofing of the fire well,' the Icelandic holy Nultstätte, the house, situated "under Vach and Fach", thus becomes understandable. Originally the fire burned probably only quite simply on the ground; anyhow according to Weigand the word hearth in the ahd. as hearth means only earth ground, and/or "ground for the fire".

In the next section, in the discussion of the Zndogermanen, we will see how marriage and procreation had essentially the meaning that the house father as priest of the fire had the obligation before the deity to produce a son who replaced him after his death in the preservation of the fire. Since the fire was directly connected with the ground, the preservation of the fire required also the unconditional sedentariness of the one who had to preserve it - one cannot carry an open fire for days. If the owner of such a house-fire wanted to fulfill the task of maintaining the fire, then he needed willy-nilly - since he was stuck on the spot - so much land that he could feed himself and his "house", i.e. his family on it. The preservation of a house fire forced thus land as nourishing underground for the family preserving the fire. In fact, we can now prove from the Germanic law that the size of the land ownership depended on the task that the loden had to fulfill as the nutritional base of a family, i.e. of a house. Therefore, the individual family ownership of land among the Germanic peoples of the Migration Period varies in size depending on the type of soil.

"Vie unit of measure of the possession is the Hufe (as. liSva, ahd. kuobs. --- yield portion?) or the lot (sors, ahd. dlur) or the residential land, or the plow land. Everywhere one understood under this unit the building land, which was necessary on the average for the maintenance of a family, and exactly therefore not everywhere the same surface size, thus also only gegendenweise a surface measure could become. According to it the shares in the common use of the Mark not subordinated to the cultivation were usually also directed" (o. Amira).

In this way another Germanic tradition becomes understandable. In the oldest Germanic times the taking possession of land was not only bound to the determination of the borders but at the same time to the ignition of a hearth fire. If land was transferred from one family to another, the transferor first had to extinguish his house fire, which was a very difficult task.

The new owner then lit his house fire*) with the same solemnity.

The concept of the Germanic house is thus composed of a peculiar trinity, in which the hearth becomes the center, the vach the weather protection for the fire, and the ground the nutritional base for the family sustaining the fire. Thus the Germanic house becomes a thoroughly organic unity, a living structure (Grganismus), as one cannot well imagine it more perfect. However, the sedentariness of the family, which builds up such a structure around a fire, is probably the most self-evident prerequisite for the whole train of thought of the institution. Every unstable way of life would make the preservation of such facilities impossible. Vas also actually confirms our language. We have seen above what significance the inheritance of such a "house" had with regard to the preservation of a house fire. Hegne now says about the word "inheritance", i.e. -er da erbt, it meant in old language the member of a land and marrow cooperative founded from inheritance,- goth. ---sidja,- Old Norse - srki,- Old English -srpso, ordo; Middle German - erbe). Weigand says: inheritance is bequeathed real property, or bequeathed ancestral property. If one could already be convinced by how clearly Germanic concepts of essential forms of vassalage depend on land, then the derivation of another word, which one should not actually assume in this context, becomes proof for us that the assumption of any nomadism among the Germanic people is downright a rape of the entire actual circumstances. According to Hegne, our word nobility originally means nothing more than the cooperative of landowners (mhd. ài, ahd. scisi in the ablaut to ahd. uocksl - hereditary seat). In Weigand the connections are almost even clearer: (ahd. uociil, uoàsl,- asächs. ockil,- ags. arisi; "nord, orisi

— hereditary property or homeland). The same is confirmed by v. Amira: "Hereditary or ancestral property was the old Norwegian ürisi (otherwise in the north - real property in general), the Ags. èàel (until about 900), the Asächs. örüiii and Ahd. uocisl and probably the fries, stlisl in its early medieval form (wfries. also called ststüs), finally also the aschw. b^rd. In some of these, not only was the owner's power of visposition limited, but also the man's right to use the land was restricted.

i) Incidentally, such customs have survived into the 19th century. Thus ;. For example, the Scharnhorst novel "Jugendsehnen" very nicely describes how the mother Scharnhorst ceremoniously lights the hearth fire when taking over the estate and carries out all kinds of ancient manipulations.

The first hand from the property was granted, so with the Norwegian 66al and with ags. àì. Indivisibility and inheritance of the ancestral property on the oldest sword stomach distinguished moreover that manifestation of the hereditary property, which appears during the early Middle Ages in Dber-germany as iià§smsàeis and in the Ssp. as dà§slnà1 of fully free and as a rule knight-born people. Besides the legal one, there was a donated ancestral property (a kind of ‚§a- milienfideikommiß') among the Anglo-Saxons already since the 8th century. ... Again, the Norwegian law, and indeed the West Norwegian, already in the early Middle Ages distinguishes the one who has inherited a tribal estate (6àl) or has an expectancy from it, as llolckr (- .hero', capable when) from the ordinary old or common free."

The Scandinavian word "noble farmer" expresses - if we take the derivation of the words farmer and nobility quite literally - that the one to whom the designation nobility belonged was a farmer with a hereditary estate, whereby such a hereditary estate had as its most essential component its inalienability,' it furthermore enclosed a sacred hearth fire and was in its entire form a real organism. The special advantage of such a noble estate lay obviously in its undivided inheritance, while the peasants, who were united in the peasantry, did not possess such an unconditional indivisibility of their farms. In fact, on the basis of their "cooperative association for the processing of land and loden and ensuring the food base of the cooperative", they redistributed the land among the families from case to case, depending on the strength of the family. The member of such a Germanic cooperative was now called Lauer, the difference from the Germanic noble farmer consisted essentially only in the different inheritance of the nutritional base of a family.

Under these conditions, the Germanic leger peasant - both the cooperative peasant and the self-employed noble peasant - becomes the head of the family, or the owner of a
"Haus", ver Begriff Haus ist aber, wie wir oben gesehen, für den Germanen eine heilige Dreiheit, die Feuer, Vach und Fach und den für die Familie notwendigen Ernährungsuntergrund umfasst. Thus the Germanic family becomes a closed living entity, for the maintenance of which the loden treasures serve. The representation of this organic unity to the outside was incumbent on the man, the supremacy over the actual internal affairs of the house, however, to the woman,' in section IX we come to the

The first part of this article deals with the peculiar division of labor between the sexes in the Germanic peasant household.

To sum up, we may say that the head of a family unit organically linked to land ownership was called a peasant by the Teutons.

We have now seen above with v. Amira that the summary of the peasants, the "bürschaft" or Landsgemeinde represented and that this Landsgemeinde was entitled to legislative power. Any privilege of the nobility did not exist at all,' for the nobility only the preference came into question to be considered in the first place in the election and appointment of officials*). That the peasants of the Teutons were creatures, one will not be able to deny any more well, ñus this Veise becomes us understandable that
— as already mentioned above by the author at the beginning of this section
— the Teutons gave a new peasantry and a new land law to the Roman lands denuded of peasants.

But he who wants to make racial decisions must be quite clear about whether or not he counts the creatures of the Goths, Lombards, Sick, Vandals, etc., as belonging to the Nordic race. A racial stratification between the nobility of these tribes and the commoners is, according to all that we know about it so far, neither expressed in pictures nor in their law,' and that these Germanic tribes did not carry with them any mixed bondmen but, as e.g. with the Sick, only in the course of the centuries rose to the nobility of the manor and later to the Frankish nobility of France, is historically certain.

From the meaning of the house, the dwelling place, for the Teuton, it becomes clear that we can actually deduce the spread of the Teutons from the settlement-historical spread of Germanic house forms. If one examines at the same time the language border of the German and/or Germanic language, then the agreement of Vohnungsbauart and language becomes so conspicuous that we in the united with age-old rural traditions from the old Veistümern and their up to the modern times received

i) The best way to bring the relationship between the Germanic people and the Germanic creatures to life is to think of our war volunteers in the last world war. The war volunteer with a high school education had the privilege of being chosen as an officer by the officers of his regiment before the war volunteer without a special school education, if he appeared suitable for it, but as long as both wore the skirt of the common man, they were treated equally.

remains, such as e.g. In this way, we can be sure that the remains of the peasantry among the early Germanic peoples, such as the right of an inheritance*) and other customs, provide much more unobjectionable clues for the investigation of the peasantry among the early Germanic peoples than the medieval rights and duties of the estates, in which the position of the peasants in relation to the ñdel, the clergy and the bourgeoisie often appears to have been completely shifted and can therefore easily lead to misunderstandable concepts of the bondage of the medieval peasants and their original relationship to the Germanic common freemen, especially when today's ideas about peasantry and bondage are used?).

It is probably clear that the conception of the peasantry of the free Teuton developed here does not have anything to do with the work on the land in the actual sense. Venn the essence of the Germanic peasantry lay not at all in the way the Germanic peasant exploited the soil but only in the fact that he had the right to exploit it with regard to his family, i.e. his house; one imagines as a comparative image perhaps the German officer rank, where the affiliation to the officer rank was connected with things and circumstances which did not further concern the activity of the officer in the service and also did not free him from mastering the whole craft of the common man, in order to be able to replace the common man in the battle if necessary. Db the

*Professor Beckmann-Bonn once said: "The German country estate, no matter whether farm or knight's estate, knows only the single marriage, i.e. always one wage or one daughter marries on this farm. This has been Germanic custom for thousands of years. As a result, the other siblings must either remain unmarried or leave when they marry. From this we have known for centuries the institution of the gnkel on our farms - the gnkel, the gnkeltum, humanly an atrophy, but economically a valuable ìktivum, which, unfortunately, is dying out more and more as the industrial and communal Int- wimung of Germany opens up life opportunities for the uncle as well."

The core content of this hereditary custom is thus that of not weakening the productive power of the farm by constant division of inheritance; or in other words, to leave the farm - and thus the soil - the possibility of feeding a family with a large herd of cattle, this type of peasant hereditary law thus sees in the farm merely a nutritional base for the rhyming fabric passed on from sex to sex.

2) Since nowadays, even among the educated, one encounters the most twisted ideas about the culture of the Teutons and for these people a Teuton is still no more and no less than a club-armed, bearskin-covered, biceps-swollen half-savage, then - in order to prevent misunderstandings - it should be pointed out that we very well know a Germanic architectural style, which is a guide for us where excavations fail. And indeed, the logen, Romanesque architectural style is not Romanesque but Germanic; it is merely the Vauform transferred to stone of the so-called arcades on the Germanic wooden house, who wants to learn about the morals of the Germanic people, is incidentally referred to: Lehn, Altgermanische Kunst, Munich 1930; Kossinna, Altgermanische Kuliurhöhe, Munich 1927.

The question whether the Teuton plowed his field himself or whether he handed over the whole field work to a married unsteady person, did not concern the essence of the Teutonic lurking at all but at the most the way how he evaluated his reading place. In fact, this old Germanic conception of the activity of lurking has been preserved among us much longer than is generally assumed. It is not at all so, that with us in Germany each Lauer leads his plow most single-handedly. There are still many areas of Germany, where the actual farmhand or the owner of a farm does not even think of doing more on the farm or the field than is absolutely necessary, or than it falls in the respective area under the concept of so-called "peasant" work, - yes, in some places the farmhand would even believe that he would be forgiving himself if he took on work that a farmhand could do just as well. There it is often still common today that a married farmhand lives on the farm of the farmer - often the family of the farmhand has been living on the farm for generations - and even manages the actual farm work very independently; he is then either foreman during the work or enjoys the privilege during the work to choose an activity that suits him. In Germany, in different regions, there are these foremen, who have different names in different parts of the country. In some parts of southern Germany, they are usually allowed to drive the best team of the farmer, and therefore they are also the supervisors in the farmhouse. The driving of the plow is considered everywhere as peasant work,
This is a work that belongs to the lurker and is part of his working rights, but it is more common that the farmer also does this work only when the work is urgent or other circumstances force him to do it.

With these indications the author should have clarified the meaning of the Germanic peasantry, but also that it does not make the least difficulties to bring our all-established peasantry with the Gemeinsteien of the Teutons in direct connection.

Now we can begin to examine the agriculture itself among the Teutons. Since the legal relations of the Germanic peoples have shown them to be sedentary, i.e. farmers, it would now basically only be a matter of determining what kind of agriculture they practiced.
— The Germanic agriculture had primarily a family economic meaning, - one will have to be careful with an investigation of the question therefore first of all from using today's economic ideas about agriculture as a yardstick.

Unfortunately, this is often not the case, since today we judge the farm management of a Germanic farm by the amount of money its owner was able to extract from the land. Since today we judge the operation of a farm according to the amount of money the owner knows how to get out of the land, some researchers of Germanic conditions fall into the mistake of applying the same standard to the Germanic agriculture, without considering that the Teuton did not need to draw more value from his loden than was necessary for him, his family and his servants, in a word: for his whole house. At the time of the migration of the peoples, the Germanic people had hardly any grain trade and therefore no reason to cultivate more grain than could actually be consumed. If one makes this circumstance clear however only once, also further thereby the immense game and fish wealth, which the Germanic forests and waters offered and which the nutrition completely substantially co-determined, then one will be preserved probably from it to demand from the arable farming of the Teutons more, than it is justified in accordance with the conditions at that time.

The first really impeccable manuscript about the agriculture of the Teutons we get from Rar! the Salmon Butcher. It concerns here his landed property order issued approximately in the year 812. This landed property order of Raiser Rails is not a proof for the agrarian conditions of the Germanic peoples of the Migration Period. But we receive nevertheless such a closed picture from this time of the Rarolinger, take insight into an animal husbandry standing on so high level, learn thereby the agriculture and horticulture of that time so well that it recommends itself undoubtedly to describe this way of economy once; and if it is only therefore, in order to present before the mental eye of the reader a beautiful rounded off picture of the agricultural conditions of our ancestors in the
8. century to put. We best follow Fleischmann in the description of the landüterordnung Rails of the Saxon butcher.

"One has ceased to determine the income from the possessions (tenus servare, as Tacitus says), and has been satisfied with it. Raiser Rari never tires of exhorting his officials not to leave any possibility of profit from the estates unused and to constantly work towards the increase of all revenues (tenus abitare) and thus bring about an increase in the levies of the peasants. What has already been achieved in this way can be clearly seen in the landed property order: Forestry and fish farming begin to develop, meadows and pastures are cultivated and hay is produced, hunting is regulated, 8*.

and the number of domestic animals and useful plants increases by the introduction of foreign species. In addition to cattle and horses, pigs, sheep and goats are mentioned, as well as birds such as chickens, geese, ducks, pigeons, zafans and peacocks, and beekeeping is also practiced. The list of plants recommended for cultivation in the gardens of the manor houses includes 7Z different plants: culinary plants, all kinds of vegetables, several kinds of bulbs and spices, a number of medicinal plants, ornamental plants, flowers, shrubs, trees and a large number of pome and stone fruits, including precocious and perennial apples, dessert and cooking pears, cherries, peaches, almonds, nuts and other fruits. Craftsmen of various kinds live, also on hoofs, among the peasants in the villages and supply products for the manors. There is also no lack of spinning mills, baking ovens, torkels and linen and wool weaving mills. Sausages, sausage meat, salted meat, smoked meat, bacon, lard, tallow, butter, cheese, liqueurs, wine, beer, mead, malt, vinegar and mustard are prepared and honey, eggs, vegetables, herbs, spices and fruit are collected. Among the supplies in chambers, storehouses and barns are mentioned: wax, soap, beets, grain, flour, legumes, millet, hemp, flax, wool, raw and processed, taffetas, whiteware, blankets, bed feathers and beds, household and utility harnesses, wool combs, carding, tools of the trade, casks, war wagons, firewood, pine and timber, jags, skins, cell, horns, etc. Special care is given to winemaking and horse breeding."

The agriculture of the Germanic peoples in the 8th century was therefore highly developed. But - and it must be expressly pointed out - this Carolingian agriculture already has a trait which must have been fundamentally foreign to Germanic agriculture a few centuries earlier and which Zle- mann also points out in the first sentences. The landed property order of Charles the Saxon butcher already shows a national economic attitude towards the agricultural enterprise and has therefore already broken with the thought of the purely on the satisfaction of the Zamilienbedarfes adjusted, in itself closed domestic economy. Germanic agriculture in the 8th century is already a profit economy, which extends beyond the satisfaction of family needs to yield a profit; it is irrelevant whether the additional profit benefits the lurkers themselves directly or indirectly, or whether it benefits the Frankish state authority by flowing to the Frankish bailiffs.

about the agriculture of the Germanic peoples in the

We have only limited information about the time. Nevertheless, what we know is quite sufficient to come to clear ideas about it. However, one must - as Zleischmann once remarked with grim mockery - finally go over to the conception of the
to banish "Ur-Germanic forest and swamp nomads" from his mental world of thought.

What one must consider first of all, at least should consider, is the fact that before the Teutons already the Celts sat down with a quite highly developed agriculture at the Rhine. Thus Schuhmacher*) reports that in the younger Iron Age (1.a lene-period) in these areas already the plowshare provided with an iron point was known, but furthermore already iron sickles, scythes, shovels, cel hooks etc. "In one of these farms near Heilbronn, which still belongs to the Zrüh-1.3. ^ène period, according to the forms of the vessels, the milk chamber could still be determined, and in the Meierhos near Gerichtstetten in Baden from the 2nd to 1st century before Ehr. not only the different purpose of the individual buildings can be recognized but also the fact that the manor was originally open and was only fortified around the year 100 B.H.". - When the Germanic tribes came, one could add to the words of Schuhmacher.

And now a question: Do you really believe that the Germanic tribes, if they had really been those "Ur-Germanic forest and swamp nomads", which still some people would like to see in them, would have renounced to simply exploit this highly developed Celtic agriculture as a genietzende master class? Then they only had to plant their forcing castles between the Celts, as the Tatars understood to do with the Kremlin in Rutzland.

But that the Teutons did not do that but transplanted their form of settlement to the Rhine and either simply wiped out the Celtic settlements or pushed them away into the areas they did not want - that can be read from the history of settlements along the Rhine - proves it, that the Teutons did not spread their conquests in the Rhine area as a parasitic master class, but only as farmers who conquered new farmland, - in the other case, archaeology would tell us that with the migration of the peoples, a foreign train came into the settlement area of the Kellen on the Rhine, namely by the fact that between the Celtic villages Germanic forcing castles suddenly emerged. This consideration confirms the history of the

*Schuhmacher, R., Ver Ackerbau in vorrömischer und römischer Zeit, Mainz 1922.

first Germanic marches; in section VIII the author brings a short introduction to the history of the Rimbern marches and to that of the Alsatian conquest of the ñriovist. Basically, it is an outright falsification of history to describe the land-seeking trek of the Cimbri, the Tigurines, the Helvetii and the Teutons, who despite four victories over Roman legions did not dare to break through the Roman border into Italy, as an adventurous campaign of an unruly, masterly people, It borders on historical falsification - since we have the historical sources about it - if the peasant state of ñriovist in Alsace, ruled for 14 years in peace - which Caesar does not even dare to attack without reason - is presented as an unpeasant conquest; For more on this, see section VIII.

But back to the agriculture of the Teutons. Schuhmacher says e.g. clearly about it: "In the grain cultivation the Teutons were even ahead of the Romans, in that they cultivated wheat, different kinds of spelt, barley, millet, oats and rye long ago, while the Romans took over these last two kinds of grain only from the northern peoples" *).

The preference of the Germanic people for porridge, which Pliny (Historia nàraìis XI.IV, 44) corresponds exactly to what we still experience today among Scandinavians, Englishmen and in many a Low German region, where the morning porridge (the "porridge" of the English) is never missing on the breakfast table, va the preference of Germanic countries for the morning oatmeal is quite obvious, on the other hand just non-Germanic peoples can understand this oatmeal least of all, so there are undoubtedly clear connections, which go back and forth between ger-, manen and oat cultivation?).

Schuhmacher's view that rye and oats only became known to the Romans through the Germanic tribes is disputable and is also contested. However, it speaks for the fact that e.g. the oat is a very dampness-loving kind of grain and the emphasis of its cultivation therefore lies still today in the rain-rich northwest Europe.

2) The author would like to make a physiological remark. Englishmen and Scandinavians claim that the value of the morning oatmeal lies essentially in the fact that it comes into consideration as food for the nervous system. Strangely enough, this assertion coincides with the experience of horse breeding. It is impossible to raise noble horses, especially thoroughbreds, without oats or to keep them at the level of their performance: for these horses there is no substitute for oats. Without oat food, thoroughbreds are most likely to lose those qualities which are essentially required of a thoroughbred horse and which are undoubtedly directly connected with the nervous system, such as: Perseverance in the will to lie down, temperament, etc. The less noble a horse is, the more likely it is that the oats can be replaced by some

The first really tangible report about the agriculture of the Teutons is transmitted to us by Caesar: but unfortunately one must take just what Caesar reports with caution. R. Müllenhofs') has proved that Caesar was not afraid of fluttering from time to time. Fleischmann also points out these things and therefore also sits his view on the agriculture of the Germanic people described to us by Caesar as follows:

1. That in Caesar's time the Ubians, Sugambrians, Usipetians, Tenkterians and Suebi were engaged in agriculture and cattle breeding, and that cattle breeding perhaps predominated.

2. That it is utterly impossible to form a picture from what Caesar otherwise says about agriculture that could lay claim to probability, let alone truth.

After all, some things can still be determined from Caesar's report. We follow Fleischmann:

"In Caesar's time, grain cultivation must have been widespread in Helvetia, all of Gaul and Britain. This can be concluded from the fact that Caesar had no difficulties in these countries to supply his army with the necessary grain, va Caesar in the comparison, which he makes between the peculiarities of Gaul and Germania, emphasizes that agriculture is little practiced among the Germans, so the assumption that it was better in Gaul, seems perhaps justified. However, even in Germania the cultivation of grain is by no means absent. During his first visit to the right bank of the Rhine, Caesar destroyed the grain fields of the Sugambrians (VI, 19), and during his second visit he supplied himself with grain from the Ubians (VI, 10). It is also said of the Usipetes and Tenketes that they could not have cultivated their fields for several years because they were hard pressed by the Suebi (IV, 1). Among the four Germanic peoples living on the right bank of the Rhine, Caesar testifies to farming from his own experience. All the other tribes also practiced it, but they generally did not (VI, 22), and in another place (VI, 29) it is even said of the Germanic peoples in general that the amount of zeal devoted to agriculture was extremely small: domines OerinLiü LAriculturae minime stuckent. Vieser increased expression about the disdain of the agriculture had however, as it seems, a special reason. Caesar was for the second Riale at

The phlegmatic horses of burden, which are more attuned to quiet, steady work than to short, crammed maximum performance, are the ones most likely to be able to do without oats altogether.

') Müllenhoff, Deutsche Altertumskunde, Berlin 1900.

the Ubians and received a few days after his mischief there by scouts news about the behavior of the Suebi, -iss seemed to him not quite strange. Although he had seized grain only a few days before (VI, 10), although he was in the vast and flourishing territories of the Ubians (Caesar, V. g. IV, 3) : Udii, quorum luit "vitas ampia atque Hörens, ut est captus Oermanorum) and by his bridge over the Rhine was in immediate communication with Gaul, which was richer in grain, and although the grain in the fields had already begun to travel (VI, 29), he suddenly feared a shortage of grain, turned back and went back over the Rhine, This somewhat conspicuous fear of a shortage of grain must be made credible by the assurance that the Germanic peoples were really in a particularly bad state with regard to grain cultivation; perhaps Caesar's judgments about the Germanic peoples' agriculture were not always entirely free from the influence of strategic considerations. Even if Caesar's account that the Suebi tribe (IV, 1, 3 and 4) lived at that time on a constant war footing and could partly not cultivate agriculture at all, partly only to the most meager extent, is true, it would still be inadmissible to transfer the conditions of the Suebi at that time without further ado, as Caesar does, to all Germanic tribes. It seems questionable whether even the Suebi were still on such a low level of culture as Caesar would have us believe.

To the unbiased reader of the Memoirs of the Gallic War, the question arises as to why Caesar would transfer the conditions among the Suebi, known to him only from hearsay, which he describes in Book IV, to the entire Germanic people later in Book VI, and not, which would be much closer, take his description from the social and economic conditions of the Germanic tribes on the right bank of the Rhine, whose land he had entered. With the Usipetern and Tenkterern, into whose area however Caesar had not come, it seems to have looked differently, and these two tribes find mention in the same chapter, in which the life of the Sueben is described as something special, perhaps seemed to Caesar the unbelievable, Perhaps the unbelievable things he was told about the Suebi seemed more fascinating to Caesar than what he had seen in the land of the Ubians and Sugambrians. He tells of the Suebi (IV, 1) that they regularly sent out 1000 men on the warpath every year and that all the others had to feed themselves at home as well as those in the field: so neither the agriculture nor the war exercise suffered an interruption. Private ownership of individual plots of land did not exist, and no one was allowed to stay on a particular plot of land for more than a year in order to use it.

Transferred to all Germanic peoples, the story (VI, 21, 22 and 23) reads: no one had certain private land ownership, but rather authorities and Surften assigned year after year to the families, clans and families according to their own discretion land, as much and where it pleased them, and then force them after a year again to emigrate elsewhere. If one takes these words as they are, and does not do them violence, then they say that the Teutons were completely subjugated by their authorities and princes. Those who are not in the field are led around like a flock of sheep, must make do with as much land as they are given and where they are given it, must cultivate it and must put up with being sent elsewhere a year later at the discretion of the authorities and princes in order to work there again for a year, and so it goes on year after year. In the closest connection to the narration of the way of life that the Suebi must lead (IV, 1), Caesar says of the character of the Suebi that they, because from their youth they were neither accustomed to obedience nor to discipline, only did what they pleased and nothing else at all (nitrii ornnino contra voluntateni). As far as agriculture on the wanderings is concerned, it should be considered possible that for a long time members of all Germanic tribes, who were completely free, sometimes waged war, sometimes were peaceful farmers of their own free will and conviction. One should further believe that those, who were in the war, did not return in the next year even again into the dwellings and areas, in which they were last, but moved into other dwellings, at another Grt, which they were not allowed to select themselves, and that also those, who had remained at home, were sent from year to year differently elsewhere. As is well known, the soil never fully repays the effort and work put into it after just one year, but only in the course of the years. Now, among the ancient Germanic tribes, the fruits of all the labor that might have been expended were never collected by the most noble themselves, but by strangers in their place. That such free men, who tilled the fields of their own free choice, should have permanently tolerated, contradicts every economic feeling and ancient experience. The agriculture has never failed in its peculiar effect on the people: it has always bound the people, who did not pursue it incidentally, to the soil".

There is not much to add to Fleischmann's words. Only on one point the author would like to point out. The Germanic peoples of the Migration Period, in particular the here in question

Suebi, are from a migration; this is not only told to us by the historical sources, that also the archaeology has revealed to us long ago and has shown us, from where the Suebi came. Therefore, it is possible to assume from the beginning that Caesar observed something correct, and that the conditions of the Suebi described by him referred to migratory conditions; perhaps Caesar did not even mention the resident Germanic tribes, because he was probably preoccupied with the thought that he had to see something special in this sedentariness, i.e. the sedentariness was the natural condition of the Germanic tribes, which he did not notice, while the unusual behavior of the Suebi aroused his astonishment.

It could also be assumed, for example, that the Germanic tribes on a migration did not move in one go without interruption, but moved forward from stage to stage, i.e. from resting place to resting place, and in this way covered only a certain distance each year. Nlan could assume that the Germanic peoples finished their actual migration in May, settled down somewhere and perhaps set up a camp in order to cultivate the land. Of course, in this case one must not think of an actual plow economy with thorough soil cultivation, but rather of what we understand and still know today as haubergwirtschast; in this mode of economy the forest is cut down, the wood is used and the branches are burned; with a hoe the soil and ashes are thoroughly hoed once and then the summer crop is sown in; we will deal with this mode of economy in detail in a later section. This kind of farming is indeed destructive of the forest if it is carried out in the high forest, but it is possible everywhere where there is a lot of forest and no lack of wood; therefore, it is still occasionally found in Scandinavia and Finland, which are rich in wood; it was also revived in our country during the World War, when the areas of high forests that had been cleared were made useful for the people's nutrition by planting a single-sown cereal crop.

If the author's assumption is correct, the words of Caesar explain themselves without any difficulty. Such a Germanic peasant trek on the move rested in the summer, distributed at the resting place the land to the individual clans, cut down the forest, used the wood, burned the branches to ashes, sowed fruit in the ashes and the cooked forest floor and harvested in the fall; presumably one then remained in the winter in the settled camp and moved the next spring again to another area, to be in the Niai

This assumption is very probable for temporal reasons alone. If one imagines the Teutons as easily mobile pastoral people - which, by the way, is in stark contradiction to their whole hearth-fire cult - or, to use Fleischmann's words, as prehistoric forest and swamp nomads, they would have been able to move from the extreme east of Europe to the extreme west within a year without any difficulty; ñttila managed this in any case, ñ even if one imagines with the author the migration of the Teutons as a ponderous peasant trek, then such a trek - even if it moved along so ponderously - would never have needed more than one or at most two years to get from the extreme east of Europe to the extreme west, if it really moved along without interruption; Such considerations can be deduced quite perfectly on the basis of the historical traditions about the Kimbern trains, whose traveling carts are described to us exactly and whose marching speed - measured by the distances mastered by them in Gaul - we are able to reproduce.

The Germanic tribes, however, approach the Roman border so slowly that the gradual advance of such a tribe from winter camp to winter camp with intervening one-summer agriculture becomes almost an inevitable assumption.

With it, however, also the news of Caesar become quite understandable. It is obvious that the distribution of the land in the respective newly occupied sun site was taken over by the leaders; one would even like to say that it had to be done in order to avoid disputes, which was quite in line with the whole cooperative basic idea of the Germanic peasantry. It is also obvious that the establishment of a trek of peasants on the move required a certain continued readiness for war and therefore necessitated a kind of division of labor, in that, on the one hand, the men most capable of arms and most reliable in arms were designated to defend the trek, while, on the other hand, the food for the whole was provided by the other members of the people. Probably the thousand-strong community emphasized by Caesar is in reality only an expedient association divided for the time of the migration, which was separated only for reasons of the migration order from the migrating total people in this size. Vas would coincide with another consideration. According to v. Amira, the meaning of the hundred was as follows: "If the spatial and traffic conditions of the 'country' require it, it will be

divided into districts for the purposes of the ordinary administration of justice, the army and police, in more recent times also the Sinan;- and ecclesiastical administration. As a rule, the Germanic small state knows only one type of district. This appears with Germans and Skan- dinavern in the time of the legal monuments as .Hundertschaft' - dunàri (alam. ìmntari, asw. tmnàri, perhaps also liunàa, - lat. translated by the sick by centena, hence mhd. rent), originally probably for a folk division not to be thought of as a number of 100 or 120 but as a multitude, which constituted a purely personal association, an army contingent and a court assembly, afterwards only, but certainly already in early historical times - as a dwelling place of this association - spatial term."

Now we learn from v. ñmira at another place once something of ten hundred shires: "...Only under the name of the 'ten hundred shires' (Tiuhaerap) known Smäländ. law-speaking district belonged to the law book written around 1300, of which only the ecclesiastical section is completely preserved. It belongs to the group of Swedish law books, which use the records of foreign landscape rights. The present Kall was based on Ost-götaland and the law book of Upland. We have relatively detailed information about the origin of the code.

The name of the code "ten hundred units" would hardly have become established if it had not been possible to aptly encompass and designate a next higher administrative concept above the ordinary hundred unit. With it we would already be with a crowd, which did not amount to numerically exactly 1000, but nevertheless approximately corresponded to the number 1000.

Finally, it must be taken into account that during the migration of such huge masses of people a certain order must have been in the course; already alone for reasons of combat (tactical reasons) of the defense this had to be, in order not to let the warriors become helpless heaps, which could become an easy prey for the no one, when warlike events occur; perhaps here lies also the explanation for the fact that all Germanic migrations - like those of the Jndo-Germans in general - are under the leadership of kings, who obviously assume for the time of the migration an army power (military command) which is not dependent on the decisions of the people, although it can be reprimanded by the decisions of the people. Perhaps we can also assume that in the Germanic migrations the thousand-strong group was a separate migratory group, which moved in cooling with the other thousand-strong groups and thus in the association of the entire people.

but in itself, as far as summer settlement and food supply were concerned, it formed a completely independent unit, independent of the other thousands. A thousand Wann is about the strength of a modern infantry regiment. Anyone who has ever seen the ration lists of such a regiment will have to admit without further ado that the rationing of such masses of people - if there is no fixed place of residence or no rationing camp available - represents an organizational feat of the very highest order, - we have no reason to assume that the Germanic peoples of the Migration Period were greater rationing artists than the Quartermasters General of the former Imperial German Army. If we assume, however, that such a Germanic thousand was distributed among about 100 migrating clans or families, Caesar's remark becomes reasonable. The assumption that a Germanic family could provide about 10 sword bearers is not impossible, considering the richness of the Germanic cattle. Then the food supply of the thousand people is distributed to 100 families, which might not have caused any special difficulties for a Germanic peasant trek moving in annual migratory distances and taking up fixed winter camps, which during its rest also still drives a one-summer grain cultivation.

This assumption of the author is further supported by the fact that Caesar explicitly mentions these conditions for the Suebi, of whom we know that they were on the move and were looking for new territory. This would not be contradictory if ñriovist, after his establishment on the left bank of the Rhine, did not at first dissolve the warlike division of his people, but kept the warriors under arms in view of the difficulties he always had on horseback. Caesar's remarks would then have to be separated in the sense that he once had in mind the migration of the Suebi, and at another time he described the warlike formation used by ñriovist for the defense of the newly conquered territory.

It would then follow that the reports about the agricultural conditions among the Suebi, which have come down to us through Caesar, do not suggest a simple agriculture among this tribe, but are, on the contrary, the proof of the outstanding talent for organization and structuring of a Germanic peasant trek, which was on the move and had a huge number of people. What Caesar tells us about the Suebi is now quite understandable, and we may consider ourselves justified in assuming similar conditions among the Rimbern and Teutons. But since we have a quite good - historically authenticated description of the Rimbern and Teutonen

If we have information about the way, the distance and the duration of their migration, we can draw conclusions about the Suebi, who appeared at the Roman border one human age later.

Thus, out of the darkness of the Germanic prehistory, the beginning of the Germanic migration of peoples emerges as the first arrival of huge Vauern treks at the borders of the Roman Empire. The historical behavior of these treks is that of a land-seeking Vauern people, and this agrees quite well with the experiences of the spade science and the Germanic legal history developed so far in this section.

he next witness for the Germanic agriculture is Tacitus, since the work of Pliny: "The Germanic Wars" (20 books), which appeared in the sixties after Ehr. has been lost. va Pliny served seven years with the Roman cavalry in Germania, made many forays through Germania, therefore knew the Germanic conditions from his own view, so one can only regret the loss of this work.

When Tacitus wrote his Germania, the Germanic tribes had already been in direct and uninterrupted contact with the Roman Empire for 150 years. So, whether Tacitus himself was in Germania or not - which is a matter of dispute - is not really important? in any case, he had excellent connoisseurs of the Germanic conditions at his disposal in Rome, too, who could give him advice. Nevertheless, such a circumstance requires that one uses the words of Tacitus with a certain caution. When Tacitus, for example, tells of the warlike spirit of the ancient Teutons, of their disregard for agriculture and any peaceful occupation, this seems to speak against a peasantry among the Teutons. But whoever - to give a tangible example of the value of such non-Germanic reports - knows our present-day foreign countries, especially got to know them as Germans living abroad before the war, and in doing so, for example, got to know the downright nonsensical ideas of foreigners about the military training of our students as well as the bloodthirsty "militarism" of our active officer corps, and whoever attentively follows the entire atrocity propaganda of our enemies during the World War, will find that foreigners consistently have opinions about us Germans that have nothing whatsoever to do with the actual conditions. What was said abroad about the German officer corps - today this nonsense is already being spread among the German people - was unprecedented. And now even the foreign view of the German student body!

For many foreigners, the German student was a non-conformist, guzzling, drinking, and drinking again, who occasionally lashed out with his saber without any sense or understanding and basically lived without any real purpose in life. The foreign countries have never failed to object to the fact that the most important scholars have emerged from the same student body, which was portrayed as half-revered savages. - But we may draw the lesson from such things that it is obviously impossible for a non-German to see the German correctly. And if one compares today's foreign voices about our "boozing, scuffling, lazing German students" with the words of Tacitus about the free Teutons, who allegedly loved the sword more than work, the mead jug more than moderation, then one is almost palpably led to take such words of Tacitus with caution.

There is also something else. If one compares the agricultural conditions in Scandinavia at the end of the 19th century, where arable farming served only to satisfy the needs of a more or less large family - i.e., it was purely a family economy - it is clear that actual arable farming took up relatively little space. Purely large-scale arable farms were only worthwhile from an economic point of view.

i.e., where more grain is cultivated than is needed for the family, or where more grain is cultivated in order to make a profit. As soon as only family economic aspects are decisive on an estate or farm, it makes no sense to plow more land than is absolutely necessary; the remaining land is used as pasture for cattle or as forest, etc., and is then used for personal benefit without the use of special labor. These conditions have been preserved in Scandinavia until recently, and from the legal traditions of the Germanic tribes (see above) we know that only as much "plow land" was available, or was distributed, as was necessary for the maintenance of a family.

In such a cultivation, which is still small, the whole plowing work is limited to a disproportionately condensed period of time. Except for the spring and autumn furrows, there is really nothing to plow, and this work is done in a few days in spring and autumn. Thus, the author personally experienced in Finland that a larger Finnish farmer visited the author and got to know his horse breeding.

wanted - his horses first from the forest pasture search and catch mutzte, in order to harness them for a journey before the carriage. When questioned, the author was told that it was customary to leave the field horses in the forest during the summer, because they were only needed for "about 2-4 days" in the spring to do the plowing, and then again in late summer when the harvest was gathered. Gan; similar farming is still done today in remote areas of Scandinavia.

Such a plowing can be done by one or two farmhands with ease, the owner of the land does not need to lead the plow himself and usually does not do it. This circumstance is also explicitly pointed out by the historian v. Below. "If Tacitus seems to describe the free Germanic peoples as people who, when they were not engaged in hunting and warfare, were lying on the bear's skin and nourished themselves by farming unfree, then the pointed nature of his depiction must be taken into account, which brought the condition that agriculture was still practiced quite extensively, required very little work, and that the farmer (which remained so for a long time) had to occupy himself more seriously only a few short times a year, in sharp contrast to the bustling activity of Rome*).

Such an old Norse way of economy, which can still be observed today, may be assumed with all certainty also for the time of Tacitus among the Germanic peoples. We may do this because the Germanic farmer, i.e. the head of the family, always had enough laborers at his disposal, be it the servants, be it the slaves or the members of his clan or his sons. Yes, it would be a contradiction, if one would assume, in view of the important position, which the Germanic house father, i.e. the Lauer, played in the public life - all public legal capacity emanated only from the head of the family -, that he would have done a not absolutely necessary work himself. But does this prove that the Teutonic plowman, who did not need to lead his own plow, therefore despised plowing or did not understand it at all? Such an assumption would be about as convincing as that: Because in 1914 the Jnfanterieleutnant went into the field equipped with a vegen and the combat regulations suggested him not to be tempted in the Jnfanteriekampf to take a rifle in his hand and to shoot along in order not to lose the overview of the troop entrusted to him for leadership, it is proven that the Jnfanterieleutnant did not understand plowing at all.

*) v. Below, Oer deutsche Staat des Mittelalters, Leipzig lSI4, p. 115.

the infantry lieutenant "despised" the rifle, the weapon of the commoner and non-commissioned officer, and did not know how to wield it.

And that purely family-economical points of view determined the agriculture of the Teutons, Tacitus tells us, to which further above with the mention of the land property order Rarl the Saxon butcher was already pointed out. To the Roman at the time of Tacitus, who had long since become accustomed to purely monetary thinking - to whom the valuation of the things of this life were only understandable from the point of view of how much money one could get out of it for oneself - it was quite incomprehensible that the Germanic peoples did not manage more out of their land than they needed for their family circumstances. The Roman simply did not "get" the Germanic peculiarity of that time.

"If the Germanic peoples had not adhered to this principle throughout the Middle Ages and ensured in all their guilds, guilds and estates that the purely ego-oriented, self-serving, monetary point of view did not come to the fore in working life, and that the domestic duties of the householder, on the other hand, were more important than the monetary exploitation of the treasures of this world, guilds, and estates, that the purely ego-oriented, selfish, money-economical point of view did not come to the fore in gainful employment, and that the domestic duty of the father of the house, on the other hand, was preserved as far as possible, we would not be able to judge these things with such certainty among the Teutons. But such a conception was so deeply ingrained in the blood of the Teutons that the Roman Empire did not succeed in destroying this basic Germanic conception of existence among the Teutons - which it had succeeded in doing among the horsemen. The view: "I can do what I want with my money" is thoroughly un-Germanic, therefore also un-Germanic and incidentally also unnordic. How the Germanic people have erased the thoroughly immoral monetary conception of life of the huge Roman Empire *) and have given their Germanic stamp to the Christian world for far more than a millennium, until the 18th and 19th century overcame this Germanic conception again.

Vie late Roman and the Germanic conception of economy

i) "The decay of the mores in Rome had become very great through the civil wars since Sulla: it was based on the egoism of the individual, who enjoys everything, who conquers everything with blood and cunning. Book in the time of the slackening, when the oriental luxury had triumphed, this selfishness only increased: but it grist since then after lower, meaner goals. Lucullus, the glutton, now multiplied a thousandfold, and from Julius Caesar inherited not heroism further,but only adultery." (Th. Birt.)

and economic conditions are so starkly opposed to each other, -atz we need not waver for a minute in this regard to be clear about the conditions among the Germanic tribes that Tacitus describes.

As far as details are concerned, which Tacitus gives, we first follow a passage by Fleischmann:

"The existence of villages (vici) is repeatedly mentioned as something self-evident, so in the chapters 12, 16 and 19. However, it is not probable with the variety, which shows the life everywhere, that in whole Germania at that time only village settlement existed. One may rather assume that here and there habit or loden condition and climate also led to settlements in single farms. It should be noted that even in the villages the houses did not stand next to each other but alone and that each house was surrounded by a courtyard".

This is also confirmed by v. ñmira:

"Vie Germanen der geschichtlichen Zeit sind setzhaft, ihre Rechts-verbände bedürfen eines Landes innerhalb beständigen Grenzen. Ruch if the legal cooperative goes on the migration, it happens only to seek a new ground of this kind..... The settlement or place of residence (got. Kaiins, an. Keimr, ahd. Keim etc. - scand. more often as such has in the older time of the Germanic rights no political meaning, no matter whether single farm (nord, dül or Aaràr, - mhd. einâte, einoeâe - ahd. sedal?) or village (an. ags. as. iKorp, afränk. tlmrp, ahd. dort, but also aschw. K^r, adän. wn. l)üer and ags. tun, nd. wic, got. veiKs)".

A comparison of the oldest law handed down and the state structure of the Germanic tribes, which can be followed on the basis of the legal principles handed down, with the pre-settlement described by Tacitus, shows the Germanic tribes of the early history quite clearly as yeoman farmers, sitting on Linzel farms and in villages. However, it must be taken into account that agriculture at that time was practiced only from the point of view of family economy, and therefore the traditions cannot naturally tell us about a very extensive agriculture. It is not a proof against the Germanic peasantry, if the Germanic free man had his field cultivated by bondmen or was content with a tax from the court of the bondmen; in the matzo as the Germanic man at the Rhine got to know bonded peoples, he will probably have thought less and less of having the agrarian work carried out by his own clan members, but with the domestic way of thinking, which dominated him at that time and still through a millennium, he will have been content with it.

The people of the Germanic tribes may have been content to live off the earnings of the bonded people. Nevertheless, one should consider that the settlement history of the Germanic tribes gives us no indication that, for example, in the actual Frankish settlement areas, the Franks would have held on to the found population as clod-bound slaves. However, it can be assumed that the landlordship, which became necessary in the area of the Austro-Franconian settlement, soon encroached on the purely Frankish settlement areas, and in time brought about a separation of the common lands.

Herewith we would have proved that the individual Teuton was a yeoman and practiced agriculture, but the cultural level of the Germanic agriculture at that time would not be clarified with it yet. After all, this might not be so difficult to determine, as it is commonly claimed.

The historical Germanic agriculture possesses a peculiarity, which is highly significant in cultural history. From the moment we are told something precise about the form of agriculture, we get to know the three-field economy among the Germanic peoples, and indeed it occurs so exclusively coupled with the Germanic peoples that we can follow it through the whole Germanic history, where it has been replaced only in the last century; significantly, it was "replaced" starting from England, because in England a monetary economic development forced the replacement of the old arable economic relations, i.e. put land under the idea of a monetary economic exploitation. By the way: we will see below that England destroyed its peasantry with its thoughtless proceeding and in the course of only 100 years de-natured itself so thoroughly that today's English state leadership can no longer be regarded as Nordic conditioned.

The three-field economy is a quite peculiar Germanic characteristic, which was obviously as firmly rooted in the Germanic community life as the Germanic law; for one can almost say that in Germanic history the abandonment of the three-field economy and the final abandonment of the Germanic legal idea have always gone more or less hand in hand. It is now strange that the Germanic three-field economy is suddenly there in history. It is just as strange that the landed property order of Charles the Saxon butcher simply passes by the way in which the field cultivation is to be handled, which one must interpret willy-nilly nevertheless as follows: The field cultivation moved already for centuries in such a way unchanged year by year in the 9*

If the Germanic peoples had not possessed the three-field economy at the time of Rarl the Salmon Butcher, but Rar! but believed that by the three-field economy a more profitable agriculture was to be made possible, then one would have to expect after all, which enumerates us otherwise his land property order, absolutely to find also detailed regulations for the bailiffs, which aimed at it to urge the farmers to introduce the three-field economy. Vas is not the Kall. Therefore, it must be assumed that at the time of Raiser Rarl no one thought of expecting anything else in the ñcker- wirtschast than the three-field economy. Line such assumption would be quite consistent with the tenacity with which the three-field economy asserted itself still a millennium after Rar! the Saxon butcher in the Germanic determined countries.

First of all: Mas is three-field farming? Vie three-field farming divided the arable land into three parts, one of which was used alternately for pasture, the second was cultivated with winter staple crops, the third with summer staple crops. The pasture is plowed once in summer to make the land suitable to receive the seeds. The winter and summer fields were cultivated after the harvest until the onset of winter. The pasture and the stubble fields were jointly grazed by all the cattle; each owner had a piece of land in each Klur and was obliged to use it in accordance with the three-field economy (so-called Klurzwang).

However, all these are only quite external points of view in an explanation of the three-field economy. In fact, the three-field economy conceals cooperative principles of unique importance, as Fleischmann (op. cit.) has pointed out in a very excellent way:

"In the 8th century A.D. we encounter, seemingly suddenly and from obscure origins, an admirable economic form, ready and already widely spread, an economic form that later became known and justly famous under the name of the three-field economy. It is completely unique, without precedent in economic history before its appearance in Germany, and is characterized above all by the fact that it is not intended for individual operation, but for the joint operation of a group of farmers, a peasant community, united in a labor association. Three-field farming should not be confused with other farming methods described in agricultural textbooks.

It can be put on the same level as the economic forms or systems described above. It is not only a kind of Nörner economy on three fields, as it could also be operated as an independent single economy and from three adjoining fields, and probably was also operated here and there, namely in Italy and in the Grient. On the contrary, it is much higher. It is a social and state economic institution of the highest importance, comparable to an enormous machine of perfect simplicity, which, kept in motion by the indispensable necessity of agriculture, works with the certainty of a natural law, protects the cultivated area for grain from reduction and at the same time takes care of the supervision of the work of the individual community members with iron rigor. It satisfied the main needs of earlier stages of economic development in such a perfect way that it completely dominated the German agriculture for more than 1000 years, perhaps even more than 2000 years, until the modern times. By the agrarian legislation at the end of the 18th and in the first half of the 19th century it was stripped of its economic meaning. It disappeared as a system, but the traces of its forms are still clearly recognizable everywhere and will not be completely erased as soon as.

As an internal institution, the three-field economy required the field community, the division into three parts of the arable land belonging to each hoof, the separate location of these three parts, and finally the compulsory field cultivation or the common way of cultivating the field, which was exactly the same for all hoofs. This prevented a reduction in grain cultivation by guaranteeing the annual cultivation of about two-thirds of the total arable land in all parts of Germany, by making it impossible to grow other crops besides grain on the arable land, and by forcing every farmer, willingly or unwillingly, to cultivate his fields and to carry out all the necessary work in time. Moreover, the compulsion to do all the same work at the same time, in full view of everyone, created a competition among the community members that did not fail to promote the execution of the work.

The annual cultivation of two-thirds of the arable land belonging to the farmstead seems to have been the highest that could be demanded in those times when the three-field economy was established. In the three-field economy, the cultivation of the three fields, which comprised all the arable land of all the fields, was carried out in such a way that each field had to be cultivated two years in a row and "rested" in the third year. If one, as it was in fact exceptionally

The first was to alternate a winter crop with a summer crop on the fields, so that one seed fell in spring and the other in autumn, and if the winter crop was planted after the dormant year, an appropriate distribution of all field work was achieved, which made it possible to devote care also to the cultivation of the fallow field and the eradication of weeds*).

Also in the association of the three-field economy belonged to a Hufe first the house with the Hofstätte or hofreite or Wurt, then the plowland, usually also some meadowland, and the right to pasture use and wood purchase, as was just mentioned, the plowland of each association Hufe lay in three parts in three different places of the field. Ls this resulted from the fact that when an association was established, ;. B. of 20 farmers, first the whole association in place and in representation of the individual separated an area as community plow land, approximately twenty times larger than the plow land to be counted on a Hufe. This entire area was then divided, taking into account the quality of the soil, into three approximately equal parts, the three "Gewanne", and each Gewann was again divided according to estimation into 20 approximately equal parts, so that finally the whole communal plowland consisted of 3 x 20, i.e. 60 fields, of which finally 3 parts came from each of the 20 heaps, namely one in each of the three fields. The three fields were cultivated jointly by the 20 farmers in such a way that every year, in a three-year rotation, the first one regularly bore a given type of winter grain, the second one a certain type of summer grain, and the third one remained uncultivated or "dormant". This fixed order forced each farmer to cultivate two-thirds of his plowed land annually in a precisely prescribed manner. For the execution of all the individual works necessary for this purpose, the lurking master at the head of the association set the time, which each farmer had to observe exactly. Any failure to do so would disrupt the work of the neighbors, and even of the whole association, and would result in the obligation to pay damages. If with this arrangement the tardy and indolent could hardly be left behind, it was on the other hand also impossible for the diligent to gain a yield from the dormant field, or to give special care to the cultivated fields, because every farmer had the right to graze cattle on the dormant field, in general on every field, as soon as it was harvested. One recognizes here the three-field economy

i) The author asks to want to read this Sah with special attention, because further below the favorable distribution of work resting in the three-field economy with regard to the seasons will still occupy us in great detail.

as an institution which is not intended first of all to promote the advantage of the individual, but through which peasant labor is placed at the service of the general public." So much for Fleischmann!

Fleischmann has thus expressed the basic cooperative idea of the three-field economy in an almost brilliant way. Unfortunately, following these remarks, he makes the attempt to use the three-field economy to prove the existence of the Grundherrschast already for the Germanic peoples of the Migration Period, i.e. he claims that the three-field economy is, so to speak, an invention of the landlord in order to utilize the work of the peasants more effectively. But first of all, it never occurred to the Germanic people - as it never occurred to the Zndo-Germanic people, about which the following section will give more details - to exploit the labor power of a human being or even to make arrangements which organized the exploitation of the labor power*); and secondly, we know so well from the Germanic and old Germanic legal tradition the meaning and handling of the idea of comradeship and the fundamental curtailment of any power of rule exclusively related to the ego, that we must reject this attempt of explanation by Fleischmann. The idea of landlordship is not old-Germanic where it becomes an evaluation of the labor of the bondmen, about which we have spoken in detail above; and thoroughly un-Germanic would be a labor institution for the evaluation of the peasant labor power. The Germanic nobility learned all this only in modern times, when the concept of tax - which in the Middle Ages was still called "request", because the landlord had to "ask" for the necessary money from his subjects - was used (and rightly used) to build up a state; if absolutism, under the influence of France, then de-sanctified the concept of tax, this is a phenomenon of contemporary history, which must not be transferred to the German Middle Ages or even to the Germanic peoples?)

1) In general, one should beware of approaching the interpretation of Germanic or ancient German conditions with modern ideas of a monetary-economically oriented national economy about work and manpower, rationalization and Taglorsgstem and all the nice buzzwords to get as much money as possible out of a thing or a person; Although one then brings highly "plausible" explanations for the way of thinking of today's people, who only know rights, but no longer have any feeling for duties, above all not for such duties, which have a voluntary and purely moral origin, in reality one puts the conditions with the Teutons and in the German Middle Ages on the head.

2) The nowadays popular confusion of slavery, serfdom, and bondage is a disaster in the flourishing

From this point of view, it can be said that the three-field economy, based on the cooperative principle, must have been the original property of the Germanic peoples.

There are some more possibilities to make this assumed probability quite a certainty. When the Saxons and Angles under their legendary leaders hengist and horsa in the year 445
n. Ehr. When they conquered England, they put an end to the old Celtic family constitution and its settlement form - (which had remained unchanged despite the previous 400 years of Roman rule, which does not exactly speak for a cultural fertilization ability of the Roman Empire of that time) - and introduced their cluster village with division of the arable land, with which the three-field economy and compulsory farming are connected. Also Mielke*) says: "The English village constitution is old-Germanic, partly with Gemenglage, three-field economy, Rügegericht and Grotzhufen, partly with later Über-

How little the Germanic peoples knew the concept of slavery may be seen from the following words of v. Below: "Those in rem unfree, the bonded, as we call them technically, form the one great class of the unfree of the Middle Ages. Opposed to them are the personally unfree, the serfs, or if we look for sharper terms: in rem personal unfree and merely personal unfree are opposed to each other. It is difficult to put the old relations satisfactorily into terms that are familiar to us. For the sake of simplicity, let us speak simply of materially unfree and personally unfree; in the main, this will characterize the differences. The personally unfree, to whom we now turn, are called proprü cke corpore, by which the contrast to the in rem bondage is expressed. One must not think of this serfdom as oriental or negro slavery (emphasized by me, author). It is also erroneous to understand the "serfs" mainly as the unfree from the household servants and the rural workers. Their occupation was not determined by the "serfdom" at all, we find the serfs in the most diverse economic positions: they could manage farms of their lord, but also of foreign lords, freely hire themselves out as rural workers, take up the most diverse occupations in cities, hold various offices. Their characteristic lies only in the personal, in contrast to the material bondage. They paid a capitation interest: this distinguished them from the bonded, who paid a basic interest. From our previous remarks, it is already clear that for the freeman of the German Middle Ages, at least, there was no unconditional bondage. We may even go so far as to declare him economically essentially free. With the legal unfreedom was united a far-reaching economic freedom of movement. On the unfree, - the real as well as the personal unfree quite equally - weighed interest, death, a modest amount of servitude, some servitude of servants (with only local validity), the duty to visit the court, if the lord possessed such, as mostly. Since these obligations were limited in law or in fact and not comprehensive, there was room for free movement for the bondman. Hardly any economic regulations were imposed on the bondsman, and the serf was generally free to choose his occupation." (v. Below, The German State in the Middle Ages, Leipzig 1914.)

*) Mielke, Siedlungskunde des deutschen Volkes, op. cit.

The Anglo-Saxon triple-field economy was introduced into England by the Anglo-Saxons long ago, when it was in their blood. Do we really believe that the Anglo-Saxons would have introduced the three-field economy into England, if it had not long been in their flesh and blood? No other Germanic tribe has become as famous - one might almost say infamous - for its tenacious adherence to the traditional as the Lower Saxons. Therefore, we may also consider the three-field economy among the Anglo-Saxons as a matter that was familiar to these Low Germanic Germanic peoples who had crossed over to England long ago and must have been known to them long before the year 445.

The fact that the Anglo-Saxons who crossed into England were nothing more than a free peasantry, which looked for new farmland by way of the old Germanic "land-grabbing", need not be doubted in another respect. The Anglo-Saxons lived for several centuries not as lords in England but as free peasants, until with William the Conqueror (1027-1087) a completely different agricultural constitution a so-called "Lehnverfassung" emerged. Lehnverfassung came up. William the E. gave the lands to his Norman followers as landed estates,' by the way, the English Latisundian economy of later centuries can be traced back to these landed estates. Significantly, however, William the E. did not succeed in completely carrying out his feudal transfer in the eastern counties. In these counties the peasantry still consisted most purely of Anglo-Saxon peasants. In short, the relationship of the Normans to these eastern counties was similar to the relationship of the peasant cantons in Switzerland to the feudal constitution of the House of Habsburg; but one can also think of the similar relationship in the history of the Scandinavian peasantry (Sweden and Norway) to the non-Scandinavian nobility who had come from Germany. But the whole process in England between Anglo-Saxons and Nor-

i) Oas originally in Denmark and Schleswig-Holstein usual bool means gathering place. Volsbroder ---- Volsbrüder, Rainbrüder are the clan comrades on the ancestral property. The Vollstem originated in the defense. From Skåne a tribal movement took place over the Danish island in the first centuries of our era, which harassed the single farm and limited it to the heathen of Jutland. This single farm (Torpe) always passed from the oldest wages and thus secured the undiminished possession in the Llppe. During the aforementioned tribal movement, a legal security of land ownership arose in the Volver version, which placed the owning families as old and respected comrades before the other members of the tribe, not, precisely in legal formulas, but nevertheless according to custom. The clan remained on the territory, probably built their own houses also for independent family members, until the single farm had become a small settlement like a village.

If the Anglo-Saxons had not been peasants of the purest character, they would hardly have transplanted their peasant form of settlement ruthlessly to England, but would probably have tried a similar arrangement as the Normans, who later reached England, tried to do with them, -But least of all they would have thought of transplanting their Low German agricultural form to England, one would rather have to assume that they - just as the Romans had already been doing in the country for 40 years - would only have tried a lordly exploitation of the found peasant culture of the Celts. It is not only significant that the Anglo-Saxons did not do this, but also that half a millennium later the Normans were least able to get through with their feudal constitution precisely there, where the Anglo-Saxons had settled most densely and exclusively.

In this context, it is particularly revealing that e. g.
L. after Beddoe*) the county Yorkshire represents the area most purely settled by Nordic race and the "Isorkshireman" has been the most pure-blooded Nordic Tgp in England. however, much more important is almost that just the "de-northernization" of these eastern counties of England is connected with quite sober peasant reasons and not with all those reasons which one would like to regard today as causes of the de-northernization. It was the high grain prices, which in the years 1795 to 1815 made the so-called "Freisassen" - and these were the "freeholders" - pay a high price. "Freisassen" - and these were the actual Anglo-Saxon farmers of the eastern counties - from the Scholle; warlike events, which would have diminished this Anglo-Saxon blood, hardly played a significant role at that time. Vie increase in net income triggered by the rise in grain prices made it advisable for the Freisassen to take out loans at high interest rates to improve their estate or farm. However, when grain prices fell again after the end of the Napoleonic wars, most peasants could no longer meet their obligations and were forced to sell their farms, which had often been in their families for more than a millennium?), viese by the be-

1) Beddoe, Uro là"" ot viità, 1885, mentioned in Günther, Rassenkunde des Deutschen Volkes, 78th-84th eds, 1934, page 157.

3) Mr. experience this phenomenon at present with us in Germany, so that one does not need to exert its imagination absolutely, in order to imagine the situation at that time true to nature.

The destruction of the old soil-settled Anglo-Saxon peasantry of the eastern counties caused by the beginning monetary-economic-world-economic development led to the mass Anglo-Saxon emigration to North America in the years after 1820,- the remnants of the peasants holding on in England then had to jump over the hurdles in the years after 1870, when England sacrificed its domestic grain cultivation in view of its overseas grain business. One has calculated that of the old-established farmers who had become homeless in England at that time (before 1820!), about 65 per cent went to the united states. However, England ensured that this peasantry was not lost to English culture by the exemplary introduction of a fundamental right. England allotted land free of charge to the peasants from the state lands of its colonies and decreed that this land became the private property of the peasant who took possession of it in order to work it; this principle then remained later in the united states. Vie allocation of fixed land ownership as private property to the peasants displaced from their homeland, furthermore the assurance of personal freedoms and independence in connection with their legally guaranteed implementation are the key to understanding the tremendous Anglo-Saxon nolonial success in the 19th century; also in the states of Ranada and Australia*).

§For the understanding of peasant conditions among the Germanic peoples these things are important because, on the basis of English agricultural history, we come to know the Anglo-Saxons - whom Leddoe expressly describes to us as the purest representatives of the Nordic race in England - as peasants from the very beginning, and we also come to know them in a way through a millennium and a half with

i) After all, the old saying applies here as well: God's mills grind slowly, but they grind very small. It is undoubtedly a cruel retribution of fate that the descendants of the peasants who were ruthlessly expelled from England a hundred years ago now have a say in the fate of the country which is already contesting the position of world power with the mother country England, namely the United States. Without the Germanic settled and led Australia, South Africa and Ranada England would probably have been deleted by the world war from the row of the authoritative countries long ago. - It is a mistake that we see in Germany in the English kingdom yur always the merchant raised office of a world trading company! Things are in reality quite different.

Literature that introduces these questions: ñuastin, M., Die Entwickelung der Landwirtschaft in den Vereinigten Staaten von Nord-Amerika, Munich, Leipzig 1914. - Darmstädter, P., Die Vereinigten Staaten von Amerika, Leipzig 1909. - Demangeon,A., Das britische Weltreich, Berlin 1926. -Lkalweit,V., Vie English Agriculture, Berlin 1915. - Valentin, v., Colonial History of Modern Times, Tübingen 1915. -Williamson, I. A., sbort tüstor^ ok tko Lritià expousLou, London 1922. -Ealdecolt, Ñ., Luxlisb c^olouiLLtiou Lud Lrupiro, London 1897.

The Anglo-Saxons have a very strong peasant vassal core, which makes it impossible to assume that they were not peasants, otherwise the history of the Anglo-Saxon freemen in the eastern counties of England would probably have been somewhat simpler and less tragic. Therefore, it is undoubtedly justified to regard the three-field agriculture, which was brought to England by the Anglo-Saxons in 445 A.D., not as an accidentally acquired cultural matter of these tribes, but to see in it an agricultural cultural expression inherent to the Anglo-Saxons, which we may then also assume in the other Germanic tribes.

If we had already mentioned Mielke earlier (cf. p. 136), it is quite instructive here to hear him continue about the Scandinavian settlement history, since this settlement history can possibly give us a very simple explanation for the emergence of the three-field economy.

"Next to the single farm, the Torp, a larger settlement had already developed in very old time, which was inhabited probably exclusively only by members of the same clan and this also announces in the ending bg (from du - build), which we usually meet in this context. Such a Bg settlement is a real village in contrast to the Torpen. The latter was still called in the 13th century a 'haugedorf (dsu§ - hill, burial mound) of pagan origin', which was contrasted with the 'kulldzu'. - full village was set against it. The contrast between the single farm and the village is also expressed in the Swedish torpàrlar- allmende farmer and the ockalldöncker- noble farmer.... Between the settlements and their lands lay unused areas, mostly Gd and heath lands, which belonged to no one and were often later used for daughter settlements. The Swedish kings, who themselves had come from the circle of court owners and had reached their responsible position by deeds and personal qualities, originally had no right to these margraviate lands. Only in conquered lands, as in the subjugated Götarike, were they given a third, in Denmark even the whole marrow. Thus the settlements established on this land fell to the king, which later strengthened the dynastic position of the Merovingians and Carolingians extraordinarily. Through the disposal of masterless lands, the sovereign power was later able to settle large areas in Europe Germanic....

When King Waldemar in his hereditary book in 1327 all rights,

The situation was clarified to the effect that the individual farms with their large land holdings were accompanied by numerous villages, which, however, had not come into being through joint clearing work but through the division of clan property. In these irregular farms, arranged around a square, the North Germanic arbitrariness, which the aforementioned Jutish law tried to fight, still prevailed unweakened. The clan cooperative dominated also later the settlement movement, when the soil cultivation took place by the united rest of the villagers, here the large North Germanic eight-headed plow seems to have been the exit, which could be set in motion only by common help and which made the participants to a plow cooperative. This cooperative - 4-8 participants are mentioned - was the owner of the land, which was later divided. Already with the introduction of Christianity in the S. century, the ownership began to consolidate and fall to the individuals in . smaller pieces.

Large-scale clearings were already undertaken by the original inhabitants, but with the consent of all those entitled to the loden. If some wanted to clear, but others did not, the latter should be summoned to the ving; if they did not come, they would lose their claim'.
— and the clearing promises such a one - all reserves*). But also the individual is protected in his rights, he has a legal farm in the vorfe, a certain land and meadows and further cooperative shares, then he is also in the possession of all rights. We have here a political cooperative consisting of land cultivation, which protects and covers the individual part-owner, but imposes on him in return also duties for the totality. How strong is the sanctity of the possession?) is evident from the fact,

i) here, the prospect of profit was probably not the sole reason for cooperative clearing. Ruch with the settlement of America the settlers have united family-wise or cooperatively, in order to cut down forest and to convert into arable land, ver individual comes with the planting of plowland only very heavily against the root system of the trees,' one imagines once the work, which makes the felling of a tree giant of several meters of diameter. Thus, even in the settlement of America, experience has shown that cooperative clearing still makes the fastest progress.

Mielke spouts here a word, which in the whole Germanic prehistoric research is still much too little noticed and deserves a much more detailed investigation. When, for example, the Vandals crossed the strait of Gibraltar and established their Vandal empire on the site of Carthage, which, however, was to last only a short time, they gave their claims to

that in the case of regulations the farmstead is excluded,' even in the case of a moved-out man who has his farm from the field, the latter can only be recorded after the owner had chosen another piece of land at will.

In Scandinavia ancient conditions have been preserved longer than in other places of Ruitureurope. Especially the settlement forms, because they are geographically conditioned, have remained almost unchanged.
Single court asserted. Ivo this prevails, there foreign folklore could not interfere. Already in the case of the cluster village this changes, because it was often established in another folk environment or also received foreign immigrants, as in general in each mass settlement such elements could penetrate with the time, but the single farm has preserved with the folklore also the two opposite poles: strong individualism and subordination under the will of the totality. What was already present in the rhyme in the connection of the single farm to the peasantry: the firm declaration to the Grdnung and organization, which became in the clan the basis of the work, condensed to a political state thought. But the pure agrarian state did not mature to perfection among any Germanic people."

In these remarks of RUelke it is particularly important that we can determine in Scandinavia a completely lawful relationship between single farm and prefgenossenschaft, - center is in both cases the concept of the kinship, - once the kinship limits itself by delivery of the yard to an heir to a yard, another time the kinship extends its multiplication basis by establishment of new yard places, i.e. it drives side branches and

The Vandals did not give up the lands in their German homeland, - strangely enough, this was also recognized in their original ancestral homes. However, since the Vandals who remained in Germany were in the meantime suffering from a shortage of land, an envoy set out for Carthage to ask the North-Asian Vandals to relinquish their land rights. The North-Asian Vandals "were quite willing to comply with this request, when suddenly an old white-haired Vandal stood up and said something like this: 'Fate is favorable to us today, but we don't know how our grandchildren will fare, and so it is aut if they know where they have a homeland.'" Thereupon, the Vandal legation from Germany returned home without having achieved anything. As is well known, the Vandal Empire perished, and the claim of the North African Vandals to the lands in their old German homeland could therefore no longer have any political effect, so that we cannot even guess what legal and political consequences would have resulted from it. - In any case, the behavior of the Vandals proves not only that they must have been very settled before their migration from the old ancestral homes, but also that for the Germanic the connection with land was a much, much closer one than we are usually inclined to assume.

va already in the Einzelhos all unmarried clan members remained under the householderly power of the farm heir - an institution which was preserved in the well rural areas of Germany until towards the end of the 19th century. If the members of the clan were accustomed to devote their labor or their care together to the food base of their clan, namely to the Linzelhof, then it is basically the most natural thing in the world, when the clan is branched off and several households are established, if the basic idea inherited from the single farm: All for one, i.e., in this salle for the family, is retained. I.e. in this Salle for the property belonging to the clan, remained and one managed the nourishing underground of the clan-conditioned cluster village likewise from common points of view, i.e. evenly under application of the cooperative thought. Probably, however, the heir who remained on the single farm still had a kind of sovereign supremacy over the new foundation, which essentially extended to a proof of respect of the younger clansmen against him and also extended to the heirs following him, in their position as direct descendants of the original clan head. Thus, after the branching of the clan, the respect that originally would have been owed to the eldest brother as heir to the farm anyway, remained, so to speak, attached to the branch remaining on the single farm. In this way, the peculiar position of the Germanic nobility in relation to the Germanic freemen would be very easily explained. Venn the Germanic nobility was entitled to a respect priority, but not a priority right, ver basic idea of the three-field economy, namely the clan cooperative processing of the food underground, receives in this way a most natural derivation possibility from the original homeland of the Teutons, which we may assume according to the above words of Nossinna (see p. 86) in Scandinavia.

If, however, we may assume that the three-field economy existed among the Germanic tribes even before their arrival in Germany, a consideration of the most far-reaching importance arises. At the end of Nap. 26 Tacitus says: "Winter, spring and summer they distinguish and name, but names and gifts of autumn they do not know." i) Who travels in the second half of August, the àntemonat)of the Teutons, in Nlittelschweden, can there still today to his surprise, that at the same time is harvested and sown. The reason is very simple. With the relatively early

*) ñuch in Old German, autumn does not yet mean a season but only the harvest; herbsten -- to reap.

winter, the winterization - i.e. the grain, which is sown before winter and must have run out before the frost - must be sown already in August. Thus, for Central Sweden, our German autumn tillage coincides with the harvest; or m. a. W. the Central Swedish agriculture still does not know autumn in our sense. This coincidence of harvest and autumn tillage results in a great accumulation of work in the short time that the end of August leaves for it. The Swedish farmer compensates for this shortcoming by using black fallow. This allows the plowing of the fields to be shifted to the less labor-intensive time, i.e., the winter crop is sown in the fallow field and the harvested field is used for the new fallow; between the time the harvest is completed and the onset of frost, there is still enough time to plow the field. Vá's Institute for Agricultural Management at the University of Göttingen has investigated this Central Swedish way of farming through a study trip in 1927; the author builds on this report and does not describe exceptions or particularly backward or unfashionable farmers. In the past, the Middle Swedish way of farming is said to have been common throughout Sweden. - If one searches on the basis of the Rlimaabgrenzungen in Central Europe those places, which agree more or less with south Sweden, then one comes across the countries in Lower Germany east of the Elbe; perhaps one would have to say more exactly between Elbe and Vistula, although still some area east of the Vistula in individual NIimainseln belongs to it. The countries to the west of the Elbe belong to milder climate regions, some of which have hardly any winter at all; due to the strong cloud cover caused by the Gulf Stream and the predominance of westerly winds, the degrees of warmth between winter and summer are very evenly balanced here, so that in some places one would have to say, strictly speaking, that autumn passes into spring without a clear winter. These Rima districts of Germany, of which we have about twelve different - partly even quite different - within the borders of our empire, can only be referred to here in a hint.

From this results first of all the quite surprising statement that the lack of a designation for autumn as a season is a natural consequence of the old Swedish agriculture. If the Germanic people also leave history without a name for autumn, the obvious conclusion is that they are farmers from Sweden who had no reason to do so because of the natural conditions in that country,

to form a designation for a term, which they could not know at all after the situation. Since this climatological consideration coincides exactly with the archaeological findings of Üossinna, so we may well say that these can no longer be coincidences but coincidences, which assign the Teutons quite unobjectionably a Swedish original homeland and mark them just as unobjectionably as farmers. Moreover, we may even say that the Germanic peoples must have had such a peasantly ordered way of life that it even influenced the development of their concepts of time; just think of the rich significance of autumn as a season for a hunter's life in southern and central Scandinavia, which was rich in forests and game; With astonishment one will find out that this wonderful time of a hunter's autumn in the whole northern Central Europe obviously did not make the slightest impression on the legriffsentwicklung of the Teutons with regard to the naming of the seasons, but at least took a back seat to their agrarian existence.

But that is not all. In this Swedish economy, fallow farming takes on the meaning of an absolute necessity in order to be able to harvest and cultivate in the fall. Already Aereboe*) says about the fallow field of the Teutons: "The fallow field serves only to achieve a more favorable distribution of labor and to make the farm cheaper. Since one can distribute the fallow always only on the new fallow land, so a particularly favorable distribution of work results here. This is the ancient Germanic economic system: "T^rva per anuos mutant et super est axer", the fields change every year, and enough land is left for arable use. - Here one need not worry about the fertility of the soil at all, since land that is used again after grazing has become virgin in the meantime. In particular, the use of pasture combats weeds, since weeds need a certain amount of tillage to thrive. - Field mustard, field radish, field poppy, wild oat, chuecke are nowhere to be found in the pastures. Only field thistle resists a little longer. - Under these conditions of three-field farming, it is unwise to fertilize, but wise to plow a lot of land."

Since the clan settlement as an offshoot of the individual farm settlement did not know the individual clan member's own ownership of land, but only the common clan ownership, it follows quite naturally that fallow, summering and wintering are also clan-wise.

*) Allgemeine landwirtschaftliche Betriebslehre, Berlin 1917.

R.w.vairè, peasantry.

were carried out. In this threefold division, conditioned by the climatic conditions of Sweden, the further division of such a third into plowland or hoofs, which could serve a family within the clan for the nutritional underground, or granted a family a sufficient maintenance from the whole plant, is only the natural consequence of such an only once begun economic method. The use of the fallow as a pasture for cattle is probably only more or less accidental, in order to exploit the pasture on the one hand, and to counteract the weediness of the fields on the other hand; the main food for the cattle in those early historical times, as it was for Scandinavia even recently, was the forest pasture, which we will get to know in section VI.

And now put these just mentioned conditions of the Swedish agricultural conditions, where harvest and autumn cultivation are concentrated in the end of August - thus in about 14 days - together with the just mentioned development from the single farm to the clan settlement, and one cannot help but notice that under such climatic and agricultural conditions a cooperative way of settlement is only possible at all, if the comrades almost strictly take care that all comrades also keep to the short harvest and harvesting time. With this we already have the natural explanation for the development of the land constraint in the three-field economy in its beginnings and its development.

To sum up, we may say that the three-field economy gives us a most significant indication of the origin and the peasant conditions of the Germanic peoples. With all probability we can now express the assumption that the Teutons already knew the three-field economy long before their appearance in history and we may perhaps assume: Vie Germanic three-field economy was the rhyming cell for the entire later cooperative life.

If one looks at the Germanic migration of peoples under such points of view once again retrospectively, then the land-hungry peasantry of the Teutons appears so clearly before our mental eye that it is already almost a feat to assume no agriculture with the Teutons.

Franks and Alemanni are conspicuously sedentary; they are ;. B. by the Vandals, Suebi and Alans not displaced from their seats but their migration goes over them or between them through, ver Alemanni did not go over the river area of the Dber-.

This is significant, because the Vosges woad and the Jura wall did not attract the farmer. The Franconian, on the other hand, found access to the Sambre springs and expanded on both banks of the Scheldt.

Only the "Burgundians" have not taken root anywhere, which has also become very fatal for them. They are the only tribe, which has established a state at the Rhine, which is not further connected with ground and loden, and which valued the horn, the sound of the cup and the clash of the sword more highly than the hard work of the settler. However, it almost looks as if they were so out of the framework of the other Germanic tribes that the other tribes perceived this state full of astonishment. In any case, it is strange that this tribe, its kingdom and its downfall, was dealt with so thoroughly on all sides that the history of the Burgundians could save itself in legends and heroic songs until modern times. - Only the Normans, who appeared half a millennium later, founded states similar to those of the Burgundians on the Rhine on the mainland, va now - according to Kossinna - the Burgundians only rather kur; Before the birth of Christ, the Burgundians crossed from Bornholm to the mainland, so the suspicion is obvious that they are not only closely related to the Normans, but that they were already on Bornholm not so much actual land dwellers (farmers), but rather a seafaring and fishing coastal population, which, due to this activity, has either already forgotten the actual agriculture, or else, as a population living on the coast from time immemorial, has never really known it; The mainland rule of the Burgundians would then have to be based on other aspects than those of the other Germanic tribes, which were peasant by nature. It is therefore advisable to leave Burgundians and Normans out of the picture for the clarification of the agricultural conditions among the Germanic tribes, because otherwise it is very easy to follow a wrong track.

Significantly, the Burgundians stand alone among the other tribes of the Germen; they are even fierce enemies with other tribes such as the Franks and the Alemanni. It is not least due to this circumstance that the Roman commander ñétius, in association with the Hunnic free armies, succeeded in bringing the kingdom of the Burgundian king Gundicar to its knees in 436 A.D. after a heroic resistance. He settled the remnants of the Burgundians on the plateau of Lake Geneva, on the passes of the Jura and on the Saone; he placed them as part-owners, i.e. in the terms of the time, as slaves, in the io*

Roman settlements with the significant purpose of putting a stop to the increasingly land-hungry Alemanni and using the Burgundians against the Alemanni as a buffer stop for the Roman Empire. Without fundamental differences in the nature of the Alemanni and Burgundians, ñetius' actions would hardly have been possible. Although ñétius left numerous Burgundian nobles to his Hunnic allies, who had to go as slaves of the Mongols to Hungary to Uönig Etzel's tent, the rest of the Burgundians brought their name to high reputation at the Rhone and in the mountains of Sabaudia,- perhaps not least by the fact that this unpeasant Germanic tribe was forcibly accustomed to the sheol*) by the hard victor's fist of ñstius.

Finally, it should be mentioned in this context that the western border of the Germanic settlement area from Dunkirk via Brussels, Metz, the Namm of the Wasgau to South Tyrol, which was formed after the Zähre in 400 A.D., has remained largely unchanged for one and a half millennia. Vas would not be possible at all without pure peasantry of the Teutons.

At the end of this section we can therefore state quite clearly that the Zreien among the Germanic peoples must have been farmers. With this, however, the Teutons are integrated into the settlement history of the German people, or in other words, the Teutons are only the preceding part of the peasant movements that have been observed in Germany for one and a half millennia. Do

i) Aötius did not become happy with his victory and bitterly felt the unreliability of nomadic auxiliary peoples (see section VIH). It is not without charm to get to know nomads in their way of warfare following the above explanations. In the areas along the Rhine, which had been denuded by the Burgundians, Attila appeared quite surprisingly and built two bridges over the Rhine near the mouth of the Neckar. All the cities of the Palatinate and the Moselle region sank into ashes and ruins, the Rüchen and Rapellen were destroyed, the men were cut down, the women carried off; cf. p. 40 on the Cariars' raids. Attila's thrust reached the heart of Gaul with lightning speed, and what did not save itself in time within the walls of the cities of Troges, Soissons and Orleans had to depart from life. Attila ruthlessly plundered and ravaged the open country until no grass sprouted under the hooves of his steeds. Almost unbelievable quantities of gold, silver and slave girls accumulated in his chariot castles, and where resistance made the booty doubtful, Attila knew how to put the sword of his Germanic auxiliary peoples (Gepids, Öftesten, Heruls, Thuringians) into action. And Attua accomplished all this in the short time of a summer campaign in 451.

It is already a runststück to discover in the ponderous Germanic Vauerntrecks at the beginning of the migration of peoples any nomadic traits or other nomadic Lharaktereigenheiten; at least for the one who takes only once the trouble to read over the Hunnic and Saracenic Rriegsgeschichte in their relationship to the Germanic settled Central Europe during the first half millennium AD.

If we now want to get clarity about the racial affiliation of the Germanic peoples, we must first examine whether the forerunners of the Germanic peoples, the Zndogermanen, appeared as lurkers or as nomadic shepherd warriors. If it is clear that the Zndo-Germans must have been peasants, then we can drop all doubts and assign the Indo-Germanic peasantry unambiguously to the Nordic race. According to all news so far, the Sälic race is much too little represented in the Zndogermanentum to be able to be used for an Indo-European peasantry.

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IV.
The Indo-Europeans and -er agriculture.

VVIf the question is to be settled in this section whether the Indo-Europeans were tillers of the soil or warlike wandering peoples, perhaps a line of evidence will be advantageous which attempts, to bring the solution with the most possible naturalness and probability to a clear result. Therefore, no value is put on a simple compilation of previous researches about the agriculture of the Indo-Europeans, rather it is to be tried to draw an overall picture, building on the previous researches, which puts the Indo-Europeans before us alive as arable farmers, or, however, points them quite clearly to the migratory peoples.

Every thoughtful reader will already have asked himself questions in the previous section, which might have referred essentially to the Germanic house, in its peculiar meaning as a living cell within the Germanic community. The Germanic house with its Zeuer as center, its Vach as protection for this fire, furthermore with the family clan, which maintains this fire and the nutritional base for the family, forms... is such a self-contained organic unity, is something so thoroughly healthy, is also so obviously the result of a natural development, that this "house" in its gradual shaping must be quite essentially connected with the course of development which Ger- manhood took in prehistoric times. What is now more obvious than to turn, in an investigation of the essence of Indo-Europeanism, first of all to the question whether we find in the Indo-Europeans the basic idea of the Germanic family, in which fire, house and nutritional foundation are the basis of all life.

The following question will be examined on the basis of the customs and traditions of the ancient Roman patricians and Hellenes*). In the following, the question shall be examined on the basis of the customs and traditions of the ancient Roman patricians and the Hellenes*).

i) During the printing of this book, the author is referred to the new work of Günther: "Rassengeschichte des hellenischen und römischen Volkes" (Racial History of the Hellenic and Roman People), which provides detailed evidence for the Nordic origin of the Greeks and Romans.

Mr first follow the words of Ruhlenbeck*), who describes the concept of the old Roman house among the patricians.

"It is wrong to regard the ancient Roman patricians as a pastoral people, namely as nomadic on the move. They were conquerors who had already settled in their first homes, and even if they were perhaps still mainly occupied with cattle breeding, they were already familiar with agriculture and were looking for a new home in the new country. Their economy was a mixed one of agriculture and animal husbandry. Their legal system was based on a strictly monarchical Kamilia constitution, which had grown out of a regular monogamous marriage. Vas people or tribe was primarily the product of procreations and the blood community that resulted from them.

The family was the starting point for the formation of law among the old patricians. Their crystallization point, however, was the house. The concept of family in those times was much different and more comprehensive than its modern meaning. It corresponds approximately to that of the house community. The term includes everything that belongs to the ancient Roman house, people and things, the entire property with the exception of the so-called pecunia, i.e. originally the cattle. It denotes the permanent, inseparable from the person, even the family in today's narrower sense, inalienable property in contrast to the alienable property, which has no individual interest. The legal language of the XII tables has still faithfully preserved this sense when it designates the estate, the inheritance par excellence as tamilia (kroximus a§natus tamiliam liaveto, actio lamillas erciscuudae).

The constitution of this household is strictly monarchical,' it is under the unlimited power of the head of the household, under his hand (manus) 2). The word pater does not mean the producer - for that one has the word xenitor - rather this word, recurring in all Aryan (Nordic) languages, in Greek, Latin, German and Sanskrit, whose stem pä in Sanskrit means to nourish, to protect, to preserve, is synonymous with rex. In his hand (manus) is concentrated the unity of the family. Vaher is MLNUS the primal right, from which every other private right develops, initially

1) Ruhlenbeck, Vie Entwicklungsgeschichte des römischen Rechts, Munich ISIS.

2) Jhering says: "The Roman house is a small self-contained world, which is subject exclusively to the regiment of the master and in which no one may interfere. Vie power which the master of the house has over the zamily is called manus." Vie hand is the natural Sgmbol of power, and like the ancient Roman, so also the ancient Germanic law borrows from the hand the designation of the same (munt). ver author!

dividing itself in family law and property law direction. Accordingly, we have to distinguish between this double scope of domination:

OThe rule over the persons belonging to the household community.

1. The wife, uxor in maini mariti.
2. Vie cattle, vie maims about this is later called paternal (patria pvtestas).
3. Oie so-called maucipia or cpii in causa mancipii sunt.
4. Slaves or real servants.

L. The power (manus) over things: àominium from cio- minus, from àoinus. Othe original identity of the primal right of manus over persons and things is attested by the use of language (res man-cipi, mancipium - vinàicatio for persons and things)." So far kuhlenbeck!

In the previous section, we have already discussed the significance of the hearth fire as a certain as a kind of spiritual center of the whole Germanic house, we can now see in the ancient Roman patricians the exact exactly same meaning of the hearth fire find again. In every old Roman dwelling house was an altar, from which a so to speak eternal §euer was maintained, like the so-called §eternal lamp in Catholic churches and chapels. eternal lamp in catholic churches and chapels,' every evening it was carefully covered with ashes and blown on again in the morning,' it was considered the most alarming sign for the Hamilie if this hearth went out due to lack of supervision, vieses hearth was lit and preserved in honor of the ancestors, who were probably buried under the hearth even in the most ancient times,' it was extinguished, Here was also the altar of the Laren or Manen, here stood in later times the images of the Penaten, viese house religion now stamped every house as it were a chapel,' every meal was a sacred act, associated with prayer and libation (drink offering), and rarely did the man leave the house without invoking the house and hearth gods. With this hearth-fire cult at closely linked was the worship of the dead. "Vieser courtyard, which in its name atrium, the black room, still testifies to the origin from a hearth room, was originally the place of the head of the house, behind him and in front of the 5chlas room was the drt of ancestor worship. Each house was thus closely linked to the family and remained so even after the burial of the dead in and near it was prohibited by the XII Tasell law. In the cult of the household gods, the

Laren and Penaten, and in the

Ancestor veneration expresses intimate relations of the Roman to the native earth." Melke op. cit. - cf: O sacred hearth: Hesiod, 679; Thucgdides I, 136; Cato, ve re rustica 143; Cicero, pro Como 40; Virgil II, 512; Void, Zasti II, 631-633; VI, 291.

ñ From this entanglement of hearth-fire rult and veneration of the dead also arose the moral duty to marry. "Only by his descendants the dead wanted to be honored, only by them to receive sacrifices; the presence of a stranger disturbed his rest, varum it was considered the most unfortunate fate of a householder to die without leaving cattle. The equally ancient idea of reincarnation was peculiarly intertwined with this. As the son is the seed germ of the father matured in the mother, the father, even if he died, still lives in the son and so on in the son of the son and son of the son'. (Leist, Altarisches jus civile I page 190.) From this arose as the first obligation of the man the duty to marry, to matrimonium liderorum quaereockorum causa, i.e. to raise cattle that can maintain the herdseuer and continue the sacrifices for the dead; cf. Cicero, ve leZidus III, 2." (Ruhlenbeck.)

Such a religion of the hearth presupposes sedentariness (vesta, finally personified as goddess Vesta). Therefore, the oldest land ownership is also connected with it and, in any case, the oldest conception of it is strongly influenced by the cult of ancestors. "The Penates, not the respective householder, own the hearth with its surroundings, the area, from which the Zamilie has its house, its fields, its pastures. from this the conclusion on the originally separated kind of living of the old Romans, as it also Tacitus still found with the Teutons of his time (Einzelhöfe, G. 16 XVI), results from itself. The whole territory of this Zamilian settlement was inalienable. The alienability of the property is only a later achievement of the jus civil"? On certain days the householder used to undertake with his Zamilie a solemn inspection of the boundary, with ñbsinging of hgmnen and sacrifices; cf. Lato, àe re rustica 141, Lcriptores rei a§r. eck. Goez, p. 308; Ovid, Zaft. II, 639 (Analogous custom, so-called Schnatgang has long survived in German real communities)." (Ruhlenbeck.)

"The ancient Roman property, as it is still called in Lower Saxon lurks, was essentially the inheritance, and from its concept arose without further ado an inalienable right of inheritance. The right of the firstborn was decisive. After the death of the head of the household, the eldest merely continued his rule (morte parentis continuaturàominium), so even during the lifetime of the head of the household, he was, to a certain extent, already considered a co-owner (as is still the case today according to

Germanic peasant view). The daughter, and female descendants in general, were excluded from the right of inheritance. If someone died without male descendants, the inheritance passed to the next agnates. If agnates were also missing, Zeus took their place" (Kuhlen- beck).

It will probably not have been difficult for anyone to notice the almost astounding agreement that distinguishes the ancient Roman and the Germanic "house". But this agreement becomes even clearer if one takes a closer look at the social conditions of the ancient Roman patricians, i.e. if one examines their relationship to the subjugated population. And this circumstance is of special importance, because - as we have already seen in sections I and II - all nomads have a quite characteristic impersonal and purely parasitic attitude towards the population they subjected. In the legal relationship of the patricians to the subjugated population, therefore, we possess an unmistakable nominal sign to be able to detect a possibly existing nomadism among them. We follow the words of Kuhlenbeck.

"Already Hugo rightly had misgivings about translating servus by slave, since this word, with regard to Negro slavery, can a priori awaken false ideas about the social position of the ancient Roman slaves.... Although the slave, because he had forfeited his life, so to speak, was personally totally unfree, equal to a thing, yet ancient Roman slavery did not bear the inhuman cruel lcharacter of later times, when there was an extensive slave trade and slaves from lower more distant races were eligible, ver servus became a member of the household community (ka- rnulus of taiuilia). He was excluded into it by a special ritual act,' he was made to stand before the hearth of the penates, accepted into the household religion by a kind of baptism (dousing with holy water) fvgl. especially Aschglus, Ll^teiuestra 1035-1038,' Eicero, Oe legidus II, 8, 11, 12. (Neyue ea, quae amajoridusprodita est cuín donáis turn àinulis religio Oaruin repudiando est),' the servant could even represent the lord in performing religious acts r Lato, Os re Rustica 83). ver servus participated in communal prayers and feasts and was under the protection of the lares, like any other member of the family. Va's relationship with the family was therefore a thoroughly patriarchal one. At the beginning of the year, the slaves were served at table by the housewife, and at Saturnalia by the master. They ate with the family at the same table. By release, the servant or slave entered the wider circle of clients."

If this relationship of the ancient Roman patricians to their slaves has already nothing in itself, which could suggest nomadic lout inheritance, then the institution of the clientele does it even less. "Niebuhr already recognizes that the institution of the clientele goes back to the so-called pre-Romulic age and that we have to see in the oldest clients the subjugated original inhabitants of Italy, who were presumably distributed with the landed property among the individual families. They were personally free, but secured in this freedom as former kostes only by a protective relationship to a pater familias, who was therefore called their patronos, ver contract, by which this protective relationship was established, was called applicatio. The whole relationship was only under the protection of religion, namely that of the hearth, it was a mutual fiduciary relationship (tiäss). The similarity of patria potestas with patronage also resulted in the property position of the clients. Although, like the son of the house, the client had only factual property, no property in the legal sense, no patrimouium, no dominium, the patron had to represent the client outwardly and therefore patronus still means 'advocate' in later times; but he was also responsible for his behavior, as for that of his other household members, children and slaves towards third parties. Oer client was closer to the patron than the cognate; (Italus Gellius XX, 1: clleutem tuenàm esse contra coZnatos, ib. XXI, 1.). In contrast to the servant who was not fit for arms, the client was obliged to military service. Lr had to render his services to the patron in all cases of need, to support him from his means, among other things, when he assumed a public office, when he furnished his daughters, when he bought them out of captivity, when he was sentenced to fines. - Vá's patronage was hereditary as long as it was not cancelled by an explicit contract."

This concludes the description of the structure of the ancient Roman house. But before we proceed to the evaluation of the ancient Roman relations shown here, it will be advisable to first hear something about the Hellenic concept of family. The Hellenic - especially the Spartan - relations will be dealt with in detail, because they give us excellent insights into the nature of the Indo-Europeans, but here we will first give some remarks about the ancient Hellenic family relations, in order to make a comparison with the ancient Roman ones possible. The author relies mainly on Busolt*).

') Bufoli, Greek State Studies,' in: Handbuch der klassischen Altertums- wissenschaft, 8d. I, Munich 1920 and 8d. II, Munich 1926, but see also: Lübkers, Reallexikon des klassischen Altertums, Verlag Teubner 1914.

"Vie first immigration clearly indicates family law associations. Vie shape and organization of these associations have changed considerably over time and have developed differently in different states, but the basic features of their character and functions are essentially similar and date back to very ancient times Vie

The municipality had an essentially agrarian character throughout. Its prosperity was conditioned by the fortification and stability of land ownership. The land allotted to individual members of the community ensured their livelihood and made them efficient. The community had a great interest in the preservation of the lots for the descendants of the recipients and in their not diminishing number. For this reason, land ownership was widely tied up, and the disposal of "the first" or "the old lots", i.e. the plots of land allocated to individuals by the municipality at the time of resettlement and land division, was subject to legal restrictions.

The estate economy of the nobility differs from the peasant economy of the serfs. Nevertheless, the economic and social position of the nobility was based on agriculture. Therefore, natural economy prevailed throughout, because despite the highest value of property and acquisition, the agriculture of the nobles does not go beyond the production necessary for the needs of their own household. The autonomous economy of the individual household appears as the most important form of economy. The household's own economy satisfies to a large extent the needs of the members of the household in terms of food and clothing. As the women in the house make the clothes, so the householder with his servants makes to a large extent the economic equipment*).... According to Aristotle, a complete household consisted of the father of the family, the wife, the children and the slaves. Aristotle compares the position of the head of the household towards the members of the household on the whole with that of a king, but he commands the slaves as a master, over the children he rules as a father in a royal manner and the wife he leads. He was the natural guardian and representative of the family towards men and gods,' the cultus of the household gods was incumbent upon him. in court he represented his slaves, his wife and minor children.

i) In -er Homeric times, the linzelhof with a dwelling house, farm buildings, and an enclosing fence is the rule; cf. Homer, Gdgssee VI, 291 to 29S; XIV, 6-17; XVII, 182, 183, 264-268; XXIII, 137-13S; XXIV, 148, 149, 204-209. "The old Indo-European Linzelhof, -er ñnaktensitz -of the Homeric age, consisted of the walled courtyard on which stood the owner's dwelling house and the servants' quarters with the herd and the horse stable, while cattle sheds and other farm rooms were located more distant from the main courtyard." Milking a. a. G.

Cattle.... Originally, the slaves were household members and this name was preserved later. The slaves took part in the domestic services.... Basically different from these slaves were the serfs or bonded lurkers. This serfdom and Grundherrschast arose through subjugation of the older native population and confiscation of the land by the conquerors. While here slaves were dependent on the will of their masters, with the serfs it was in principle the municipality, which determined over it. Also the right of gratification of their immediate masters, the owners of the rleroi (hereditary estates) on which they sat, was legally limited with respect to their person and property. In the past, the peasantry was a homogeneous mass, much more prone to indignation than the slaves who came from different parts of the world. In older times, serfdom was widespread, but the serf peasantry was liberated by the democratic development. Now, however, the actual slavery begins to spread. The view was widespread that there had been "no" slaves at all among the Greeks in the oldest times: hdt. V1137: Timaios b. Athens VI 264 c and 272 H.; cf. on this Lüchsenschütz, Besitz und Erwerb im griechischen Altertum (1869)."

Vie brief descriptions of the ancient Roman and the Hellenic "House" should have sufficed to prove that we have before us two institutions which are found in different places of ancient history, but which are absolutely congruent in their essence; the Germanic house, by the way, can also be placed next to it and thus make the initially surprising statement that, despite the intervening time of at least 1500 years, the essence of the Indo-Germanic and Germanic family constitution has remained unchanged.

With it we stand however already before a completely substantial statement. The Germanic and Indo-European family meets us in a way rooted with ground and loden, yes, builds itself up even to such a large part on the thought of the loden-connectedness that we can see in it the final stage of a prehistoric development, but never its beginning; this approximately in the sense: a wandering people went over in the pre-Indo-European time to the sedentariness, by it itself parasitically over slave, i.e. subjugated farmers camped and now began to establish itself a hearth-fire-cult*). This, for example, in the sense that a migratory people became sedentary in pre-Indo-European times, by encampment over slave farmers, i.e. subjugated farmers, and now began to set up a hearth-fire cult*).

*) by the way: if a nomadic people should have done this step to the sedentariness, then this is at the most a proof for how thoroughly this nomadic people stripped off its nomadism; but never this possibility can be

We stand here nevertheless before a smooth either-or. Either the Zndogermanen were nomads (or wandering shepherds, if one wants to keep this captious and inaccurate cultural-historical term), and then they had just no house, no constantly burning fire and no ground-bound hereditary right with ancestor veneration and monogamy; or, however, they were just no nomads and could develop then logically all these things which we have come to know for the Zamilienbegriff of the Indogermanen as characterizing.

It is also absolutely impossible to read anything out of the old Indo-European Zamilienverfassung, which could let conclude even only remotely on nomadic blood instincts or blood impacts. For the whole idea of the ancestor veneration linked with the eternal hearth fire enforces such a loden-boundness for the clan that this institution is in itself already the smooth contrast to any nomadism. The author has so far tried in vain to find anything in the descriptions of historical or modern warlike nomads that could be compared even remotely with this Indo-European Zamilia constitution - if one takes into account that both with Arabs and with Tartars the personal and the family possession of land and soil is forbidden by religion, then the contrast between the Germanic-Indo-European §a- milia constitution and the nomadic one becomes all the more glaring. Yes, the "either-or" is here even so unconditional that one cannot without further ado, as a thinking human being, make sense of this soil-dependent Indo-Germanic-Germanic family constitution and the so-called Indo-Germanic conquest marches /or is forced to look for a special occasion to find a reasonable connection between this clod-boundness and the Indo-Germanic migrations. Further below the author will try to find an answer for this question.

Venn that is clear: either the Indo-European saw his life purpose in it to dedicate his forces to the clan and its cult and then he could not come out of some feeling or desire suddenly on the thought to simply leave family and house and to wander into the distance, or he could do this nevertheless and then - all Indo-European traditions about the structure of the Indo-European family must be just wrong.

to prove a nomaoic disposition in a sedentary full. - Just as well one could assert: because the penguins - (which cannot fly, as is known) - have wing stubs, they will have flown once: therefore the penguins still belong to the flying birds.

If one wants to ascribe the Nordic Race to the nomadism for reasons of a racial systematics, then one should explain first of all how the Nordic Race has come to this soil-bound family constitution which is completely out of the framework of any nomadism. About the fact that this family concept is not a parasitism squeezing out the work of slaves, the reader will have become clear in the meantime,' and for the fact that this is also not the case for the family, which is always so gladly described as particularly

If it is true that the Spartans' nrieger state, which is considered to be "mannish", is true, the evidence shall be provided right away.

Already in section II the author had pointed out in detail that nomadic rulers are basically similar in that they build strongholds in the subjugated, mostly peasant population; whereby one can find the nomads then also frequently as purely urban population in a peasant country - (cf. on pp. 55 the derivation of the word Berber), va now just the Hellenic seizure of Greece is relatively well developed, so it is not entirely without attraction to examine it to see whether we can not perhaps discover something in this sense nomadic-like in it, i.e. find the Hellenes as a parasitic and sitting in forcing castles Nriegerkaste.

For the answer of this question it is significant that the pre-Hellenic population of Greece already lived in a state constitution, which is very similar to the known historical nomadic dominions; the Oorhellenic princely seats differ quite clearly from the Hellenic ones.

If the Hellenes had only wanted to conquer, they would have had to do nothing more than defeat the princely families they found in the country and then settle down in the fortresses themselves. But the Hellenes did not even think of proceeding in this way. They did exactly the same thing as the Germanic peoples of the Migration Period, who simply left the Roman cities behind and settled in isolated farms and villages. Also the Hellenes simply disregarded the found cities and settled instead in "camp villages". Busolt therefore characteristically speaks of a "Vauernstil" of the Greek Middle Ages, which appears in the pursuit of the Doric immigrations (about II century B.C.^). Vie immigrating Hellenic

i) Just like the Teutons, the Vorer also immigrated to Greece under the leadership of kings. "Vie kings - the two Spartan royal houses derived, like other Zürsten families, from Heracles -.

Tribes sought land ownership. Vaher everywhere the land is confiscated, where one settles down definitively. Just like the Germanic tribes, the Hellenes settled on the most fertile soils, while the found population remained in their cities, the Dorians and Eieians settled in open camp villages, in Romen or Demen. ThukMdes considers living in unfortified villages as "the ancient mode of settlement" in Hellas. Strabon (VIII, 337), following Apollodoros, states that almost all the sites in the Homeric nautical catalog should be considered not as cities but as gaue, which comprised associations of village communities. Even at the time of Thukgdides, "the old type of settlement" had been preserved in the landscapes which, like the western Nlithe Greek and many Arcadian ones, had lagged behind in economic and social development. Sparta consisted of a grouped unit of open Romen or villages*). This type of settlement had a thoroughly non-urban character.

"The seizure of the land was immediately followed by the distribution according to the Greek view. Vie Gdgssee lets begin the settlement of the phaiaks on Scheria among other things with the distribution of the fields. Vas was the regular procedure in the establishment

were, like civil servants, basically subordinate to the municipality and restricted to a certain sphere of business, strictly subjected to the legal order, constantly supervised, exposed to charges and convictions by the organs of the municipality. Despite this, they were not "absolutely civil servants". Even at the time of Herodotus they possessed the formal right of a sovereign warlord." (Vusolt). It does not need to be pointed out here that these words of Vusolt could just as well have been in the previous section in the description of the Germanic kings in their relationship to the Germanic Kreien,- cf. section III, page 91 u. 92.

*) ñn the head of a community was usually the basileus. The external sign of his power was a staff, i.e. a scepter. The basileus's dignity was life-long and was inherited in the family; among several sons, the first-born had the right of precedence. An important honorary right of the basileus was his endowment with a temenos, a piece of land which passed to the successor like a crown estate, was inalienable, and was distinguished from the rest of the landless of the free members of the community by its goodness and greatness. Viese vasileis, however, were socially on the same level with the rest of the Kreien, who could easily marry the daughter of a basileus. On the other hand, a common nobleman could only rise to basileus if he married the wife or the daughter of a basileus and if there was no more inheritance on the krongute; this is, by the way, the meaning of the whole Odgssee, where the Creians make the attempt to disinherit Telemachos and to raise themselves to basileus for Gdgsseus; The "loyalty" of Penelope is based primarily on a sense of responsibility against her royal position and the claim to the throne of her husband, whose 20-year absence on a war voyage would not have stripped him of his prerogative as basileus.

On the peculiar legal bond between these Basileis and the other free Greeks, which is strikingly similar to the relationship between the Germanic nobility and the Germanic common freemen, compare: Bufoli, Griechische Ltaats- kunde, Ld. I, page 321, Munich 1920.

of colonies. According to Plato (Nom. III, 684), àthe Dorians divided the land when they founded their Peloponnesian states. Lin particular
The property that stood out from the rest of the land was cut out for the king as a crown property*). The usual lottery of the arable land shares presupposes in general a fundamental equality of the yield or the value of the shares^), of equal size these could be then only in a plain or in hilly fields with a soil of equal value on the whole; plat. Nom. V, 748 takes into account in the division the goodness of the soil and therefore gives to the lots a different extent" (Busolt). - In Ionia, even in Homeric times, the national economy was based on agriculture and animal husbandry.

"At the beginning of the Greek Middle Ages, the economic and social basis of the people's and community's life had a thoroughly agrarian and rustic character. This corresponds to the high importance of the agrarian cults and customs. Agriculture was always considered the most secure foundation of state life and a landowning, arable population the most capable citizenry. The land was to belong to the citizens, non-citizens were only granted the acquisition of land ownership as a special privilege" (Busolt).

The Hellenes themselves were not as hostile to agriculture as people today would like to blame on the Nordic "lords and conquerors" race. Zürstensöhne participated in the herding of the herds. Ddgsseus boasts to the suitors that he is able to pull straight furrows, to priamos the sons harness the wagon, to Nausikaa the brothers shepherd the mules, Laertes works in the garden, princes and nobles slaughter, skin and roast the animals for their meal. In spinning and weaving, queens are busy together with their slaves; the king's daughter Nausikaa goes with her girls to the laundry.

On closer inspection, the Hellenes' seizure of Greece turns out to be a purely peasant affair. It does violence to the things, if one changes the sword-affirming peasantry of the Hellenes into an unpeasant, exclusively on the sword built gentry. Now, however, the view that peasantry and Indo-European gentry are opposed to each other has already become so firmly established in the minds of many friends.
- (or enemies?) - of today's racial movement.

*) cf. pages 140 and 141.
2) cf. page 10S.

that one simply cannot imagine there how, for example, the Spartan military state could have been established by Doric "peasants. the Spartan military state could have been established by Dorian "peasants", ñfor these reasons, but also because Sparta is used over and over again as a proof of how such a master state, supposedly built up with the sword, looks like and how it then continues to "de-nord" itself by its aristocracy, in order to finally perish - here, just the Spartan state at its exit and descent is put into the light of the historical facts; and we shall see that reality appears quite different from what all those would like to see who equate the Nordic race with pure unpeasant aristocracy. Lei Vusolt, Griechische Staatskunde, we find in Ld. II a wonderfully clear and lucid introduction to the structure of the Spartan state, which is reproduced here, albeit much condensed, but essentially unchanged.

About the 11th century the Vorians, certainly from ñrgolis through the Thgreatis, invaded Laconia. They came in closed masses. The country was inhabited by a South Achaean population related to the ñrkadians; the main place was ñmgklai, an important Turkic seat in -the upper Eurotase plain. When the Vorians reached the Eurotas on the road descending from the Ginus valley, they found a natural base for their further advance after crossing the river on the northern edge of that plain on the last foothills of a chain of hills advancing from the north. There, on the site of Sparta, they set up a camp, from which a settlement grew. When they had conquered the whole plain up to the sea coast, they divided the land they had taken possession of among themselves by dividing it in the usual way into plots of land of as equal a yield as possible and then raffling them off; the plots of land that fell to the individual were called "lots". Only for princes and gods special goods were "cut out". The indigenous population remained on the confiscated land and became bonded peasants tied to the sheol. This land, in contrast to the land that remained in the possession of the surrounding subjects (perioiks), was called "citizen's land". It included, in addition to individual aron estates, a total mass of "landless" whose owners had a bound property right, ver Spartiat was not allowed to sell his alaros (hereditary property). The "Spartiate" were not owners of the Alerai (hereditary property), since they had no free right of disposal over it; G. Gilbert describes the Alerai as a state fief; the property remained with the state, from which the owners were only, as it were, enfeoffed with it. Vá's hereditary property (Alaros) was furthermore

indivisible. Ls bequeathed to a son or in the absence of right sons to an adopted son or finally, if the testator left only daughters, to a hereditary daughter, who should continue the Zamilie and convey the further inheritance of the sex on the hereditary property*). Line Inheritance of the inheritance to several right sons as property is not attested, but possible, however, with the proviso that one of them, usually the eldest, was considered the actual head of the house, as well as the lord of the helots sitting from the inheritance and had to provide for the maintenance of non-supplied brothers.

The Eurotase plain, where the conquerors settled in "camp villages", could at first abundantly satisfy their need for land. "In the plain", i.e. on "the citizen land", still appear in the ship catalog of the Iliad (II, 583) beside Sparta and Ämgklai the places Pharis and Brgseai, later lost except for a temple. In the surrounding mountainous areas there was only in a few places productive arable land (Jsokr. panath. 179). The confiscation of such a vast area, which was difficult to survey, was not very tempting, and the possession would not have been easy to maintain. Furthermore, it was obviously not advisable to subjugate the entire population of the countryside under the same conditions and thereby strengthen their community of interests against the foreign invaders. On the other hand, the conquerors in Laconia, as in ñrgolis, Elis and Thessaly, had to bring the surrounding mountainous areas under their rule up to the natural borders of the countryside, because otherwise their goods in the plains would have been threatened by the mountainous population, and in them the slaves, anxious to shake off their yoke, would have found a dangerous support. The mountain dwellers living around or in the area were therefore subjugated, but not made slaves. They sat in originally more or less fortified villages, which in contrast to the open camp villages of the Dorisi resembled small country towns and therefore, as well as because of a remainder of national independence - not because of the economic character of the population - were always called Poleis...). Their name perioikoi - inhabitants of the surrounding area was determined by the relationship to the ruling community of the Spartiates. They lived in the periphery of Sparta and the Lürgerland. In terms of state law they had an intermediate position between inferior citizens

1) "Vie shyness to let a house (family) die out is expressed, among other things, in the fact that in Sparta those were spared in war who had not yet left children,- cf. her. 7, 205"; according to: Gilbert, G., Handbuch der griechischen Staats- antümer, Vd. I, Oer Staat der Lakedaimonier, Leipzig 1881.

2) polis from Sanskrit par - fortified place, castle, town; Lithuanian pilis - castle; the Verf.!

and subservient allies subject to service and taxes. There were about 100 poleis - the names of about 80 are known. Their inhabitants were partly agrarians, partly - and predominantly - tradesmen. According to their origin, they belonged to the Altachaean population subjugated by the Dorians. The poleis of the perioiks were subordinate municipalities; each polis stood on its own, each had its own municipal citizenship, its own administration, its zeste. Their self-government, however, was limited to municipal affairs and was subject to supervision; the municipalities were grouped together within the framework of the state of the Lacedaimonians. Vie perioic cities were under the supervision of a Spartan har- mostai (grdner) and the ephors, who were allowed to intervene sharply in the interest of the security of the state. The main obligation of the perioiks was to follow the Spartans in the army. But to serve as hoplites, the only standing (regular) branch of the Lacedaemonian army until 424, according to Greek custom only those could be called upon who, firstly, could procure the hoplite equipment from their own means, and secondly, who, like the Spartans themselves, were landowners* *). - The perioic communities did not have to pay regular taxes to Sparta, but the crown estates of the Spartan kings were managed by perioics in return for a certain, unknown tax. - The operation of trade and commerce was effectively monopolized throughout the national territory in the hands of the perioiks. The favorable economic situation compensated them to some extent for the lack of political rights, because their land was more protected against hostile incursions than that of other Greek states^).

Vie Helots, like most perioiks, belonged to the dorized Altachaean population, but they did not, like those, fall under the

i) Vas is very significant! while all nomads turn against the rural population in principle and by instinct, the peasant Vorier obviously feel so related to the settled landowners that they trust them the most and let them share the honor of being equal in the Nrieae next to Incidentally, the Vor Doric landowners must not have been very far from the Spartans in terms of race.

*) During the great Heloian uprising in 464, despite the critical situation of Sparta, only 2 Mànian perioic cities joined the rebels (Thuk. I, 101). Only the later continuous wars, which disturbed their trade and also demanded a disproportionately high blood toll from the perioiks, caused an irritable mood to arise, so that they did not give any help in arms during the invasion of Epameinondas in Laconia and joined the enemies, but they returned to their old relationship after the departure of the enemy. After the defeat of the Spartan king Nabis by T. Huinctius Flaminius in 195/4 the relationship became of the perioic cities to Sparta was finally resolved. For Sparta's position of power, the defensible perioiks had been indispensable.

Term of the Lakedaimonioi. They had remained on the land, which the Dorian conquerors had confiscated and divided into land lots (hereditary estates) of basically equal yield. On each hereditary estate (Rlaros) sat several Helots with their families; they were bound to his clod, as the lord of the hereditary estate did not possess a free but a limited property right in the interest of the municipality, as he was forbidden to sell and divide, so he was also not allowed to sell or "stellasse" Helots. Only the municipality possessed the right of release, - it exercised it continuously*). The Helots were obliged to accompany their lords on campaigns as armor-bearers and troop-servants, and in older times also as unarmed light-armed men. Usually every Spartan took one Helot from his hereditary estate as a servant. At home, the helots had to render personal services to their masters, but the Spartans had special slaves for the actual domestic service. - For the economic situation of the Helots it was of essential importance that each hereditary property formed a self-contained economic unit, which remained unchanged also in the case that several hereditary properties were united in one hand ?). The herdsmen of each hereditary estate managed it independently on their own account. In older times they had to pay together to their immediate lord, the owner of the hereditary estate, half of all loden dung, in later times the fixed rate of 82 aeginae nledimnoi barley (about 59*/z m) and a corresponding euantum of gl, vein, fruits, cheese. They kept for themselves what they saved in their economy, so that under favorable circumstances they could save a small fortune. The only bad thing was the security of their person. While in Thessaly no slave could be killed without a judgement, in Athens not even a slave could be killed without a judgement, the Helots did not have this legal protection. Thukgdides says that the Lacedaemonians, fearing the rashness and the mass of the Helots, always made most of the arrangements with regard to their security against them. According to Aristotle, the Helots were constantly waiting for accidents of the Lacedaemonians and for a favorable opportunity to strike. Thus, on the one hand, the distrust, the sharpness of the surveillance, the ruthlessness of the proceedings against suspected Helots and

*Among the various masses of freedmen, the Moth akes occupied a peculiar, privileged position in that they had grown up in community with sons of "Spartiate" and had undergone the civil education. Mostly they might have been illegitimate cattle of the "Spartiate", who had them educated on their grates.

') Vies, however, came up only in the decay time of Sparta, to which we will come back; d. verf.!

the harshness of the whole treatment, from the other side grew the hatred against the rule and the longing for ñshaking off the yoke. A defensive measure of the Spartans against the Helots and their secret machinations was the secret police and gendarmerie service, the krgpteia. Young Spartiates were sent to the countryside from time to time for this purpose and were assigned to kill suspected Helots. It is said that on their nocturnal expeditions they killed those they met on their way, apparently because they suspected them of mediating a clandestine, dangerous intercourse between the Helots, but since the killing of even a slave was tainted with blood guilt, the ephors formally announced war on the Helots year after year when they took office, so that they could be treated as enemies and killed without further ado*). Thus an officially maintained state of war prevailed constantly in the country and thereby the helotie was a very sore point in the lakedaimonian state system.

So much for Bufoli! What he describes to us is the picture of a well thought-out state structure under the suzerainty of a peasant tribe, which, by virtue of its right of victory, has transformed its peasantry into a landlord. In this astonishingly clear and simple Spartan state, one will not discover anything that could suggest a parasitic nomadic nobility, exclusively devoted to the sword and living without any sense of responsibility towards the land and the loden. If one takes the things as they are and does them no violence, then the following results: A large Nordic peasantry - similar to that of the Suebi under ñriovist - conquers the land around Sparta because they are looking for arable land. Since the conquerors are peasants, the labor power of the found population is not simply exploited, but after the victory it is purely contractual that the conquering part, namely the Spartans, shall share in the proceeds of the peasant labor of the subjugated,' this is basically the sense of it, that over the Helots the community and not the individual Spartan family head on a hereditary good has a right of disposal, although the confiscation of the land occupied by the Spartans is not possible.

*This annual announcement of war to the Helots is proof that the Spartans were by no means a people to whom war was a matter of course. In these measures the most genuine Nordic ponderous peasant blood seems to manifest itself, which affirms the fight, but knows the war as such only on exceptional occasions, no nomadic people of the world has ever thought to deal with a subjugated population, which made so many difficulties as the Helots, so cumbersome - and one must say: with an astonishing sense of responsibility against human life,' see also ñbschnitt vili.

The income determined by the municipality directly benefits the individual owners of the hereditary property.

Now we may assume that before the Dorian conquest not exactly the worst and most incapable pre-Hellenic inhabitants sat on the best arable land of the country. But just these farmers have been made helots by the Spartiates, who were also looking for arable land; the other subjugated inhabitants, the perioiks, on the other hand, went out more or less free. From the beginning, Vas had to accumulate a very dangerous fuel among the helots, since they had constantly before their eyes, by the example of the perioiks, the fact that in Laconia there was also another kind of subservience than that of the helotie. Therefore, the Helots never resigned themselves to their fate. This circumstance we may perhaps blame for the whole military division of the Spartiate state. In his conquest on the left bank of the Rhine, Ariovist also kept a large part of his sword-capable crew under arms among the rebellious Celts. If we transfer this Suebian tradition to Sparta and then consider the obviously very rebellious Helotenbevölkerung with their, the Spartan farms and villages constantly threatening machinations, then we hold quite effortlessly an explanation in the hands, which makes the emergence of the strangely tightly disciplined Spartan warrior state from an original peasantry understandable. The military education of the youth and their continued readiness in the main town of Sparta has obviously developed from the old migratory division of the people due to the special conditions at the time of the seizure of the Spartan land and has been preserved, developed and strengthened in the course of time after it was established in place. We would then not have to do in Sparta with a warrior class, which, similar to the nomads, is assembled in one or more forcing castles, in order to be able to hold down the population for all halls or to be ready for favorable raids into the neighboring areas, but the military structure of Sparta would then be the genuine defense order of an open peasant state; thus a military defense organization, as it has developed preutzen in German history before our eyes.

With this attempt of explanation now an assumption does not seem to be in agreement, which recently begins to play a decisive role in racial scientific circles. What is meant is the view according to which the old Indo-Germanic states were formed on the basis of the

The Spartans, who lost their best and noblest blood in the wars they took part in, experienced a "de-naturalization", which necessarily resulted in the downfall of the state, because the Indo-European states were only viable as long as there were enough Indo-Europeans - i.e. members of the Nordic race - to maintain, protect and lead the state. The Indo-European states were only viable as long as there were enough Indo-Europeans - i.e. members of the Nordic race - to maintain, protect and lead the state, va now just Sparta appears in history as a state, which is very heavily affected by the war losses and which finally collapses also because of the reduction of the Spartian families, Sparta is always used as a tangible example for the doctrine of the de-naturalization of a state through wars,' and this example is also used as a basis for the assertion that the warriorism of the Spartans among the Indo-Germans most clearly preserved the unpeasant essence of original Indo-Germanicism. But we shall soon see that the author's assertion of the peasantry of the Spartans and the reduction of the Spartan families by war losses, which can be proved in the history of Sparta, are not opposites at all, but stand in a direct relationship to each other.

The doctrine of the de-naturalization of an Indo-European cultural state by the wars seems to be today already a scientific statement of faith, which can hardly be dared to be shaken. Nevertheless, the author must declare that he does not believe in this doctrine and considers it a scientific misstatement. On the other hand, the author assumes that in the question of the soil and in the primitive peasantry of the Nordic race we hold the key to unlock the riddle of denudation.

Actually it is obvious that the assertion of the de-normalization of a state by the war losses makes some biological calculation error. By the following example one will be able to recognize very quickly the essence of the whole question and also to see immediately which error of thinking has remained unnoticed up to now.

If you sow in a seedbed 106 àbsenkôrner and the pigeons fly over and pick up 80 grains of it, then the bed is around 50 v. h.

"But if one would continue in the sense of the theory of denudation, then one would have to say: Because one has kept only 50 plants, one can sow in the next year also only 50 grains again. Venn that assumption of the denaturing of an Indo-European culture by war losses presupposes simply that the man fallen in the war is replaced by the descendants of the survivors.

can no longer be replaced. And here already the fundamental calculation error is! In the above pea example this is to be recognized very quickly, ñn the 80 pea grains saved from the pigeons should be able without further ado to bring forth plants whose harvest compensates with ease the occurred loss for the next year again; because every pea plant brings forth a multiple of pea grains. If, however, the pea plants do not do this and the harvest is so small that each plant can only provide a single pea grain for the next year's sowing - one is therefore no longer able to sow the pea bed full of 100 pea grains - then this circumstance is undoubtedly not the fault of the pigeons but of the peas themselves. Then there is something wrong with the peas; because according to an eternal law of nature, the fertility among the offspring should always be so numerous that it is able to maintain the biological balance in the household of nature in a species-appropriate environment, even in the face of a ruthless culling. Only when this equilibrium is disturbed and the number of living beings falling victim to extinction begins to exceed the number of progeny produced, does the species or race in nature decline in number and strength.

In the moment, therefore, where one believes to have to test a Lntnordung by wars with an Indo-Germanic state, the question arises immediately for every biologically trained person, why the ruling Nordic sexes have not been able any more to make up for the war losses by new generations. Vas is for the biologist the crucial point in the whole question and not about the purely historically ascertained fact that the wars have intervened de-nordend. For just as the pigeons are not to blame if the descendants of the pea grains spared by them turn out so small in number that the quantity of seed grains necessary for the bed is no longer produced, the war losses of the Indo-Europeans can have been the cause that the total number of the Indo-European genders and thus also of all individuals decreased. ,

If one approaches the question of the de-naturalization with the Spartiates under these points of view, then it is surprising to see how just this Indo-European military state "par exceÜoiice" was not de-naturalized by wars but by economic questions of the land right and in connection with it by biological causes. Za, we possess perhaps no historical example, which is so excellently suited on the basis of the clear traditions, on the one hand, the doctrine of the de-naturalization by wars as a

On the other hand, the question of the soil is to be characterized as the question of the fate of the Nordic race, just like the military state of Sparta. Therefore, the history of the "denudation" of Sparta shall be treated here in more detail, even if briefly summarized.

In order to properly address the question, we must approach the basic idea of the Spartan state, and that is the one related to the family, i.e. the family.

h. Spartan hereditary property linked with a marriage. It remains for once undecided whether - as Plutarch conveys it to us - originally actually 9000 lots, i.e. hereditary property were present. Also the half would be sufficient, after all each hereditary property means at the same time a marriage. And 4500 healthy Spartan marriage alliances, which did not have to worry about the economic questions of child rearing because of the hereditary property, were a biological source of renewal for the Spartan state, which could already compensate for many a violent war failure. Vas all the more, because the Spartan state -en thought of the hereditary property as a nourishing basis of a family so far drove, from -the mistress from such a "hereditary property" to require that -the hereditary property be blessed with a child crowd. This was for the mistress and owner of such a hereditary property a regular legal obligation; if the own husband failed, then a procreation helper had to step into his place, va now apart from the family heads - whose number coincided with those of the hereditary property - also the whole row of the not hereditary entitled younger brothers of the householder was present, who did not marry, so a war could tear already quite gaps, before the losses from the hereditary property made themselves biologically, i.e. in the offspring noticeable. If the master of a hereditary property fell in the war, i.e. if the husband of the mistress fell on a property, then the younger brother stepped into the place of the husband and continued to beget the cattle for the hereditary property with his previous sister-in-law, became mostly thereby also the head of the household from the hereditary property; if all male members from a "hereditary property" fell out" then the owner had to marry herself immediately with other "Spartiate" from the kinship of her husband or however resign from the hereditary property and/or see herself on the old age. As long as the hereditary estates were available and could be occupied with daughters of the "Spartiate", as long as these women remained fertile, the male "Spartiate" could have been beaten up to a small hundred in a war; the rest would still have sufficed to fill the hereditary estates with a flock of children without interruption; in any case, one may theoretically reckon with this possibility. In fact we learn also only in the 5th century - after

The first thing is that the number of Spartan families - (not the number of Spartans, as it is always presented) - is decreasing. And then all of a sudden the decrease goes on so fast that it must be called almost tearing. "In 418 there were still about 2100-2800 Spartiates. When the blow of Leuktra took place, the number of Spartiates amounted to 1400, of which 400 remained on the battlefield. Within 47 years, the number of citizens had decreased by 40-43 b.h., on average by almost 1 b.h. per year. In almost the same percentage it decreased between 480 and 418, if one may assume according to herodotus that Sparta counted at the time of the Persian wars something over 7000 citizens" * *) (Busolt).

That this sudden and rapid decrease among the Spartans could not have had its reason in warlike events alone, every reader will have to tell himself after some consideration. But what are the causes of this phenomenon?

There is no doubt that warlike events have been involved in it", this is certain and shall not be denied at all, above all the generally less noticed hetolite uprisings and the heavy fights with the ñrkadians and ñrgeians tore bloody gaps. But also the earthquakes played a role in the "de-northernization" in Sparta,' especially the one of the year 464? are said according to viod. XI, 63 (Ephoros) 20000 Lakedaimonians have perished thereby?)

But all this would never be enough to really drastically reduce the number of the sexes, but could only temporarily limit the total number of citizens, perhaps also bring one or the other sex to extinction.

i) Gilbert (Handbuch der Griechischen Staatsaltertümer a. a. G.) gives a somewhat different figure: "while for the time of the Persian wars the existence of 8000 Spartiaten is still attested to us, the number of the same in the year 271 hardly amounted to more than 1500. Aristotle calculates for his time the number of the Spartiaten on not completely 1000 and with the accession of Agis III (244/3) only 700 were still present. - Zn the battle of Leuktra, the four Lacedaemonian mores used in the same contain 700 Spartiates, comprising the years up to age 55, vgs makes for the entire 6 mores 1050 Spartiates between ages 20 and 55."

*) Vas is certainly exaggerated. But the losses of the Spartiates must have been very great, otherwise the earthquake - a not uncommon phenomenon in Laconia - would hardly have given the sign for the great uprising of the Helots of the same year. In the sudden outbreak of the uprising, all the Spartans who were in isolation were slain.

For the question to be examined here, therefore, it is much more revealing that all of a sudden complaints about the decline in the number of children in Spartan marriages appear in the traditions, suddenly the legislators complain about the collapsing one- and two-child sgstem. "Oie legislation sought.to encourage the production of children beyond the number of two. Fathers of three sons were exempt from military service, 4 sons exempt from all civil burdens. But the disastrous development could not be stopped by such premiums" (Busolt). Here we clearly find internal damage in the Spartans, which can give the violologist a clue as to why the Spartans are suddenly no longer able to compensate for the war losses. This is undoubtedly a certain condition of the same sense to the above pea example, which one could call pathological germ damage or -disturbance and which we already made responsible at the pea example if the pea grains left by the pigeons - (i.e. the Ausmerze) - are no longer able to bring forth plants which ensure a numerous and in the germ uncorrupted offspring.

If one gets to the bottom of the peculiar phenomenon in Sparta, one surprisingly encounters first and foremost an economic cause, namely the land question. Sparta's legislation was thoroughly peasant-oriented, forbidding, among other things, any accumulation of wealth; only hereditary property was allowed as property and source of nourishment or subsistence. As long as Sparta's political scope did not go beyond the defensive tasks of a peasant state, the internal condition of the state and its citizens remained healthy. But from the moment when the extended foreign policy forced the individual Spartans also to larger expenditures, the lack of money economy had to make itself felt. The Spartan, as a participant in the war campaigns, which, after all, caused him considerable costs, was often faced with the question: where to take and not to steal? He was not allowed to enrich himself with the spoils of war; he was not allowed to squeeze the labor of his helots at home, because their taxes were determined by the municipal council and not by him, the landlord. If a large group of children ate away his bread at home, he was soon completely stuck with his financial situation. In this way, the Spartans were first of all pushed to limit the number of children for reasons of their personal satisfaction of needs. Vas one- or two-child sgstem was suggested by the inheritance of the indivisible hereditary property to a son as the actual master, ñn illegitimate, with helotinnen produced sons,

who had no right of inheritance, was never lacking. Thus, the Spartans did not lack procreative power (cf. hdt. VI, 61).

Thus, Sparta was at the turning point of its history. From the moment when the peasant inheritance law is based on the one or two-child system, or has to be based on it for economic reasons, degeneracy occurs very easily; this for the simple reason that the small number of cattle does not allow any health culling and heir becomes whoever is there, instead of, as is usual with a larger number of cattle and was demonstrably common in Sparta, the healthiest and most respected son.

In the traditions we also suddenly hear that the Spartan marriages become more and more infertile; a king marries three wives in a row, until he finally succeeds in the third to produce a cow. One wanted to make responsible for this infertility the inbreeding - which quite undoubtedly existed -. Vas may be true, but need not have been the cause, as we shall see in section IX occasionally in a discussion of inbreeding. Rather we may assume that here several causes worked together. It is perhaps advisable first of all to become acquainted with the political development of Sparta during this period.

In sharp contrast to the continuous reduction of the number of citizens is the expansion of the political and military undertakings of the Spartans; before the 5th century they had only crossed the Peloponnesus during their campaign against the tyrant Polycrates and the military campaigns against the tyranny and the democracy of Athens. But when the whole of Hellas was threatened with subjugation to the Asiatic ruler, the Hellenic supremacy of Sparta began, which this state could not cope with biologically in the long run. Necessarily, money and gold began to take on their importance for the Spartans and in time had a devastating effect. Vaz's prohibition of private ownership of gold and silver, under the changed circumstances due to Sparta's world political Hellenic supremacy, only led to an increase in the desire and greed for it among the Spartans. Because the wars cost money, and this circumstance brought it to the point - even some old Spartans resisted it with hands and tongs - to allow the money first for political and military purposes in Sparta. But once Sparta had become accustomed to money in its public affairs, the step was not very far to desire it also for its own satisfaction of needs. After all, all Spartans were considered greedy and corruptible. It was prophesied that greed, nothing else, would overcome Sparta,' the

Ephors and geraniums were considered corruptible. In short, a "zeudal plutocracy" was formed from the formerly peasant Spartiates, as we experienced similarly in England in the previous century.

In this general development, however, another circumstance intervened disastrously. Since the Spartans were not allowed to accumulate movable property in addition to their hereditary property, but their personal political obligations nevertheless caused costs, the families were virtually forced to unite the hereditary property in one hand through child retention and inheritance policy, in order to provide the heir in this way with a maintenance appropriate to his status. The law of Lphor Epitadeus (Epitadas) at the beginning of the 4th century, which entitled the owner of an inheritance to dispose freely of the inheritance by gift or will, is said to go back essentially to this state of emergency. This right of disposal may have already existed in earlier times in the restriction to the case of "childlessness". Its unrestricted extension had such a disastrous effect, because it not only put the succession of the children in question, but also offered an easy means of concealing an actual sale. Gradually, the greater part of the hereditary estates passed into the possession of wealthy spartans, either through purchased or real donations as dowries of the numerous daughters of the heirs or through testamentary dispositions. Each hereditary estate had only one lord, but the unification of several hereditary estates in the hands of one lord was not forbidden.

If Sparta could have decided to allow a reasonable and socially bound money economy, like the German state managed to do in the Middle Ages or in the opposite sense Prussia did it, in order to protect its "landowner" and peasantry in spite of its political rise and an already existing money economy, then also in Sparta still some things could have been saved. But now the possibility was given to put several hereditary estates into one hand*).

In terms of matrimonial law, this measure had a quite drastic

i) By the way, due to a very peculiar circumstance, the latifundia economy, which could otherwise be observed on such occasions, did not arise in Sparta. The Spartiates held purely outwardly to the sense of the hereditary property as a self-contained economic unit, whose internal affairs remained in principle subordinate to the regulation by the municipality, united a Spartiat thus several hereditary properties in his hand, then he could not let these hereditary properties for the purpose of profitable management from a central office uniformly lead, but he had to leave the economic unit of the individual hereditary property untouched; he could e.g. not even prescribe to his Heloten how and what they should work. L. could not even dictate to his helots how and what they should work and therefore had to be content with seeing the taxes of the various hereditary estates subordinated to him flow together in his hands.

Meaning. "In Sparta, full citizenship depended not only on birth but also on other conditions. In fact, apart from birth, only those who had undergone the Spartan education could become full citizens in Sparta, and only those who paid regular contributions to the soffites and participated in them could remain full citizens. Those who did not fulfill these two duties lost the political rights of full citizenship, while they probably retained the civil ones" (Gilbert). A full marriage, however, could be contracted in Sparta only on a hereditary basis. Only the cattle conceived in such a marriage were later full parents for a new generation of Spartan full citizens: it was not necessary, however, that the producer of such a full cattle born on a hereditary estate was actually at the same time the head of the household; but the Spartan descent of such procreators always had to be impeccable.

As long as the number of hereditary estates and the number of marriages coincided, the offspring of the Spartans remained in a certain equilibrium, although the increasing number of one and two children naturally reduced the total number of citizens. But there was always a certain balance in the fact that the daughters remained very much sought after as heiresses or wives for the hereditary estates, and the number of born nlirls in this way never actually fell below the number of hereditary estates. But once the number of full citizens and eligible spouses was below the number of hereditary estates, the number of cattle on the hereditary estates did not have to decrease, because the institution of the procreator existed. Politically, this condition was not dangerous at first, because it was common for the Spartan to procreate illegitimate cattle at will with helots, who received a full Spartan education and stood politically and militarily in full standing next to their father; but not in hereditary biology, for they were never eligible as heirs to a hereditary estate; Sparta quite ruthlessly maintained the principle of purity of blood among citizens eligible for a hereditary estate - both male and female - until its downfall.

The condition described here, therefore, initially ensured that the total birth rate of cattle born full-term did not fall below a certain number. Nlan will be able to count on average twice as much in born cattle, as hereditary goods were available. As long as the old principles of physical education and training still applied, as long as, in a word, still the

In spite of the Lin and Zweikindersstems - which dangerously reduced the breeding selection among the available heirs - one does not have to reckon with a decrease of the hereditary-biological goodness among the born cattle of the Spartiates.

However, the situation took a turn for the worse from the moment when several hereditary estates began to be united in one hand. Each unification of hereditary estates reduced the possibilities of full marriages by the number of merged hereditary estates. And from this moment on, the number of Spartan families is actually decreasing, the turning point being the law of Ephorus Epita-deus (Epitadas). Venn this law cut the vigorous interactions between the Spartiates and their land. Already around the middle -of the 4th century it had come to such a point, -atz the largest part of the Vürgerland divided into Rlaroi (hereditary estates) had come "into the possession of a few sexes" and 2/z of it belonged to women (i.e. hereditary daughters who inherited the estate because there was no male heir left); cf. Arist. Pol. II9 p. 1270 X v. 23; plut. Agis. S, 7. This does not mean that only a few hereditary estates were still in possession of "lords", because it can be assumed that the families still in possession of hereditary estates provided their sons with hereditary estates as far as possible, even if they did not allow the sons to redivide the inherited total estate of the family among their cattle. But the inherited estates in the hands of daughters speak a very clear language.

However, these inherited daughters were now to gain a fateful linflutz with regard to the decline of Sparta. Vie hereditary daughters were quite wealthy by the possession of the hereditary estates. Thus they stood - since the Spartan woman was not otherwise entitled to inherit - somewhat separately and preferentially before their sex comrades there. However, it has always been of disastrous significance in world history when girls or women of the ruling class begin to become rich and independent. Vas been the same in Sparta. The wealthy heiress daughters suddenly found life much more pleasant if they were able to enjoy it instead of struggling with the "barbarian fertility" - that's what they called getting cattle at that time. These young Spartan women were of the opinion that they could manage their issue of giving birth to one or two cattle at the age of 30 just as well as at the age of 20.

The physical training of girls, which Lgkurg had introduced for patriotic reasons for the benefit of the whole, and which was supposed to educate girls to become childbearing mothers, now became "sport". Instead of considering physical training from the point of view of childbearing, it now became a pleasant aid to the issues of the
"Beauty care." People no longer attached any importance to
"barbarian fertility" to spoil the youthful lineages. Since these young Spartan women had wealth at their disposal due to the yields of their hereditary estates, but no one was really watching them - because the male Spartans were busy with politics and were abroad a lot - they also began to clothe their beautiful, well-worked bodies with all kinds of beautiful things; in German: they introduced a strong luxury rather abruptly and thereby widened more and more the gap between rich and poor citizens. They were met by those Spartans who had learned to appreciate a life of luxury abroad. Soon it was so far that the owner of a hereditary property was already considered as poor; finally one hears even of the fact that impoverished full citizens sell their vegetables or other products of the rural life on the market most single-handedly, in order to be able to live*).

But that was not the worst of it. If young women are rich, beautiful and independent and have nothing else to do than to occupy themselves with their person, then they come very soon on all kinds of stupid thoughts; if furthermore, as in Sparta, the sexual intercourse as such was not under a moral evaluation but only the production of inferior or in the descent not perfect cattle was considered immoral among the Spartan women, then very soon a sexual licentiousness could set in, whose immoral effect was not to be endured. Vas is also handed down to us from Sparta. The Spartan women were notorious throughout Greece for their sexual licentiousness. Only one must not imagine that because of this the descent of the cattle born of fully bourgeois Spartan women on a hereditary property was somehow not flawless. The Spartan woman of the time of Spartan decay, who before her marriage gave herself unhesitatingly to so and so many men and made sure that no cattle were born from these circumstances, this Spartan woman,

') Oies is a proof that the Spartiaten - in contrast to asten Nomaden - The occupation with agriculture, even in the times of its utmost political nightmare, was still considered to be the most status-appropriate when the need arose.

who did not give the slightest thought to such a premarital sexual intercourse, would have considered it a very gross sin against the deity and the spirit of her ancestors, if the heifer conceived in the full-blooded marriage had not been completely faultless in its origin and descent and had also really belonged to that father with whom she had married or who had stepped in as a procreator with the consent of the Zamilie, or her husband or the community. But perhaps these facts give us the key to a Spartan tradition that has yet to be explained: the sudden and striking infertility of Spartan women. In issue 6, volume 3 of the Zeitschrift für Volksaufartung, Erdkunde und Eheberatung*) the author found a very informative essay on: "Pregnancy contraception as a socio-medical problem", in which it is proven that continued pregnancy contraception, especially if it is used at the beginning, very easily leads to the complete infertility of the woman. The inbreeding, which has been held responsible for the infertility of the Spartan women by the research of cultural history - and which undoubtedly existed - cannot have been the cause without further ado, because we know especially from the antiquity of Jnzuchtehen, which remained everything but infertile; more details about this will be given in section IX. But the common premarital sexual intercourse of the Spartan women of the time of decay and the use of contraceptives - we do not know the means, only that they were in use - may rightly be understood as the cause of the Spartan marriages remaining infertile.

Summing up, we may say: The inner and actual reasons in the Lntnordung of Sparta are partly economic, partly biological; economic in the sense that the old Spartan thought of marriage linked with a hereditary estate, originating from peasant thinking, was dropped for reasons of an economic satisfaction of needs and that the Spartan state no longer ensured that the hereditary estates were preserved as the nutritional basis of a growing herd of cattle, independent of the father's need for property; biologically, in the sense that the proliferation of one- and two-child sg stem reduced the selection among the heirs of the estates, and furthermore, that the Spartan state, under the successes of the foreign policy

') Publisher Ñ. Mehner, Berlin.

Decay of morals killed the sense of responsibility of the Spartan women and the tearing immorality favored the infertility of the Spartan women.

Vas are, in broad outline, the internal, i.e. biological, reasons for the decline of Sparta; are what we were looking for in the example with the peas as the cause, in order to find, as biologists, the reasons that must lead to a cessation of the race when the excess of births over culling.

That with such conditions, as we can determine for Sparta, the wars must naturally have quite a devastating effect, is obvious, but as an appearance it is effect and not cause. For the cause has been the turning away from the previous attachment to land and soil, which the Spartiates - coming from a peasant origin
- to the powerful landlordship had let out.

Incidentally, it is precisely Sparta in its decline that proves that even under such circumstances devastating wars do not need to bend even without further ado the leading Nordic families.

The political and economic development of Sparta led to a situation where the Spartan nobles, who still lived on their estates, became more and more distant from rural customs and life in the countryside. Thus finally came what always comes when Nordic nobility keeps the smell of clods and stables away from their clothes and starts to want to rule the world with gold, namely the revolution rising from below.

The first conspiracy could still be suppressed in 398: after all, the 1800 to 2000 Spartiates (total citizenry) were at that time already opposed by 15000 to 20000 Perioiks and 50000 Helots. Under such circumstances, of course, the state could hardly withstand the one blow at Leuktra with the loss of 400 able-bodied citizens (that was 33 b.h.). The invasion of Epameinondas in Laconia in the year 370
-69 already brought the state to the precipice. But the Spartans did not give in. With ruthless energy they suppressed every revolutionary movement, and even if they had to give up some border areas of Lacedaimonia, the independence of their state and the rule over almost the whole of Laconia was maintained. The old Spartan families kept the reins of the state in their hands. Despite constant wars, lack of money and mercenaries, they held their ground. They even defied the Macedonian king Philip, who devastated the whole of Laconia, but did not force the subjugation of Sparta. Vie political 12*

The tenacity and the ruthless will to assert themselves of these Spartan families is astonishing and admirable. This can only be explained by the fact that the Spartans, in the general dissolution of their old state views, at least did not fall into the mistake of carelessly giving their blood to mixtures. As loose as the sexual morality became, the pure blood of the born cattle, which were to be considered for a full bourgeoisie, seems to have been strictly respected to the end. In any case, this is true for the families sitting on the hereditary estates under all circumstances, so that the Spartans became smaller and smaller in number, but did not lose their talent for political leadership and for mastering political questions'). The strange thing about these families is that they never gave up the principle of their full blood in spite of all moral decay. In section IX I will devote a more detailed consideration to the question of the full blood, here the author would like to point out only that contrary to the frequently expressed opinion in the racial literature of the necessarily occurring blood mixture of the Spartans on the basis of their losses in the war, which they filled up by non-Spartiates, the Spartiates themselves did not think at all to act in such a way. Yes, the author would even like to claim that it was only this rugged point of view of pure blood that gives the explanation for the fact that these families, abandoned by all world, despite their huge war losses, neither in their master will to power, nor in their political purposefulness have fallen behind.

In the year 243/2 no more than MO Spartiate families are said to have possessed hereditary estates and political rights, and in this period falls the attempt of the youthful king Agis IV to restore the state. Although the impoverished or less well-off Spartiates stood behind him, he achieved practically nothing. The distribution of the inherited estates in their old number and their forgiveness to impoverished Spartans - which would have been the key point for a rescue of the state - did not take place,' there was only a release of the small and large landowners from their mortgages, which was generally considered pleasant, but which was nevertheless a measure that could only bring temporary relief and in reality was at the core of the state's success.

i) How much, by the way, the Greeks considered the aptitude for politics and political questions as a special aptitude of their own race, may be seen from the fact that the Greek word for a man who has no sense and no understanding for questions of statesmanship, namely: Idiot, has been preserved among us even today as a name of abuse: Idiot from the Greek idiotes - a private person, especially one who is ignorant of state affairs or excluded from them from the lower class of people.

the matter was passed by. In 235 Rleomenos III carried out the necessary division and reintroduced the old Spartan constitution, but forgot that these things are essentially a question of blood and that, as the Englishman says, men make history and not measures; Rleomenos took quite correct measures for the salvation of the state, but apparently did not put the right people on the hereditary estates*). In the course of the times following these measures of Nleomenos the newly created conditions contributed also only to cause lasting civil wars. Finally, Nabis, supported by the proletariat and foreign mercenaries, succeeded in establishing tranquility by expelling or killing all those who, by possession or origin, stood out above the crowd, selling their estates to

i) On the other hand, the imperial administrator horthg, the present head of state of Hungary, seems to tackle and carry out in a more correct way the reform attempt made by Nleomenos III, either not correctly or not with proper emphasis. horthg has renewed the old Spartan idea of rural ltaatslehen in such a way that he has transformed proven old front-line soldiers - officers and commoners - into a kind of
"In return for the piece of land provided, the only requirements are: impeccable character, impeccable lifestyle, devoted loyalty to the fatherland, marriage to an impeccable woman, etc. .... Such a
"Heroic or ñdels domain" later passes to a son of the feoffed, if the son - generally the eldest - is found worthy to be the successor of the father by the "noble chapter" - because a "noble title" is connected with the "noble domain". Non-inheriting younger brothers may, in their capacity as descendants of a
The "feudalized" may apply for newly formed noble domains if they value it and if there is no objection to their way of life and character. The sons of fallen front-line soldiers of the last world war enjoy the privilege to be considered preferentially when applying for a noble domain. - The costs of purchasing and equipping the noble domains are borne by the chapter of the nobility, to which all donated funds flow; however, it is a condition that the donor is an irreproachable personality; thus, it is already a distinction to be allowed to donate something to the chapter of the nobility at all. - The purpose of the whole institution is "to bring into being a new class of people from that stratum of the nation, which is undoubtedly the most valuable and healthy, which can serve as an example to everyone and traditionally perpetuate the virtues of the Hungarian treasury.

horthg thus avoids the mistake that Rleomenos III made in Sparta by making the land allocations without selecting among the applicants; horthg switches on, so to speak, a kind of moral performance test for the applicant before the possibility of applying for a noble domain. Basically, horchg with the Hanzen institution only repeats what the Germanic peoples already possessed and associated with the terms "nobility" and
"hero"; cf. section III, page 111.

The fundamental difference between horthg and today's frequently expressed idea of allotting peasant leaseholds on state lands to Germans seeking land lies in the fact that in horthg the return of the feoffed does not take place in monetary values but in moral ones. If one takes the experiences of antiquity as a basis, one may say that horthg will probably come to a good end with its endeavors'.

proletarians and mercenaries and put their wives and daughters at the disposal of these and freed Helots? it was the usual picture of a stylish revolution in antiquity? cf. polgb. XIII, 6-8? XVI, 13? Liv. XXXIV, 31 ff. In 195 the Romans put an end to the whole story, subjugated Sparta and imposed cruel peace conditions on the country. Later Sparta became "a quite prosperous district city, which enjoyed a not small reputation because of its glorious past, its antiquities and the care of old institutions and was regarded as a sight" (Busolt).

If we summarize the result of our brief consideration, we must say: wars did not de-naturalize Sparta, and neither did the ruling Spartan families think of indulging in vlut mixtures until their downfall. If we want to name the causes for the downfall of Sparta, we have to say: this state originally possessed a brilliantly thought-out hereditary-biological structure, everything was also quite logical and subordinated to this "thought" on a healthy peasant basis? but Sparta did not possess the understanding to adapt the internal development of the state flexibly to the changed circumstances of its foreign policy successes? Instead of leaving the Old Norse law of inheritance untouched and opening the door to a sensible socially bound rural economy, which, with suitable protective measures for the hereditary estates, would never have been able to undermine the idea of the hereditary estates as the basis of nourishment for the family, Sparta took the fateful step of using the Old Norse law of inheritance to bring about a family-bound large-scale landed estate, thereby continuously reducing the number of its blood-valuable families.

The right of inheritance of the Spartiates, which originated from peasant thinking, is the explanation for the rise and decline of their families. The Spartiates had to pay for their departure from the direction of development determined by their peasant origins with their downfall.

Unfortunately, in other Indo-European state foundations of antiquity, we cannot trace the connections that led to the denudation everywhere as clearly as in Sparta. Vas is connected with the fact that Sparta was able to maintain its original relations for a remarkably long time.

On closer inspection, however, one notices also in the other Indo-European - incidentally also Germanic - foundations of states certain phenomena which are undoubtedly similar in their essence and differ only in the time course of their development? often

The development of the new system also shows local variations, which are caused by the nature of the landscape or the subjugated population. It will be attempted here to lay down quite briefly the basic lines of this development, since they lead the researcher right into the core of the questions we are concerned with.

With very few exceptions - of which section VII will treat some - Indo-Europeans appear in the light of history as peasants or landlords. All Indo-European landlordship, however, is never the simple superimposition of previously existing cultures, but is only the highly peculiar further development of existing peasantry to the organic division of labor and leadership,' however, the conquering part tenaciously retains its culture brought with it, so that in cultural-historical relation one can speak of a superimposition. The Indo-European "lord" probably experiences a relief of labor with regard to the work on the land, but in return he also takes over the social responsibility for his "slaves". This is a fundamentally important circumstance, which clearly distinguishes the Indo-Europeans from all nomadic lords, and which our modern race-sensors have unfortunately largely all passed by,' not at least the latter is to blame for the fact that the question of the nomadism of the Indo-Europeans and Germanic peoples could be raised at all.

All Indo-Germanic landlordship now received its solidity through its land law, which wished to keep the family as such alive, while it subordinated the individual family member to this kamilia thought. The viability of an Indo-Germanic family was thus essentially rooted in its family right, organically linked to the land and soil, which made the family the smallest living unit within an Indo-Germanic community.

History begins now with Indo-Europeans obviously with the fact that the communities fight among themselves for priority position, until the recognized leadership falls to the victorious community. The leading community is finally limited in its dominion extension by earth-spatial borders. The course of this development is uniform, obviously conditioned by the nature of Indo-Europeanism.

But soon a new chord begins to resonate, at first almost imperceptibly, but then more and more clearly. The more extensive the territory controlled by a leading municipality becomes, the more noticeably economic and administrative difficulties come to the fore, awaiting their resolution. Between the peasant-ordered landed estates

of the leading families, trading centers have flourished, which slowly but surely begin to influence the landed aristocracy of the Jndogermans. The previous economy in kind, based on self-contained households, which had been satisfying the needs of families ever since, has proved to be too cumbersome in the long run to meet all requirements. The ever more powerful emergence of trade demanded a regulation of payment relations. The initial measure of value: cattle (barter) proves to be too cumbersome,' soon one looks for simpler means of payment. Now, in the history of all Indo-European states, a moment occurs which introduces a quite decisive turn in the previous development: The precious metals become the means of payment. The source of this idea is the Grient, where since the most ancient historical times precious metals were commonly used in trade. In the Grient, the domination of money began its triumphant march around the world.

First of all, the penetration of the money economy triggers a surprising flourishing of cultural oinge. This is also basically very natural: trade can develop and thus creates increased work opportunities, which in turn place an increased demand on their management and thus give the creative forces of the people the opportunity for free impact. The hallmark of such times is the flourishing of cities, which are always the seat of commerce and therefore always directly related to its fate.

Now it is an old experience that the trade always flourishes best if the mobility and unboundedness of the goods is carried out as far as possible and if the Naufmann - (we speak better here not of the Naufmann but of the trader)*) - for his person as far as possible no bonds and restrictions are imposed. But this fact collided in the antiquity inevitably hostilely with the whole thought of the Indo-European soil-bound family right. And because now the trade felt constrained at every turn by this family right, he opposed this right purely libidinously with a bitter resistance and tried to undermine the documents of this right in a tenacious war of nelin. In this struggle, the trade has always remained the victor). Vie sections of this fight, which almost always lasts for several centuries - (in Greece e.g. from the 7th to

1) The author returns to the difference between merchant and trader in more detail in section VII.

2) Only the Teutons were able to bridge the differences: since Hardenberg and liberalism in the nineteenth century, however, trade has once again been the unchallenged ruler. Since Hardenberg and liberalism in the nineteenth century, however, commerce has once again been the unrestricted ruler.

3. Century B.C.) - are characterized by certain appearances, which repeat themselves with almost regularity. The headings of the three main sections are mentioned here: Proclamation of individualism, i.e. glorification of the personality responsible only for itself and standing exclusively on its own sweet,' Peasant liberation, i.e. The liberation of the peasants, i.e. the abolition of bondage, an act which is mostly just, because the originally socially very responsible landlordship degenerated under the pressure of the coming moneylordship mostly into oppressive sovereignty and also long ago made peasants bondage, whose ancestors came into the country with the ancestors of the ruling aristocracy as equal conquerors,' democracy with its gradient from kingship bound to the estates to the unrestrictedly ruling plutocracy.

Within this development, however, it is usually not until late that the bondage of land and soil is abolished. The peasants, who were left to their own devices by the liberation of the peasants, still tenaciously defended for a while the Indo-European right of inheritance, which was either inherent to them or familiar to them through their Indo-European masters. But soon the fate of the right of inheritance is sealed and land is handed over to the trader as a freely alienable commodity. Strikingly, one can now observe again and again that in this fight against the rural right of inheritance, trade makes use of a falsification of the term, which is very revealing in terms of cultural history. Alan rolls up the question of the right of inheritance exclusively from the side of the property and presents it as an enrichment of individuals that makes a mockery of all democratic principles. In doing so, however, one overlooks the fact that the right of inheritance was not the result of an economic expediency, but was merely a part of the old Indo-European Samilian law. Therefore, the idea of the soil-bound Indo-European Samilian constitution was also abolished with the right of inheritance. Thus practically the concept of the Indo-European family collapsed, and with it disappeared very soon and consequently all those moral values which were fed by the Indo-European marriage.

At first, however, the trade seems to be right with its measures against the bondage of land, since the penetration of the money economy into rural conditions causes agriculture to flourish. Soon, however, the peasants who had become sreiged found themselves in the bondage of the urban money lords, were forced to leave their homes and farms and migrate to the

city. While the country thus becomes poor in people, the city swells. It is true that the peoples of antiquity usually experience their cultural flowering at this moment and produce their noblest and most valuable cultural creations. But on closer inspection this state proves to be less an expression of a lively play of forces in a healthy body of people than a phosphorescent appearance of decomposition of uprooted Indo-European creative power, the best part of which burns in itself in a short but bright illumination, for Rome by Mommsen, Serrerò, Ruhlenbeck, Ihering and others of the correctness of what has been said here,- and the author would like to add that - as far as agricultural history and a modern, racially oriented historical research already allow to form a judgment here - the same seems to apply to all other Indo-European state foundations (including China). In any case, this historical state in the life of an Indo-European state is that period of time which, in spite of all apparent cultural heights, already carries the rhyme of rottenness in itself and therefore, in spite of all the political power of the state, causes the gruesomely quick fall into the darkness of history i).

In their soil-bound family law the Jndo-Germans possessed a biological counterweight, in order to be able to compensate all Rriegsoerluste again. Under only halfway healthy conditions never - or nevertheless most rarely - all sons of a farmer or a landlord will fall in a war, - a son remains nevertheless mostly and can from the yard of the fathers the sex further-plant). If, however, the idea of individualism has prevailed, which makes every family foundation a private affair and thus also leaves the care for the preservation and nourishment of the family to the individual, every death from the battlefield actually ends the further planting of a family, without, however, because of that giving a side branch of the lineage (brother, cousin) the

1) One should not be deceived by the apparently different development of Rome. Immediately after the Panic Wars, the history of a Rome led by Nordic families ends, and the history of a thoroughly unnordic "Plutokrati" begins, which from decade to decade more and more eradicates the last Nordic blood in Rome, in order to have finally found in the foundation of the Caesarism a means, which was able to save even the most rotten states from a collapse; but this Caesarism, created by G. I. Caesar, had absolutely nothing to do with an Indo-European conception of the state. I. Caesar had nothing to do with an Indo-European conception of the state.

2) Val. on this: Börries Zrhr. o. Münchhausen "Vie Counts of Beaumanorr".

In section X, these matters will be dealt with in more detail once again.

Serrerò*) is therefore always right when he says, for example, of Rome: "In this way, Rome was able to spread not only its influence and its laws, but also its race and language, in the fourth and third centuries B.C., and to found eighteen powerful Latin colonies between 334 and 264. Thus were scattered over the various regions of Italy the vigorous Latin agriculturists. These peasants alternately endured the hardships of the countryside and the trades of war, and the pay and gifts received from the generals after victory were a desirable addition to the profits of agriculture, so that war was virtually a secondary industry of agriculture. Midiesen farmers, who were also soldiers, the Roman nobility was able to overcome Carthage, the formidable commercial power, in the first armament, whose commercial expansion finally collided with the military and agricultural Rome.

The fact that such warlike feats and conquests could continue for centuries is due solely to the fact that Rome, thanks to the inherent moral discipline and conservative attitude of the nobility, has always remained a peasant-aristocratic and warlike community. Finally, even in barbaric times, a land is conquered only by the plow,' it does not belong to those who drench it with blood in wild battles but to those who, once masters of the land, work it, sow it and populate it. At the end of the third century A.D. Rome was the mistress of Italy, because among all classes of Roman society the virtues held highest which are peculiar to well-ordered peasant communities, virtues such as we find again today among the Boers."

It can be seen that as long as the old Roman patricians remain faithful to their old Norse peasantry, the wars not only do them no harm, but they can even continue to spread and turn the wars into a

"secondary industry of agriculture". But the de-northernization begins with the moment when Rome, after the victory over Carthage, gives up the peasant basis and becomes a world-economically-trade-thinking people, with all the dark sides of a capitalistically raised state system.

Race mixing is also never causally caused by

i) Serrerò, G., Größe und Niedergang Noms, Stuttgart 1922.

The losses of the wars, as it is often put today, but always begins when the economic base of the noble families is no longer the land ownership but the money. And this is also quite natural. For to the extent that money and not the race is valid in a state, the Nordic race has to take up the competition with other races from an area for which it is hardly prepared in terms of developmental history. Thus, under the protection of a socially irresponsible money economy, personalities come up who, apart from cleverness and cunning, do not bring along any other spiritual gifts worth mentioning, but who are able to convey to the old Indo-Germanic nobility of the Nordic race, impoverished from step to step, through their daughters, the appearance of lordly splendor for a long time to come, - however, at the cost of the blood value of the descendants*).

This picture of the rise and fall of Indo-European states, drawn here with a few strokes, recurs with an almost obtuse regularity, if one only takes the trouble to examine the history of these states. With the same dull regularity the attempts to save the state repeat themselves shortly before the decay. One recognizes that somehow the former peasantry was causally involved in the health of the state and now tries quite seriously to save the still existing peasantry, or to create a new peasantry. But at the core of the whole question, at the cause of the peasant health of past centuries, namely at the soil-bound Indo-European family law, one goes smoothly past. Attempts are made to save the peasantry by economic or other legal measures, - without success, of course, because no peasantry can hold its own in the long run in a state devoted to the irresponsible money economy, - this lies in the nature of the peasantry and cannot be elaborated here.

i) The evidence for this has been clearly worked out for Greece by Bufoli (op. cit.) and for Rome by Ferrero (op. cit.). "There was also a change in the character of the ruling class. The social primacy of the old aristocracy was based on the wealth in land and cattle associated with noble origin. This lost much of its former importance in the face of the greater profits yielded by commerce and industry. The aristocracy was seized by the new current of the time,' it not only directed colonial foundations, which originally had an agrarian character, but also participated in the wholesale trade in the important sea cities. "The money made the RIann' and "The wealth mixed the blood'! Vie rule of the nobility turned in many cases into a plutocracy based on the census." (Busolt.) By the way, when Solon, for example, turns against the ruling class, he never fights the nobility as such, but always only the rich, who belonged to the old nobility to a large extent, but not exclusively in his time.

One sees: the peasantry of the Indo-Europeans was their destiny! With this knowledge one receives the key, in order to be able to open and to fathom the essence of all Indo-European culture, as well as their ñus and descent in the light of the history.

*

For a clarification of the Indo-European question the Jhering's investigations *) about the legislation of the patricians of Old Rome (before the introduction of the twelve-table laws) will probably always form one of the most useful documents. Therefore, we will approach the solution of these questions from Jhering's findings. The most revealing fact for us from the beginning is that the patricians had no designation for autumn as a season. Jhering notes this circumstance with astonishment in all Aryans,- he bases this on kluge and vaniczek. - Let us immediately place a linguistic root research of Schrader (Reallexikon) beside it, who literally says: "A time therefore, in which the European Jndogermanen would have known no agriculture, cannot be occupied with historical testimonies and the same is regarding the oldest Indians and Jranier the case. According to Schrader, already in the Stone Age, agriculture, along with animal husbandry, must have been the basis of the economic life of the inhabitants of Europe at that time. - va we have now established in the previous section that the lack of a designation for autumn among an agricultural people in Sweden is no coincidence but finds there a very natural explanation, so the lack of a designation for autumn points the Indo-Europeans to an original homeland, which we may assume in southern and central Sweden. One will perhaps do well, however, not to stamp Sweden thereby too narrow-heartedly to the Urheimat but to regard the reference to Sweden more as an geological fixed point within the northern Central Europe. Even if after the ice age the weather conditions in the Baltic Sea area have by no means fluctuated as it is put east - this can be stated on the basis of the verifiable flora - climatic fluctuations have undoubtedly taken place, which call for caution in the delimitation of post-glacial cultural herds, especially those which are of an agricultural nature and must be connected with the weather.

After all, on the basis of this one consideration, concerning a lack of designation for the autumn, we would already have the right to

I) von Jhering, Lntwiàngsgeschichte des römischen Rechtes, Leipzig 1894, and Vorgeschichte der Jndoeuropäer, Leipzig 1894.

It is highly probable that all Jndo-Germans were farmers and originated from an original homeland, whose source of radiation we may assume in southern Sweden,' it is, however, improbable that they sat as a mobile shepherd and hunter people in Central Europe, because for such a people just the autumn of these regions has a special meaning and must necessarily have led to a designation.

Therefore, it is natural that Jhering - whose contemporaries were still quite attached to seeing in the Aryans an Asiatic migratory people
- The patricians must have taken over the agriculture already in a very early time,' in any case the seizure of the country at the Tiber took place under peasant circumstances. "The Roman legend draws us the Roman already from the beginning as a sandman*), Romulus assigns at the foundation of the city to each citizen two yokes of arable land, and his successor Numa Pompilius puts the bloodless sacrifice in place of the bloody one, which in the equality between sacrifice and domestic meal contains only the expression for it, The Roman tradition already transfers the transition from the animal to the vegetable rust in the oldest time, this fact also results from the Vesta service, as is known one of the oldest nuls of the Roman people, ver altar of the Vesta introduces us the domestic hearth, the Dpfer, which is offered on the same, the usual food of the common man. It consisted of a cereal, the oldest known to the Romans (tar, spelt, which was used in
§The name of the soldier's pay in later times was also borrowed from the cereal (stipenàm from stips - stalk fruit - to weigh)" (Jhering). Also the name for the pay given to the soldier in later times is borrowed from the grain (stipenàm from stips - stalk fruit, penckere - to weigh)" (Jhering).

The spelt mentioned here by Jhering is a species of Iveizen (Intimila Spelta I,.). It is better known under the name Spelz, Oinkel, but also as Kesen, Dessen; abroad further as speit, èpsLuàrs, spelta. There are summer and winter spelt; the latter is considered a very hardy grain. Today, the occurrence of spelt is limited to the Lichsfeld, southern Germany and the countries in the northern Alpine region.

But a much stranger proof of the Jndo-Germanic agriculture we find in India,' that is, just where it is least sought, we consider southern Sweden to be earth-

ì) heroorgehoben by me, author.

If the author establishes the directional point for the original homeland of the Indo-Europeans, then the fact arises that the Indo-Europeans must have been a forest people, because Sweden has always been a forest country. The author had already come across this statement in his investigation: "Vas pig as a criterion for Nordic people and Semites" for purely pet-historical and nutritional-physiological reasons*). Now it is downright astonishing that the Indo-Germanic master class of India designates the Stepp e in Sanskrit with the same word root, which Greeks and Romans use for the field. Vas means no more and no less than that the Nordic conquering class of India originally knew a treeless terrain only from the field - thus as clearing. With it the conquerors of India prove themselves quite unobjectionably as former forest farmers. Such a derivation agrees also with statements of kossinna, who points out that the Indo-Europeans in India simply transferred the names of Central European forest trees (oak, beech) to trees there,' oak and beech occur, however, only west of a line Königsberg i. Pr.-Odessa. But if these proofs should not be enough for you, you can get a completely different proof for the original peasantry of the Indo-Germanic master class in India. The conquerors of India possessed a word, which - according to Schrader (Reallexikon) - originally meant the settlement of arable farmers,' this word was equivalent to the term plow, ñfrom this word root arose later the designation for people and people par excellence, and this designation was used in explicit contrast to the - according to Schrader - only cattle breeding and other gods possessing oorindogerma- nische population. We have to record this fact here once very exactly and therefore state: The first Indo-European conquerors of India call themselves arable farmers; they use the same word root for plowing, which belongs here, in order to distinguish their own people as clearly as possible from the subjugated population, which belonged to the pure herding and did not know agriculture. -

One may read more details about this with Schrader. For us, however, the fact is very important that the old Indo-Germanic conquerors of India themselves have spoken out quite clearly against an assignment to nomadism. We must then think of their migration not as a mobile war campaign of conquering warriors but as a trek of land-hungry peasants, as a real Bur enti eck.

i) Volk und Rasse, heft 2, Jahrgang 2.

If the idea that genuine peasant peoples can become genuine master peoples does not make sense to you, think of those Dutch peasants who landed, cleared and settled in the present Neugork (United States of North America) and whose descendants today, as kings of Wall Street, demand from us the annual treasury of the vawes- lasten (cf. p. 66).

Already Jhering had recognized that the key to almost all Indo-European questions must lie in their migrations, i.e. that a clarity about where the Indo-Europeans come from and why they migrated must also bring a solution about themselves. He noticed that the Indo-Europeans never spread organically, by which he understands that they never flow from a certain center lava-like in all directions, they spread quite differently than we got to know it in section I and II for the nomads. Jhering emphasizes that the Indo-Europeans do not spread but emigrate. He correctly states that emigration is always the fate of peoples or individuals who are denied by their homeland what they need, because "only necessity gives the wandering stick to both". "Emigration of the whole people or of a part of it in time of need is an idea as common to all Indo-European peoples as it is foreign to all other peoples (Jhering means the Semites)" (Jhering). viese emigration the patricians call Ver sacrum (sacred spring).

Since we have preserved some traditions about the customs at the Ver sacrum, it is natural that Jhering tried to solve the riddle of the Indo-European migrations from the Ver sacrum. - What Jhering then gathers from this area is very remarkable; however, he does not succeed in solving it, because at his time (80's of the last century) neither the present racial knowledge was available to him, nor had the idea already prevailed to look for the original home of the Indo-Europeans in northern Central Europe.

However, the author must point out at this point that Jhering's explanations about the Ver sacrum given below will arouse contradiction in some places. On average, one understands by Ver sacrum a custom to consecrate in times of need to Mars or Jupiter (Liv. 22, 10, 3) what the spring brings forth in fruits, cattle, people, so that they should emigrate later.

The author must honestly say that he has not yet been able to make a verse on reality with this explanation of the ver sacrum.

If in ñltrom a time of need occurred, which became so bad that one decided to determine the cattle born in a spring to an emigration, then this emigration can have taken place practically nevertheless only 21 years later,' because - as we will see shortly, - the minimum age of the participants coming into question for the Ver sacrum was the 21st year of life. That then at this earliest time of the emigration the agricultural products of cattle and fruits, which were also brought forth 21 years ago in the spring, were no longer quite fresh, is probably obvious. But if one wants to claim - and with this we come much closer to the core of the question - that in the year of need only the children born in spring were destined for emigration and with this at the same time the vow was connected to provide these children in sufficient quantity with cattle and fruits during the emigration, then one brings a reasonable basic idea into the whole tradition, but gets into contradiction with other facts. As long as one understands by people only a large heap of single people, - thus under it what we call today with people - the conception is possible that a single spring brings such a sufficient number of children heroorbert, in order to make with them the exodus of a Ver sacrum possible. But just this conception is out of the question for the conditions of the ancient Roman patricians. We will see in section IX that the patricians understood by child in principle only that child which was begotten from an inherited property in a legally concluded marriage. Thus, in the maximum case in an emergency spring, only as many children could be born as there were hereditary estates! However, such a number of children was not sufficient for the departure of a ver sacrum in view of the travel conditions, which were not entirely without danger at that time. To this consideration still another restriction comes! one cannot well assume that each year on a hereditary property a child came to the world,' already because each woman has only a limited number of births during her life at the disposal.

However, before the author attempts to give another explanation for the occurrence of a ver sacrum, it should first be briefly explained here what Jhering thought about it. However, in order to avoid any misunderstandings, the author would like to say in advance that Jhering, of course, knew the usual interpretation of the ver sacrum, which only wants to see in it a promise of sacrifice in times of need, but he does not recognize this interpretation. Jhering stands on the point of view that all religious customs are primordial.

The author of the book says that the Roman institutions must have had an original purpose and that it is only necessary to find out this original essence in the traditions. He expresses himself quite unambiguously in this respect: "Now there are certain Roman institutions in which the assumption that their later purpose was also the original one has the most weighty reservations against it, since they must evoke the §rage of every impartial observer: how could one, if one had the later purpose in mind from the beginning, fall for such a strange way of realization? As an example I mention the organization of the Roman Auspizienwesen. What an adventurous idea to place the approval of the gods in the leek of a gizzard or the beak of chickens? How could a people fall for such an idea? In this situation I got the idea that originally it must have had another meaning, not a religious one, but a thoroughly real one connected with the circumstances of the migration (Jhering means here the tradition at the Ver sacrum, the author). Thus I arrive at the distinction of two purpose functions of one and the same institute: an original purely realistic one and a later exclusively religious one. Brought into being by a purely practical purpose, the institution, like so many others, has been maintained externally by then substituting another (i.e., religious) purpose function for the former one." Vas is a view which Verfasser fully endorses,-this is also the reason why Verfasser draws so strongly on Zhering, for he believes that only in the way Zhering proceeds can one arrive at a natural explanation of the primeval conditions.

As far as the Ver sacrum is concerned, Zhering first states the following: "The external cause of the Ver sacrum in Rome was the common need. Nest. Np. Ver sacrum p. 379. maquis periculis aâàucti.... so only the overcrowding of the land remains. Still deep into historical times Celts and Teutons resort to emigration, everywhere it is the call for land they sound, they are ready to lay down their arms if this their demand is granted*) . . . . Romans and Greeks gave themselves air by colonization." - How little, by the way, the ver sacrum could have been connected with the departure for a war of conquest, is proven, among other things, by the fact that the youth had to have reached the age of 21 for this, while they were already obliged to serve in the army at the age of 17.

of Zhering's various studies of the Ver

') highlighted by me, author.

sacrum is mentioned here only the following, in order not to digress too far. He concludes from the traditional customs of the Ver sacrum that it was an apportioned tax, which was levied by the entire people for the departing colonists. Vie regulations for the Ver sacrum mention only the cattle, but not the people moving along. Ihering therefore assumes that participation in the ver sacrum was voluntary. However, since food had to be ensured, a tax was imposed on those who stayed behind; author would rather assume here, however, that it was not a matter of participation in food but of the necessity to take with them for the new unknown homeland all that was necessary for a settlement; it will be discussed in more detail below. "Even in Rome, in spite of the rich formation of the sacrificial system that has since taken place, the sacrifice ordered at the ver sacrum stands without equal. Besides the sacrifices which are incumbent on the individual (sacra privata) or on all citizens (popularía), there are also those which the entire people (publica) or the gentes (§Suti1icia) have to offer, but this is done out of the assets at their disposal, not by way of a tax which has been first tendered for the purpose. - The way taken with the Ver sacrum is in such open contradiction with the other organization of the Roman sacral system that no other explanation remains than the one I have given of the reproduction of a process of primeval times*).... In addition it is true that the sacrifice of the dead of the entire people falls on the penultimate week of the Zebruar (Zeralien). This is followed by a cheerful Zest the Larista (in it Ihering probably rightly sees the farewell of the departing from the remaining). Then came a farewell feast from the neighbors (termmalia)" (Ihering).

With these last indications, we are already at the strangest point of all the customs of the Ver sacrum. The migration begins on March 1 and ends at the latest on May 1. After that the patricians also divide the year? apparently in memory of that wandering time that brought them to the Tiber,- in any case they speak of the wandering time (March; until May) and call the remaining time the resting time. Ihering does not succeed in the attempt to put a natural sense into these migratory times, - he renounces a solution, because the retention of the migratory time during the three months from March to May is incomprehensible to him. - However, an attempt to explain it from an agricultural point of view allows us to see the lever in the traditions of the Ver sacrum at this very point,

h highlighted by à, author.

UM to prove that the whole ver sacrum of the patricians must have been a real peasant trek.

As long as one holds on to a wandering hirtentum - if one wants to keep this captious expression (see section I) - of the Jndogermanen, one will not be able to bring any sense into the handed down time of migration March to May, if one holds on to Central Europe as the original homeland of the Jndogermanen, then it is not to be seen why the Indo-Germanic nomads should not have rather chosen the months May to September for their migrations. Every crown soldier of the last world war will still remember vividly that a war of movement took place much more pleasantly during the summer months than in late autumn or winter, not to mention the soggy conditions in Zebruary to April (March 1918!).

However, if one assumes that a peasantry in southern Sweden or Lower Germany intended to emigrate, or that it had to send out part of its young crew because of overpopulation, then the traditional migration months of March to May become almost a matter of course. - A Burentreck - i.e. a train of emigrating farmers with wife and child, with sack and pack - has the tendency to take with them on the migration everything that the emigrants from the world of imagination and thought in their old homeland believe they also need in the new unknown future place in order to be able to live as lurkers. It is significant, for example, that all visitors to the German colony of Blumenau in Brazil are always amazed to see how strangely the German farmhouses, gardens and customs look in the Brazilian jungle terrain.

This is the most natural thing in the world. Despite today's brilliant travel descriptions, as well as the possibility of presenting these descriptions vividly to us through perfect pictures, a certain training is still required to understand the conditions of a foreign country, if one does not know this country oneself.

i) A small note in the Königsberger Allgemeine Zeitung No. 135 of 21 March 1929 illuminates this very nicely: "Oie historische Schlackwurst", à in Hamburg very respected philologist, Professor Gr., who died only a few years ago, made a study trip to Brazil once again shortly before his death. There, in a store, he bought a sausage of his own composition. Its taste immediately reminded him of a type of sausage which he had found - having traveled all over Germany - only in the Spessart, and which had impressed him extraordinarily. Being a conscientious Kölscher, he immediately asked the seller if his Zamilie came from Spessart. "No," was the answer, "we are Russians, that is Volga Germans. Right after the World War we left Russia and have been here ever since." But the scholar was not satisfied with that.

to see correctly. It is not possible for the majority of people to free themselves from the imaginary world of the homeland and to correctly assess foreign conditions without remáis of their reality,' every German expatriate will probably already have had corresponding experiences when he returned to the homeland. But even the old front-line soldiers will perhaps still remember those times at the beginning of the World War, where among the gifts of love often the greatest nonsense was sent to the front, until the army command intervened and issued guidelines for gifts of love,' for those who stayed behind it was simply not possible to think themselves into the conditions at the front. A person's mental conceptions revolve within his world of experience, and he who has never left his four walls will always remain hurried with his thoughts within the laws and necessities of these four walls. Vas is a quite self-evident fact, and the few minds to whom this does not apply belong to the exceptions; the English, for example, take this circumstance into account very largely in the education of their youth. Now consider those prehistoric times when no man could stay outside the community of his people without danger to life and limb; major journeys by individuals were therefore hardly possible. It will be understood that a peasant people of that time imagined the new homeland exactly as the old familiar one; therefore they will have taken with them everything from the old homeland which seemed to them important and necessary for the new one.- Nomads, on the other hand, are basically characterized by the fact that a certain lack of baggage can be observed among them.

Lin Lauerntreck cannot simply go out to conquer, but must arrange his migration according to certain given conditions of the earth. First of all, it is possible that it will remain bound to certain roads because of the large amount of baggage it carries, i.e., the supply train; these roads need not be imagined in today's sense, but each terrain always assigns only a relatively narrow area of travel to a fleet of vehicles. Furthermore, a farmers' trek will always be faced with the choice of either going through hostile- He asked further whether they did not still have all kinds of old family memories. Of course they did,- the man came right along with a big box. Our professor searched through many of them, and finally he found an old German hymnal. This hymnal had been printed in 1724 - in Spessart! In such a relatively short time the memory of the "Volga Germans" of the old homeland of the clan had completely disappeared! The resting pole, however, in the escape of appearances had been the sausage; it was now the genealogical means of research of the German professor, by which he could prove to the family where it came from, ñl; whether he would have gone to Brazil especially for this reason ! "Never," said the old scholar after his return home, "in my long travels have I felt such satisfaction over a find as over this historic cinder sausage!"

The peasants of the Cimbri and Teutons have the historical proof for it. Since a peasant trek is relatively difficult to feed - also for this the writings of the newer colonial history could give excellent proofs - it has no other choice than to get a free passage against taxes. Since a farmers' trek is relatively difficult to feed - the literature of recent colonial history could also provide excellent evidence for this - it has no other choice than to wander in stages,' it takes a longer rest at each stage, which allows it to ensure the grain needs for the following winter through monoculture. Also in this regard the migration of the Cimbri and Teutons provides quite clear evidence.

If one considers now the times, which must appear to a Vauernvolk in the northern Central Europe, in particular in Sweden, as the most suitable migration time, then the following consideration results. The actual winter is cancelled. It is difficult to move forward with a farmers' trek in winter with ice and snow. As long as, for example, the mercenary armies of German history carried their troops with them, the winter campaigns were almost always cancelled and winter camps were set up. Only the more recent history of war and the conversion of the professional army to a people's army without a supply train made the winter campaigns possible. However, many a crontsoldier will be able to visualize the difficulties of such a hike in winter with wagons and carts - especially if the solid road fails. In addition, a winter hike is a much tougher challenge to the strength of man and beast, and therefore poses completely different difficulties in terms of food and drink than a hike in warmer seasons. - §For Sweden, the actual winter may now be moved to the months of September to Sebruary (inclusive),- these months thus already fall out for a farmer trek. But we had also considered that such a farmers' trek is forced to make a stop on the way, in which sowing and harvesting should be done. The harvest for Sweden falls in the time of the end of August. Therefore, in the imagination of a Swedish farmer, such a train must finish its migration in time for the sown grain to ripen by the end of August. There is no Central European cereal that takes less than three months to grow, so if you want to harvest at the end of August, you will have to sow by the beginning of June at the latest. Oafter this over-

If the months June-August must be used for the cultivation, but the winter is to be counted already from the end of September to February (inclusive), then only the months March to May remain for the actual migration. With it we receive exactly the migration time handed down for the Ver sacrum.

A farmer might still object to the author, which bread crop should be considered for the short growing season June-August, since most summer cereals require much more time. The objection is justified? but the solution to this question is particularly revealing. There is only one cereal in question and that is the small four-rowed barley, which needs 70-80 days for the journey? one could also think of the buckwheat, which needs the same ripening time, but the buckwheat is supposed to be originally foreign to Europe and is therefore out of question here. Barley is often the only cereal that can be grown in the short Nordic summer because of its short growing season. At the North Cape, it still occurs below 70 degrees north latitude. In northern countries, it is therefore the main bread crop, and in Sweden it is known as Rorn par excellence. Barley is known to the Greeks and Romans. Which role in these things the spelt of the patricians mentioned by Zhering plays, the author does not dare to decide yet, but would like to emphasize that spelt and barley do not need to cancel each other out? there are different possibilities, in order to unite both kinds of grain unconstrainedly with a people, which can be gone into here however not more near*).

It is very essential for our investigation that Schrader states that in the oldest time of the Indo-European coexistence a certain agriculture beside cattle breeding could never have been completely missing. The word correspondences are so conclusive for it that a uniform quiet development must have been present. With our consideration that the lack of a designation for the autumn and the migration time conveyed for the Roman Ver sacrum point the Urheimat -er Zndogermanen for arable and meteorological reasons rather clearly to Sweden, this statement of Schrader would correspond well. Since we have already established in section I that the custom of the patricians to sacrifice a boar at the marriage, which had to be killed with the stone axe (silex), the patricians

I Without wanting to comment in detail on this question, the author would like to point out at least once that the exact processing of the surviving historical cereal cultivation zones could still give many clues about Indo-Germanic and Germanic tribal migrations; for suggestions on this, compare: Gradmann, ver Vinkel (Spelt) und die Alemannen, kvürttemb. Jahrb. f. Statistik und Landeskunde, 19ül.

clearly as stone-age settlers, since Schrader also further states that in whole Northern and Eastern Europe during the younger stone-age agriculture was driven, so we will be allowed under consideration of these facts, as well as in view of our explanations about the Ver sacrum of the patricians and the lacking designation for -en autumn with all Zndogermanen, to bring these quite unobjectionably with the stone-age arable farmers in the northern Central Europe (Sweden!) in direct connection.

In this way we arrive at the perhaps at first surprising consideration that the Zndogermanen can also be quite clearly integrated into the phenomenon of the Germanic peasant movements within German history. II we have described these in more detail. In this way we obtain a complete connection, which extends from the Stone Age over the Zndogermanic and Germanic peoples, as well as over the Germanic peasant movements of German history, up to our time. **People without space** seems to be the original problem of all history, since an Indo-Germanic peasantry exists in northern Central Europe.

And nevertheless also dièse mental derivation of the Roman Ver sacrum for reasons of a popular overcrowding of the country has a hole in its proof. Namely: Either the patricians had a right of inheritance, and then the amount of population regulated itself, because only the heir married and it was then basically indifferent whether his brother fell in the war or herded pigs at home, or otherwise made himself useful in the economy, but - and this is what matters

- Or the patricians suffered from overpopulation and then something is wrong with the exclusive handling of the right of inheritance. Probably the case is that the right of inheritance existed, but also the possibility to settle the younger sons from time to time. If we place the thoughts developed by Mielke in the previous section on page 140 about the emergence of a Germanic cluster village from -a single farm, which in itself is inviolable, next to the same customs handed down to us from Greece - and, by the way, also from Rome - then the following picture emerges approximately: Originally the land is divided into single farms. "On the Roman single court some things point. The heights on which the later city had formed were owned by Zamilias, who had built their farms there and let their herds graze in the marshy lowlands; cf. Baumeister, Denkmäler des klassischen Altertums, III, p. 1447." (Mielke.) Beside and between these individual farms, however, new hearth fires are lit on neurodungs etc. and given to younger sons to manage.

In this way, a certain area is slowly filled up with settlements, but at the same time the general average of the cattle born per year increases in relation to the total population. In this way, a certain area slowly fills up with settlements; but at the same time, the general average of the cattle born per year increases in relation to the total population. It may be assumed that for this slowly but surely increasing number of families the food base of the whole area finally became too narrow. Thus one could imagine that a valley area was slowly exposed with settlements and then finally so closely settled that with a suddenly occurring emergency year the grain cultivated in the whole was not sufficient for the whole population as nutrition any longer. Now one will have tried perhaps at first to encroach on the neighboring valley, if this was available. But if this was not possible, either because the inhabitants there did not even think of giving up their land and did not let themselves be defeated, or because in the neighboring area there was also an overpopulation or other hardship, then the development probably inevitably urged to deport a part of the families - not individuals, because for this one will probably find no evidence anywhere. The thought of the cattle restriction was quite far from the original thinking of the Indo-Europeans in their early history, so that this way out, in order to balance a nutritional background which had become too narrow, is out of the question for our present investigation. One can imagine that when the time of need became noticeable, the community decided on an exodus, in which everyone who had reached the age of 2 years could participate, unless the parents took their cattle with them on the migration; the married heirs on the old first settlements were probably excluded. It would result then approximately the picture: A settlement area slowly fills up with settlements, and from time to time a part of the families is pushed away, approximately in such a way, as in the beehive also from time to time a swarm leaves the main colony and goes on the migration. According to the above-mentioned explanations of Jhering, we may assume that such an exodus went on the migration as an orderly trek of lurkers and was provided with all the necessary things that the new settlement required according to the conception of the old homeland. For this migration a special leader was chosen, who had an unconditional and inviolable power of punishment and command for the time of the migration. Apart from the fact that all traditions of the Indo-Europeans actually confirmed this assumption, also in this way the legendary Rönige from the primeval times of a final Indo-European settlement nevertheless receive tangible evidence.

We may perhaps assume that the generally handed down custom of cutting out a particularly large piece of the newly conquered land and leaving it to the king as a crown good represented a kind of gift (gratification) or recognition for successful leadership. Alan should take into account that every leadership among the Jndogermans was based on the responsibility of the leader and that the leader had only the choice to either lead well or to lose his head and neck. It would even be understandable if the leader had been assured before the emigration that he would be granted a particularly large area of land in the newly conquered country. In any case, the fact of the Führer being granted a crown property occurs so regularly among Jndogermanic and Germanic peoples that it can no longer be a coincidence.

But also another fact would become understandable by it, namely that these leader-kings remain at first in the leadership. Obviously, the experience of the migration - since this certainly also knew a rest of several years in one or in different places - showed that a newly founded settlement after defeat of the subjugated population and distribution of the land lots could be considered far from being secure. Nan had to be prepared for uprisings of the subjugated population, and before a state of political equilibrium was established with the neighbor, a number of years passed,' with the Spartans, for example, several generations passed before they really found themselves in possession of Laconia. Thus it may have happened that the military division under the supreme command of the leader (king) at first remained and was also transferred to the sons according to the Indo-European thought of the birthright. But from the moment when a state of equilibrium was reached or the new settlement could no longer be threatened by hostile neighbors or rebellious bondmen, the ancient Indo-European thought of the equality of rights of all freemen reappeared and made itself felt in the effort to curtail the prerogatives of the king. This would at least explain very simply the fact that all Indo-European and Germanic traditions tell us of original kings, whose rule, however, is always connected at the same time with very turbulent warlike times (which is quite natural and is connected with the new conquest),' likewise it explains itself that one has always tried very soon to get rid of this supremacy of the kings again. Only there, where the circumstances did not want to calm down and where the military defense

 If the division of the citizens had to remain, as for example in Sparta, the kings could hold on longer than usual, ñfor very similar reasons as in Sparta also originally the Frankish kingship held on, since in the newly conquered Gaul on the one hand a very tangible economic support was available to the kings in the allotted crown estates, on the other hand the political situation at the foundation of the empire forbade a dismissal of the army. Both circumstances together contributed then not a little to lift the Frankish kingdom - after all the original cell of our today's German empire - in its world-political relationship from the baptism. The other Germanic tribes did not need to keep their armies permanently under arms because of the western Frankish protection of the clans; therefore the Zührertum with them often takes a completely different path, at least does not form such an unrestricted kingship as with the sick*).

The reasons that led to the actual Germanic migration are still unclear, because the number of peoples on the move at this time obviously exceeds by far all previous Indo-European emigrations. However, it cannot have been a simple desire for conquest, as we have already seen in section III. Even the Norman storms, which are so often held responsible for the "Nordic outbreak" ?), can no longer be cited without further ado after the more recent investigations of the Swede Almquist^). Almquist has made it quite probable that the Normans were only huge revenge campaigns, which took revenge for the cruel ways of conversion of the Saxons and for the defeat of the Wotan cult; only with the collapse of the sick empire the actual Norman invasion could take its beginning, but then it flooded the country as a wave; more details about this are given in section VIII.

The author has already mentioned that we have to consider southern and northern Sweden more as a point of direction or as an earth-spatial fixed point for the original homeland of the Indo-Europeans, but less as an unconditional fact. Also we will have to be careful" again

i) By the way, also in this the sick resemble the Spartans, that the management of the crown estates assigned to the king was not carried out by free sick but by confidants from the subordinate population,' vpl. on this Bufoli and Gilbert, a. a. G. With the sick these conditions have led, as is known, to the fact that the

"In the end, they were able to raise themselves to such an influential position that they were able to seize political power and create the actual historical empire. In any case, this is how the Carolingian dynasty rose.

Clauß, Basse und Seele, Munich 1934.

v) Almquist, The Nordic Race in the Decline of the Wotan Cult, Archiv für Rassen- und Gesellschaftsbiologie, heft 4, vol. 19.

to assume a schematic "wave theory". The circumstance that all Indo-Europeans started from a relatively very fine area does not prove that they all arrived without interruption in one go at the place where we find them with the beginning light of history, least of all one may imagine the thing as a continuous lava-like overflow of the previous migrations. Even though the migrations from the original homeland may have been detached layer by layer, one must imagine the course of the migrations more as individual rivulets that followed the possibilities of the earth's space, and at the end point of the migration one need not immediately think of an overlaying of the previous one, one may often rather imagine a mosaic-like shifting of the origin. It is also possible that each settlement in the course of the succession of generations forced the emigration of a part of the inhabitants, and in this way Indo-European daughter herds were formed, among which would fall, for example, the colonizing activity of the Greeks and Romans in the Mediterranean basin. Such considerations make it impossible from the outset to assume that one would find the same agricultural conditions among all Indo-Europeans. Not only did each later migration from the original homeland necessarily bring with it a somewhat more perfected agricultural technique, but also the natural conditions of the new homeland, through the differences of weather, soil and irrigation, forced a modified mode of operation for the known and brought with them forms of agriculture. If then such a new homeland becomes also still another Indo-European daughter hearth, then the young people migrating from it must quite naturally carry along the old Indo-European agrarian forms in modified form; such migrations must then show a development-historical bending of the old agrarian style. On this possibility the author was originally pointed out by pet-historical traditions, since otherwise the contradictory pet world of some old-historical Indo-European peoples cannot be explained. One has e.g. often the feeling, as if useful domestic animal races of the new homeland areas are taken over into the old domestic animal existence. Obviously one did not dare to use these new domestic animals as sacrificial animals for the old gods, ñus to go into these things in more detail would be a work for itself and it can only be hinted at here.

Schrader also assumes something similar. He explicitly emphasizes that despite the uniform root of all agrarian terms, the terms in their further development often have a different meaning.

Shifting of their meaning can be recognized. Schrader assumes that by the difference of the earth-spatial and meteorological conditions once these, once those expressions were developed further, while others withered accordingly for it. The correctness of this assumption of Schrader - which is actually self-evident for an agriculturally trained person - could be proved from the history of the German pig breeding, hoesch?) points out, for example, - that with the Teutons the pig breeding took a leading role in the animal breeding. Accordingly, the Germanic people also have a refinement and development of the necessary zach expressions, which today can only cause admiration. That Germanic pig breeding was based on the exploitation of the kvald pasture (lynxes and oaks). When deforestation began in Germany in the Middle Ages and in modern times, German pig breeding necessarily declined, until it finally fell into insignificance at the end of the 18th century. Today, after the pig has regained its position in the German national economy by playing a role as a ñbsallverwerter of industrial products, we animal breeders can only regret the loss of the old German linguistic property in -the field of pig breeding.

If Schrader (Reallexikon) states that the agriculture with the Jndogermanen must be regarded as proven, then we can agree with him on the basis of our purely agricultural considerations. We are not surprised now, if Schrader - to pick out once an example - for the north-Pontic Scgthen, which one could regard still most likely for nomads, the cultivation of onions, beans, anoblauch, millet and wheat emphasizes (mentions with herodot, IV, 17).

In this context, however, some thoughts of Jhering may be mentioned, which need not fall into oblivion. The concept of the slave was - as we already saw - originally foreign to the Jndo-Germans?)

i) hoesch, Die Schweinezucht, Hannover WN.

*This fact must be pointed out again and again. If the "Nordic" movement does not take a clear stand on this fact and thus ensures that this truth becomes common knowledge in the treasure of knowledge of the Germans, it digs its own grave. Otherwise it would allow the conception of the ruler handed down to us by the Grient - i.e. the pure master position without obligation towards the subordinates - to be transferred to the Nordic race. In this way, however, one would have diverted the direction of the German's gaze fully from the noblest and most valuable quality of the Nordic Race; cf. section m.

They knew only the bonded, bonded is related to obey and initially denotes only a relationship of dependence. In the concept of the slave
— although the word is of Germanic origin and is connected with the slaves - but the idea of the suspended personality is included. The slave is an impersonal thing, a commodity.
— Europe got to know the concept of the slave only through Asia and the Grient,' historically first of all through the Grient. Since the slave is a valued prey for all warlike nomads and often the most important motivation for a war, we may well assume that the world has received the concept of slavery only through the nomads.

IHering also draws attention to the fact that our concept of Sunday was in itself quite foreign to Indo-Europeanism. Among the Germanic peoples the introduction of Sunday by Christianity met with the strongest resistance. As a matter of fact, Sunday, as a day of unconditional rest from work, must also have been foreign to the Germanic peoples; we shall see in a moment why the Teuton resisted a prescribed period of rest. Sunday, as a day of rest from work, is of Jewish origin and goes back to the Jewish Sabbath. Oen Sabbath, however, also borrowed the Jews first. According to Jhering it goes back to the Assyrian sabbattu - rest, celebration, is thus of Babylonian origin. To this statement Jhering now ties a very spiritual consideration. Every day of rest necessarily has work as a prerequisite. The term work, however, can trigger two fundamentally different ideas, depending on whether a work is done out of free impulse or out of compulsion. One can express it also in such a way: It is not the work itself that ultimately abolishes freedom, but only the compulsion to work that fetters personal freedom. A slave has to work, while a free man can choose the way of his work or his activity. - In the case of a free peasant, the distribution of working and resting time is determined by the necessities of his agriculture. The farmer works when conditions require it and celebrates when there is a reason to celebrate. He divides his celebrations and festivities according to the conditions of the seasons. But the unconditional and mechanical Sunday rest, which begins every 7 days, has basically no meaning for him; the observance of Sunday rest deprives the peasant of a harvest if necessary, ñ for these quite natural reasons the peasant Jndogermanen also do not possess a Sunday concept in the sense of a day of unconditional rest from work. They have only celebrations and festivities, which take place in the framework of a

The results of these calculations are based on agricultural thinking and are usually related to the weather conditions in a particular region. - Near the Zndogermanen also calculate the. The day is calculated according to the rising and setting of the sun, because the work of the farmer depends on these circumstances. With a division of hours of the day the farmer can begin also actually nothing. Our rural population still calculates its day times according to the conditions of its rural work; breakfast, noon, vespers, supper are the completely natural breathing spaces of this work. The agricultural area measure "acre" originally refers to the area that a farmer could plow or mow in one morning, i.e. in the morning or half a day. Accordingly, in Germany "acre" is not an unconditional size, but varies according to the landscape, which is why today the term "V" hectare has been agreed upon. In Bagern, the term "Tagwerk" is used instead of "Morgen" to indicate the size of an area, which is an even clearer indication of the relationship between work and time. What all these terms have in common is the peasant idea that the division of time has to be oriented to the peasant work, and not vice versa, as a mechanical inorganic division of time actually presupposes (8-hour day!).

Now we owe the division of the day into exactly equal halves, i.e. into day and night, to the Babylonians; each of the two halves is divided, besides, again into exactly 12 hours. The Zndogermans, on the other hand, as we have already mentioned, calculated the day according to the rising and setting of the sun. "So also the old Romans at the time of the 12 tables which let the court day go to end with sunset (sol occasus suprema tempestas esto)" (Zhering).

Jhering points out in this connection that we know in the Babylonian realms as can be proved a pronounced slave economy and/or slave use. It remains for once undecided, why then just in Mesopotamia - as by the way also in Egypt - the use of slaves could spread in such a way. Fact is however, that those countries were to be developed culturally only by a very thought-out slave use; in any case the character of the country formed a very developed front work. Zhering has now the plausible thought that this work plan of a Babylonian slave use, detached from every agricultural, i.e. natural organic basis, forced an economic division of the labor force for health reasons. Otherwise the slave owners cut themselves by a premature exhaustion of their work forces.

itself into the flesh. Jhering attributes the 6-number of working days to the fact that man cannot work 9 or 12 days in a row at mechanical work, three days are again too little*). "Thus the day of rest was with the Babylonians only a socio-political institution, whose whole meaning merged in cessation of the work on the seventh day for the purpose of the recovery from the efforts of the 6 working days. The commandment to stop work on certain days is also found among other peoples. The Greeks and Romans did not allow work on public holidays, not for the sake of the worker, but out of consideration for religious feelings. To prescribe a periodic day of rest to the worker for his own sake did not occur to either of the two peoples, nor to any other people of antiquity except the Babylonians, the Egyptians and the Jews, who borrowed it from them.

Time management can be traced back to a single idea: Organization of drudgery in public works by the state.... The idea of an equal rate for day and night is therefore a thoroughly bourgeois institution, and no less so is the shifting of the beginning of both from 6 o'clock in the morning and evening, instead of the astronomically alone correct one, to noon and midnight.... The Babylonian timekeeping was based on the work, on that of the drudge, for whom the state had to think... In any case, the Babylonians deserve the credit for having solved the difficult problem of bringing time and space into a fixed measurable relation to each other first in history." (Jhering.)

Even if we have to state in this way again and again that the Jndogermanen were originally farmers and for these reasons therefore also the squeezing of the human labor power is at first completely foreign to them, nevertheless, the question arises slowly whether one can unite this peasantry of the Jndogermanen with their actual conquest campaigns; the last can be traced archaeologically and historically Lar and clearly. The author believes that here no contradictions need to be united, rather the one is conditioned by the other.

To answer this question it is advisable to get to know the luggage of warlike shepherds or other nomads. It may be said that the entire luggage of nomads - with the exception of weapons - was made of organic stufs.

i) According to Jhering, the number 5 is not original but 3 and 10; 3 was still held for a very long time in Nriegsansagen, 10 in the so-called witnesses of konfarreirten marriages; Jhering bases this assertion on Vodemeger, Oie Zahlen d. röm. Rechts, Göttingen 1855.

These facts can still be seen today with every nomadic people living under original conditions. The early or prehistoric migration of a nomadic people should not be able to be proved archaeologically at all. It would have to be a very lucky coincidence to preserve something of such organic material unweathered through the millennia. The only things that could be expected are perhaps human skeletons, weapons and tools, as far as they were made of inorganic material (stone!). But since nomads very seldom stay for a longer time at a Grt, so one should not find these remains even numerously together at a Grt,' rather it should be then about finds which appear as scattered over distances or surfaces.

However, the land seizure of a farmers' trek must be archaeologically different. When peasants take possession of a new land, they simply push the previous population aside; they do not always subjugate it. Peasants plant their brought culture quite ruthlessly into the conquered area. Thus, archaeologically, there is a very strong overlaying of the previous one. The old and the new culture layer then overlap like the sloping and the lying in the geological stratification. One needs only once to examine the peasant seizure of property of the united states or South Africa on it. There it can be stated that the Germanic peasantry ends as if cut off the preceding Indian or refiner culture. An archaeologist, who would work on this Germanic reading settlement history of the united states and South Africa after thousands of years, would have to come, provided he approaches his work with today's conceptions, on the thought, a "lordly, warlike" conquest would have proceeded. In reality, however, one can prove real lordly, warlike, thus un-peasant conquests, archaeologically at all only indirectly, but never directly. This becomes very quickly understandable, for example, if one compares the position of the Anglo-Saxon Nultur -er united states with that in India. To America the Englishman brought his peasantry and planted there a genuine Anglo-Saxon offshoot, which will always remain archaeologically provable. In India, however, the Englishman appeared from the beginning only as conqueror and lord. Of an Anglo-Saxon overlaying of India can hardly be spoken in the archaeological sense, and even more would all archaeologists get into embarrassment, if one demanded of them, that they - solely dependent on excavations - should find the

The English conquest of India was to be determined at that time. Vieser could be archeologically at all only indirectly seststellen, be it by the proof of an English bending of the Indian style, be it by English Nulturherde, which are to be proved in the Indian culture as Indienfremd. This fact becomes even clearer, if one thinks e.g. of the today's occupation of the Rhineland, which is based on real warlike conquest; archaeologically this could be determined probably as good as not at all.

The nomad can be proved in -er spade science therefore probably not at all or only there with certainty where he destroys everything without putting something new in the place, thus deserts or steppes leaves. Otherwise one will recognize him only by the bend of the existing style. Nlan think of the Hagia Sophia in Constantinople, which was originally a Christian church and is now a mosque. Another example is the church of San Giovanni degliEremiti, built i. I. 1132 in Palermo, a church built with five domes in the Byzantine style, but whose pointed arches are Saracen influenced; similar examples will be able to prove any cultural historian in Spain from the time of Moorish rule in large numbers.

Thus we come to the conclusion that the archaeological Indo-European conquest, which always appears as a blatant overlapping of the previously existing cultures, is in reality only a proof of the peasant seizure of the land in question. Also the building of castles by the Indo-Europeans, emphasized by Schuchhardt*), does not speak against but in favor of this assumption, as we will see in more detail in section VIII, when discussing the Nordic warfare.

But there is one more consideration we may make now, after we have recognized the Jndo-Germanic migrations with certainty as peasant treks. This consideration can get a fundamental importance for the whole prehistoric research. We have already seen in the second section that the direction of the nomads is always directed to unconsumed culture. he nomad knows no earthly barriers - be it a mountain, be it a river - which could prevent him from reaching his goal. He has hardly any luggage, or at least he does not attach excessive importance to it, and therefore he can literally wind his way through everywhere. A nomadic raid is therefore always very similar to a swarm of locusts that pours over a country and eats everything bare (cf. p. 57).

A peasant trek is bound by completely different laws. Vas with-

Schuchhardt, ñIteuropa, eine Vorgeschichte unseres Erdteils, Berlin und Leipzig 1926.

The mountains and the rivers can be crossed only at special places, so that certain migratory routes for the Indo-Europeans had to be worked out with the time. Take a map of Europe and Asia and set yourself the following task: Assume that a group of peasants in Lower Germany, in the Gder and Vistula regions, intends to migrate south by land. What paths can or must it take, and where might it end up? - Very soon one will find out that one comes quite by itself on ways, which agree with the old Indo-Germanic Wanderstratzen. Thus it can be said - of course superficially - that the pursuit of the Gder leads to the Vona lowlands, from where the Balkans are open; on the other hand, the Italian peninsula is not readily available on this route, but if one pursues the Vistula, then one first encounters the Narpathians and, continuing along the Vnjestr, arrives at the Black Sea; here one can either cross the Danube to the south and continue on to the Balkans, or continue in an easterly direction along the northern edge of the Black Sea. In the last Kali, one can either attempt to cross the Caucasus and continue through Armenia and Kurdistan to reach Mesopotamia, or penetrate in an easterly direction through the lowlands between the Ural Mountains and the Caspian Sea into Asia. Now India is open to such a peasant train, but also - and this is important - again the Mesopotamia, even if it can be reached only in a very circuitous way. In Mesopotamia, however, this invasion would come from the northeast, and the author considers it very necessary to point out this fact*). Thus, it results from quite simple geological considerations the statement that it is much more natural for a trek of Nordic farmers to reach Mesopotamia from the direction of the Caucasus or the Turanian lowlands than via Asia Minor,' the Dardanelles and the Bosporus must have been a rather insurmountable obstacle for such a train?).

i) Babylonians and Assyrians called the horse "the donkey of the Lergland, respectively of the Gstens". Since the Semites did not know the horse originally and therefore could not have introduced it well, various researchers of the history of domestic animals have long suspected that those peoples who introduced the horse into the Dwarf River country came neither from Asia Minor nor from Arabia, but migrated over the high plains of Iran.

°) In 1927 a small group of Nerother wandering birds (Rhinelanders) hiked to Zutz in India and is expected back in spring 1929. The evaluation of such journeys is of the greatest importance for the prehistoric culture research with regard to the route conditions and the duration of the migrations.

Never have nomads needed to stick to these trails. With the Huns we can - but in the opposite direction
- prove exactly. - So also the map tells us that the Indo-Europeans must have wandered as a Lauerntreck.

In order to get clear time concepts for these migrations concerning their possible duration, it is quite good to make the following consideration. While the Huns, for example, roar from east to west in an unbelievably short time, the Arabs cover immense distances in Africa with even greater speed, the Nordic waves apparently move along with a leisureliness which, already measured against the duration of the crusades in the Middle Ages, is strikingly slow and can only be understood by the assumption of a ponderous peasant trek. It is good to remember that many a German battery and many a German eskadron in the World War reached the Black Sea from their German garrisons on the backs of their horses and with vehicles, without using the railroad, and returned home in the same way. Even at the time of the Crusades, the roads to the Grient could not have been much different from those of the Indo-German migrations. If the crusaders, who carried with them a very cumbersome and ponderous cortege, were able to cover this distance in a few years, and if our troops were able to reach the Black Sea and back in barely four hours, with interruptions due to larger battles, then perhaps in the future we will also be able to assume for the Indo-Germanic migrations a period of time that is kept within very natural and narrow limits, and in any case does not need to exceed one human age.

Now one could raise the question why those peasants in Sweden or in the Low German Plain, between the Elbe and the Vistula, must have moved up the Dder and the Vistula, of all things, and why they did not migrate directly to the East or the West. Vie answer to this is perhaps very easy to give. A lurking people in the lowlands east of the Elbe, i.e. in the area of the Baltic Sea, which year in and year out sees the migratory birds leaving in the fall and returning in the spring, will quite naturally go in the same direction as the migratory birds; for such a people observes quite clearly how well the winter in the far south has fared for the migratory birds; one thinks, for example, of the storks, which always return to their old breeding place and are therefore always personally known to the farmer.

This already brings us to one of the most important topics in Indo-European studies.

so far little heeded circumstance. As far as one could determine so far the migratory routes of those birds, which spend the Central European winter in Africa, two ways are used by them mainly. One route goes from northern Central Europe through France over the Pyrenees and through Spain over the Strait of Gibraltar to Africa, while the other goes through Eastern Europe over the Balkans and Asia Minor to reach Egypt. Shouldn't these two old migratory bird routes perhaps have been a signpost for the northern peoples? In any case, those peoples, who met the birds coming from the direction of Asia Minor-Balkans in the spring and thereby wandered up the rivers Gder and Vistula, had to get into the above-described migration routes of the Jndo-Germans for earth-spatial reasons - because they could not fly, after allx the other migratory bird route to Northwest Africa will concern us in more detail further down.

Jhering has already expressed the supposition that the augurs of the patricians could not have arisen from any childish conception of worshipful usages but must originally have had a practical meaning; augur, arising from avi-ßur, from avis
- bird and the Celt. Zur - vir, man; àspsx - bird watcher, diviner originated from avi-spex, contracted from avis - bird and specers, to look; auspizieren, lat. auspicavi -- to interpret the flight of birds, to tell fortunes in general. Jhering now wanted to connect these augurs with the old Aryan migration of the patricians and believed that the leaders watched the birds for information about paths and the like. If one does not think of a migration as such but of the observation of the migratory bird routes just described, then Jhering's assumption could be quite surprisingly correct. With an unstäten migratory people without a firm migration goal the observation of the bird flight has no sense; at the most superstition could be thought of. But since warlike migratory peoples, like Tartars, Huns and Semites, have roamed very wide areas, which have a completely different bird world, so a superstition, which is built up from the observation of the birds, would have to collapse very soon because of the ignorance about the bird species newly entering the field of vision of the nomads.

However, the case is completely different if one examines those Roman bird flight interpreters once from the point of view whether the bird flight could not have had a special meaning for a lurking people in the south Swedish lowlands. Immediately the fact arises that there was no better means for these farmers.

The observation and knowledge of the bird world, in order to determine the seasons as well as some other necessity of the rural life exactly, can have, as just the observation and knowledge of the bird world, perhaps once an appointed bird expert takes position to these questions. But here it can already be said with all certainty that, while the observation of the birds has no meaning for the nomad or can have at best only the sense of a general game observation, the agriculture in the northern Central Europe has the greatest use of it; one thinks only once - to call an example - of the well-known "rain calls" of some bird species in the deciduous forest area of Central Europe. Since the diversity of bird species in Central Europe is great and the knowledge of their peculiarities requires a more detailed study, and since the observation of birds is not easy and requires a certain power of observation, it is possible to imagine that in earlier times certain people were entrusted with the observation of the bird world, and that individual families, especially gifted for these things, may have arisen out of their training and education; their historical tradition has been preserved in the bird-watchers of ancient Rome. "The Germanic noble family is attributed divine descent; m. a. N). its ancestor demands and enjoys permanent cult. Therefore, popular belief also ascribes to the noble kind powers beyond those ordinary to man; e. L. in the Rigsbula Str. 45,47 the understanding of bird language, cf. Asbjornsen and Moe No. 145 g. E." (v. Amira, Grund, d. germ. R.).

By an example it may be indicated here, which informative results can be won by a thorough research of these questions for the cultural history and race science. A characteristic migratory bird of the Swedish lowlands is the goose. Two things are essential about the goose: 1. the goose lives strictly in monogamy and 2. the farmer can draw conclusions about the weather from the behavior of the geese. (For example, if geese run screaming into the water, there is rain, etc.) Lei the ancient Roman patricians, the goose was the sacred bird of Juno. Such a connection between the Juno and the geese points actually rather clearly to Sweden or Low Germany, as origin place

The now deceased zoologist Valentin Haecker-Halle, by whom the author was introduced to the early knowledge of ornithology, possessed an almost uncanny certainty to conclude from the way of life and the life expressions of the birds on season, weather, sunrise and sunset, Haecker was e.g. m able to indicate on the basis of the sequence in the onset of the bird voices in the morning song and by conversion to the time of sunrise the time in the morning even without clock to the minute.

of this religious custom. Venn only there the two could grow together in the imagination of a people to a concept.

At the end of this consideration, however, another thought may be allowed some leeway. As far as we can already allow ourselves a judgment in the field, it may perhaps be said that the Caelic race is hardly or not at all found among the Jndo-Germans,' in any case, one has not yet been able to prove any surviving pictorial works of the Jndo-Germans, which possess those significant figures of a Bismarck or Hindenburg. Ulan has so far made the explanation of this phenomenon somewhat simple, by assuming that the peasant Caelic race did not like the move into the Herne - as it allegedly only the Nordic race shows - while the mobile unpeasant Nordic man moved into the distance and conquered foreign countries.

However, after we have established the Jndogermanen as quite real farmer, unfortunately, cannot be done with this explanation any more much. It contained a contradiction in itself. §For peasant peoples the population overpopulation and emigration is always the natural problem of their existence,' a failure to emigrate leaves only the choice between deliberate infertility or progressive verchinesungi). Only nomads do not know the §rage of overpopulation or emigration, because the overprotection either simply perishes from need or splits off as daughter tribe from the main tribe and moves on alone.

For these reasons the following question now arises: Either the Caelic race was a peasant race, in which case, like all lurking peoples, it must occasionally have disposed of its overpopulation by migration, or else the Caelic race was not a peasant race, or is not indigenous to Europe at all. The assumption that the Caelic race belongs to the nomads may be regarded as impossible; with all probability one may also assume that this race is indigenous to Central Europe. But why then do we not know a mixed emigration? Perhaps the above discussed migratory bird strata can bring us closer to the solution of this riddle.

First of all it must be determined where the Caelic race may probably be assumed to be indigenous, paudler?) and with him Rern^) believe to think of the landscape vaiarne in Sweden and therefore call the Caelic race also valische

1) Mr. will get to know the meaning of this term below: what is meant here is the continuous breaking up of real property during the division of inheritance.

2) paudler, Die hellfarbigen Rassen, Heidelberg 1924.

s) Rern, Ursprung und Rrtbild der Deutschen, Munich 1927.

Checkout. Günther*) would rather like to use today's Westphalia for it and therefore considers the designation Mische Rasse more correct. The author would like to agree with Günther for several reasons. The Faelic race is undoubtedly more numerous in Westphalia than in the landscape of Oalarne; also Westphalia was settled earlier than Oalarne under all circumstances after the ice age. Moreover, Vaiarne literally means: the valleys, so that the name valian race proposed by Paudler and adopted by Kern actually means nothing more than valley race. Oer term / valley race is however first very indeterminate and triggers secondly also easily the conception of a lowland race. By lowland breed, the animal breeder means a breed that has grown large and heavy due to heavy fat soil. The expression valian breed can therefore possibly trigger the opposite idea of what paudler and Kern want to designate with it; namely not a breed but a site modification.

If we now assume with Günther as the original home of the Mish race the countries around today's Westphalia, we may consider the Weser as the earth-spatial direction point. But with this we are already in the lowlands west of the Elbe, and for these countries the migratory birds do not point the direction to the Balkans and the Black Sea but they point to Spain, Gibraltar and Northwest Africa, but what do we know so far of the history of these regions? if we are honest, we must answer: as good as nothing. We know that there must have been huge empires in Northwest Africa; we may also assume that the legend of Atlantis will find its solution here, but for the time being we do not know anything precise about the history of these regions. Za, we must even ask the very thoughtful question, why we do not know anything about it yet and why the development of these cultures is obviously difficult for us; we have brought the buried Indo-Germanic cultures in Asia and in the Grient to light long ago. Should the solution perhaps be found in the fact that in these areas there existed mixed cultures, which we are not able to unlock with an Indo-European key? why do we find it so difficult to determine the origin of the Guanches on the Canary Islands, whom paudler and Kern would like to connect to the Mixed (Valyrian) race? Kern mentions on page 34 (Artbild der Deutschen) Löher, whom, when he "went from the Tenerife coast to the interior and under the pref-.

*) Günther, Rassenkunde des deutschen Volkes, 78-84th eds, Munich ISZ4.

more often than one from Westphalian heathens ever looked out over his yard fence".

In this connection, as it were as a stimulation for the assumption expressed here, also a domestic animal-historical observation is done mention. The author already noted in section I that the indigenous European forest horse (equus robustas) has been the starting material for our today's cold-blooded horses. These are those peculiarly heavy horses, which are mostly somewhat long in the back, have very hairy saddles and possess as the strangest peculiarity a deeply inserted tail, which they either let fall limply down or, however, clamp like dogs. The preferred gait of these horses is walk or trot, more rarely and then mostly reluctantly gallop, while the Asiatic steppe horses prefer walk or gallop and do not like to trot. From our European Ivald horse the Berber horses are descended, as ñntonius*) has proved; on the other hand the horses of the Moors clearly betray their Arabian-Asiatic origin. But also the horses -er Zulbe belong to the same origin as those of the Berbers, while the so-called Togopferde again with the Arab connections. Since we have never found a wild horse for Africa, which could be an ancestor for our domestic horses, nothing else remains than to assume that the horses of the Berbers and Sulbe have come from Western Europe to the present place of their stay, this migration they cannot have carried out well alone; some oolkliche migration will probably have been the cause.

According to Antonius, the now extinct vongala horses of Nubia are also related to the Lerber horses; indeed, Hagenbeck's Nubian caravans even brought this horse with them from Abyssinia and Shoah. This is not to say that the hamites originated in northwest Africa or that they are an Africanized Salian race; the coincidence of the hamites and the Berber horses could be explained in various ways.

Strangely enough, however, also for the other domestic animals of the hamites similar applies as for the horses of the Berbertgpus. Thus says;. B. Antonius (L. 180) over the origin of the hamitic cattle the following: "One is certain at any rate: that are the strangely close relations -er southern Primigenius cattle (are meant the house cattle races going back to the wüden Ur; the author!) to the hamitic

ñntonius, G., Stammesgeschichte der Haustiere, Jena 1922.

Völkerkreis, to which I already at other Crie*) pointed out and which were treated recently by L. Adametz?) in detail. Somatically pure härmten, like the Fulbe of the western Sudan, the Watussi and Wahima of the lake region, breed many times also the purest Primigenius strain. On the other hand, this is also found among Negroes who are influenced by the ancient pastoral culture of the Hamites, as is the case with the South African Bantus. On the other hand, modern anthropology also assumes relations of the closest kind between the hamites and the IberianThe Iberian N)eils reach England - and here again we have an old racial group of Primigenius- descent. Also the cattle of the ancient Egyptians has shown the Primigenius-Tgpus completely pure, as only recently own investigations atastrological material have proved tome ver Ur lives on today still in -en Rampfstierzuchten of southern Spain, as the exemplary investigations of S. Ul- manskgS) have shown. How old this breeding is, we do not know,' with certainty, however, isalso in the western Mediterranean region a ancient breeding center of the Primigenius strain to assume as Bronze Age rock paintings prove. The great correspondence between certain cattle breeds of Great Britain - especially
Black' and 'Devon'! on the one hand and the Andalusian cattle on the other hand, to which was already pointed out*), makes in any case an old domestication and a very early spreading to England probable." - Author would like to add here only that these with the hamites together appearing African cattle of the Primigeniusstamm are not to be confused with the African hump-bearing cattle of the Zebutgpus. These zebu-like cattle have their center of radiation in northeast Africa and often quite clearly overlap the Primigenius cattle of hamitic origin; we find these hump-bearing cattle already in Somaliland, then among the Masai and southward to -en Wahehe, but further also among the southeastern Raffians. Author assumes that these cattle belong to the Semitic migratory herdsmen.

We cannot enter the field of pet-historical research here. But it might have been quite appropriate

*Antonius, Oie Abstammung der Hausrinder, "Naturwissenschaften" 7. Jahr- gang, 1919.

2) Adametz, Herkunft und Wanderung der hamiten, erschlossen aus ihren Haustierrassen" "Osten und Grient', Vienna 1920.

Ulmanskg, Oie andalusische Rinderrasse, Mitt. d. Landw. Lehrk. d. Hoch- schule für Bodenkultur, Vienna 1918.

Cf. P. Saborskg, Das wallisische schwarze Rind, Vienna 1913 and §r. Weisheit, Devons and Southsdevons, Vienna 1914; both in: Mitt. d. Landw. Lehrk. d. hochsch. f. Bodenkultur.

It would be a good idea to contrast such research results from the field of domestic animal history with Rern's assertion*) that in Europe all domestic animal culture came from outside and that, for example, there was no thought of a domestic animal evolution of the horse in Europe. - By the way and for all §älle: The wild ancestral form of the Indo-European horses, which can look back quite undoubtedly on an Asian steppe original home, occurs in Europe already on the penultimate stage of the young Paleolithic (Solutrê) in such quantities, that one found at one place the remains of about 70000 pieces...).

But back to the Caelic race. It is not to be asserted, -atz right Elbisch only Jndogermanen, left Elbisch only Fälisch conditioned or influenced peoples have sat; also one must not believe, that in the direction Balkan-Black Sea only Jndogermanen, in the direction Spain
-Northwest Africa, on the other hand, only the Mische race has moved. Such a sharp separation is already impossible for earth-spatial reasons. But it would be at least conceivable that the essential basic features of the migrations have behaved in such a way. We did not need to wonder about the so far not observable appearance of the mixed race in the old-historical Ruitur area of the Indo-Germans.

Thus, we are again faced with the necessity to make racial decisions. After the author probably flawlessly

i) cf. Rern, Artbild der Deutschen, sections 12 and 13. However, Nern often contradicts himself in these two sections; in some cases he even develops views that are quite consistent with the lines of thought presented by the author in this section. Kern is unfortunately not consistent enough in the intellectual structure of his book.
- He twists and turns in order to save at all costs the former nomadic shepherd-warriorism among the Germanic and Indo-Germanic peoples. Kern even goes so far as to consider genuine peasantry possible only if nomadic shepherd-warriorism decides to settle down. Thus page 201 begins with him with the characteristic sentence:
"The Indo-European peasantry has thus arisen from an actual fusion of pastoral and plant culture; however, as the overall structure of the Indo-European world proves, here too the pastoral culture has been the creative and authoritative component." With this, by the way, compare also what Ritter says on page 6 about nomadism. -

If the anthropology wants to derive the Nordic race and the Lemitohamites from a common root for reasons of the systematics under all circumstances and believes to have the key for this prerequisite in a "shepherd warriorism" healthy, then it will probably also not come around to find a "plausible" explanation why the domestic animals of these three human race groups have nothing to do in their tribal-historical root with each other. The author has tried in vain, on the basis of Nern's assertion, to find a common tribal root for the ramels and donkeys of the Semites on the one hand and for the pigs and horses of the Nordic race on the other hand: With the " shepherd"- Nriegertum the domestic animals play after all also a role!

2) cf. for this h. làaemer, Zur ältesten Geschichte der Pferde. From Biology and Breed History, vol. 1.

the Indo-Europeans have proved to be farmers in the truest sense of the word, one is faced with the choice: either the Indo-Europeans belonged to the Nordic race and the Nordic race has then been a peasant race without any unstable wandering shepherding, or one holds on to today's ideas and continues to separate the Nordic race from the peasantry. In the last case, however, one must then undergo the blossoming and discover a new race for the Indo-Europeans. In any case, according to our present knowledge, the Caelic race does not come into question for the peasantry of the Indo-Europeans.

The Nordic race and the Caelic race may not have played an equal role in northern Central Europe, but they have played an equal role. As in the last two centuries our greatest statesmen belonged once predominantly to the Nordic race (Frederick the Great) and once predominantly to the Caelic race (Bismarck), so we find also among the two greatest commanders of recent times once the Nordic race (Moltke) and once the Caelic race (Hindenburg) represented. Therefore, the author believes that the previous descriptions of the two races (Lenz, Nern, paudler, Günther) have not done them full justice. Both races are probably genuine peasant master races, which are also both suitable for Zührertum. Perhaps the public attention now drawn to the existence of the two breeds will soon yield further documentation that will permit a better assessment. After all, in our German history, especially with regard to the Nordic and Caelic races, many things are still unclear. The centuries-old hatred between the sick and the Saxons must have had, among other things, certain racial tensions which could not simply be bridged. Strangely enough, a few centuries later in England, the same hatred existed between Anglo-Saxons and Normans. These contrasts within the Germanic tribes should be pointed out here at least once.

This work, however, has to do exclusively with the Nordic race. The author states that on the basis of his investigations about the Jndogermanen the peasantry of the Nordic race - at least in the time of the Jndogermanen migrations - can no longer be doubted. It would be, however, to dare the attempt, whether one cannot make on the basis of certain considerations also about the peasantry or herding of the Nordic race in the pre-Indo-European time some determinations. This will be attempted in the following section.

Thoughts about the pre-Indo-European time of the Gordian Raffe.

In the first section we already stated that the beginning of the settlers' life in the human race is a process, the origin of which for the time being is still unclear in its individual stages of development.

- If today in ethnology one goes over to arranging the oldest discoverable cultures of mankind and then further tries to bring a living sense into the results of the collection by scientific presuppositions, then this often reminds vividly of the time when, for example, also in geology one considered the collection of fossils to be the main thing and tried to explain the geological prehistory by presuppositions alone. But as the geology had to go over to recognize in the fossilization only the expression of a life-scientific (biological) nucleus, which again had to be dependent on quite certain other biological determinations (community of life - biocenosis!), so also the ethnology will have to decide to consult for the illumination of the oldest history of man not only the found culture remainders but also the community of life of the environment belonging to it. There is no living being which is not closely interwoven into a community of life,

i.e. in the mutual dependence of fate of the entire course of nature. Each change in the body formation or in the course of life of a species inevitably entails changes of the others. Therefore it must be possible to clarify the origin of the human being as well as that of the individual races by life-scientific indicative proofs (biological indicative proofs). In no race of the world, however, will this circumstance be so essential as in the case of the Nordic; after all, we are dealing here with investigations on the possibility of a natural derivation of this race from the laws of life of its original homeland.

As far as the author thinks to overlook the area, the study of peoples and races does not take into account such a biological way of proceeding in its investigations so far still little or not at all. In part, assumptions prevail about the origin of man which are not always satisfactory from the biological point of view. We hear, for example, that one can think of the development of man from an ape as follows: the ape living in the forest was induced by the disappearance of the forest to live on the steppes, and from this arose for him the "necessity" to go over to mobile toughness and the upright gait could develop. this scientific assumption has for itself that it is in harmony with the history of development of the human skeleton. But physiologically regarded - i.e. concerning the life expressions of the human body - the assumption nevertheless releases some doubts. First of all it has to be said in general against it, that nowhere in the animal world we can find a tendency to simply leave the nutritional background belonging to it. Even the most easy-going and enterprising predator remains parasitically bound to its accustomed food. Vie food of predators belongs to -en herbivores, and these in turn depend on the very ground plant life. Therefore even very mobile animals are, geologically considered, actually immobile,' they migrate only if also their food begins to migrate. If for geological reasons the plant life of an area changes, then the changed plant life draws an animal life into the area, which belongs to the newly forming plant growth. The movement of animals behind the food is incredibly fast in the case of changes of the mamma or other changes of a region, which entails the change of the plant life,' with us already some steppe animal species of Russia appear in very dry summers. Conversely, however, also with changes of the plant world the past animal world of an area disappears very fast,' it migrates there' where the old living conditions have preserved or however new have arisen. Line Umgewöhnung to another nourishing underground is not at all proven so far. Vie re-acclimation occurs probably only if the migration is prevented by a constraint and the new nourishing underground changes slowly. Thus the "disappearance of the forest" cannot be assumed as a triggering cause for the development to the upright walk of humans alone, - at least one would have to presuppose for this assumption still another compulsion, which did not leave humans from the old homeland. here the problem would become however biologically already

quite tangible, because firstly mutz the environmental change must be verifiable be secondly, the upheaval from Forest- The second is that the change from forest life to steppe life does not affect man alone, but also the whole zodiac, which lived together with man in the forest. Therefore, it would be possible to find an animal-world radiation source, which clearly indicates the transition from the forest to the steppe life with its animal forms, among which then also the human being would be to be found as a part of many, of such a radiation source nothing is known to the author for the time being. However, the assumption could be proved also from the history of development of the stomach and arm formation with the human being, i.e. it could be proved by means of the comparative anatomythe step from the herbivore (what a tree-dwelling forest animal is) to the carnivore (as hunter of the steppe). Just here, however, we rely on an insurmountable difficulty, because for the gastric and Oarmgestaltung of the Humans well the step from the carnivore but not the step from herbivore to mixed food and carnivore,- m. a . W. the step from carnivore to mixed food eater could be proved, while the step from herbivore to mixed food eater could certainly be proved.

is not readily ascertainable*).

Oer archaeologist Schuchhardt?) has made the assertion that man must have originated in Europe and without difficulties from this it can be deduced that from Europe man then flowed in uninterrupted waves over the world. In expert circles one attacked Schuchhardt for this assumption very much. Vas are questions of dispute which the archaeologists and anthropologists must solve. However, we are very much fascinated by the fact that Schuchhardt with his assumption at least puts the man of Nordic race into a biological environment, which shows in many places a development, which is directed in the same direction as the Nordic man. One reproaches Schuchhardt that he derives his cave assumptions for the human development history one-sidedly from the caves of France,- with this reproach one overlooks, however, that almost the entire carnivore world of the northern Central Europe, as far as not the arctic area is in question.

1) As far as the author is informed, man does not possess any stomach or intestinal equipment which would be able to destroy the vegetable cellulose. In any case, it is a fact that only the introduction of the potato in Europe and the flourishing of the sugar industry here in Germany have given modern man the possibility to exploit the vegetable raw materials for the people's nutrition to a greater extent.

2) Schuchhardt, Alteuropa, Berlin und Leipzig 1926.

has also adapted to a cave life, which is very similar to the human cave life of the Old Stone Age. If it was claimed earlier that man rather changed from a carnivore to a mixed carnivore than vice versa, we see in the Central European carnivore world just mentioned how, with very few exceptions, the same process has taken place. One studies nevertheless once the habits - above all the dentition - of Oachs, Zuchs, bear etc. and one will not be able to deny the same development as with humans. If one has observed so far the human-similar apes in detail, in order to derive from it conclusions for the prehistory of humans, then it will recommend itself in the future perhaps, also once the habits of the brown bears on their amazing human-similarity once more more closely to look at. Also the Sohlengängerei of bear and Oachs is at least not coincidentally and without connection to the Sohlengängerei of the human being developed. Rurz and well, one submits oneself only once to the trouble to penetrate into the animal world of Central Europe, so the human being integrates himself development-historically so well into it that the archaeologist Schuchhardt possibly in details an error ran under, but certainly not in his basic idea which makes Central Europe the Urheimat of the human race. - But this also gives the possibility to derive the Nordic Race from Europe,' it will perhaps only be a matter of time until we have enough biological evidence (circumstantial evidence) to uncover the course of development of the Nordic Race from northern Central Europe.

If the author had pointed out above that the beginning of sedentariness in the sense of the self-supporting settler, who exploits the natural resources of his environment, is for the time being still an un-

Author would like to emphasize here that he follows here indications which he owes to professor Metzger-Helsingfors. In his investigations about the tribal history of the domestic animals, Verfasser had come across the clear contrast of settlers and nomads and saw himself forced, on the basis of the domestic animals with the Nordic race, to find an origin for the latter, which derives it from a settler existence. By chance, Verfasser met with Metzger, who - as an agricultural and forestry expert in the Nordic realms at the German legation in Helsingfors - had to roam the north from Denmark to the Urals for three decades on a professional basis and, out of a passion for zorsch, used the opportunity to gather a quite immense amount of material about agricultural customs and hunter's customs in the north. The author, who was allowed to have a look into the collections of Professor Metzger, can only express the hope that the unique material will be handed over to the public in the not too distant future. It should only be emphasized that there is not the slightest reason to assume that the Nordic breed originated in a non-European country, least of all on a steppe soil.

If this is a puzzle in the history of development, he would now like to point out that almost the entire carnivore world in Central Europe has taken a step in the history of development which is very **similar to** that of man from the way to the settlement. One thinks of the district-limited hunt-manner of the brown bear and of its cave-life. In the

In the "Lau" of the badger with its artfully created "Ressel" and the widely branched tube arrangement, as well as in "Lurg Malepartus" of "Master Reineke", we have approaches to the self-creative single settler life, which betray a developmental relationship with a cave life in humans. But one could also remind of the artfully constructed cave of the otter or even of the masters in hydraulic engineering, the beavers, in order to find tangible examples, which without any assumption would make the transition to human settler life understandable in a natural way. It is very important now, that it concerns here almost everywhere a beginning sedentariness of predators,' all these predators go over to a kind of collector's existence, without assuming, however, therefore immediately a herbal-food lifestyle, as one presupposes in the ethnology for the beginning of the sedentariness with the human being today with pleasure. MeisterpehisteinLinsiedlerand einwehrhafterdazu, but only in emergencies he is content with exclusive plant food.

About the individual development stages, which led from the sedentary cave life to the Nordic settler life, cannot be said here naturally much, because corresponding investigations are still little available, nevertheless it should be tried whether we do not find nevertheless some reference points. It is enough for us that we do not have to reproach ourselves with a biological contradiction, if we assume for the Nordic race an original home in Europe and further assume the development to a settler existence in this country as natural. If this assumption is correct, then, on the other hand, it must be demanded that all those special characteristics which we know in the Nordic race can be derived without difficulty from their development in the history of settlement. In other words: The developmentally ancient settlement of the Nordic Race must be the perfect key to the understanding of its physical and mental form of expression. In the following and in the following sections an attempt will be made to prove this at least to such an extent that it seems worthwhile to the reader to penetrate further along this path.

In order to avoid misunderstandings, when in the following the influence of the environment or of certain cultural institutions on breeding is mentioned, the author expressly declares: He does not understand by environmental breeding what Lamarckism understands by it,' for him the race is a kind of plasticine, into which every new environment erases the old results of breeding and digs in new ones,' the races differ only in the material of the different plasticines. For the author, breeding by the environment is the selection of unsuitable individuals; in this way an accumulation of the suitable hereditary factors in the surviving ones occurs, which finally leads to the homozggoty of the factors and thus to the consolidation of the racial appearance. If a race enters again into a new environment, then the interplay of race and environment begins anew, however from the preceding deviations, so that these remain always provable in the history of the tribe.

The Edda assumes for Buri, the forefather of the gods, that he was "licked out of the ice". Salls the Edda is to be owed to the Nordic race, the Nordic race must have hardly ever come in a steppe on the thought to assume such an origin for the Urvater of the Gods. Vie legends and fairy tales of a people always arouse the suspicion that one finds in them the contracted tribal history of the race or the people. For these reasons the history of the origin of Buri was put here before for the following consideration.

From a purely presuppositional point of view, one could think of the development from the ice age caveman to the Nordic farmer in the single farm in broad outlines as follows. The people accustomed to the cave life of the Ice Age followed the softening ice to the north. It might be one-sided to assume only the reindeer hunters for this, behind the actually arctic animal and plant world also the Central European deciduous forest belt has advanced again. He could do this, however, only when the loden of the present Lower Germany, which had been killed under the ice cover and had become barren, was able to carry again a corresponding plant world. This plant world of a forest belt of the moderate climate of Central Europe was followed by the whole animal world belonging to it; the animal and plant world of this climate belt is already known to us very exactly for the ice age*). - Now just the man is relative

1) Author bases here on trains of thought, which he owes to his teacher, the geologist and paleontologist Walther-Halle. - 5. also Walther, Allgemeine Paläontologie (geological ziagen in biologische Betrachtung), Berlin 1922,

But we may perhaps assume that this deciduous forest area - even in the times of its worst restriction - held a block of lvild runners among the people, who were accustomed to the animal world belonging here and did not give it up voluntarily* *). When the Central European deciduous forest area began to spread out again, the animal world belonging to it followed, followed however also the man connected to this animal world as lvildläufer, va now the predominant part of this animal world still today a cave life prefers, then the suspicion is to be pronounced that the animal world with the advance of the glaciers by the wet-cold Rlima of the snow times connected with it obviously forced to a cave life in the coincidentally existing numerous caves of Central Europe became accustomed. Be it out of habit, be it out of necessity, fact is in any case that this animal world has not given up its accustomed cave life later but has kept it also in the cave-less lowlands of Central Europe and has gone over to the construction of self-made caves, here almost the entire animal world of a uniform vegetable underground has carried out the step to the sedentary settler existence and has turned partly quite decidedly to a simple collector life. For the human development history this step is highly significant under all circumstances, because it could make understandable the beginning of the sedentariness with the human race from natural reasons. Let us assume now that that block lvildläufer followed the lvilüe of the Central European deciduous forest area. It is very probable that these people adapted themselves to the life of the animal world, or expressed more clearly, imitated what bear, fox, ox, otter, beaver etc. made for them, i.e. they dug themselves caves in which they lived. It will be difficult, however, to determine the time for the beginning of this gntwick-

Part III and IV- furthermore, however, also Oacquê, Grundlagen der Paläo- geographie and Loergel, Losse, Eiszeiten und paläolithische Kulturen, Jena 1919, are mentioned. - wex is not biologically schooled, üa5 by Walther in very readable and foreign-word-free German for educated people of all classes written work: Geschichte der Erde und des Lebens, Leipzig 1908, is recommended.

*) Recently Schuch Hardt has expressed the assertion that the Nordic race must have had its ancestral roots in Thuringia. Without wanting to allow himself here somehow a judgment about this anthropological controversy, the author would like to point out nevertheless that mese Schuch Hardt assumption can be brought very easily in agreement with the trains of thought developed by the author, since Thuringia has been a retreat area of the Central and Northern European deciduous forest during the ice age demonstrably, - see p. 250. One could imagine that a ruthless selection determined who was allowed to remain on the narrowly crowded Lrnährungsgrunolage and in this way caused the breeding of proven Zamilien (blood lines); see on this page 244 and page 269.

lung. But since it is bound to a certain development in the animal world, and this animal world becomes quite clearly tangible in today's Zorin after the great interglacial period, so it would be perhaps not even so very difficult to answer the question by life-scientific sign proofs very exactly. However, the author does not want to venture into this anthropological Zorschergebiet,' he is content with the statement that the glaciers advancing again after the great interglacial period do not only drive the animal world coming into question for this before itself but also the Erö-magnon man.

Very unclear is for the time being still the whole process, which caused humans to use the fire; furthermore also educated him to receive and use the fire. Geologically important is however at the fire that charcoal represents a clear guidance fossil for a culture stage, ñn itself the geological horizon, in which the fire by the charcoal appears for the first time, should be to be lifted off completely exactly.

If we now want to deduce purely conceptually how the further development of those people can be imagined who had learned a life in -a self-dug earth cave, then perhaps the following can be assumed. The next stage of development was the transition from the self-dug earth cave to the covered earth pit. Of course, it is also possible that the covered burrow already exists at the beginning, i.e. the man went from the natural burrow directly to the covered burrow. - The winter campaigns of the World War have proved that even in the case of severe frost in a self-made pit - which looked like a small grave, covered by a canvas - a person develops enough heat to survive a frosty winter night alive. In the first war winters, when the use of stoves in the shelters was not yet common (for lack of food and fear of balloon observation), the author himself spent months in unheated holes in the ground - for the shelters were not yet anything else at that time.

- The life was not always nice, but it was excellent for us; with the first ovens in December 1915 the first symptoms of colds appeared among the crew. We can use this experience of the World War to say that the post-glacial people could survive the Central European winter very well in covered living pits. In any case, with this assumption of a ' covered dwelling pit, one holds in one's hands, in terms of development history, the germ from which, in the course of generations, a real house construction will develop.

could develop. In order to make this understandable, a small roetterkundliche view is inserted here.

As long as Europe had its Gulf Stream, it had a climate rich in precipitation from the northwest to the Baltic Sea area. - In the actual north of Europe we can observe that cold and winter do not stimulate the human being neither to the sedentariness nor to the cave-building,' the latter is also not well possible for reasons of the frozen ground. Among the animals of the Arctic region, it is actually only the fox that knows how to build storage chambers; in crevasses, etc., it stores food for times of need as in an artificial ice cellar. The other predators have only become more mobile in the north, what one can verify very well at the neck of the polar bear, opposite that of the brown bear. - On the other hand, we see that the fauna of the deciduous forest area of Central Europe tends to the sedentariness throughout. Now the occurrence of the deciduous forest is indirectly and directly dependent on the precipitations. So the suspicion arises that the sedentariness of this fauna and the abundance of precipitation of the area are in a direct connection. - Perhaps one or the other of the participants of the campaign remembers how different life could be during the war in the positions in rain and in dry cold. A healthy person can survive the cold very well in holes in the ground, with reasonably healthy activity and good fur clothing, even without a fire; this has been pointed out in more detail above. Lei dry cold plays the nutrition, above all the fat-containing nutrition, obviously a larger role than the actual housing subart. For this speaks not only the today still nomadic way of life of the people of the arctic areas but also that of the animal world there.

But it is fundamentally different with the rain. If it has also for the animal world itself at first no drastic meaning, then a continuous, cold, with snow mixed rain - for the snow times we may assume this condition in Central Europe with certainty (Sintflutsage?!) - nevertheless also the animal world to the argument with these conditions forced, ñus each Kall however humans had to argue with it, because nobody endures long-lasting rain in the Kreien in the long run; former front soldiers will agree with the author in it without further. It is also not at all impossible that the actual cause for the preservation of the accidentally found fire was the rain. The abundance of rain always implies the abundance of forest and wood, which means that in case of thunderstorm and lightning strike all circumstances are already given to get to know a fire. Vas Keuer to

Once a fire is burning properly, it can also be maintained with wet or green wood. Why should not man have occasionally thought of laying a piece of wood on one that happens to be burning, in order to preserve the pleasant warmth radiating from it? The beaver uses the hol; to still much more artful things and the marmots understand it even to prepare themselves from grass regular hay, in order to possess a quite warm camp for the winter. *) The amount of thought that these animals put into surviving the Central European winter as comfortably as possible can also be trusted to the ice-age man. One must not forget also finally that the human being as a naked skinner had to be caused in the first place to deal with. the comfort of a heat radiating fire. It is added here that man had in his hand a very useful grasping tool to touch a firebrand or to add new wood to a fire. However, the human being still shares the hand as a gripping tool with the brown bear, which uses exactly like a human being the hand and the fingers; but the brown bear is not so much dependent on the cold by his bacon and his fur and has therefore also no reason at all to deal with a fire.

Let us now return to the covered living pit. Ls is quite indifferent, which materials one wants to adopt for the actual covering of the pit. Gb skins or brushwood, in any case, the

i) An interesting observation was made in the village of Ellenberg in Old Markia during the processing of a mighty poplar in a sawmill. After the mighty trunk had passed several times over the saw frame, one suddenly discovered an approximately one meter deep cavity in the trunk, which could be opened by a further cut in such a way that a correct longitudinal section of the cavity was revealed. The entrance to the cave was just large enough for the llbody of a weasel to pass through. The cave itself served the weasel as a storage chamber for the winter and the collected supplies lay in layers in the cavity. At the bottom were 44 mice, still as freshly preserved as if they had just been caught. The layer of mice was covered with sand and humus, absolutely airtight, and it was due to this circumstance that the mice were still so freshly preserved. Two wagtails were lying on the layer of humus and sand, followed by a lot of acorns, which filled up the storage chamber until they entered the cavity. The food itself had not been attacked yet, so it can be rightly assumed that its owner died right after filling the pantry with food. In the same poplar tree there was another burrow, which was filled by a squirrel with winter food. Such findings are extremely valuable, because they can be used to determine the winter diet of animal species that are generally considered only harmful, but, as the weasel's larder shows, can also have their useful sides. In this direction, especially on the SSgewerksbetrieben still some valuable observations can be made. O author.

Support of the roof by hol;, i.e. branches have been made. Vie use of wood in the housing but forces - from what already Schuchhardt^) has pointed out - the square or rectangular ground plan. From it results however again a vachsorm, which corresponds approximately to a small Solüatenzelt, because strong rain requires a laterally sloping roof. In the Seid, during long bivouacs and persistent cold rain - as the French winter often offered - we dug ourselves small pits, which we covered with the tent tarpaulins and surrounded with water gutters against the incoming water. In the winter of 1914/15, outside the actual field of fire, these developed in part into types of shelters that looked like small log cabins set into the ground up to the edge of the vach. In the later "camps" behind the front, this type of construction continued to develop; however, over time, the need to make the vach bullet-proof caused the last to deteriorate and flatten out. This development from the living pit in the bivouac (which, by the way, the Frenchman also knew how to seal with foliage in the bivouac) to the comfortably built shelter, which can be observed in the past war, may perhaps also be assumed for those ice age living pit inhabitants; only with the difference that they did not need to flatten their vach, but could let it grow out of the earth more and more gabled with developed lukewarm technology. - In any case, it can be said that in the rainiest area of Europe, in the northwest, the roofs are also the most gabled; at least it can be assumed that in these areas, with the roofs made of reeds and straw, a fast drainage of the rainwater is obviously necessary to avoid a rotting of the roof.

In fact, these purely conceptual considerations coincide with the research of language roots in the Indo-European languages. Schrader (Reallexikon) says that "house" in the Indo-European languages apparently means nothing else than "to hide". Apart from the fact that he does not only substantiate this assertion in detail, he also mentions INeringer, who looks straight for terms like hiding place and camp of wild animals for the primordial derivation of the Indo-European house. - Schrader mentions: "scrt. Zrlm - .haus', is connected e.g. with av. Asrecka
- .cave', .pit', perhaps one may also use the sLck. yard' with sort. Lüxa - cave."

If one recognizes this development from the living pit, then for the derivation of the northern living pit no

*) ñlteuropa, a. a. D.

further difficulties. If those Urindogermanen began first of all to line the pit with wood, then, as already mentioned, the rectangular building form was naturally necessary, va however in a snow and rain-rich Nlima for water runoff at the vache to be ensured, then the gable roof results completely from itself,' it grew then so to speak in the course of the development from the pit out. Even today in Iceland the farmhouses are built in such a way into the earth and protrude only with the Vach, viese building form might have been originally probably much more generally common in northern Central Europe, as one generally assumes. Lenoph. ñnab. IV, 8, 25 reports with regard to the Armenians: "Their dwellings were underground, the entrance like a well, downward they were wide. Vie accesses for the cattle were dug, the people descended from a ladder." Strabo VII reports of the Illgrian vardanians: "Vie vardanians are so uncivilized that they dig caves under dung heaps and live in them." - The same reports (Strabo V p. 244): "Lphorus, who lived near the Nimmerians, reports that they built houses in subterranean dwellings.
i)." - By the way, also the Greeks knew the name for such underground dwellings and likewise the Teutons possessed dwelling pit houses, from which only the ridge protruded,' thus similarly, as they have preserved themselves still today in Iceland (Schrader). This protruding of the ridge from a house dug into the earth is probably ultimately also the reason why the Nordic peasantry attaches such great importance to the ridge and the designation of the house and its owner, as well as aphorisms, etc. to it,' another place would not be possible at the house, because only the roof and the rear front protrude from the earth.

Mielke says of the oldest still ascertainable dwellings of the Indo-Europeans: "Their simple quadrangular roof huts were deepened in northern Europe, in the classical areas, to which they probably came only at the beginning of the second millennium before Christ, ground-level dwellings. Even if the excavations and observations are not yet sufficient to give a sure and clear picture of the all Indo-European house, they do indicate that the square house, accessible from the gable, has dominated the building development up to the present. The hearth lay freely on the deepened ground, occasionally adjacent to an earth or clay bank, sometimes also in the open in front of the entrance, but so far could not be proved.

i) cf. Fehrle, Schweizer Archiv für Volkskunde 26, 1926, 5. 250ff.

How much the gable always had a special meaning among the Indo-Europeans is evident from the following words of Mielke: "The mythical meaning of the g a b l e , which is also expressed in proverbs and legends, seems to be an inheritance of the Nordic porch house. A strange relation appears at least in the Old Norse verse 'a wolf hangs at the front gate and above it a ñ a r ' and the Greek word for the upper gable field 'stus-eagle', which is underlined by the fact that the gable belonged only to temples of gods. Vas Roman people recognized in the fact that Caesar had a pediment attached, its exceptional importance."

It is now very revealing to have to state that the man in the deciduous forest area of Central Europe not only in his cave life has taken a similar development as the animal world, or expressed more exactly, has quite obviously grown out of this animal world; strangely enough this man also integrates himself into the customs of the animal world in that he has developed similarly in the relations of the sexes to each other. As far as the animal world adapted itself to a cave or nest life, the life of the sexes took on forms, which we find again with the Indo-Europeans. Thus, for example, the animal world has also developed the monogamy; but also the so-called extended family we find again with them. Between a marriage for life and the extended family the customs fluctuate with the individual animal species. By extended family one understands the living together of a clan, which obeys a man and dwells together at one place; for the animal world the marmots of our alpine region could be led as an example here. In contrast, the §uchs ;. B. the monogamy i). - Vie explanation for this with animals and Indogermanen same appearance lies probably in the fact that the living together of the sexes in a space leaves no other choice. Where we have real herd formation in the animal world, there is also always a phenomenon comparable to the human maternal right. Vas is also very natural, because the living conditions in a steppe or desert

i) This circumstance is also the reason why the fox did not let itself be made a pet: only the herd or pack animals, which are used to being together, have become comrades of man. On the other hand, being a solitary settler has raised in the fox a much too pronounced self-confidence and sense of freedom to ever think of voluntarily settling for a captive life. and possesses 2. a proud feeling for the things of personal freedom: conversely, the wolf, accustomed to a free wandering, which lives together in packs and whose sexual life takes place on maternal ground, is without further ado the comrade of man.

Under such circumstances the mother right, as well as the common action of the mother animals for the safety of their nutrition is a nature necessity. So: where the animal world has developed a sedentary way of life and lives together in one space under unfavorable weather conditions, it prefers the extended family or the monogamy, or forms that lie between the two,' on the other hand, where a mobile way of life is necessary for the preservation of the species and the animals live in herds or packs, we meet echoes of the human maternal right. - It is not quite understandable to the author, why the Rullurgeschichtsforschung assumes the opposite for the human being, i.e. for the beginning sedentariness the mother right and for an inactive lvandertum the father right presupposes.

Where the brown bear did not learn the modern shooting technique of the human being yet and therefore does not fear the human being yet, the male bear rules as unrestricted Röntg in his district. He is then very sedentary and understands it masterfully to maintain the supremacy in his hunting area. Bear and man are now amazingly similar; at least in their nutrition as good as the same. Man and bear are therefore equal rivals in the area of the search for food. Therefore the bear attacks in principle every strange male bear, which penetrates into its district, but likewise also every unknown man; women it leaves against it in peace in principle. The natives of such areas know
"their" bear very exactly and recognize his supremacy absolutely; for it the bear leaves them in peace, but he knows clearly to distinguish a strange face from one of the familiar ones. The behavior of the bear would be senseless, if one did not roll up the whole question from its nutritional background. A sedentary animal has a sense within the nature only there, where the environment ensures the nutrition. But if this is the case, then there is the additional circumstance that this nutritional background has to be defended against uncalled ones. We come here to the fact, that the ñbhLngigteit of the seat (Se-sitz) forces to the assertion and with it to the Rampsbejahung.

and has renounced his independence. - One will not be able to resent it to the author if he regards the scientific presuppositions about the "manhood" of wandering shepherd tribes on the basis of such examples from the animal world for not at all so self-evident as one always finds it represented today. For this juxtaposition of fox and n)olf is not the only example which the animal world supplies as contribution to this question. 5o it is also z. V. cedern animal tamer a known fact that one can train baren more difficultly than lions, because the bear never completely comes to terms with his captivity and therefore always remains unpredictable, cf. above.

Line from such sedentariness developed fight affirmation presupposes naturally also a certain cause to the fight. Where nature lays the table abundantly, as in the warm area of the tropics, this fight-affirming attitude of the sedentary animals steps back absolutely; it is significant that animal tamers do not consider the training of lions and tigers as difficult and dangerous as that of the bears. The behavior of the male brown bear in relation to other male bears and unknown men in his district is quite natural: He leaves crows in peace, because he needs to fear only the man as an equal nourishing rival in his district, but not the crows, which are under original conditions - and in it the imagination of a bear still thinks - only a subordinate part of the man^).

Another consequence of these conditions is that the constant nutritional background forces the dispersion of the offspring, because it is possible to feed the adolescent sex, but not to let the adult one reproduce on the spot, so these biological circumstances require a subordination of the camilia foundation to the nutritional space, i.e. a dispersion of the adult offspring or its abstention from the camilia foundation. This is a basic biological law in the deciduous forest area of Central Europe, which can be found more or less clearly in the whole animal world belonging to it.

For our understanding of the history of the development of the Zndogermans it is in any case of greatest importance that we find with them also those forms of the living together, which the cave-inhabiting animal world in the deciduous forest area of Central Europe has formed. The Indo-Europeans knew two forms of family life: the special family and the extended family. In the special family, the son left his father's house when he got married, lit his own hearth and accordingly ran his own economy. In the extended family, however, the sons remained in the paternal inheritance even after their marriage and often after the death of the father - usually under the rule of the eldest brother; here they then formed a household and economic community. Probably the extended family is the more original, and from it developed only then the special family in the Lause

i) Author would like to emphasize once again that he follows here indications of professor Metzger - Helsingfors who drew his attention to the human similarity of the brown bear. In general, the author would like to call himself a disciple of Metzger in the view of the deciduous forest area of Central Europe!

The special family appears most distinctly among the Germanic peoples. These represent therefore quite obviously a kind of final stage in this development*).

The natural, i.e. biological thought in this development was undoubtedly that on the one hand by the living together on smallest area the ordered structure and guidance of the family - so to speak for internal-organizational reasons - became necessary, on the other hand however the environment demanded that someone could be made responsible for the nutrition and the protection of the family. In any case, the core of this development is to be looked for in the dependence - caused by the original cave life - on the food space. Where this connection to a Grt is not present and the securing of the tongue-ñufzucht by the herd or the pack can be ensured or mutz, one finds also among the animals mother-right conditions, in which the father-animals represent gewissermatzen only the triggers of a fruit-maturation.

We see, therefore, that the peasant hereditary laws of the Zndogermanen and Germanic peoples, i.e. the subordination of family formation to the conditions of the available food space, can be derived just as naturally from the biological laws of the deciduous forest area in northern Central Europe as the ancestral affirmation of the Nordic race which has been handed down to us.

It is now very remarkable that the Indo-European language - according to Schrader - originally a word for the marriage was foreign. On the other hand, already before the appearance of the word marriage other words can be found, which designate the duration of the cohabitation of man and woman in contrast to the temporary relationship with the Uebse. Thus, for example.
For example, in Sanskrit there is no word for marriage, but there is one for spouse. This word already had the meaning of householder and housewife. If here the connection of the accommodation room and the spouseship is already clear, so it becomes even clearer in the Old High German,' (Zot. lisina - House), Old High German Mnv - husband, liina - wife, àun - both spouses. With it one compares what author has said on p. 231 about the development of the Nordic house from a living pit, and one will not be able to deny the agreement of the Nordic marriage forms with the customs of the animal world in the deciduous forest area of the northern Central Europe.

It is quite natural, datz these to an accommodation space and

i) how the northern Linzelhof in southern and central Germany changed into a prefsiedlung, may be read in Mielke, Siedlungskunde des deutschen Volkes, Munich 1927.

The fact that the form of marriage is bound to a nutritional background must also lead to a quite significant phenomenon in the animal world, which we also find in the Nordic race. Va's wife leaves his circle of relatives and enters his sphere of activity through the marriage community with her husband*). This process leads in the best sense to a real patriarchal relationship. Only it is a mistake if one equates this relationship with the Semitic patriarchy of the pre-Islamic time. The patriarchy of the Semites does not deny its matriarchal origin; it does not deny in principle its development from -the herd life of a nomadic people, which does not know a dependence on land. In the patriarchal time of the Semites the woman did not step out of the kinship connection of her family. Accordingly, in Arabic the husband is also called abu rallini (rallini - nlutterleib, related), i.e. he is the owner of a community belonging together through the nlutterleib. The sense of belonging of the krau and their cattle to the woman's family remained so pronounced that the husband had to take it into account. The woman herself had no rights at all towards her husband. The Nlann could send his wife home or sell her, just as his whim dictated. But because of the maternal bond of the woman to her family, the husband had to fear the revenge of this family, if necessary; thus, in spite of the actual lack of rights, there was in reality an indirect protection for the woman. Compare with this the complete abandonment of the old Roman patrician woman from her family and her far-reaching rights towards her husband, although she is completely integrated into the family circle of the husband; cf. p. 38. Nlan we must admit that although there may be certain ususal similarities between the patriarchy of the Semites and the marriage law of the patricians, on closer examination, however, developmental contrasts open up, which reach deep down into prehistoric times. The contrasts would be inexplicable, if one does not consider the primitive settling of the Nordic race in the deciduous forest area of the northern Central Europe and assumes for the Semites a primitive nomadism in the Arabian desert.

Significantly, the all-Germanic form of settlement - apart from the already mentioned single farm - is the formation of village communities by margrave cooperatives. These are presumably nothing more than a dispersed clan association, which now distributed the original coexistence of the clan in one area to several individual areas; cf. section II-III, p. 140. Also Schrader

*) The reader can already "testify" to this at any stork nest in his vicinity.

concludes that the origin of the Indo-European house was in any case the cohabitation of the camomile in one room. He emphasizes that in the Indo-European language several names for the house have arisen from words, which designate ditch or pit, whereby two things are to be noted: first, the term for the clan agrees with such dwellings in the word root, and secondly, this same word root designates also an accommodation space for domestic animals, from which the living together of the clan and the domestic animals in a space emerges very clearly. One needs only to think of the Lower Saxon farmhouse, in order to have the Schlutzentwicklung of these conditions before Rügen, here becomes by the way also very obvious, how little all those explanations can satisfy, which want to derive the beginning of the domestic animal history with the Jndogermanen from an Indo-European nomadic life. Nomads do not tend to take their pets into the tents or accommodation rooms.

ZHering had already determined on the basis of the marriage laws with the patricians that these can never have been nomads. It is of value to quote him here literally: "Kester Wohnsitz, Niederlassung an einem bestimmten Drt ist der Beginn aller Rultur, es bedarf der Ruhe, der Dauer, damit etwas werden und Bestand habe. The German language paints this eloquently with the words: custom, statute, law (of sitting, sitting down), habit (of living). Also the Latin language borrows from the idea of the dwelling the basic concept of the Atesten private right: it is that of the tain ilia. Kamilia is linguistically the dwelling place (from sanskr. LL, Laman dwelling place, thus residence, then àuch kam-ulus the housemate, servant. G. Curtius, Grundzüge der griechischen Ltgm.), i.e. house, but not the house in the natural sense (Linus, aeLs), but in the economic and legal sense: the basis of the entire economic and private-law existence, the house with all that is in it and belongs to it: wife, cattle, slaves, arable land, in short the household, and specifically, as we shall see below, the household of the peasant. Kamilia is a legal term, from which almost the entire ancient private law is built, only an insignificant part falls on another term: the pecunia. The kamilia is the solid, permanent, lasting; the pecunia the temporary, changing, fleeting. The kamilia should therefore last, but it can only do so if a woman binds the man to the house and shares the care for the household with him. With the krau, the lamilla extends from the things to the persons, first from her, then to the cattle she gives birth to the man and their cattle, finally to the rice,

of the agnates connected by the commonality of the descent from the same man. Thus we have the widest extension of the concept of the family,' the extension of the agnation beyond this circle no longer falls under the concept. Nor does it extend to those related by lveiber (cognates).... - According to kaiullia, the language designates the one to whom it belongs aspater-taiuilias (from Sanskr. pL nourish, protect, preserve)."

The highest directional law for all Nordic marriages was the available living space and food space. It is logical that these two basic ideas, as if drawn together in the focus of a lens, become the core content of the Old Norse marriage in the hearth fire. All Old Norse marriage coincided with the lighting of a hearth fire. "The hearth, the local center and sgymbol of the domestic community, is at the same time the altar at which sacrifices are made to the household gods. What it means for the individual family, the hearth of Vesta means for the entire people. The sacrifice of the hearth alone is not a sacrifice for the dead, this

- the Roman expression for it is pareutilia - is offered at the graves and only on certain days ..., the public vesta service corresponds to the domestic worship of God. According to Livius I, 20, the vesta service should be

The religious status of the vestal virgins was created by him (virZiuitats Llüsyue caeremonüs veneradilis ac sauctas lcc.it). The conclusiveness of this argument for the later religious character of the vestal virgins is alone invalidated by the note added by Livius that Numa took the vestal service over from Alba (^llra oriuuclum sacriüeiuiu et Zeuti eouckitorls lmuck alieuum)." Jhering,- cf. section IV page 148.

This ancient custom, that the hearth is the center and sanctuary of the family, has partly been preserved up to our days in the fact that in the old German farmhouses the ruling chair of the housewife always stood behind the hearth. "To the occupation or 'taking of land' (an. nema lanci, lanclnain, g.§s. niiuan lanci) of ownerless land belonged in the oldest times not only the determination of its boundaries but also the lighting of fires on the property, an act of possession which appears in a weakened form in the Icelandic 'tara ellài urn lanclit' and has perhaps also left a trace in the German 'Sonnenlehen' (cf. Grimm, Rechtsaltertümer)" (v. Amira). - To sum up, we may say that from primeval times the Nordic race confronts us with the trinity of hearth, house and vauerehe.

Now the ring closes in the most natural way. This ancient sedentariness of the Nordic race corresponds perfectly to the possibility of

It is possible that this race in the courage of an occupation with its environment also for some reasons to the sod utilization, i.e. finally to the agriculture arrived. One may not imagine this development too suddenly and must think perhaps first only of a planned utilization of the lvaldfrüchte (e.g. hazelnuts etc.).

So it is probably no coincidence that the Nordic race has made the most significant animal of the sedentariness and of a deciduous forest area, namely the pig, a particularly sacred domestic animal? it is also no coincidence if in the later clash of the Nordic race with the Semites in the eastern Mediterranean area just the pig triggers the most violent controversy; the pig is the animal-worldly contrast to any desert climate *). furthermore it is natural that the patricians emphasize the Nörnerbau at their marriage (cf. p. 24) and sacrifice a boar, which had to be killed with the stone axe (silex); both points out the patricians under all circumstances as farmers of the Stone Age. It is now understandable that the patrician entered the house of her husband at the marriage with the words: "ubi tu Oujus, e§o idi Ouju" which Jhering probably correctly translates: "Where you pull the plow, I pull it along"; (according to a note by Servius ack. ^en. 4, 16: juZuiu (Gchsenjoch), c;uoà iruponedutur matrimonio conjunZenckis). On the other hand, one need not be surprised if in antiquity the erotic nuls of Venus and Aphrodite, which originated in the Grient, were never associated with pig sacrifices.

With it the proof might be made probable that the Nordic race has been worked out in the straight line of an undisturbed development from an originally animal-like cave-dwelling to the pet-owning dwelling-pit-owner by the environmental conditions of the Central European deciduous forest area. Also the later genuine peasantry of the Nordic race becomes now not only natural but is then the necessary further development of a development direction already taken in the snow times. -

The tribal history of the human races is still in complete darkness, and every attempt to explain it leads the researcher to unknown, wavering ground. Therefore, for the prehistoric research it can only be a question of finding a base, which can be checked for its durability. From such a point of view one can build firm bridges to the old known research area on the one hand, on the other hand one can try to open up further prehistoric new territory. In this

*See Oarrê, Vas Schwein as a criterion for Nordic peoples and Semites. Volk u. Rasse, heft 3, Jahrg. 2. offprint, I. Lehmanns Verlag, Munich. Mk.l.-.

The author asks to regard the following remarks only as thoughts, which can contain perhaps a suggestion for the European prehistoric research. Up to now, the author had deliberately described the course of development of the Nordic race from a cave-dwelling wild runner in the deciduous forest area of Central Europe to the farmer of the same area; he did this for good reasons. It was important for him to explain these two biological quantities: Nordic race and Central European deciduous forest first of all separately to point out and to couple them then together. If we succeed in establishing the connection between the Nordic race and the Central European deciduous forest area, we will have a tool in our hands, which is of the most far-reaching importance for the development of the phylogeny of this race. With this determination we know not only the deciduous forest as environment of the Nordic Race but also all biological, geological and meteorological parameters, which in turn are connected with this deciduous forest or condition it; but this includes not only the clearly tangible flora and fauna but also things like: Water conditions, humidity, cloud cover, exposure, degrees of warmth, wind conditions, hunting and living conditions, etc. It is also essential that we can say quite precisely, for example, how this watery air influences the chemical effect of the sun's rays, from which we can draw conclusions about the human skin.

With the last words we have already touched a very important area of the human race science, the human organism stands under the law that it must keep the body heat for the expiration of the life activities uninterruptedly on the same height. Since the human organism can carry out very different activities, since the heating power of the ingested food does not remain the same, the body - like any machine working under steam - must also have valves to release the excess heat. It is clear that a body, which passes from rest to activity, heats up by this activity more than before. The body must be able to get rid of this excess heat and for this purpose the pores of the skin are at its disposal, i.e. it begins to sweat, and this sweating is in itself based on the sense of binding the inner body heat on the body surface by means of evaporative cooling. Now, however, the heat of the environment from the surface of the earth is very different. The human body therefore faces the difficulty of having to take into account this circumstance.

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In this way, the human skin becomes a organ, which is, so to speak, a balancer between the internal heat laws of the body and those of its environment; in other words, the selective merces of the environment must always be directed first of all to the skin. Therefore, once we know with certainty the environment in the original home of the Nordic Race, we know - since we also know the nutrition - all the internal and external variables between which the skin of the Nordic Race, in its function as a balancer for the organism, has become a genuine breeding result. By the way, it is not only the heat balance that is important. Also the light conditions play a role. Another factor is that the human skin is a real excretory organ, and finally the gas exchange, i.e. the skin respiration, should be mentioned.

To some researchers of human race relations these indications of the author will seem a little bold, but from the point of view of animal breeding the case is simpler, the practical animal breeder has for centuries been accustomed to use the constitution of skin and hair in the evaluation of his breeding animals; this, however, requires practice and a certain talent. But nym need only consult old experienced sheep breeders in this field, and one will be able to learn almost astonishing analyses about the constitution and other life fates (nutrition, fertility, etc.) of an animal. Recently, scientific animal breeding has returned to this field and has already started and published very informative studies on skin and hair *).

n essential point in all these questions is finally the fact that the skin, also that of the human being, is directly connected with other body characteristics by the history of development of the cotyledons. Thus, in the excellent work of Zorn-Breslau: "haut und haar als Rasse- und Leistungsmerkmal in der landwirtschaftlichen Tierzucht"?) we find the following noteworthy passage: "The pigmentation is therefore dependent on the physiological condition of the organism, to which special environmental conditions must be added. With regard to nutrition, it is further attributed to abundant and at the same time water-rich nutrition, especially in the youth (Adametz, Gsterr. Molk.-Ztg. 1904,5.318) that all higher

1) Cf. the works of the Animal Breeding Institute at the University of Halle-Mttenberg (Director Prof. Frölich) published in the Kühn-ñrchiv, as well as the works published by the German Society for Breeding, Göttingen.

2) a. a. V.

The horses of the old Pinzgau breed (Shorthorns, Simmenthaler) have a tendency to shed, i.e. to form less or no skin pigment due to weakening of their constitutions. Adametz also attributes the occurrence of many piebalds and tigers among the old Pinzgau horses to their abundant and water-rich diet, which has a weakening effect.... Similarly, interpret I. R. Robertson and Bunsow point to a phenomenon which they call one of the most strange in heredity, namely, that very often not only the nervous strength of the animal carrying the color is inherited with the color but even its skeletal formation in such a way that the offspring of a stallion of the same color also resemble the same in their whole construction, This observation also agrees with my own practical experience in a West Prussian Remonte breeding farm and many practical breeders will have made similar observations, for the communication of which I would be extremely grateful. Lang rightly writes: "Attention is drawn here to phenomena which may become of the greatest importance" and which would be worth to be subjected to more detailed practical observations on a large scale. Wilckens already points out such correlations when he says that, as a rule, the horse which inherits its hair color also inherits its body shape, which seems to be particularly striking with regard to chestnut color in English horses, and with regard to gray color in Arabian thoroughbreds and half-breeds. Wilckens also sees the valuable property of mass and bone strength in the black coat..... To come back to the starting point of our remarks, it must be stated that between color and even more markings and the health, performance, resistance, etc. of the animals, even if not yet recognized lawful, but nevertheless relationships exist). However, it is necessary to observe skin and hair condition, in order to be able to draw conclusions in some regard.

The hair also possesses life and stands in a certain close dependence to the skin and thus to the entire organism. Therefore, as Henle already says, a conclusion can be drawn about the degree of skin activity from the condition of the hair,' if the hair is soft and shiny, then the skin is turgescent and fragrant, if it is dry and brittle, then a collapse of the skin is to be expected.

i) However, these observations refer to phenomena within the racial picture; d. Author.

b) highlighted by me, author.

The hair is a mirror of health." The hair is a mirror of health. Vas hair is such a mirror of health."

Only a few particularly significant passages have been selected and cited here, in order to show that skin and hair can be very important factors in the study of a race^ But one will never obtain a safe ground for one's investigations if one does not know more precisely the environment in which the human skin is active as a compensator between organism and environmental conditions.

But once one has thought oneself "into" these interactions, it soon becomes clear that the question whether the Nordic race developed in a water-poor, light-strong environment of the steppe or in the water-rich, light-poor environment of the Central European deciduous forest is not a secondary question but becomes the key to the whole problem. -The author wanted to point out such connections at least once.

Possibly now some reader agrees with the basic idea of these explanations in itself; he has objection against it, however, that of a development-historical proof of the Nordic race since that time, where we clearly determine a deciduous forest area in Europe, the speech cannot be good, ver objection is justified. But must the Nordic Race be alien to Europe because we do not have in our hands by chance all the links of the chain of evidence which enlightens us the unbroken tribal history of the Nordic Race? Today it seems to be a foregone conclusion in human racial science that a race can only have been created by long-lasting segregation in continuous extermination by the environment. The history of our domestic animal races proves, however, that there are also other ways and means to produce a change of the race picture. It may be sufficient that a new formation of nature (mutation) occurs, which proves to be particularly favorable and is inherited in a resounding manner. Thus, the famous Russian breeding of Grloff trotters goes back to a single stallion (Bars I), and the even more famous English beef cattle breeding of Shorthorns, which is spread all over the world today, goes back to a single bull (Hubback)*), but let us listen to what one of our most successful practitioners in the field of cattle breeding, animal breeding director Dr. Peters 2)-Rönigsberg

i. Pr. has to say about such neoplasms. "Up to now, at least a part of the hereditary researchers has been of the

i) In the case of the two sires mentioned, however, the particularly fortunate coupling of homozygous hereditary factors from a cross also played a role.

r) Deutsche Landwirtschaftliche Tierzucht, Jahrgang 32, Nr.3, SeiteS3.

Success of selection doubted. Livestock breeders of large animals could oppose this view with the fact that they could change their breeding by selection within pure bred breeds (i.e. without crossing with foreign breeds) in the desired direction. In the large animals deviations appear much more strongly than in small animals, because the eye is better able to observe them. Do not underestimate the observational ability of breeders. They are extraordinarily sensitive in the evaluation of the animals and they already see deviations which remain invisible to the less initiated. This is the talent of the breeder*). Therefore, I like to believe that mutations have played a great role in the breeding of the breeds. It is probably conceivable that the smallest and smallest deviations, which are observed by large breeders during the breeding selection, have caused the changes in type to a high degree, which the cattle go through in the course of time. Whoever has observed the development of a livestock breed for a longer period of time and has thought about how changes have arisen, will probably come to the conviction, after the newer achievements of heredity science, that some changes are due to mutation, which was previously explained differently. The East Prussian Dutch cattle, which I know in its main strains and whose development I have had the opportunity to observe for 27 years, has undergone a particularly typical change in thigh formation during this time. Vie change has been caused by the two bulls Prince and Poseidon, before their time the Dutch cattle was also in East Prussia slightly too narrow in the thighs. Vie breeders tried to eliminate this deficiency, but did not want the round pig leg shape but wanted to keep the beautiful, long lines of the thighs indicating high milk yield. Suddenly, Prince and Poseidon appeared with thighs that corresponded to the breeders' ideal. These two bulls were therefore rated very highly and were the highest paid Lullen bred in Germany at the time. Prinz and Poseidon were cousins,' they descended on their father's side from the two full brothers Junker and Kammerherr. Junker and Kammerherr were Winter sons out of Ernestine, a Ñdda daughter. Since Winter did not possess this trait himself, nor did his parents, but Adda had similarly beautifully cut thighs, I attribute this trait to Adda. Where Adda got it from is beyond my knowledge. However, this part of the body had never appeared so beautifully before. By the large spreading of the ñddablutes (by

1) highlighted by me, author.

Prince, Spinoza, Tuinzow, Teufel, Anton), this characteristic has become to a great extent the property of the East Prussian Dutch cattle. - The development of the breeds clearly shows that a change in the direction desired by the breeders is always achieved, even in those breeds which are not bred by way of crossbreeding but in themselves. Only the time required for this varies*), depending on whether one is more or less fortunate. It was a stroke of luck that in the East Prussian Dutch breeding, in addition, great sires like Prinz and Poseidon appeared at the same time, which could cause a desired change. But even if this stroke of luck had not occurred, the breeders would still have achieved a strengthening of the thighs. They would always have preferred the animals with wide thighs and would have carried them stone upon stone until the desired result was achieved. However, they would have needed a much longer time for it, this example is only to show in which way one can make a desired characteristic to a cattle breed. Breeding work consists primarily in searching for animals that possess the desired characteristics as perfectly as possible...). If such an animal is found, breeders pounce on it and it is highly paid for."

The author would like to emphasize that he has picked out here quite randomly some examples from the literature about the race history of our domestic animals...). The remarks of Peters are important, however, because he uses them as practical supplements to the remarks of h.
Z. Müller and E. Baur-Berlin, at the recent international congress on heredity science in Berlin, who discussed the more frequent occurrence of the mutations.

1) Highlighted by me, author.
2) Highlighted by me, author.

Recently it is often claimed that there is no reason to transfer without further ado the experiences of the racial history of our domestic animals to the field of human racial science. In the opinion of the author, this objection is not justified. On the other hand it is correct that one may not use without further ado the experiences from the history of a domestic animal breed, in order to penetrate with it into the area of the human races. However, if we take into account three essential factors: 1. the number of litters, 2. the time needed for the birth repetition, 3. the time needed until sexual maturity, then the history of the races of our domestic animals can under all circumstances be used for the essence of human racial science with the same right as peas and corn for the hereditary biology of man. - Some examples may explain these words, l. The average litter of a mother sow smd 10 piglets, the litter of a mare brings 1 foal; it is understandable that one has a different hereditary-biological selection among 10 tongues than with one. 2. oThe mother sow repeats the litter after

pointed out. Petrs' lines of thought show particularly impressively that in the assumptions about the new formation of the human races we need not necessarily think of migrations and earth-spatial segregations, we can therefore calmly hold to the point of view that the Nordic race is indigenous in Europe and only by special - for the time being still unknown to us - circumstances arose from another race by inner-racial displacement (i.e. by mutation). It does not matter whether one thinks of a single mutation or of the sum of different mutations. As a forerunner of the Nordic race the Lro-magnon man could be considered, here it could be of importance under circumstances that the shift of the racial picture from the Lro-magnon to the Nordic race is also found in the animal world of the Central European deciduous forest area, - certainly this animal world undoubtedly shows certain similar phenomena, ñthe giant cave bear of the Ice Age has become the smaller, more agile brown bear of today,- the giant deer of that time is the common deer of today,- the giant Ice Age wild boar (s us scrota tcrus anti^uus) had to give way to the wild boar of today (sns scrota terns). It is essential that this change obviously did not begin abruptly, but the smaller, more nimble, more agile forms grew up beside the old, large, more ponderous ones and displaced them later; in any case, the giant deer was still present with us in early historical times, and for the ice-age giant pig, whose smallest representatives found so far still exceed the largest living wild boars in size, pira*) has made informative investigations.

So it would be quite possible that the Lro-magnon man is the trunk from which the Faelic race and the Nordic race have grown out. The Faelic race would then be that branch, which - according to the

half a year, the mare only after a whole year. Thus, in the same time that one has two foals from a mare, one gets already 40 piglets from the mother sow. 3. 3 A female piglet is ready for breeding after one year, a filly after four years, and at the time when the second generation of horses is born for the first time, the fourth generation of pigs sees the light of day. - Thus, a racial change in pigs will be achieved more rapidly than in horses to the extent that the three factors mentioned give a head start for reasons of time and geological selection. In man even slower time circumstances come into question. Five generations of directly successive mothers need - theoretically and without taking into account the possibility of occurring difficulties, out-cases and other coincidences - with the pig 3 years, with the horse 20, with the human being 100 years, in order to come to the world. - But the essence of the matter in the emergence of races do not concern these things but only the time in which the process takes place.

i) Pira, Studien zur Geschichte der Schweinerassen, insbesondere der Schwedens: übersetzt und herausgegeben von Spengel, Jena 1909.

Lrö-magnon still most similar - could keep alive by particularly favorable circumstances, while the animal world belonging to it has perished in the meantime. For a zootechnically trained Korscher it is in any case strange that the Mixed Breed has been established in areas which are known to the animal breeder as a location for certain heavy animal breeds. This is not to say that the Mixed Race is the result of these particularly fertile areas, which drive the domestic animals to a pronounced cheerfulness; but there is the possibility that the Lrö-magnon man in these places met the necessary and most favorable living conditions for his physical power after the Ice Age and could therefore preserve himself; he then slowly passed into the racial image of the present Mixed Race.

By the way, the shortened part of the face of the mixed race is suspicious. - In our domestic pig, we possess an animal whose bodily features are strikingly similar to those of man; in any case, the life expressions of the pig's body may be used for comparison, if, for example, one wants to obtain clues about the digestive processes in man in comparison with those of the animal world. It is quite strange that even those breeds of domestic pigs which have been bred for heavy bodies have got a broader, more massive head, while at the same time their facial part has been shortened; the English have bred pigs with regular pug heads out of exaggeration, v. Nathusius has proved that these changes in the facial parts of the pig are directly connected with the nutrition; he could find in littermates purebred pigs, alone He was able to create completely different facial profiles in littermates of purebred pigs by feeding measures alone (once straight profile line, once concave)*), even if these attempts are initially only about the appearance of the animals, the history of the domestic pig breeds knows corresponding genuine breeding. One will have to be careful, however, to use these changes of the facial part also without further ado as proof for fundamental changes of the bony skull roof; the facial part stands quite undoubtedly in direct connection with the internal secretion of the body, what probably does not apply to the bony skull, at least not so far yet.

1) Hermann v. Nathusius, Vorstudien für Geschichte und Zucht der Haustiere zunächst am Schweineschädel, Berlin 1864.

To similar results comes henseler, Rühn-ñrchio, vol. 3, 1Sl3, p. 24S and vol. 4, 1914, 5. 207,- likewise Nehring, Landwirtschaftliche Jahrbücher, vol. 17 (1888), p. 67. Nehring speaks virtually of a fattening and atrophying form of the pig skull.

has been proven. The author gave these examples from pig breeding only to show that in the history of development the Palatine race and the Nordic race are perhaps not so distant from each other in physiological respect as one would have to assume from their skeletal differences. In any case, a derivation of the Nordic Race and the Caelic Race from the Lrü-magnon man would not be outside the biological possibility,' after all, this is not to be asserted as a fact but only to serve as a suggestion.

In the preceding section IV the author had indicated that the main part of the Mischen emigrations obviously moved in the direction of Spain-Northwest Africa and we will receive there perhaps still closer information about the culture of the Zälische race. With the Teutons both races occur together, stand equal next to each other and are not stratified. Vas is to be made understandable with the following references. Apollinaris Sidonius describes the Visigoth Theoderic II as strikingly pure Nordic, even if of medium height,' he says of him "the crown of his head is round", but he probably did not mean round-headedness but only a particularly high curved crown line seen from the side view. - Dietrich of Lern is portrayed by the Wilkina legend as tall in stature, as well as broad and strong, but with black eyebrows, which indicates blood mixtures. - In contrast, the Volsunga saga draws Siegfried almost mixed: "he had a high nose and a broad and strong-boned face..... His shoulders were as broad as if one were looking at two men, his hair was brown, but his eyes so sharp that few dared to look under his brows." Strikingly, Turpin and ñngilbert speak of similar eyes in Charles the Saxon Slayer and of his figure surpassing all. Eginhard even describes him as very similar to the Frankish Siegfried just mentioned:

"Rar! was of broad and strong bone structure, excellent, yet not exaggerated size, very large and lively eyes *), nose exceeding the measure a little." Widukind also raises with Gtto the Great

"the massive physique that shows royal dignity".

In these descriptions it is not at all important whether foreign blood influences can be detected or not, or whether one wants to classify the one trait as belonging to the Caelic race, the other to the Nordic race, but more important is the fact that among the Germanic leaders we find both racial characteristics obviously determined by

*) So the significant "Bismarck" ñugen.

If the leadership of the Teutons had only been uniformly in the hands of representatives of the Nordic race, then also all traditions would have emphasized the Nordic nut look of the leaders and would have blurred or suppressed the Flemish features; but the descriptions would never have endowed the heroes quite harmlessly with Flemish features. Of course, it can be argued what can be counted to the Nordic race or to the Faelic race in the examples given above; but one will have to admit justly that a clear demarcation of the two races is not possible.

One has exactly the same impression, if one compares objectively the pictorial works of the Teutons handed down to us with each other. Certainly they are all characteristically Germanic or "typical", - as the animal breeder would say, - but these Teutons do not necessarily look alike; such a thing would not be to be expected, even if we had to do with the Teutons only with the Nordic race. Even in animal breeding, the most thoroughly bred breed has its "typical" breed characteristics, but certain family differences (blood lines) always show through so tenaciously that experienced denominators of a breed - when presented with an unspecified animal - are immediately able to indicate the presumed ancestors of the animal.

Some researchers of the human race science now gladly lead the famous place with Tacitus, where he says in his "Germania" of the appearance of the Teutons: "... an own pure, only itself equal tribe". From this one would like to deduce the proof that the Teutons must have been quite pure representatives of the Nordic race. But if you take a closer look at the introduction to this sentence of Tacitus, you will judge a little more cautiously. Tacitus begins this sentence with the introduction: "I for my part join the opinion of those who ..." and now comes the assertion of the equality of all Germanic peoples, here the conclusion is justified that one was obviously of different opinion about this point in his time and Tacitus was allowed to consider himself justified to assume a uniform descent because of some "typical" characteristics of the Germanic peoples.

In summary, therefore, the author would like to say: in the Central European deciduous forest area originated both the Faelic race and the Nordic race; presumably both go back from the Lrö-magnon Nlenschen; both races have carried out their early-historical changes on the whole independently of each other, and appear only in the Germanic period together and equally next to each other. Since the Roman Empire under

If the Germanic race of the Migration Period collapses under the onslaught of former Germanic peoples from the right side of the river Elbe, it is perhaps not surprising that the Nordic race is the main one we encounter among the Germanic peoples of the Migration Period.

It will be good, however, to insert at the end of this section a short consideration about the weather conditions of the snow times (ice age), in order not to let arise any misunderstandings about the possibility of an advance of deciduous forest in Central Europe in the ice age. One must realize that one can deduce everything and nothing for the tribal history of a race from the previous animal, human and plant ignitions of those times. At that time the animal and plant world of three continents (Africa, Asia and Europe) have given themselves occasionally with us in Europe a rendezvous,' uninterruptedly weather changes occurred, shifted thereby the vegetable conditions, shifted thereby in addition, the animal world belonging to it; often one was replaced by the other, often everything also simply whirled also simply by each other. Walther*) says;. B. over it: "Particularly in times of large climatic change the land animals are caused to completely arbitrary migrations and lose thereby each connection with the; soil of their natural homeland.... Vie sauna of the Veckenton of Rabutz near Halle, long known as a sound site of diluvial mammals, has recently been treated again by So erge! and is composed of the following species: Bc^uus 8p., Bdiuoccros Llercki, Sus scrota torus, ^Iccs ck. palluatus, Oer- vus capreolus, ?. eur^ceros B. elapllus, Bos prllniZeuius, Bison priscus, Blepllas antic^uns, Oricetus, Onnis et. lupus, Brsus arctos, Bells leo, Vö§el, Bruzas orbicularis, Bsox lucius. - Of these species, 16 drop out for the assessment of sediment formation circumstances, namely all terrestrial animals, (even the turtles, being lung-breathing animals, are not crucial). All the more important are the sounds of E sox, -he undoubtedly inhabited the water in whose mud his remains lie. The pike is a predatory fish, which presupposes other cutter fish, and these again can live only in a water rich in aquatic plants, ver Rabutzer clay therefore cannot have been formed in the cold melt water at an ice tongue and just as little a closed reservoir have been but must have stood in connection with the general hydrographic conclusion system?). All conclusions, which one can draw from the hypothetically assumed way of life of the 16 land animals, which got into the Rabutzer lick as corpses or remains of hunts.

lvalther, General Paleontology, op. cit.

2) Highlighted by me, author.

can draw, are moot insofar as they are inconsistent with the lifestyle of the only down-to-earth cossil."

If we have learned in this way that we are able to determine a temperate forest climate in Central Europe for the snow seasons, then the same shall be shown for Siberia. Even the most incontrovertible proof that the Nordic race has endured temporarily, during the snow seasons, outside of Central Europe, is by no means a proof that during this time it must have lived in a steppe.

"Experiments made in St. Petersburg (Leningrad) with the coagulated blood of a mammoth, according to pfizenmeger, showed the blood relationship with the Indian elephant. Vie customer in Gstsibiria are postdiluvial according to von Toll, and this reports that the occurrence of willow, birch, alder with big trunks and branches in the environment of the mammoth corpses is so characteristic that every attentive ivory searcher in the proximity of such subfossil plant remainders can count very much on the hoped for profitable people if he sees trunks of such there no more thriving plants protruding from a bank fall. The same picture of a mild rima is offered by the plants found in the vicinity of the mammoth of Borna and finally by the Llüten plants discovered in the maw of a mammoth as an unswallowed bundle of grass. This animal must have sunk while grazing in a swampy forest meadow and quickly drowned." (Walther).

Conversely, however, also with us in Central Europe temporarily conditions have prevailed, which conditioned a steppe life.

"Since there is not a single German profile in which a thicker loess deposit has been observed between boulder clays, I draw the conclusion that the loess proper is postglacial; and since in Znner- asia lithologically a completely similar loess, far from any boulder clay, just reaches its widest distribution and greatest thickness, we cannot reckon the loess among the formations which are necessarily connected with the glacial pre-stotz phenomena of large ice sheets. - Not the steppe has produced the loess, but the other way round the lining of the late glacial hill country by muddy rainfalls has created the many flatnesses from permeable loess soil and has made the settlement of the steppe plants possible*). If, finally, under their influence, the loess deposits turned black and turned into chernozems, this formation ended the eventful history of the late diluvial period. If the formation of the

i) highlighted by me, author.

Black earth a process simultaneous with the loess formation, so black earth horizons would have to be intercalated again and again in mighty solder deposits from the first deposit. - With the steppe plants, however, the grass-eating saiga antelopes migrated then from Siberia to Germany, Zrankreich and reached even over the at that time still most land Ranal to England, where undoubted remainders were found in the Thames valley*)". (Walther). - With this Saigaantilope probably also an Asian wild runner -er steppe might have penetrated into Europe; The author would like to assume that in any case, presumably this wild runner would have to be able to be proved also in the race picture of the today's Europeans, since the suspicion exists that remains of it could keep alive in Central Europe, As sure can be assumed however that these unstäten wild runners of the steppe - accustomed to a relentless sun irradiation, which is the mother of every steppe - never could have brought the skin of the Nordic race, so sensitive against sun exposure, to Europe. Europe. The skin of such nomads must be coarse and firm, must be easily pigmented, must protect its owner not only against the sun's rays but also against the icy storms of the steppes, which often carry sand in huge quantities and do not permit a sensitive, easily inflamed skin; in short, such a skin must be approximately the opposite of what the inflamed skin of the Nordic race represents. But what should we now expect from such a post-glacial nomadic intrusion in archaeological remains, in order to get clarity about the culture of such people? We saw in the previous section, -that the nomads do not leave much behind during their wanderings; one may therefore at the most expect some skeletons and perhaps -one or the other weapon. With this consideration, however, we are already faced with the possibility of assuming for -the wild runners behind the saiga antelope the Gstian race. This race "seeps" in the archaeological sense into Europe, behaves thus characteristically nomadic. The author is also convinced that the Gstian race originally belonged to the nomads. When the steppe disappeared again after a short time in Europe, the Gstian race obviously remained in Europe; it experienced a bending of its original race characteristics under the climate alien to it. It is probably too narrowly conceived, if only the pigmentation ratios of the "Gstische" breed are considered in order to elucidate these traits. More important would be clear studies on the structure and the peculiarities of the breed.

1) highlighted by me, author.

The skin and the hair, because these would have to betray under all circumstances the tribal nomadism of an Asian steppe, which had once been passed through.

One must never forget in the evaluation of such questions that the interactions between environment and race always begin with the already taken place, i.e. oorausgegangen race property and do not simply cancel it. If two races come under the same environmental conditions, then they become similar under all circumstances, but never the same, because the tribal-historically once taken place branching provides for it. If one regards race formation as preparation for the formation of a species, then the connections with the biogenetic basic law coming into question for this become clear,' an occurred bifurcation, no matter how insignificant it may be, can never be erased again from the proof of a phylogenetic development.

we have enough examples in the phylogeny of our domestic animal breeds to make the inner-racial shift of the breed appearance understandable without crossbreeding or consciously directed breeding. Therefore, the author believes that the present appearance of the Gstian breed has been bred out of it by getting stuck in Central Europe. In the course of time, the Dstian race also came into contact with the Nordic and Mixed settlers native to Europe; finally, in the course of millennia, it also became a true settler. However, the author strongly denies that the Dstian race originally played a special role in Central Europe among the peasantry. If one had distinguished more sharply in statistics and the like between the rural population and the actual peasantry, then one would probably never have had the idea of regarding the Dstian race as a characteristically peasant race, as is often done today. German villages, in which the actual peasantry is carried by the Dstische race, might even today belong to the rarities. Gft times one will be able to ascertain that the village is indeed populated by Easterners, but the old-established, the actual Sauernge-schlechter - the farmers of the "better farms", as one likes to say in Southern Germany- quite clearly belong to another race x with these farmers the Nordic blood usually predominates quite conspicuously, of other races in the German-speaking area probably only the Faelic race and the Vinarian race come into question for the old peasantry, while the Dstische race and Gstbaltische race originally probably only a very insignificant hundredth of our

German peasantry,' whether the Western race somewhere, perhaps in a scattered horst, still has a place for our peasantry in
§rage could come, the author does not dare to decide.

How little the Gstian race can be considered for our actual peasantry is already evident from a circumstance which race researchers easily ignore. The main places of settlement of the Dstian race are always declared to be distinct "retreat areas", by which one understands such areas to which a village community or other human community is able to retreat when it is no longer able to defend itself against the enemy by force of arms; retreat areas usually permit an easy defense with which the superior enemy cannot cope. Such areas are found in central Germany most often in the mountains and were in earlier times even safer for the pursued and even more impregnable for the attacker, if the in and of itself existing easy defense was also supported by particularly impassable primeval forests.

However, such areas are already excluded for the actual agriculture, because they permit only forest and animal husbandry. It can be proved on the basis of the German settlement history that we have just in the Black Forest and in the area of the Lodensee Alps areas, which still today hardly or not at all know the agriculture. The author does not want to claim that these areas and the main settlement areas of the Gstian race coincide. But the author wants to point out that there is a contradiction in using the Gstian race as a typical peasant race on the one hand, but on the other hand assigning to it settlement areas which are known for the fact that no or only very insignificant agriculture is practiced there.

For years, the author has been looking at the peasants in meetings and on the occasion of professional trips. But so far he has very seldom encountered peasants from the East, although in some areas a certain Eastern cross-breeding in the old peasant families cannot be denied. Where one comes across purely eastern villages, the village usually immediately stands out from the rest of the villages; at least for the eye of the farmer.

If, by the way, one wants to evaluate the rural population of a village for the racial history, then one must consider the settlement history of the village in question, must consider above all which role the actual agriculture plays or played in former times in the village. With this last reference it is not to be asserted by any means

that all arable villages would have to belong to the Gstian race. On the contrary, we have also demonstrably purely Nordic populated areas, which do not know arable farming (area around Eider- städt etc.). But the question of the agriculture is important, in order to be able to state with a village, whether the area, in which the village lies now, belonged in former times to the pronounced retreat areas? occasionally then also from Sail to Sail will be able to be determined, in which age the village in question knew the actual agriculture. Only the consideration of the settlement history of a village entitles the race science to use the villagers for the race drawing or for the understanding of human races, but above all one pays attention to the blood movements within the peasant families of a village, If today the peasant families (that is not all the families living in the countryside) of a village belong to the pure Gstian race, this does not prove that this condition existed 100 or 200 years ago.)

The penetration of the Eastern blood into our peasantry may not even have been so very long ago. The author would even like to assume that it was only the general introduction of the potato in our country that gave the Eastern race the opportunity to gain a foothold among the German peasantry. The German peasantry originally fought tooth and nail against the Rartoffel. The potato was the fruit of small farmers and settlers, and its cultivation was originally considered a sign of poverty. Accordingly, the potato was the founder of dwarfism. Without the cultivation of potatoes, alone grain and livestock, farms can not be spread too far, if you are

i) Such things can often be verified relatively easily on the basis of church records. The new appearance or disappearance of family names gives strong grounds for suspicion that racial rearrangements have taken place? The same applies to the ñappearance of foreign surnames by married women, whereby it is particularly alarming when later the maiden name of the woman suddenly appears also among the farmers and replaces an old surname; this last phenomenon always points to an immigration from outside or, which is even more significant for racial studies, to an economic advancement of former tenants, servants, etc. Only if one can prove in a village settled today by Eastern Sauern that in this village for 100 or 200 years no family name displacement or influx has taken place, and also the documents about the settlement history of the village do not report anything to the contrary, one may use such villages as proof for a real peasantry with the Gstian race. - Until such evidence can be presented to the author, however, he takes the liberty of doubting an original peasantry among the Gstian race; but he does not doubt, however, that we possess in Germany some Gstian settlements, whose original herds of radiation knew an exclusive cattle economy without agriculture.

still wants to feed a family on it. The Gstian race has now obviously penetrated into the old peasant population through this dwarf property, which has become possible through the cultivation of potatoes. At first, it probably settled down among the old peasant families,' later the possibility arose to occasionally marry into the old families. For this speaks e.g. the circumstance that -em Lauern an unnordisches (eastern) face occurs gladly as "potato face", or a corresponding, very ignoble nose form of it gladly as
"potato nose" is called. The term "potato farmer" was for a long time a swearword, but the expression: the dumbest peasant always harvests the fattest potatoes, is quite revealing, because the peasant, who otherwise would never think of mocking about a rich harvest, expresses here quite unambiguously that in potato farming even the non-farmer without farming skills is able to participate in a good harvest. With this the Lauer says that the people with the potato face and the potato nose do not belong to him and his kind. Of course, these views no longer apply to today's potato cultivation.

It has often been pointed out to the author that it is impossible to use the expression "potato nose" in a racial sense, since it is obviously only a good-naturedly amused designation of a pathological change in the shape of the nose. But this objection is hardly justified in the opinion of the author. Potato noses must have existed in Germany before the introduction of the potato into Europe. Our farmers had in the turnip or in the tubers of other plants sufficient comparison pictures for such noses at the disposal, and did not need with the designation for it really only from the introduction of the potato in the 17. u. 18. century to wait. Also belongs to the naturalization of a winged word that it is understood by everyone and the lvitz in the thing is felt by everyone similarly,' therefore the emergence of the potato and its obvious preference by people with unnordischer nose shape in those times, when the joke word of the potato nose arose, must have been a more general phenomenon, which also generally attracted attention.

For the rest, one must not forget that just crossings between the Gstian race and the Nordic race, which can spread in a peasant population also from below, i.e. from the Jnstleute, must decide very fast the situation in favor of the Gstian race,- at least if these first once equal marriages with the old-established Nordic Lauerngeschlechtern

may enter. The author is thinking less of the so-called birth victory - which has its meaning for the breeds living next to each other - but rather of what could be more aptly described by the technical animal breeding term displacement crossing. By displacement crossbreeding the animal breeder understands a breeding measure, which displaces a breed by purposeful crossing of another breed; it is the cheapest and most common way to change the breeding goal of a herd, or to replace a breed by another one. In this case, one only "continues" breeding with the blood one is aiming at, and among the resulting young animals, one always uses only that blood for further breeding which seems to correspond most to the breeding goal*).

In the case of crosses between the Gstian race and the Nordic race, this conscious breeding direction in the sense of the animal-breeding displacement cross may be unintentionally given by the fact that due to the racial correlations between the female pelvis and the shape of the skull, a Nordic female - under simple conditions, i.e. without modern obstetrics - can probably never give birth to a child with the head of the Gstian race. The reverse, on the other hand, is undoubtedly possible, perhaps the gynecologists will express themselves on this point; of course, always under the condition of simple conditions, i.e. without assuming the possibility of a special obstetrics for the clarification of this question. But if the suspicion of the author is correct, then from the basis of a displacement crossing the transformation of a northern peasant population into an eastern one must proceed almost uncannily fast).

i) Line such displacement crossing could author describe in more detail in: vaanrla, a ñgrshire-high breeding in Finland. German agricultural animal breeding, year 30, p. S37. In other respects, the use of displacement crossing is so familiar to the animal breeder that sufficient examples of it could be brought from Germany as well.

') Meanwhile wrote to the publisher vr. wsâ. Liek, Danzig: "Liner of my friends (unfortunately deceased two years ago), vr. Herbert Rrüger, Budwethen (Tilsiter Niederung), himself a thoroughly, inwardly and outwardly, Nordic man, wrote me many years ago, -that the Nordic race in his rural district was being wiped out by births. The Nordic women could give birth to Eastern cattle only with the greatest difficulty. Either they perished at birth (rural district, very difficult path conditions, especially in winter) or it burbe at a bark. Rrüger himself was quite shocked by this repeatedly observed fact."

Oer Publisher.

VI.

The Central European Walöbauerntum -of the Gordian race.

^cìisher we have descended in our investigation, starting from the modern times, deeper and deeper into the prehistoric times. Without any gaps the probability of a rural ancestry could be The Nordic race must then also be made comprehensible from its peasantry,'.
m. a. W. the peasantry of the Nordic race must be the perfect key to the understanding of this race. The following sections will attempt to provide evidence for this possibility. Before proceeding to the execution, however, this section will sketch the Central European forest farmer of the Nordic race and his environment with a few strokes, since the author knows from experience that it is impossible for many of today's city dwellers to imagine a free, genuine peasantry at all, let alone a corresponding Nordic peasantry in prehistoric times*).

First of all, however, we will briefly comment on the question of what help the archaeological prehistory can offer us for this vinge. In accordance with the principle of this study, to form the evidence from a purely agricultural point of view, the author will refrain from the use of previous archaeological work, the value and success of archaeology in this field are undisputed. Nevertheless, it might be correct to include some basic remarks about such research aids. Those who are convinced that only those who are in the fore-
The fact that historical research can claim to be scientific if it strictly adheres to the previous findings on the basis of the excavations is likely to be subject to a very gross fallacy.

I) Author would like to recommend in this context to use for understanding of the Old Norse peasantry the novels of Sigrid And set. They are edited by Sandmeier and published by Rütten und
Loening, Krankfurt-Main.

give, ñin no field can one proceed so easily unscientifically as in that of archaeology, provided that one sticks strictly scientifically to the preliminary excavation results and does not take into account the circumstances under which the remains were once filled with life and surrounded. This is to be proved by an example from the domestic animal history, whereby literally Antonius*) is quoted: "Thus I found even at the foot of a tell north of Aleppo in close proximity of eiyes neolithic artifact recent sheep bones, which were obviously only few weeks old! Who would doubt that such coincidences could not have occurred earlier? Assuming that these sheep bones were covered by sand or building rubble next to the stone artifact, in a few centuries no man, not even the most cradled researcher, would be able to prove with certainty the difference in age. - Another difficulty with which one has to struggle in the evaluation of subfossil domestic animal remains lies in the numerical relationship, dependent on all kinds of circumstances, in which the remains of the individual forms are present, and which can very easily lead to misinterpretations. A particularly instructive example of this is offered by the domestic animal world of the Dutch terps, which originates from the centuries from the beginning of our era to the time of the Frankish supremacy in Central Europe, so it is quite historically comprehensible. Those who have seen the beautiful collections of Ñ. E. van Giffen in the zoological laboratory at Groningen, could easily come to the opinion that the ancestors of today's Dutch, besides the large domestic animals horse and cattle, almost exclusively bred dogs, sheep and pigs, however, hardly knew. While from those some hundred complete skulls are available, the remains of these are countable on the fingers of a hand! Even if one must assume that the abundance of dogs was indeed significant - the almost always large and strong animals served primarily for the protection of house, yard and cattle of the individually located farms in those troubled times -, so one can not believe that sheep and pigs were hardly found next to them ! The reasons for this striking ratio of the remains that have come down to us must therefore be other, but more than conjecture can not yet be expressed about it. A cause lies perhaps in the circumstance that one did not exploit the dead dogs like slaughtered pigs or sheep and used for the smoke. Just this case, which refers to a time and culture that we know very well, clearly proves how premature a conclusion can be, which one from the rarity

i) Phylogeny of domestic animals, n.d.

or the total absence of one animal form and the frequency of others "*).

Probably everybody will have to admit that we could transfer these pet-historical considerations about the prehistory, without further ado to the European prehistory of the human being, perhaps it is also advisable to mention a word of the paleontologist Walther here, which is coined for the geological research, but also has its meaning for us. "Here it will always remain our goal to point out the bionomic connections of different circumstances and to draw attention to the polgdgname interplay of the forces of nature instead of the one-sided monodgname explanation."

Taking into account such considerations, the author would like to claim that we will never be able to deduce the peasant culture of the Nordic race without any doubt by archaeological evidences alone. In this field everything can only be made probable, never strictly proved. The more one affirms the connection of the Central European deciduous forest area and the peasant culture of the Nordic Race, the less one may actually expect archaeological remains of this culture. In the open-air museum of Helsingfors an ancient Finnish farm with all stables and outbuildings has been built and preserved. What is very instructive about this farm is that, apart from 4 axes and a few pots, nothing, absolutely nothing, was made of artificial, inorganic material in the entire extensive complex. Not even the stove, because it consists only of skillfully assembled natural stones. One must convince oneself once with own eyes of it, how here organic material was used to the most unbelievable things - which we cannot imagine at all more from organic material (wood, bast etc.) manufactured, like nails, Acker and Zagdgeräte, Kischereiwerkzeuge etc. etc. -, in order to be able to imagine such a farm at all. But if we ask ourselves what this farm would leave in the way of archaeological finds, the surprising fact is: four axe blades, some pots, some charcoal and some sooted natural stones. It would have to be considered a particularly fortunate coincidence if these few objects were found archaeologically together in one place and not scattered and independent of each other. Which archaeologist would now dare to deduce from some broken potsherds, 4 axe blades, some charcoal and some sooted stones the construction of a

i) highlighted by me, author.

farm? Probably hardly anyone, and since in a Central European forest area everything has certainly been made of organic material in a similar way as in that Finnish farm in the Zreiluftmuseum at Helsingfors, we will never be able to expect the final conclusions from archaeology alone? it can never provide more than the fragments of a skeleton for the prehistoric research of the Central European North. Only the biologist will be able to breathe life into this skeleton by integrating those prehistoric people into the natural conditions of their existence.

So let's start by imagining the life of those Nordic forest farmers as natural as possible. Huge deciduous forests covered the northern Central Europe; at least west of a line Königsberg i. Pr.- Ddessa. An immense abundance of game - which must have been unbelievably large at the time of the Teutons - ensured by browsing that these forests were not an impenetrable forest in the sense of the tropical primeval forests but a more or less dense savannah forest*). The last point had to be pointed out because a wrong idea about it must also lead to wrong ideas about the life in such a forest. In Scandinavia and Tinland (although in Tinland the actual deciduous forest recedes), one can still get to know old Nordic primeval forests in their originality, if one once makes the effort to wander outside the usual tourist roads. But also here in Germany, in the har; (Brocken area), in the so-called Bavarian Forest, as well as in some other places, you can still see the old Norse primeval forest in quite naturalness and originality in reality. Unfortunately, in the meantime other wood has taken the place of some old deciduous forest areas; an unwise water regulation and the addiction to value the forest only from the monetary-economic point of view has driven away many old deciduous forest stands.

In such a real forest area cattle breeding was originally the given agricultural mode. The cattle is raised in the late

i) personal note from Metzger-Helsingfors to the author? also wrote to the publisher vr. uwä. Liek, Gdansk: "A year and a half ago I was a few days on the àie of Privy Councillor Bier-Lauen, Marr Brandenburg. He now showed me the following in his forest of about 3000 acres: Several acres in various places were gated and no game tolerated within the gates. Close by on the same ground and in the same location were districts not gated. The difference was astounding even in a few years. ìOn one side a real vush forest (jungle), on the other side a young high forest. This was by no means an area rich in game. I, as a layman, would never have believed that such differences were possible even in a short time."

The animals are driven into the forest in the spring, herded there, and stalled again in the fall, around mid-September. The author got to know this old Nordic way of farming in its original form in Finland, where he was able to make a smaller study trip to southwestern Finland in 1926 and a more detailed one through Karelia (eastern Finland) in 1927. - The winter fodder for the animals in Finland is birch-leaf hay and pine bark, possibly some concentrated fodder from ground grain,' according to the Finnish farmers, the birch leaves must be broken in June to provide the best hay.

It is true that in this way no animal breeding can be done with highly bred cultural breeds, but the native Finnish livestock nevertheless achieves amazingly much from this nutritional basis. Thus, the author was able to find out during an investigation of the Finnish horse breeding conditions that the medium-sized Finnish horses are able to perform quite unbelievably in spite of the poorest nutrition*). On two-wheeled carts, the Finnish farmer drives east 100 km to reach the market; and that even on country roads, whose actual roadbed is basically nothing more than the weather-beaten tent soil that has been driven into the road for centuries. And on these old country roads, which are laid out in abundantly unfounded windings and which stretch through the terrain in an even more unfounded uphill, downhill way, the Zinnländer drives the 100 km long distance to the market more or less in a slender trot through and - what is also still essential - as soon as possible back again. The author wrote at that time about the Finnish horse: "During a stay on the country road or during forest work, the horse must naturally make do with what the circumstances offer, must be able to endure the rigors of the Nordic winter night without further protection, and must occasionally be satisfied with frozen cutter. The latter, moreover, often turns out meager enough, for the tin-landers of lonelier regions, who in scarce years still stretch their vrot-meal with spruce bark-meal, do not offer their animals more than they have. If, under these conditions, the Finnish horses still perform well in old age with clear dry lines, they certainly give themselves the best certificate." - Also the performances of the cattle - by the way small, about 112 cm high, hornless cattle races, as they describe them also Tacitus of the Teutons to us - are satisfying in the milk performance for the house need absolutely, without des-

I) cf. varrê, Var Finnish horse, German Agricultural Animal Breeding, 1S26, pp. 836.

?) cf. the illustrations in: Darrê, Vie einheimischen Rinderschläge Zinnlands, German Agricultural Animal Breeding, lS27, p. 867.

because of getting something else in fodder than what the forest pasture yields in summer and winter. Even the sheep still bring an annuity with this feed; lambs born in spring are ready for slaughter in autumn, i.e. after 3*/z months of forest grazing with 30 lcZ live weight. In winter, the sheep feed on birch leaves cut in June and then dried. In the past, and in some cases still today, a felled pine trunk, freed from twigs and bark, was placed in the yard as feed, and the bark served as food. The author has gone into these things in more detail, because otherwise the reader can hardly get a picture of how a livestock farm built on the exclusive use of forest pasture looks like.

In the Swedish language, the technical terms for this old forestry have survived quite clearly into today's agricultural terms.

If one keeps in mind the huge game population of the ancient North and realizes the abundance of predators dwelling in it (lynxes, bears, wolves), it becomes understandable that the possession of domestic animals originally could not be protected by each owner alone. The herds of a tribe were undoubtedly grazed together; in this way they could be defended also more easily. With such an explanation perhaps the riddle of the old-Nordic Allmende, i.e. the community pasture, can be solved, because of the original necessity to herd the domestic animals community by community, the custom was preserved even when the forest with its predators had disappeared; however, this must not be taken too literally, since still in 1817 in the surroundings of Trier about 150 wolves were killed. Nevertheless, this assumption might be probable because the legal term for arable land has gone through a different development. Significantly, farmland has been family property from the beginning. Arable land is never as endangered as cattle; it is protected against game by fencing; these fenced fields are still common in Finland.

"In the early South Germanic period, the fields were assigned to the individual clans for special use, whereas the pasture and forest land remained under common use. Vie unit of measurement of the property is the hoof or the lot, or the residential land or the plow land. Everywhere, this unit was first understood as the arable land, which was on average necessary for the maintenance of a family*) and just

h highlighted by me, author.

therefore could not become the same area size everywhere, thus also only an area measure in the opposite direction". (v. Amira; cf. section III). By the way, nothing proves the peasant origin of the Nordic race as conclusively as the Indo-European land law*).

But it is also informative to get to know at this point to which results IHering comes in his investigations about the old land law of the patricians. "Vie pastures were common pastures. Private ownership of land was unknown to prehistoric times, the land belonged to the community. Teutons and Slavs have long held to this institution, even when they switched to agriculture, while Roman legend traces the introduction of private ownership of farmland to Romulus, who allotted to each citizen a Lereàiuin property, Iieres in the most ancient language equal to owner, so still in the lex^uià). For pasture land has asserted itself also with the Romans still centuries the community property (a^erpudliouZ --- populi in contrast to the

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privi therefore also propriétés - yuoà pro privo est) likewise with Teutons and Slavs; that the pastures of the INuttervolk (i.e. with Jhering the people of the Aryan Urheimat) had been common, cannot therefore be subject to the slightest doubt. - The gathering of the herds of different owners on one and the same pasture is unthinkable.

1) By the way, and in order not to give rise to any false notions: The bondage of the Indo-Germanic (Nordic) land law has nothing to do with modern communist ideas about a nationalization of land. - In all its considerations, communism starts from the individual; superior to the individual is the crowd. If such a crowd has a certain area of land at its disposal, it is the task of the leadership to see to it that the individual does not come off badly in the crowd, in the enjoyment of this area of land - in accordance with a general justice of distribution; this is basically nothing more than the simple transfer of the primitive nomadic instinct of grazing to modern conditions.

The Nordic conception of soil-bound healing, on the other hand, does not start from the unconnected individual personality but understands the camomile as the smallest partial carrier of the totality and uses the soil for the preservation of this smallest unit.

Certainly: in both cases the individual is not able to dispose of the land according to his own discretion. Nevertheless, both views (the communist and the Nordic) are polar opposites. The Nordic land-binding system breeds the family, i.e. marriage; the communist one, on the other hand, breaks up the family and marriage, because communism, on the basis of its nomadic instinct of abarasation, knows only the human herd as the next higher unit above the individual human being, and therefore also quite logically strives for the unconnected male and female individual personality, from which quite inevitably maternal-legal conditions must develop - just as with the herds of animals living in freedom.

One is not mistaken: Both views have from the biological point of view a quite equivalent right to live. From the point of view of a cultural evaluation, however, there should hardly be any doubt for a German as to which view he has to choose.

The hats of the Romans were marked with the sign of the hat cooperative and that of the individual owner. With the Romans, this was done by signing them (signare), each piece was branded with the sign of the hat association and that of the individual owner. - Bolarn innrere Virg. Oeorg. Ill 156: continuarne notas (sign of the owner) et noinina gentis (- that of the hat cooperative) innrant. In sheep and goats, where the mark would have been covered by the growth of wool and hair, it was removed with paint. This explains Gaj. IV. 17 .... ex grege vel una ovis ant capra in jns ackucebatur vel stiano pilus racke snrnekatnr. By pilus is not to be understood any tuft of wool or hair. The latter would have had no evidential value for the granting of the vindication already in the first term - but the one on which the ownership mark applied with paint was located and which could be cut off without having to bring the animal to court. In the case of animals that had the mark branded on them, there was no way to avoid bringing them before the court."

The short previous compilations might have shown tangibly that a strong cattle breeding and an agricultural way of use, as it is reported to us from the Indo-Europeans, can be derived quite naturally from the conditions of a Nordic forest farming, the deciduous forest in the northern Central Europe becomes also here again the germ cell of the Indo-European culture, and that is in the racial sense: the cultural basis of the Nordic race.

In the case of exclusive self-sufficiency of the Lauem, agriculture always plays a subordinate role, especially if a rich game and livestock ensures the main food. This probably ancient Nordic mode of agriculture could be studied until recently in Finland. A part of the forest is cut down, the timber is used, the rest is burned. The summer crop is sown in the ashes after more or less sufficient tillage. When the soil is tired, it is left to itself, i.e. it reforests itself. In the Swedish language the connection between fallow and forestation has been preserved very clearly, because there fallow and treading are called ---- tracks, and tree --- trLck. To plow is called plöja in Swedish, in which the same word root to our plowing can be recognized; at the same time the expression bruira is or was also common for ackern; bruira means to plow, to use, to cultivate; bruir means the use and the cultivation. If from the last words the connection of clearing and cultivation is not clear, it becomes nevertheless true-.

apparent. A cleared piece of forest land, which one uses temporarily for the cultivation of grain, is just in use, ñn here also still another word development is to be pointed out; bruku means not only ackern but also "to cultivate a field"; this expression can be translated in Swedish however also with oà. Oà means to cultivate and to cultivate in the sense of an education, that is, that which in the true sense means culture; oàre is cultivation; ocklinA has the meaning of cultivation and new growth, but at the same time also of morality and culture per se. It is now important that from this term in the German language the mort Adel has emerged*), here again the chain of evidence closes to a ring: Adel" culture and peasantry are evaluated as equal quantities, which proves the peasant origin of the Nordic Race.

The use of the valleys for agriculture has also been preserved in Germany in the so-called "Haubergwirtschaft". One lets thereby Niederwaldungen of oaks and birches on a 16-20jährigen existence grow, drives off then, peels the sod with the h ainhacke and burns to the fertilization the lawn urrd the small brushwood. In this new broken land one sows two years fruit, in order to leave it then again 20 years to itself, i.e. one lets it wood again (here becomes -the connection of fallow and wooding again very clearly). Vie Haubergwirtschaft, also called Hackwaldwirtschaft, is still common in Germany in the Odenwald, in the Haubergen of the Siegener Land and the Reuteberge of the Black Forest. Those researchers of cultural history, who have set up a ladder of development from the hoe to the plow economy, must decide here, beside which hoe-driving Negroes they want to rank these German lurkers in their system; however, it would also be instructive to learn on this occasion, where the Frisian farmers from the marsh around Eiderstedt are to be counted, who know neither hoe nor plow on their farms.

In this context, a remark by Riehls should also be inserted, who mentions that at his time there were still farming villages in the Westerwald, which despite fat Loden only drove a strong cattle breeding and harvested from the field only as much as they absolutely needed for their own use b).

Such a mode of operation, which is possible with a low proportion of ñcker-

*) cf. Günther, ñdel und Rasse, Munich 1927. h

Riehl, vom deutschen Land und Volke, loc. cit.

The difference lies in the fact that in the retreat areas it is not possible to cultivate because of the soil situation, while in the areas just described it is only a matter of business management whether and what kind of agriculture is to be practiced.

The fact that the main emphasis of agriculture is placed on animal husbandry is so natural for the north of Central Europe that it is hardly surprising that it has been able to survive until the present time in places where no economic reasons have forced an increase in the cultivation of cereals. On the other hand, it must be admitted that this form of peasantry is capable of awakening all the peasant virtues, but by no means attracts a generation that toils hard and is bent under the burden of work. On the contrary, nothing is done in the fields except for the short tilling season and the harvest, the farmer does not tend the cattle himself, and the whale work is distributed over the winter. So there was enough time, as the Finnish and Swedish farmer also had until recently, when he had not yet awakened the ambition or compulsion to farm "modern", va one drives the cattle in September-October again, but not before mid-April, so there remain 7 winter months, which in the Old Norse time, apart from the work of the lvald, still left plenty of leisure to pass the boredom with hunter's deeds and hunter's lore.

When Rern writes on page 202 (Artbild der Deutschen): "The soul of the peasantry is labor, which makes use of every hour," this is correct in a moral respect,' but if Rern should have meant this word in a labor-technical respect, - and the whole attitude of that passage in him suggests this - he is very much mistaken. Such ideas about agriculture may have their validity for the agricultural slaves of the Orient (cf. section IV), or in the case of an unnatural relationship of bondage of the peasants, but they are out of the question for the Old Norse peasantry. For our German Lauern, too, their peasantry became a burden only when Raiser Rotbart granted the right of feud to his nobles. At that time began the struggle of the small vgnasts and knights, in which the peasant - due to his unprotected position - mostly had to pay the bill. However, the latter does not yet apply to all lurking regions of Germany.

But who nevertheless wants to hold on to the idea that the Nordic peasantry could not possibly have a warlike spirit, is recommended to realize how much hunting was connected with personal dangers during the early history of Europe. If still today the hunt for bears and lynxes, for elks and wild boars with our modern firearms is not exactly one of the harmless things, then it was at that time in any case more than dangerous and required considerable courage,' to whom this still does not seem sufficient to make the development to the heroic nestume understandable, he can only be advised to once

to hunt bears alone with the bear feather without a firearm. The hunt in Central Europe with simple weapons required iron nerves and a firm eye, which was able to face the danger fearlessly, but also required a body with iron sinews and ligaments, and with heart and lungs, which did not slacken when the going got tough, required in one word strength and agility at the same time. Oas horrido of these hunters did not sound for memmen ears *).

It is instructive to insert here a physiological consideration, which shall show us that there are not the least difficulties to deduce the noble design of the Nordic race in spite of its sedentariness.

— The hunt and the constant threat of danger in the Nordic wilderness from wild animals and other surprises undoubtedly required a nervous system of high resistance on the one hand and rapid reaction in the moment of danger on the other. But fast reaction of the nervous system is only possible with a body that allows a fast metabolism. Every vital activity of the body ultimately starts from the smallest norm elements of the body, i.e. the cells. A small cell, due to its relatively large surface area, is better capable of a powerful metabolism than a large cell with a relatively smaller surface area r). Therefore, in animal breeding, for example, one can determine a fine constitution in all animal breeds which have to perform a high physiological performance, which requires an energetic metabolism in the body - as in noble horses, cattle with a one-sided high milk yield, or sheep with very fine wool, etc. "A fine constitution, however, is always associated with a dry noble appearance. Such animals then show a smooth shiny hair, a more slender, raised body, well-marked bony prominences, expressive joints, and clear sharply marked sinews." Vieser sentence about the appearance of an animal breed with a fine constitution, which literally comes from

1) we have in Egon von Rapherr a modern writer who introduces in the most entertaining way to the life and doings of a Nordic primeval forest. The reading of such books is recommended for two reasons. First, many more ancient customs have survived among hunters in the North than is commonly believed, and second, one will never arrive at useful results for the early history of the North without a clear idea of how life actually took place in a Nordic primeval forest and what this Nordic primeval forest actually looked like. - The cataloging of petrefacts has not brought geology any further, and it is not clear why ethnology should have any other success.

2) V. d. IN als bürg, Ore Zellengrötze als Zorm- und Leistungsfaktor der landwirtschaftlichen Nutztiere, Arbeiten der Deutschen Gesellschaft für Züchtungskunde, heft 10, Hannover 1911 (out of print).

taken from a textbook on animal breeding, can also be used without further ado as a race mark for the appearance of the Nordic breed.

After all, the author would like to present here some more evidence from the animal breeding bring forward, to to show that one imagine the breeding out of the Nordic Race from a more general racial background, without having to think of an earthly seclusion for the origin of the Nordic Race. The following examples want to show in particular that the distinction between the free lurkers and the noble peasants shown in section III can also be traced back to a purely breeding performance, without having to attribute this phenomenon to racial stratification. Let us keep here the concept of the "fine" constitution for once? which is its constitution develops develops breeding always on Due to of a necessary becoming strong substance-turnover in the body. In the Borzoi, a Russian breed of sighthound, we have an excellent, if perhaps somewhat something exaggerated example for a body, which highest demands on her; and lungs can endure. It is remarkable that this sighthound still corresponds in the length of his skull with his wild ancestor, but obviously on the basis of the refining cell construction of his body a completely narrow skull has received for it x because in any direction the refined cell construction must have an effect, and if the length of the skull cannot be reduced for any reasons, the width must be used for it. Hand in hand with this head development goes in the sighthound a markedly convex profile line in the region of the root of the nose, in addition, distinctly long and finely articulated limbs. Rightly says hilzHeimer^): "Not the length of the skull is the most important characteristic, but the slenderness, the steep position of the of the side walls of the skull formed by the upper jaws skull, to which is often added a convex facial profile."

Vie striking agreement in the biological direction of development between the Nordic breed among humans and the Sighthound breed among dogs is probably obvious.

But this does not prove for the time being that the Nordic breed has been developed in northern Central Europe, but it seems to be only the proof that the Nordic breed has been developed in some way in the sense of Kern.

r) hilzheimer, Natural cash history of domestic mammals, Berlin IS26.

The sighthound has received its imprint from the steppe, although one can not quite imagine why the ancestors of the Nordic man should have run around in a steppe so constantly that they finally re-bred themselves in the Nordic breed to the Mndhund-Tgpus; By the way, the Sighthound has also been bred to its present hereditary image only by the artificial exaggeration of its natural disposition and is not a result of the steppe per se, with which again it is connected that the breed is very difficult to hold on to in breeding and tends to coarsen.

In order to prove, however, that we have the possibility of assuming the development of the Nordic breed also on the basis of breeding selection aspects, the following research result will be shown, which could perhaps be of the greatest importance for the understanding of the development of breeds or breed peculiarities. At the Institute for Animal Breeding at the University of Breslau, the director, Professor Zorn, and two of his assistants (Or. Gärtner and Or. heidenreich) have carried out a very precise investigation of constitution and individual performance in a purebred (i.e. pure-bred), thoroughly bred flock of sheep*), the details of which cannot be gone into here. Only this much can be said: the Merino sheep flock of the Prussian Experimental and Research Institute for Animal Breeding in Tschechnitz, which has existed there since 1925 and was purchased from the world-famous Wenig-Rackwitz flock, was examined. This herd has been in existence since 1866 and since that time it has not only been carefully bred, but also has a distinct racial balance due to the systematic breeding towards a clear breeding goal. This circumstance is further strengthened by the fact that for decades almost exclusively blood-related sires have been used for breeding. The differences between the individual constitutional types within the flock were therefore limited to a minimum and the range of variation with regard to all characteristics and traits was necessarily extremely small,' which means that a layman in animal breeding is hardly able to distinguish one sheep from another in this flock. Nevertheless, the attempt revealed certain remarkable differences, which are reproduced here in excerpt; the author apologizes to the biologically and zootechnically untrained readers, if he does not dwell in the following on the explanation of the occurring terms; it would almost be a work.

i) See Züchtungskunde, Sand 3, heft S, May 1928.

for itself to first introduce a layman to this field. - An explanation of the very complicated and meticulously carried out examination procedure must also be dispensed with here.

The first major finding of the study was that pronounced precocity (body weight after the first year of life) and comparatively coarser wool are generally associated with higher blood dry matter content, lower blood alkalinity, and longer blood clotting time.

Further: Vie compilation and investigation of the families of the bucks showed that within -er families these just shown interrelationships are expressed still much more clearly, than in the total investigation.

Further: The investigations showed that there are indeed positive correlations between head width index and constitutional disposition or performance. The wider the head, the more precocious the yearling, with a correspondingly high blood dry matter content and low blood alkalinity; the narrower the skull, the more late-maturing the yearling, with a low blood dry matter content and higher blood alkalinity.

Further: A compilation by families showed that within the herd: on the one hand with a high head width index a high Llutt dry matter content, a lower alkalinity, a thicker Vhr (thus derbere haut) and a larger tubular bone circumference went hand in hand,' on the other hand with a low head width index a lower Llutt dry matter content, a higher Vlutalkalität, a finer Vhr (thus finer haut) and a smaller tubular bone circumference (thus slimmer, finer bones).

Note: here are not compared breeds with each other but these differences are within a since. These differences are determined within a herd that has been bred for decades and is world-famous for its balance, i.e. breed purity.

However, the other findings of the experiment are also quite revealing. Wan put the animal bodies in a state of hunger and then let the most diverse environmental influences (including feeding) affect them, this measure aimed to disturb the physiological equilibrium of the body and to bring about so-called shock effects. he success was also that the animals responded very differently and quite obviously in different families, these shock effect experiments could not be completed, however, because one had to take into account economic aspects in the herd, which prohibited a health risk to the valuable breeding animals.

Nevertheless, this animal breeding attempt shows us at least so much that one is not guilty of a biological contradiction, if one also assumes within a human race the elaboration of a single-membered, fine-skinned and narrow-headed performance type, which becomes the "nobility" and then apparently makes the impression of a superimposed racial layer. Conscious breeding from the two constitutional types, as we got to know them in the herd, would have to result e.g. in this herd in a bloodline bifurcation, which would work out at least 2 beat differences. Vas would correspond then in the figurative sense to an assumption, which in the A-elsbauern -er Germanen -en
"The author will show in Section IX that in the Nordic breed there was indeed a performance breeding which had to produce, or could produce, a ñdelstgpus of fine constitution and physical dexterity. In Section IX the author will show that in the Nordic breed there was indeed a performance breeding, which had to or could produce a ñdelstgpus of fine constitution and physical agility.

It can be seen, therefore, that in spite of all the affirmation of a Nordic peasantry, it would not make the least difficulty to assume the breeding of a noble race in the north of Europe. In any case, the Germanic people, in spite of their size, have been very versatile. Thus the Teuton king Teutobod, who in size surpassed the Roman triumphals, jumped in full armor over the backs of 4 and 6 steeds. We will not have to estimate the size of these horses too high, and today many students of the Hochschule für Leibesübungen in Berlin dare such a jump,' but nevertheless the agility remains very remarkable with the size of the king transmitted to us. Something similar to that of Teutobod is also transmitted to us from the weapon play of the Gothic king Totilas and points to his great agility.

In addition, the Nordic breed's diet was probably exclusively protein-based, if egg-width nutrition did not play a decisive role in the development of the Nordic breed. Abundant protein nutrition with abundant exercise creates large bodies; this is a principle of animal breeding based on experience. Since we have to suffer today in the doctrine of the human nourishing phgsiology undoubtedly under a kind of plant-food soul-disturbance (vegetarian psgchose) - one can meet many times the opinion that an almost pure Eiweiternährung is impossible or at least health-damaging - so it might be instructive to communicate here what wrote itself author as winter menu of a Finnish farmer down: Bread, products of milk production" eaten raw- N. w. vané, Bauerntum. 18

dried or smoked meat, air-dried hiss or hiss that has soured in a weak brine? all this is eaten raw? as a change there is roasted hiss or game, also groats. Today it is impossible to speak of a greater abundance of game in Finland, which was still abundantly available to the Nordic race before the Germanic migration. It would be quite strange if the strong protein nutrition and the strong strain on the nervous system, with a thoroughly healthy way of life, had not made the Nordic Race as beautiful and noble as it appears.
- Grant, by the way, emphasizes in his book (The Decline of the Great Race) that the Nordic man is a strong meat eater? the author would like to agree with this observation of Grant.

At this point a short remark about constitution must be inserted. Animal breeding in this field is still as much in the dark as human race science. Only one fundamental difference can be found in the way of research. In animal breeding only the healthy animal is considered and all constitutional research is based only on the healthy animal. In contrast, in human race science, under the influence of medical science, the reverse is attempted, starting from the sick individual, to deduce what is healthy. (kretschmar.)

ñFor these reasons, even today animal breeding resists adopting the procedures and designations common in human constitutional research. Professor Walt her-Hohenheim, the well-known champion of Nlendelism in the field of horse colors, recently rejected such attempts - mainly introduced into animal breeding by veterinarians - at the spring meeting of the German Society for Breeding Science (February 1, 1928, Berlin).As indisputable as the biological bases for man and domestic animal are the same, the fact must not be left out of sight that the attempts to bring order into the confusion of the constitutional forms of the cultured man by exhibiting types of habit represent a stage of work which the animal breeders of the cultured countries have usually long since completed. It is not without reason that the cultured man, left in the lurch by natural and artificial breeding choices alike, is the most neglected mammal on earth in terms of breeding "*).

1) highlighted by me, author.

Animal breeding today has therefore also made a relatively clear division of labor. It leaves the sick animal to the veterinary surgeon and presupposes for all questions of the breed in principle the healthy animal. In the same direction, under the leadership of Prussia, the scientific and practical training of animal breeders and veterinarians has been clearly separated for several years, because both are completely different fields of work. In order to avoid any misunderstanding of the terms, it is necessary to explain here what animal breeding means by healthy. An animal is healthy for the breeder when all life processes, which are connected with respiration and digestion as well as the whole course of the metabolism and finally with the sexual life, take place undisturbed and evenly *). If an animal is not to serve for breeding but for practical use, then other points of view apply naturally with the evaluation. It will be understood that animal breeding was thus, from the very beginning, given a different attitude to the question of constitution than human race science, influenced by medical science, could take. Animal breeding does not equate the concept of race and constitution, or does not even try to bring about an equality. This can be explained very well by an example from horse breeding. The Arabian horse and the English Thoroughbred horse are not constitutionally different, but they belong to two different breeds. As a breeder, one has to choose either the English or the Arabian Thoroughbred. Considerations about the fact that both horse breeds have the same constitution unfortunately do not help the breeder in the questions of his breeding measures. - This is not to say that the research of constitution is settled for the breeder. On the contrary! The author only wanted to indicate that the animal breeder, firstly, does not mix the constitutional question with the breed question without further ado (although, of course, there must be interactions between the two), and secondly, does not try to research the constitution from the sick individual case, but vice versa from the healthy animal, and refers the constitutional deviations of a pathological nature to where they belong, namely into the hands of the veterinarian. How sharply animal breeding understands to separate between the healthy and the sick animal, may be seen from the word

i) The determination of whether an animal is healthy or not is, of course, first determined by the veterinarian, just as a veterinarian is consulted as an advisor at every licensing, but once the health of the animal has been determined, further measures are in the hands of the breeder and no longer in those of the veterinarian.

of one of our most outstanding horse breeders make clear. Landstallmeister von Dettingen (Vie Zucht des edlen Pferdes, Berlin 1908) says: "The only fault that must not be forgiven any breeding animal is unhealthiness and the associated softness (i.e. physical susceptibility to diseases and other physiological disorders,' the author). Too much shyness about other faults, all of which cannot be avoided after all, is the straightest way to inferiority."

The author has gone into these questions in more detail here in order not to cause any misunderstandings among the representatives of the human race science with the term constitution. Besides, the author hopes to have shown in this section that no biological contradictions arise if one derives the shape of the Nordic Race from a settler existence of the deciduous forest area of Central Europe.

VII.

The peasantry as a key to understand the Gordian Ratchet.

In this section the author does not want to give a scientific reason for the peasantry of the Nordic race, but only to try to deduce certain characteristics of the Nordic man from his original peasantry.

To be a farmer means to be free; he who cannot do as he pleases on his farm and may not use the fruits of his activity as he pleases is not a farmer but a steward or a tenant, a servant or a slave. There, where the Nordic race began its characteristic single-farm settlement, the natural herd instinct of man was blown up and bred the self-reliant and self-reliant man. Va's word "unfreier Lauer" is basically a contradiction in itself and should disappear from the German language. - Pure activity could develop in early historical time the feeling for freedom so distinctly, as just the personality of the farmer put into the Nordic single yard, ver Nordic single yard permits only an "either-or" to test whether one has to say something in it or not. If we remember the nomads, whose strength, on the contrary, lies precisely in their ability to be able to leave the consciousness of personality for the benefit of the tribe, we will understand that the unrestrained consciousness of personality and freedom of the Germanic peoples is by far the easiest and most natural to derive from their peasantry. Merk*) says about the Teutons: "In the lands they conquered, they eliminated the depopulation of the plains and the unhealthy predominance of the cities by their settlements and their vodenrecht and re-established a strong peasantry. To the world subjugated by the Roman state omnipotence they brought again personal liberty." - Only there, where in the outgoing

*) Merk, vom Werden und Wesen des deutschen Rechts, Langensalza 1926.

When the peasantry in Germany was subjugated in the Middle Ages, that unfortunate word came up: Lie down crooked and God will help you. But it took rivers of blood before the German peasantry in some places had come so far. After all, not all areas have been subjugated, especially not in northwestern Germany. To the pernicious attempts to force our free German peasants into an un-German slave relationship, the German Empire owes the loss of two of its most prosperous provinces (Switzerland and the Netherlands).

To be a farmer is to understand his trade. The farmer must master every operation within his farm in order to be able to guide his people, even if he does not work himself. Vas already necessary to judge the work of the people. No Nnecht may be able to fool a farmer, but no farmer will ever be able to order his people to do something that he does not understand himself. It is precisely in the oldest and freest peasant communities in Germany that the custom of apprenticing the heirs to other peasants as farmhands has been preserved for the longest time, because: "Whoever wants to command properly later must have served properly beforehand. ñIn the countryside, on farms, the relationship between employer and employee is therefore fundamentally different from that in the city. In the peasantry, it is essential to separate reality from appearance, and the eye is sharpened for the essential,' incapacity is recognized with time and relegated to its place. The words of Count Schliessen, which he coined for the German general staff: "Achieve a lot, stand out a little, be more than you appear to be", are certainly derived from peasant thinking and are refined peasantry.

To be a farmer means to work on his farm, not to sit on it parasitically. The lurker is first and foremost in the business. In this way, the peasant becomes conscious of himself, self-confident. The genuine Lauer is not ashamed of being a peasant, on the contrary, it is much closer to him to underestimate everyone else who does not wear the Nittel. If the Transylvanian Saxon wants to express his respect for a tub, he says: Et äß äser ener (It is our one), and in Hesse memories of old glories of a free peasantry have still clearly been preserved in the sentence: "To a whole peasant belong four horses", i.e. the Lauer is allowed to drive "four-long".

Riehl tells a very nice story about the peasant's arrogance with which he looks down on the townspeople: "An excellent jurist who is still alive was, as the son of a farmer born after him

The father intended him to learn the butcher's trade, but the boy, who was a little delicate, could not see any blood, so he explained that he had to let the boy study law, because he was too bad to learn anything "proper". Riehl then adds a matter-of-fact remark that this farmer acted correctly because otherwise his son would have become a mediocre butcher instead of a good lawyer.

For the city dweller or non-farmer, the real Lauer, who is always either Nordic, Misch or Dinaric, has at the bottom of his heart only a deep and mostly silent contempt left. Many a city dweller's judgment of farmers would probably be different if the city dwellers did not want to listen so blindly through nature and were able to read the thoughts behind the foreheads of our lurkers.

But let us return to the relationship of the peasant to his economy, the peasant business is not only there for the peasant, but the reverse is also true. The farmer leads the farm, he is the head, the others the members; all together they are visibly active for the farm. All therefore feel the enterprise as a whole, into which the sourman is integrated as a part, even if as the head. To be sour therefore means to possess a feeling for the organic interplay of the forces at work as a whole, ñfrom the self-confident sense of the farmer's toughness and his sense of responsibility towards his work, i.e. his farm, the nern thus developed into the free man's sense of duty. Service to the work becomes the noblest deed of the free man. Vá's word: "I am only the first servant of my state," is nothing more than a Nordic sense of laziness that has developed into royal lordliness. - From the Nordic peasantry there grew up for mankind that moral standard which measures the actions of a free man according to other motives than those of his own ego-addiction; here a benevolent Providence placed in the cradle of the Nordic race a gift from which its perhaps most characteristic quality grew forth. It is the deep inner need of the Nordic man to put his life in the service of a cause or a work and to derive the inner moral guidelines for himself from the necessities which determine this work.

It is said that the Lauer is hard because he bases his feelings on what is pleasing to his court. But are not the famous Prussian "reason of state" and the Anglo-Saxon "right or wrong, England first "*) tangible effects of this lurking sense? It is

Zm following will be more frequently Urtelle about Englishmen and England to read, which deviate now and then from -em, what today in Germany about it.

perhaps good to remember that -he peasant Cromwell laid the foundation stone of the English world empire and his àtsgenosse Bismarck, who emerged from the school of Prussia, was called the "diplomat in clogs" by his opponents not only by chance.

Riehl says the following about the farmer: "The farmer is far removed from any modern sentimentality and emotional romanticism. The family is sacred to the farmer, but we will search in vain for a tender love of parents, siblings and spouses. Unfortunately, it is all too justified that, for example, the affection of adult cattle for their aged parents is very widespread in the countryside, especially where the parents, on entering the higher age, give up their entire property to the cattle in exchange for the obligation to "keep them," i.e., to feed and care for them until death." - Perhaps here we get the key to a strange tradition among the ancient Roman patricians. They originally got rid of old people there by throwing them into the river from a bridge: this activity belonged to the office of the vestal virgins. Later, they used rush figures for this purpose and threw them into the river instead of the old people. Jhering mentions in connection with it the following: "Still up to the today's day in a region in the hannoverschen at the Elbe a saying in Plattdeutscher language has preserved, from -em -as people reports that it was prayed once in the primeval times, by throwing the old people from the bridge into the river: "Rruup ummer, Rruup ummer, de Welt is di gram" (Rriech unter, kriech unter, the world is you gram)."

The peasantry in the Nordic nobility has already been discussed in Sections II and III, but a brief overview is permitted here. - How peasant the nobility has always been, apart from the origin of the word nobility, which, as already mentioned, is derived from property and not from blood, may also be proved by the fact that the word "farm", i.e. the most original field of activity of the peasant, is still today the residence name of the Rönige. So peasant was originally the conception of the nature of the Rönige, that the peasantry of the Rönig was not

is assumed. The author cannot claim to be a denominator of England, but as a German abroad he was brought up together with young Englishmen in his youth and also knows English school life somewhat from his own experience, so that he considers himself entitled to express his opinion about the English. - In Germany, the English are judged far too much by their foreign policy, without considering how much one would be deceiving oneself if one were to judge the Germans by their foreign policy: this applies not only to the present but has been true since 1888.

was able to separate from his person. "In all medieval states the court offices play a decisive role (Truchsess, Marshal, Schenk, Chamberlain) ; they all originate from the Germanic household, have nothing to do with Roman institutions." (Dietrich Schäfer, Middle Ages p. 8f.).

Might not the whole mystery of Germanic kingship one day be derived very simply from the Nordic peasantry, as the vastly increased conception of a peasant world of thought which was not able to make any separation between the person of the leader and his landed property? The question is not so ridiculous as it may seem at first sight. According to the Nordic conception, the power of a king reached as far as his land reached, but not about as far as the power of his sword would reach, here again the Nordic race differs as starkly as can be from any nomadism. - The people working within its borders are subject to the king, but not serfs,' only certain rights of the subject are transferred to the king, for which the latter assumes certain duties in return. The Nordic race did not know at first an unrestrained lordship at all and has always learned it only under the Linflutz of foreign races. The whole Nordic royalty is as peasant as possible and stands in clear contrast to a nomadic lordship which is not further connected with the land.

In general, some aspects of German royalty seem to have been more peasant than one might initially believe. An example from the domestic animal history may indicate this. Oer ermine coat is according to our terms the badge of the princely and royal dignity. On closer inspection, however, this royal coat turns out to be quite a peasant affair. - Today, in every farmer's house, the domestic cat, descended from the African wild cat, has become a familiar and self-evident animal; it is a faithful helper to every farmer's wife and housewife in the arduous struggle against the army of the nuisances. But it was not always so. Germany got to know the house cat only by the spread of the INönchwesens - approximately from the 10th century A.D. on. Their intrusion originally caused violent resistance; our domestic dogs have obviously not yet got used to this increase, before the entry of the domestic cat one kept in the Germanic farmhouses instead of it tamed weasels, namely the big weasel (Butorins nivalis) and the ermine (B. sriàsus); in addition also still for the same purpose ring snakes and some other animals, whose predecessors are the Germanic weasels (B. sriàsus).

The name of the weasel is not as clearly handed down as that of the weasel*), so these were something as common as domestic cats are today. Just as little as today someone would think to consider a fur from rat skins as particularly valuable, just as little someone would think one and a half millennia ago to consider the stoats for something extraordinary. The close connection of ermine coat and royal dignity can then only have had the sense that something should be expressed with it, which everyone understood, as it was for example the uniform for the princes of Hohenzollern. Thus, with the ermine coat only the assumption remains that one could prove his peasantry in him or m. a. W., that this peasant badge clarified an affiliation to the very first and highest class, just as it did the uniform with the kings of Prussia.

In some places (also in French regions) there is a custom that on certain feast days the country people decorate their saints with peasant clothes, the peasant's skirt was originally the most precious state dress, ° he decorated with it his saints, this custom can be quite united with the just developed thought about the ermine coat. In the peculiar fate of the Dutch pluderhosen - which, through the first peasant settlers of Neugork (United States of North America) and their rise to guard and wealth, is today returning to Europe as the "last Nlode" - we have the tangible proof that a peasant garment can attain the highest respect. Once we start digging up our old German rural culture, we will perhaps experience many surprises in the area just described. Whoever has seen the Schwalm crowns for bride and groom, will have to think about the crown as a badge of princes and kings, which definitely lead into the assumptions developed here.

To a today's metropolitan mind, which has already been used for decades to link something like a carte blanche for stupidity with the term Lauer, such an emphasis on the peasantry as the highest state, as it is expressed in the ermine coat, may no longer be quite understandable. But whoever tries to penetrate into Old Norse culture and knows how to think and feel as a farmer, he will find lurkers wherever he touches Old Norse life, but never signs that a non-peasant master class ruled purely parasitically over a peasant underground.

i) cf. Reinhardt, L., Nulturgeschichte der Nuhtiere, Munich ISl2.

The Rembrandt German once said, "Ideality is dangerous for throne holders." By this he means that throne holders who do not keep an eye on reality can easily get around the throne. Vas is true for all rulers, but it is also true for the peasant. Farm work is a thoroughly real affair. It leads the peasant to relate things causally correctly, otherwise he will soon have unpleasant opportunities to think about cause and effect. Genuine peasantry therefore educates to a calculation "with given sizes". But it also educates the farmer to be able to calculate the effect of his measures correctly and with foresight, i.e. to put the lever, as they say, in the right place. Thus the Nordic race, in terms of developmental history, received the rhyme to that peculiar aptitude for genuine politics which so distinguishes it. It is no coincidence that perfect peasant peoples, such as the Romans, Prussians and Anglo-Saxons, have also been masters in politics, although it is to be hoped that in the case of Prussia-Germany we are only at the beginning of the development; at this point, however, we want to mention that it is by no means a coincidence that the putsch in Vienna on July 18, 1927, collapsed because of the attitude of the Austrian peasantry.

The political thinking of the Nordic peasantry spreads from the individual and his economy, over the municipality, in ever wider circles and then integrates the royalty as peasant top into such a peasantry which has grown up from below. Where e.g. Nordic peasantry could develop freely, - as for instance with the Dithmarsen of the Middle Ages - this can be proved quite clearly* *). Vie vithmarsen had a strictly structured, free, cooperative life, which was also able to maintain itself for a long time without the support of imperial §rei- briefs by its own efficiency, about the margraviate of the Teutons v. Amira?) says: "Commonly a leader (Bauermeister, Markmeister, Dbermärker, Holzgraf) had to execute the decisions, which the fully entitled comrades took on the Märker or Lurthing. This, however, was the natural organ for the self-legislation, as well as for the jurisdiction of the Marker, as far as these, as usually in Germany, formed a Rechtsgenossenschast (often with own criminal law)". - Here, therefore, the official commissioned on the basis of the idea of self-government becomes very clear.

i) This bottom-up development from the Germanic Vauern Thing to the modern state constitution has recently been attempted to make comprehensible by means of a small study on the history of Switzerland, vr. Fick-Rüßnacht-Zurich, recently attempted to make this development comprehensible again; see Fick, Deutsche Demokratie, Munich 1918.

*) Grundriß des germanischen Rechts, Strasbourg 1913.

— This conception of the state of the Nordic Race, which goes from the bottom up, is completely opposed by the nomadic conception of the state, which always goes from the top down and is fundamentally opposed to the subjugated population. Whereas the Nordic race sifts out the personalities appointed to leadership by stepwise election from bottom to top, so to speak, from step to step, until the best or the best form the top, - this top is thus also regarded as a leadership created by the subordinate in free decision, which may be removed again just as logically if necessary (right of resistance in the Germanic wisdom), - such a conception is not only unknown to the nomad but also completely incomprehensible. The nomad would call it an outright rebellion if the subjugated population dared to shake his rule or publicly allowed themselves to have their own opinion about it. It is also very natural that the nomad - who has been bred by his developmental history to evaluate property only from the point of view of the robber - sees in every free expression of opinion by a subordinate only the beginning of a "counter-raid" directed against him and against the property he has just enjoyed (cf. page 3N). In terms of state policy, however, the nomads, through their need to exploit the existing cultures and the necessity to protect the enjoyment of this culture, have invented and developed something that was originally completely foreign to the Nordic idea of the state, which is based on self-administration and the election of leaders. We have already discussed in detail in Section I the ingenious domestic exploitation institutions of the nomads. In any case, it is a fact that the Germanic peoples got to know the real civil service only through Emperor Frederick II. Vieser had it to the Saracens and had introduced it on a trial basis in Sicily*). In Sicily this custom proved itself so brilliantly that the Grand Master of the Order of the Teutonic Knights and confidant of the Emperor, Hermann of Salza, adopted the basic plan of this administrative body for his own Order. This circumstance was one of the main reasons for the power and colonization successes of the Order. The Order of the Teutonic Knights in Prussia was the first Germanic state on the German soil, which was based on

i) The Frankish counts of Charles the Saxon butcher cannot be called real officials in the proper sense without further ado; they were enfeoffed with land, thus rooted in place and must rather be called trustees of the emperor than real officials.

The eventual stubbornness is partly due to the fact that the Grden later did not know how to link its un-Germanic administrative body with a Germanic self-administration,' the Grdensstaat as such has never been able to take root in the country where it ruled, - and it is only thanks to the peasants it settled that its work was no longer lost to Germanness. Only the Prussian state tried to find a solution for these problems, namely by organically linking the nomadic idea of a uniformly directed government with the old Germanic, i.e. old Nordic idea of self-administration. The beginning of this attempt may be assumed with King Frederick William I).

"King Zriedrich Wilhelm I established the basic ideas of the internal organization of the Prussian state so immovably that even the laws of Stein and Scharnhorst and the reforms of our day could only continue the work of the hard man, not destroy it. He is the creator of the new German administration, of our civil service and of the officer rank; his lackluster, industrious work was no less fruitful for German life than the feats of arms of his

*By the way, it is worth mentioning that this monarch, who emotionally recognized the intrinsically unnordic idea of a centrally guided modern conception of the state and knew how to put it into practice, did not come from pure Nordic blood. His mother, Sophie Charlotte, had from some side, a protection unnordic blood. Apart from the fact that this first queen on the throne of Prussia always showed a behavior that is generally not found in Nordic female figures of history? she never had any understanding for the responsible position of a ruler, she poured the suds of her ridicule on these vinges, she also neglected her motherly duties, although purely emotionally she was very attached to her only wage? instead she loved to go out until late at night, to change irreligious halls and to indulge in an unrestrained passion for music. Her contemporary, Father Bagle, describes her as follows: "Her figure is not tall. Yet she is quite strong. Her facial features are regular, and the strangest thing is that, in addition to blue eyes and the whitest complexion, she has coal-black, frizzy hair, which she combs freely from her forehead and wears without powder." cf. for this: Paulig, Zriedrich I., Frankfurt a. d. V., 1907. .

It seems, therefore, as if it was an unnatural heritage of the people of Frederick William I that gave him an understanding of the advantages of a state structure that was independent of the self-administration of its individual parts and managed in a uniform manner. The fact that he did not turn his monarchy into a nomadic institution of exploitation - in other words, that he did not set up his state as a manger - but created, as it were, only the shell in which the old Germanic idea of the self-administration of the estates could develop into a new life, can be traced back to his Nordic blood heritage. One could say: The unnordic blood component of his mother was softened in him again that it only had an effect in him like an "activating ferment" and brought his rich talent in the field of statesmanlike construction work to a special development.

Grandfather, because he introduced a new form of state, the closed state unit of the modern monarchy, into our German history. He gave meaning and content to the new name "Prussia", united his people to the community of political fulfillment of duty, imprinted the idea of duty for all future on this state.... As firm and logical as William the Conqueror once was in subjugated England, Frederick William I erected the unified state over the ruins of his territories. But the unified state did not appear to him as an estate of his house, as it did to the Norman,' rather the modern idea of the state lived strangely clearly and consciously in the head of the unlearned prince..... Through him, the centralization of administration was established earlier than anywhere else on the mainland. What remained of the old authorities was eliminated or subjected to the command of the monarchical civil service. Everywhere the particularism of the estates, the counties, the municipalities was hostile to the new uniform order. The nobility grumblingly submitted to the commands of the bourgeois officials. Thus, in the victorious, rich struggle for state unity and legal equality, Prussia's new ruling class, the royal civil service, trained itself, the king gave his civil servants a respected position in civic life through a fixed order of rank and a secure salary, demanded proof of scientific knowledge from each entrant, and thus founded an aristocracy of education alongside the old division of the birth estates. For many years, the Prussian civil service became the firm pillar of German nationalism..... Only in Prussia was the aristocracy won over to the duties of the modern state and grew as firmly as England's parliamentary aristocracy into the life of the state.... But however gruffly and imperiously this royalty opposed its sovereignty as a rocker äs bronce to any disobedience, the work of unification proceeded far more gently than in the neighboring country the forcible 'leveling of the French soil,' the state could not deny its Germanic nature" (Treitschke, vtsche. Gesch. i. XIX. Zhrdt., Ld. I).

kagser (Berufsstand und Staat, Deutsches Volkstum, June 1926) says: "The struggle for the formation of the German state was always at the same time a struggle for the orderly interaction of the profession and the state.... While in England the estates embodied the actual political leadership and power and made a state standing outside the estates superfluous, while in France the estates were struck down and also deprived of their own social life,

In the old Brandenburg-Prussia, the three great High Duchies created a balance of power between the estates and the state, which secured for the state the sole political leadership and night, but preserved for the estates their own social life and placed them in the service of the whole."

Thus, the Prussian state is unique in world history, because world history knows many dominions and empires, but not yet the attempt to understand the state as an organic size, which becomes a supra-personal Drganism. "The Prussian state and its history embody for us Germans the idea of devotion to a higher goal, to state and fatherland. These demand devotion, sacrifice from the individual and from selfishness, and are, precisely because of this, the most important and effective educators for moral action" (Jung)*).

The Prussian state had not yet succeeded in solving its task of developing itself into an organism when Bismarck left. This is very natural, because a civil service independent of the people and a healthy self-administration emerging from below are basically two opposites that can be held together in a monarchy, but which are far from growing together organically. Without knowledge of these opposites, one will never find the best coupling between self-administration and officialdom in a state that is to become an organism; perhaps the German people, as the inheritors of the Prussian state, are called upon to solve this task and to give the state to the world as a genuine Drganism. Since the roots of this problem reach down to the antagonisms of the Nordic race and nomadism, it has therefore been briefly discussed here.

we return to the peasantry of the Nordic Race. With this peasantry we also receive the key to the understanding of a quality which is deeply in the blood of the Nordic Race and which has already brought it many unjustified reproaches. The peasant who lives closely together with his relatives and subordinates under one roof, must, if he wants to preserve his reputation, which he can only preserve by virtue of his appearance, in both sorrow and suffering - in the latter particularly
— always maintain a certain distance. Cedar real farmer today still has style and attitude. Through their peasantry Nordic breed became the peculiar

i) Jung, Deutsche Geschichte für Deutsche, Langensalza 1S2S. - cf. furthermore: Treitschke, Deutsche Geschichte im Neunzehnten Jahrhundert, Vol. I, Leipzig 1927 and Wundt, Staatsphilosophie, Munich 1923.

The German officer corps was educated on the same principle as the English youth is educated today: a sure sense of distance and poise, which we must admire in this race; this sense is not lost on it in any situation of life, and makes it essentially impossible for it to show any emotion before subordinates. The education of the German officer corps was based on this principle just as the education of English youth is still based on it today. - But it is precisely this characteristic reticence of the Nordic race, which is so readily reproached to it as haughty gentility, that every true Sour still has today. From this fine feeling for ñbstand, which is always connected with a feeling for achievement, also develops the sense of rank and dignity, in so far as these are the expression of real achievement, whether they are hereditary by blood or honestly acquired by the holder. In no state will one be able to observe so clearly that real achievement and real manhood find their envy-free recognition as in the case of the real peasantry and the real nobility, although both at first behave in the most closed manner toward strangers.

The author cannot but quote a true story from the recent past to prove this assertion. After the end of the World War, a retired general bought an estate in a southern German state. The general, a Dstpreutze by birth and a passionate friend of Pserde, brought with him a train of four "East Prussians". However, the South German peasants discovered the noble general's "Junker" tendencies in the first place, when they told him in no uncertain terms that the horses would be beaten to death if he dared to drive through the village with a four-horse train. Such views were new to the general, because in East Prussia every farmhand drives with four horses. But he himself came from the countryside, so he knew the lurkers and waited calmly for what would happen. It came faster than he had thought. Due to the lack of horses in the winter of 1918/19, the farmers were in great trouble with their Nlistfahren, i.e. they did not have enough teams to get the manure from the farm. Oer General now offered his services, i.e. his horses to help out, which was also gratefully accepted. But the farmers made big eyes when they saw how their general, in grease boots and loden jacket, most single-handedly harnessed the four-horse train of East Prussians in front of their dung wagon and drove each wagon himself to the Drt of its destination. Since that day, the Lauern are proud of "their" general, and the general happily drives his four-car train through the village.

With the sure sense of being, the real peasant as well as the Nordic race cannot be deceived by make-believe, i.e. appearance;

at least both of them renounce it*). Therefore, even among Englishmen, who hold on to traditional customs like no other dolk on earth and are quite willing to concede their own to a personality, one can nevertheless experience an inner indifference towards non-signifying titles and forms of address, which always has a perplexing effect on the German at first. One is then quick to prove such apparent contrasts in Englishness with the general explanation "cant", which is so popular in Germany; in reality, the Englishman's only effect here is his peasant, old-Nordic heritage. A peasant addicted to titles would also make an amusing impression in this country, and an undignified countryman could perhaps appear peasant but never peasant. - That the farmer's sense of traditional and evolved forms often expresses itself exaggeratedly, Riehl describes very nicely as follows: "The peasant holds on to the historical even where it would be wiser to abandon it. In the Wetterau, in the area of Großen-Linden, the farmer's wife is considered the finest, who wears the most skirts one above the other. It is obviously very unreasonable to go to work in the fields with seven skirts on top of each other, for example in the wet grass or in tall grain, but it is historical. - Through all medical misgivings, the peasant in some regions still does not allow himself to fasten his leg garments by the pernicious leather belt buckled across the stomach; one could far sooner impose a new municipal law on him than new suspenders." Here the author would like to add that in England, as in the Anglo-Saxon countries in general, it is not yet customary to use suspenders.

It has been said that the Nordic race shows itself creative in whatever field one examines and encounters it. Such an assertion basically contradicts the biological experience which does not know fully developed living beings for all areas. Since, however, all cultural heights of mankind are undoubtedly connected with the Nordic Race, the assumption could rather be made that the Nordic Race possesses certain basic talents which allow it to further develop found cultures or its own creatively. The attempt' to derive such a basic talent in the Nordic Race from its peasantry will be undertaken in the following. The author asks to understand the attempt in the same way as

1) Appearance and appearance never let themselves be one, only Sem alone steals by itself alone, who is something, does not strive to seem, who wants to seem, will never be something. (Rückert).

 It is the same as the race that is meant, namely precisely as an attempt to take a step forward on unfamiliar terrain.

The nomad wandering in the steppe or desert evaluates the things only from his point of view, i.e. he evaluates them only according to whether they are useful to him or not. With this "wandering over the things" the world must now represent itself in the thought world of the nomad approximately in such a way, as if we see the pictures of a film running past one after the other in the cinema. We feel a "movement" by the running off of the picture surfaces lined up, although this movement does not take place in the space at all. To the self-moving nomad, the daily and hourly appearances also present themselves in his world of thought as a stringing together of picture surfaces. A connection of these pictures exists for the nomad only by the fact that he moves from picture to picture. Whether one recognizes the force that triggers the movement of the pictures in the wall picture projector (projection apparatus) and etches the viewer in place, or whether one etches the picture in place and pulls the viewer over it, does not change the fact that the human being only takes in pictures. Va's image is a "surface" and its mats are determined by two sizes. With one eye, the human being sees only two-dimensional anyway,
i.e. a picture. The relation of the bodies in space to each other, as well as the relations of the bodies themselves, cannot be determined directly with one eye at all. Our tenacity to see things in space physically is only based on the fact that our two eyes take in two images that do not correspond exactly, because each eye has a point of view that deviates somewhat from the other eye. Unknowingly, we have long since become accustomed to switch the source of error perceived by the two image transmissions to an estimation of distance and space, so that our consciousness places the objects correctly in space i). In this way, we see spatially, but strictly speaking only two-dimensionally, because the spatial perception itself is not an immediate fact, but only the expression of experience of our consciousness, which in this respect eliminates the source of error as fast as lightning. The farther apart the eyes are, the larger

*One can make the reverse test on the example by pinching a rein and now trying to light a cigar, one will have to try for a moment before one has brought match and cigar together. - Horses that have jumped well, but then lost a rein due to a cold or a rattle, still jump, but obviously with a wrong distance estimation, and as show horses, they must be able to rely on their riders, if they are to perform well.

The more clearly the differences between the two images become apparent to the consciousness, the easier it is for the consciousness to correlate the spatial dimensions of the objects in the two images, i.e. to estimate them correctly. The scissors telescope of the artillery, for example, was based on this principle,' its equipment allowed the eyes to be separated to a distance of about 1 m by means of folding telescopes with angled mirrors. The image of the vinge, which the eyes thus received through the telescope, did not appear spatial, i.e. as we are accustomed to see space; but the very strong differences, which the two images transmitted to the consciousness, made the vinge appear in space like backdrops placed one behind the other,' into these backdrops one could then integrate the position of the shots quite well. - Although the vinge from the world are determined by three sizes, as we know from experience, we do not perceive them as spatial and corporeal, but as planar. If we nevertheless do not make any mistakes in seeing and estimating, then this is due to the ability, which has been anchored in our subconscious for a long time, to compensate for the source of error.

So we will be able to say calmly that the thinking of the nomad, i.e., the processes within his consciousness, is concerned only with the sequence of successive images,' his consciousness takes only "images" on. Now, since each image is a two-dimensional surface, so The nomadic consciousness or the nomadic seeing "feels" at first also only the "surface" of the objects which becomes "conscious" to it. The nomadic seeing is therefore a seeing "on the oinge", is a seeing which is exclusively directed to the surface of the vinge, therefore a "superficial" seeing, therefore a real "superficial seeing". Necessarily, this superficial seeing must also develop a thinking that sticks to the surface of things and sees in the surface their real essence. Such a thinking then feels at most only the change in the displacement of the picture impression in the consciousness and tends to see the change of the things, as also the essence of these vinge, only from the surface, i.e. in the arrangement or rearrangement, cur; in the juxtaposition or one behind the other,- never does this thinking a-er deal with the essence of the vinge, because with the essence of the vinge the nomad has nothing to do. Rian could call such thinking, since it only adheres to the surface and moves in a planar plane of consciousness, the "planar thinking" or the "Gberflächen- 19*

This planar thinking or Gber- Flächenbewußtsein will be gifted in the scientific field for all those branches of knowledge which do not presuppose spatial thinking or which can be done exclusively on paper,' including, for example, the entire numerical system, chemistry, with the exception of the latest atomic theories, which again presuppose spatial thinking; also those analysts belong here who are content with atomizing bodies without analyzing them. The analysts who are content with the atomization of bodies without using the analysis as a guideline for a reconstruction^) also belong here,' likewise the astronomy can be classified here. Significantly, the Arabs, even in the Middle Ages, despite the fact that they had the best equipped universities in the world at their disposal, may well have pursued the above-mentioned sciences with understanding, but otherwise did not exactly give anything new to mankind. - In the philosophical field, the two-dimensional seeing and thinking, the surface consciousness, will tend toward sophistry, i.e., it will exhaust itself in sophistry and cleverness; this thinking does not deal with the essence of things, but only with their juxtaposition and coexistence and remains stuck to the surface; consequently, it will finally pass over to "playing with concepts," i.e., in the continual "playing with concepts," i.e., in the continual "playing with concepts," i.e., in the continual "playing with concepts," i.e., in the continual "playing with concepts," i.e., in the continual "playing with concepts," i.e., in the continual playing with concepts. In the "playing with concepts", i.e. in the continuous rearrangement of the concepts, it will consequently finally pass over to feeling the essence of philosophy, by which it ultimately dissolves philosophy into itself - undoubtedly without intending to do so.

Genuine peasant thinking is fundamentally different. The farmer does not move over the things but roots himself at the place. The things surrounding him in his life are quantities, which he constantly gets to know from the most different sides. Thereby the things get for him a completely different meaning than they would do for the nomad. For the peasant, things acquire a fixed relationship among themselves and - what is very essential - also a more or less fixed relationship to him. The simple cinematographic course of the world of emotions, how the appearances in the Vber-

>) As a suggestion for the reader, I would like to quote a word by h. St. Chamberlain, who occasionally said about art: "Whoever thinks that the cinematographic reproduction of daily life on the stage is naturalistic art, stands too much on the most naive panopticon standpoint for a discussion with him to be worthwhile.

2) ven Nordic analyst Goethe characterized as follows: "To find yourself in the infinite, Must distinguish and then connect."
Vas has h. St. Chamberlain into the clearer formula:
"To divide means first to distinguish and then to connect."

The way the nomads are aware of the area is basically stopped in the farmer's mind.

Nevertheless, the peasant thinking originally still ran in the areal level of a pure Gberflächen-Lewutztsein. Now, however, something new occurs with the lurker. He not only sees things as they are, i.e. he not only looks at them, but he also observes their becoming and passing away. In order to understand this, it is not enough for him to look at the things. He must try to grasp the things from their essence. In this way, he fundamentally turns away from a way of looking at things and begins to look into things. - ñA seed becomes a plant for the farmer and the plant becomes a harvest for him and from it again new seed. He himself suddenly feels himself likewise incorporated with his person into the nomine, becoming and going of things,-- the Grotz father gave the farm to his father; from the latter he himself received it, and he will one day hand it over to the son, ñfrom infinity comes his generation and into infinity it progresses. Thus, to the planar level of the Gberflächen-Bewutztsein a perpendicular level enters and opens the understanding for the essence of things, ñus the necessity of the farmer to deal with the essence of things, the path of knowledge is trodden, the planar thinking matures to the consciousness of the space determined by three sizes. In the history of development, the tenacity to grasp the essence of things in their coming into being and passing away is added to the surface consciousness - the feeling for the organic connections of life was born with it.

Of course, generations have worked on this development in order to anchor such knowledge in the wealth of experience of their race. But if something can prove the peasant course of development of the Nordic race, then it is their characteristic tendency to "get to the bottom of things", in order to derive from it the laws for the further development of things. Genuine peasantry is therefore always philosophically inclined, and every genuine peasant is by nature a philosopher. But what might be the most essential feature of a philosophy from peasant background is just its occupation with the essence of things, i.e. with the organic connections and laws from this world. A peasant philosophy is by all means always a philosophy of knowledge, which never sticks to the surface of things, here lies the key to the fact that only the Nordic race has brought mankind to the real philosophy of knowledge oorangebracht,- to this result one comes at any rate from

The author does not dare to decide how far the Caelic race and the Oinaric race, as genuine peasant races, also participate in this talent. The author does not dare to decide how far the Caelic race and the Oinaric race, as genuine peasant races, are also involved in this talent, but he would like to assume it for the Caelic race and to assume it with restrictions for the Oinaric race; however, he would have to deny it decidedly for the Western race and the Baltic race, while for the Baltic race one could express the suspicion that it is obviously still in an intermediate development.

There is an infinitely subtle meaning in the legend of the Fall. Man loses the paradise when he has tasted of the tree of the knowledge. As long as man - like the animal always - lived only in the planar thinking, looked for his food and remained subject to the laws of nature, his consciousness was nowhere troubled. He lived along, was born, loved and died and felt no need to deal with the organic connections of this world. But when a group of people began to change from being aware of the surface to being aware of the organic connections and in this way came not only to spatial thinking but also, what is connected with it, to an awareness of their own existence as an organism in this space, these people were also inevitably condemned to go further, i.e. forward, from the way of knowledge. Thus man stepped out of the paradise, i.e. out of the state of the unused, - he could not go backward any more. Whoever begins to see into things and to overlook their laws of life, must necessarily research until he has grasped the essence of things.

As the circle of vision of the Nordic race began to widen and new knowledge enriched its wealth of experience, this race had to follow its peasant striving to get to the bottom of the essence of the new, whether it wanted to or not. - There might still be peace, as long as the race sat on old inherited clods and only an ancestor moved the chest, that "far back there" things might be, which still eluded their knowledge and were worth exploring. Masterfully Zrenssen and some other lurking poets have put such Nordic peasants before us. Later, when the Nordic migratory processions came into environments that were foreign and unknown to the Nordic race, the peasant instinct for knowledge slowly came to terms with the new; magnificent blossoms of philosophy were thus given to mankind; whether we think of the Indians, the Greeks, or the Germanic peoples

think. When then later the world began to become known by means of transport, the drive of the Nordic race to knowledge broke loose without restraint and stormed on this way unstoppably forward; it followed its developmentally conditioned inner courage.

How much one has suspected the Nordic race of this drive to knowledge! One feels troubled by these people. They are never satisfied with the surface of the things, they do not simply accept the things as they are but always try to penetrate into them and then to develop them further. The area-hast thinking man with the Dberflächen-Bewutztsein feels only the movement released by the Nordic race under the things of the environment familiar to him. He concludes - since every image-detachment in his consciousness is comprehensible to him only through the activity of his own locomotion - that the disturbance of his existence emanating from the Nordic Race must also go back to an equal cause in the Nordic Race. Thus he transfers to the Nordic race that which would cause a change in his impressions of consciousness, namely his own locomotion, and concludes quite unconsciously from the laws of his world of sensations: since I experience a disturbance of my existence caused by the Nordic race, the Nordic race must be a particularly restless and mobile race. The thought that the change of a picture impression can be triggered with a viewer remaining in place also by the fact that the appearance is changed from the inside, he obviously does not come at all from alone.

Now one cannot change a phenomenon from the inside, if one has not examined it before on its essence. Thus, on the one hand, it is quite natural that every change of environment caused by a Nordic man had as a prerequisite a deeper occupation of this Nordic man with the essence of the changed things, while, on the other hand, just this fact is most incomprehensible to the man with the Vberflächen-Lewußtsein; for he would never get the idea to investigate the essence of things or to want to change them. In this way, the man with the surface consciousness is most disturbed by the Nordic race. Thus he comes to see in the Nordic Race only that race which triggers his restlessness, i.e. which sets in motion and begins to change the image of reality with which he is familiar.

world, which from its peasantry gave the world the drive to knowledge, has been stamped a "restless, mobile race".

Under certain circumstances, the human being of exclusive surface protection will occasionally consider the human being who thinks in organic contexts as particularly backward. This can be explained by an example. When Henry Kord invented and built a people's automobile, a person who thinks organically and in terms of the history of development will see in it a contribution to the development of transportation and will undoubtedly recognize a new state in the history of the development of transportation,' whereas he is basically indifferent to who drives a Ford, because this car has nothing whatsoever to do with the essence of the corduroy wagon.

Gan; but the human being, who is caught up in the planar thinking, confronts this ridge in a different way. If, for example, he sees today in Africa a Negro chief driving with a cord, after he had moved before perhaps by a sedan chair, then this is for him a progress par excellence. Va's word "progress" is very instructive in this respect. A surface consciousness, which only knows how to think in images and necessarily sticks to the surface with its thinking, is accustomed to experience a change of image only through the activity of its own locomotion, thus it does not even come to the thought of expecting a change of image out of the essence of the thing, ñfor this reason for every nomad a change of image, which seems valuable to him, is at the same time a progress; in which it is expressed quite literally that the idea of development is foreign to him, but the movement towards the object of his admiration is natural. It is basically very unimportant for the collars of traffic engineering whether Negroes or Indians can now also drive an automobile, for they have neither invented the automobile, nor will they be able to develop it further according to human judgment. But to the nomadic areal thinking already the fact that it experiences two images different from each other - namely first a Negro going to Kutz and then a Negro driving an automobile, whereby obviously the Negro No. 2 is better off than the Negro No. 1 - is in principle already a progress, because due to its nature it can experience such image changes also only by Kortschreiten.

If now the organically and developmentally thinking human being still regards a Negro chief, who goes for a walk with a cord, as a Negro and does not even think of it

If it comes to impute the driving of the automobile to the Negro as a height of culture - because the Negro basically cannot be made responsible for the existence of the automobile - the nomad feels such a way of thinking as very backward. - The same applies to the Sail, for example, that today an Indian chief knows how to wear tails and attend an American university. To a "superficial" thinking this is of course a "progress", while in the essence of the matter the Indian has nothing to do neither with the tailcoat nor with the university. Vas, however, will never be understood by a Nlensch with an exclusively superficial consciousness, because he only knows how to judge the surface, but not the essence of things,' if the surfaces become the same, in his opinion also the essence of things has become the same*).

The nomad lives to the day, the farmer to the future. It has no purpose for the nomad to care about the tomorrow, because the now, the today, the momentary stands before him and must be used ?). Conversely, it has no purpose for the farmer to worry about the today big, because this is always only the result of his yesterday, or earlier measures and his sense must adjust itself from the today already again from the coming, which he has to master and which he must not leave, as it can the nomad, to the "dear God". The nomad is a fatalist, the lurker must say: "help yourself, so God helps you!" - But this "looking to tomorrow" is what is as opposite as possible to the thinking of all nomadism directed to today and is abhorrent to the nomad in the deepest soul. Why should also the nomad get upset about tomorrow? He is quite the man of reality and does not appreciate being disturbed while grazing. The nomad would regard the one, who wanted to change this reality, for reality alien, yes for crazy and this, from his biological development, also absolutely with full right. The nomad can wander on, if something does not fit him any more. But the lurker cannot wander and the tomorrow becomes so, as he touches it and introduces today. Therefore, the real farmer, as in general every real sedentary man - this is even true in a certain respect for some colored tribes - is always the man of tomorrow, of foresighted care for what is in store for him.

1) Treitschke once says: "in all their great times the Teutons have valued content more highly than form".

2) One only has to consider once which figures appear before the mental Suge when one thinks of the term "Bohemians",- figures of Nordic, Mixer and Dinaric Tgpus are certainly not among them.

familiar good and by his sense of duty necessarily an uncomfortable and disturbing figure to all thoughtless bystanders,' the lazy servant still cursed the energetic lurker who put him to work.

The nomadic thinking man is therefore also through and through "unhistorical". But a sedentary man, a peasant in particular, needs the experiences of the past in order to be able to take his measures for the future; if he does not do this, he is a fool. It is a proof of the very peasant and organic thinking in Goethe, when the latter once says:

Who does not know about three thousand years
To give white account, Remain in the dark inexperienced
Mag live from day to day.

But what should the nomad do with memories of grazed pastures or of eaten tables? Yes, it would be downright a biological irresponsibility if nature had equipped him with a backward-looking view; the nomad must look forward if he wants to stay alive, and he would be a fool if he wanted to burden himself with the past.

The farmer derives his actions from the necessities of his business, i.e. from knowledge. This knowledge is the farmer's guideline for all his actions, and he is educated to put aside personal inconveniences when the necessity of his business requires it.

The brooding peasantry of the Nordic race is accustomed to check the action by thinking*), but once this Nordic peasantry has recognized the necessity of an execution from a realization in thinking, then the execution is also approached, whether this is linked with personal inconveniences or not. The farmer does not let himself be kept by the weather or similar to do what he has recognized for necessary. Therefore the Nordic man is on the one hand quite a brooding man, a ponderous man, but on the other hand also the man of action, while the nomad, who moves from thing to thing, could far rather be called the man of activity" without tending to harmonize his activity with a reasonable thought. Nietzsche once described this kind of activity very

i) Goethe once said: "Thinking and doing, doing and thinking, that is the folly of all wisdom, always acknowledged, always practiced, not understood by anyone.

It is the misfortune of the active that their activity is almost always a little unreasonable. For example, one must not ask the money-collecting banker about the purpose of his restless activity: it is unreasonable. The doers roll as the stone rolls, according to the stupidity of mechanics." Oer nordic deed thus corresponds the nomadic activity (busyness),' to the nordic brooding would correspond the nomadic indoles;. The Nordic brooding is often only apparently inert and sluggish, while occurring inertia with the nomad is always real.

The deed always changes the conditions of things, the activity does not need to do that for a long time. From this arises here again the apparent contradiction that the basically sedentary man, i.e. the peasant, is the one who changes the world picture, while the mobile, active man of non-peasant origin can indeed destroy things and thereby change the world picture negatively, but does not actually change or develop things further,' compare what has been stated in Section I by Zrenssen about the Uhlen and Kreien. Moltke, who was immobile in appearance, was a man of action through and through, and the idea of an active, busy Zeld- herrn would still be a figure of amusement for us today. The greedy Attila, on the one hand, and the blond, bright-eyed Columbus, who set out for America out of knowledge and brooding, as well as the grass zeppelin, who tried to conquer the air for the same reasons, on the other hand, are complete opposites; they also act out of such completely different causes that any confusion of their reasons is impossible. Whoever feels the Nordic race as a nomadic race has not yet understood its real nature,' Jörn Uhl is a farmer and a very Nordic man, but never a nomad.

Perhaps it is permissible to insert here an intermediate remark which could add a lively hue to this picture of the Nordic Race. If it has been mentioned above that the Nordic Race received its education in space-conscious and organic thinking in the peasantry, then with this knowledge we have perhaps also the key in our hand to solve the riddle that only the Nordic Race has been the actual creator of a really even, space-controlling, corporeal art,' this applies both to the sculpture art placed in the space, as well as with the picture in the space-control of the surface. In any case, the drying up of the Nordic blood in art is obviously always most easily ascertained by the fact that the mastery of space and its relations to the object diminishes.

Is it perhaps also connected with the fact that in Germany creative animal breeders or rural areas with highly developed animal breeding always show their connection with Nordic (mixed?) peasant blood in a strikingly clear way? In the still very Nordic England, animal breeding collars are sure of general attention just as in North America,' they are discussed there in the daily newspapers as extensively as with us captivating collars in other fields. In fact, nothing requires such a sure eye for body shape and expression of movement as creative animal breeding; a witty hippologist pointed out half a century ago that the ability to breed noble horses decreases in the same way as good taste in architecture.

While the peasantry of the Nordic race thus gives us the explanation why this race is able to develop things creatively in all fields with which it has to deal, we also receive through the peasant origin of the Nordic race the key to the understanding of a peculiar cultural phenomenon which one would not generally derive from peasantry or from a peasant origin without further ado. Although the author has already pointed out several times the peasant roots of the Anglo-Saxon race, the assertion that the English Naufmann cannot deny his peasant origins may at first meet with contradiction. Unfortunately, we have become accustomed to speaking in a disdainful tone of the grocer's spirit of the English. Some Germans already do not want to include the English in the Nordic race; indeed, as a result of this, some see in the English world empire only a kind of similar entity like Carthage. But nothing would be more wrong than this assumption, for the English merchantry is the complete opposite of the Carthaginian.

In the evaluation of this krage, it must not be disregarded from the outset that the English merchant is only the heir of the German Hanseatic League. Mielke*) has pointed out that most of our Hanseatic cities on the North Sea and the Baltic clearly show the Lower Saxon influence of their builders; on the other hand, the Kriesen- tum either did not participate in the Hanseatic League at all, or only to an insignificant extent. This seems to be a contradiction; after all, one would think that the Kriesen people, who were used to the sea, would have been the natural mediator in the trade over the sea. Nevertheless, the contradiction is immediately resolved and makes the fact of the Lower Saxon origin of the Hanseatic League seem natural, if one considers the peasant-

*) Mielke, Siedlungskunüe des Deutschen Volkes, op. cit.

The author keeps an eye on the lichen underground of the Lower Saxons, to which the Anglo-Saxons also belong, and derives the history of a settled ìîaufmannstum from it.

"Most of the towns in the Lower Saxony area were founded from agricultural settlements, which originally could not be thought of a commercial or trade position, even when they had already partly abandoned the agricultural direction. Later, the town was mainly the seat of trade, but agriculture was not pushed out of its walls by this.... Oer Lauer, who forms the basic class of the Lower Saxon city population, has only of necessity sacrificed the freedom in the arrangement of his farm to the demands of the relatively narrow building site. Vá's old, simple farmhouse, essentially in its clear construction, is first expressed in its gable. The town house was placed gable to gable with a narrow space in between, which, together with the narrowness of the streets, imposed the rule of vertical lines on the townscape. It is no coincidence that the flowering of the Hanseatic spirit coincided with the Gothic period, which saw all the architectural elements of the city: churches, town halls, city gates, town houses as self-confident expressions of civic pride, which in this respect also strongly influenced the Renaissance" (Mielke). About the Frisians as city founders Nlielke says:

"All Frisian towns stand on the border between village and town and have gained importance only when they had become administrative or ognast seat, or when Lower Saxons had settled there in larger numbers, ver Frisian is a skipper, fisherman and marshland builder, but no town founder. Where he has taken ground as a city dweller: in Meldorf, Heide Schwabstädt, Husum, Tondern and others, he has perished in the Sachsentum, which has always pressed him and which in the foreseeable future will perhaps have eviscerated the last remnants of the powerful and sympathetic tribe, like the language, which is already extinct on the islands except for a few remnants."

The Nordic race, born of a peasant heritage, according to its sedentary disposition, conducted its commercial business from a fixed location as soon as it began to deal with trade, the peddler who moves busily from Grt to Grt does not suit the Nordic race. However, when trading from a fixed point, by which it is not meant that the merchant is immovably stuck to a Grt, but only that he always starts from a fixed point as the base of his commercial activity", certain regularities inevitably take effect. Settled merchantism always begins in

It is not a native species until its relations with the outside world become more active. It then likes to set up its offices where a place appears to be the most favorable for trade,' resulting in the emergence of graves with increased trade relations. Such places must then be closely connected with trade routes and have a goods-producing hinterland as a self-evident prerequisite. The location of the home town, the layout and condition of the trade routes, the products of the hinterland, as well as the wishes of the sales market are then the forces and variables which more or less inevitably dictate the laws of the settled merchant's trade. From this, certain common goals develop for all merchants of the same district, which primarily refer to the protection of the home town, the protection of the transport of goods and to other common advantages. Thus, the foundations for building a commercial cooperative, such as the Hanseatic League, are already given/ the further development of the cooperative is then only a matter of time and experience/ however, one should also note here how the development takes place organically from the bottom up, from the small to the large. *)

The peddler is not sedentary/ by his nature he is undoubtedly of nomadic origin, while the sedentary merchant only promotes and lifts the natural flow of goods in the exchange of goods, - in this way is a real and necessary link in the organic process of a healthy production, - the peddler moves around with the goods and is not at all necessarily dependent on the actual production process. If peddlers likewise decide to take up a fixed location, they do it understandably where they can interpose themselves in an already existing stream of commerce/ this is usually and most easily at the intersections of commerce the §all, for here the merchant does not need to move, but the goods move past him in abundant choice. The term "intermediary" is familiar to us, the term "intermediary merchant" is foreign to us/ the juxtaposition of the two words sufficiently reveals that in our language the feeling for the difference between merchant and trader has still been preserved?).

Very informative for this is the work of Rörig: hansische Beiträge zur Deutschen Wirtschaftsgeschichte, F. Hirt, Breslau 1928.

3) The derivation of the word Börse is very revealing. Stock exchange (fr. bonrss, it. dorso., althochd. durisso, bag, holl, deurs, from ml. dursL, gr. dvrññ, skinned fur) a bag, money bag; in the figurative sense a public building, in which the naufleute meet for their business. The stock exchange as a later institution in today's sense is therefore basically nothing more than the fine indicator of the movements in goods traffic. As long as the stock exchange remains in this role, the institution is healthy; in former times - i.e. less than half a century ago - as is well known, only merchants were allowed to trade at the stock exchange, who

he naturally sedentary Naufmann grows, as we have seen, out of the conditions of his narrower homeland into a merchant in the broader sense; cf. the Knickerbockers of Neugork (United States of North America). Vas is also very natural, because the settled merchant is only a part of the production process of his homeland, and his? own flourishing must therefore also be dependent on -the flourishing of the production of goods in this very homeland. The shift of power in the area of the German Hanseatic League from the Baltic Sea to the North Sea and the emergence of London were essentially connected with the cessation of the herring shoals on the southern coast of Sweden in the 16th century.

On the other hand, the peddler of nomadic blood, who can undoubtedly be regarded as the real ancestor of the pure merchant, wanders, because of his mobility, to the centers of trade, where the trade is just in a special bloom, the merchant therefore already presupposes the trade. The actual merchant is now at a disadvantage compared to the trader because of his sedentariness. The merchant can only compensate this disadvantage by trying not to lose the trade. This means that he must try to keep the sales areas, as the actual fertilizers of the production of his homeland, in his hand. In this way, a settled merchant cooperative very easily and in fact always takes the path of a conscious sales policy; later, it usually also takes the path of a more or less clearly directed foreign policy, provided that the merchant cooperative, as in the case of the Hanseatic League and the Anglo-Saxon Empire, rises to political independence. This was the path taken by the German Hanseatic League*) and the Anglo-Saxon world empire did not need the

were impeccable in their personal reputation as merchants and as people; those were the times of the royal merchants". It is, however, very significant that the nomadic intermediary merchantism established itself precisely at the stock exchange, consolidated its power here and finally created the concept of the stock exchange trader. As soon as the stock exchange becomes an end in itself in the hands of the exchange trader, it inevitably leads to the impoverishment of the production of goods, because, according to the state of affairs, the economy is then drained of blood precisely at the "most unsuitable place. In Germany, in some circles, there would not be such blind opposition to the institutions of the stock exchange (and the banks) if people were aware of the difference between the stock exchange in the hands of the merchant and in the hands of the stockbroker.

i) The following is a classic example of the German Hanseatic League's earlier purposeful sales policy: When "his" wars took the English king Edward III to the continent, he took his crown insignia - to which the view of that time attributed increased importance, considering them to be symbols of the state power independent of its personal bearer - with him for the development of the full royal splendor as well as for financial support. He was then forced to pledge his crown to the Archbishop of Trier, the crown of his wife and a smaller crown along with other jewels to a group of Cologne capitalists. The archbishop then made a political turn from

proof to be provided. Rlar and aptly sums up the Anglo-Saxon scrappiness stemming from Nordic peasant hatred this view of sales policy in the sentence: "Oer trade follows the flag." The Englishman wants to say that the political safeguarding of foreign trade must precede every commercial calculation, because otherwise the business cannot be calculated in the long run and is left to chance, i.e. it belongs to the area of pure speculation (stockbroker),' but the speculator behaves to the brawler like the gladiator to the strategist. Vie English view is also very clear from the sentence Fortnightlg Review, 1893 brought: "Oer trade either generates a navy strong enough to protect it, or it passes into the hands of foreign brawlers who enjoy such protection." - Zn Germany, Ballin famously took the opposite view: "Germany needs sea power, but not sea power." The course of history, however, has certainly proved the English view right, and not Ballin.

Such a development into a purposeful sales policy is not at all in the nature of a trader of nomadic blood. When the trade routes change, he follows the trade, just as his ancestors simply followed the natural instinct of their herds to fatter pastures. The trader follows the trade. Zn Rarthago and its fate history has shown us such a händlertum and its development. Rarthago lacks any clearly directed sales policy, but has produced an ingenious utilization organization of the existing trade relations,' with its utilization sense it betrays quite its nomadic LIutserbe. Rarthago restricts itself only from it - as one could say - not to be pushed away from -en sources of gold. No one has been able to portray the nature of these Carthaginian traders, who originated from the Semitic Phoenicians, more vividly than Flaubert in his novel "Salambo"; the "Punic loyalty" has become a historical concept, and already the Gdgssee 15, 416 calls the Phoenicians "arch-villains". ñn the nomadic sense of exploitation, which did not know how to switch over into the constructive feeling of an organically sensing ruffianism, Rarthago also perishes in the end.

-There was a danger that the pledged royal crown would be sold even further. Only with the help of Hanseatic merchants did the king manage to avert the worst. The reward they received for this was a sacrifice of state rights, a privilege for the Hanseatic merchants in England, cf. Hansen, Der englische Staatskredit unter König Eduard III. und die hansischen Kaufleute, hansische Geschichtsblätter 37, 1910.

Lato, this model of a political farmer*), knew very well why he sounded his: Leterum eenseo, OartttaAinein esse áelen- à 3. in, .. But as the nomad in the steppe or desert does not come to the thought, by the perhaps simplest measure of the world, to put on an irrigation and to receive a fat pasture for his cattle, exactly the same the Carthaginian did not come to the thought to go step by step to the development of certain sales areas. Carthage had trading colonies, but not a real colonial empire like Rome.

One accuses England of a perfidious, i.e. deceitful policy, claiming that it says Christianity and means calico, but one overlooks that this is the perhaps not very beautiful, but certainly very purposeful sales policy of a sedentary mercantilism, which must cover its ultimate goals in order to get there at all. The "disloyalty" of the Carthaginians, however, was not the result of a conscious sales policy that wore a cloak of invisibility, but of that "cloak hanging to the wind" that does not want to be pushed away from the business and therefore finally becomes quite unpredictable; both for the beggar himself and for those who want to form a judgment from his behavior.

It was also not usual in our army to announce every enterprise beforehand to the enemy.

*) Plutarch (Reclam, No. 2385-2386a) portrays Marcus Porcius Lato quite Nordic: "as for his figure, he had rather reddish hair and gray-blue eyes, as the author of the following sense poem indicates in a not exactly friendly tone:

"Blonde, full of bite, with bluish eye;
Certainly Porcius does not take up Persephone even in death."

..... He had a good physical constitution that gave him strength and health. . far more he sought through war services and in battles He was a very good fighter against the enemy, and that's why his chest was covered with scars already in his youth... In the battle he always proved himself to be a brave fighter, with a firm, steadfast kiss and a defiant face." - By the way, Lato worked together with his servants in the field and also atz with them at the same table. Significantly, Plutarch continues to say of him: "On the other hand, a man who worked with his own hands according to ancient custom... such a man was a great rarity, because even then the Roman state, because of its greatness, did not maintain the old purity of morals". From this two things are quite clear: first, the old patricians were still working peasants themselves, that is, peasants of real bread and butter, as we would say today, and second, the patricians give up peasant work on the land only when their political successes begin to spoil them. It is therefore exactly the same condition as we can observe today in South Africa, Australia, the united states of North America, where the restless Kleitz of Nordic peasants opens up the land to culture, and through this circumstance draws the opened-up new areas into the realm of world politics; thereupon the old peasantry slowly becomes accustomed to gentility, loses its connection with the land to the same extent, and it is then only a question of time until the denudation is complete.

We have learned in this world war with the troops the Wen of camouflage, perhaps it is advisable in the future to consider such motives, if one wants to learn to understand the Englishman and his policy, The tenacity of English policy is nothing other than the tenacity, milder Hindenburg-Ludendorff at Tannenberg helped their measures to victory,' both are based on the correct assessment of the situation and the resulting necessities, which allows the German strategist, as well as the English politician to wait with calm the course of their measures. The root of both is undoubtedly peasant and resembles the tenacity of the peasant who has chosen a piece of land for development and now calmly goes about its execution, whereby sudden resistance or unexpected incidents can stop him, but never deter him? except in the exceptional case that the continuation proves to be actually impossible. Nearer, the English politician and the German strategist have never been men of theory. Both have reckoned with the circumstances, have tenaciously set their will to the execution of a plan, but have always and agilely changed their will as soon as they could convince themselves that a change of their will direction resulted from the situation. "It is a deception to believe that one can determine a plan of campaign for a long time and carry it out to the end. The first clash with the main enemy force creates, depending on its failure, a new state of affairs. Many things that might have been intended become unfeasible, many things possible that could not have been expected before. All that the army command is capable of doing is to understand the changed circumstances correctly, to order what is expedient for the foreseeable future and to carry it out with determination" (Moltke). The secret of this toughness, which is nevertheless flexible, lies precisely in the Nordic peasant root, which tests action by thinking and then knows how to act expediently, ver Lauer always tests action by thinking, and the German strategist and the English politician have never done anything else, ñ for this reason English foreign policy always seems so logical? We pay attention only to the result, without considering that this result is merely the effect of measures taken long ago? when we, i.e. the non-English, can recognize the measures to the extent that we are able to connect them with the actual goal of the English, they are usually already in the inexorable course toward the goal. Therefore, Langbehn was undoubtedly right when he asserted that between the real Naufmann and the successful

It is still no coincidence that the pure-blooded rural Lower Saxony has given us so many outstanding merchants, strategists and politicians*).

It seems to the author to be one of the strangest facts at all that one has e.g. with us in Germany -en with the homeland so grown together Nordic Anglo-Saxon before the door sitting, him therefore also, actually should know, but nevertheless the word of the nomadic Vlutstrieben in the Nordic man coined. There is hardly a modern culture people, which sticks so tenaciously to the clod, as just the Anglo-Saxon (Nordic) Englishman. Apart from the fact that the Nordic Englishman still hates the city with all the fiber of his heart and regards it merely as a necessary evil, even everything that exists outside his home is basically alien to him. Certainly, he pursues world politics because England has developed into a world empire and he recognizes the expediency of this fact; he also goes abroad to see the world, and he even sends his sons abroad often and gladly, so that they, as grown-up people, sit at home with clear ideas about the wide world affairs and are able to follow the necessities of English world politics with understanding. But this does not mean that the Englishman is thinking of shaking his customary outlook on life within himself. If he has to stay abroad, he prefers to simply transplant Gld-England into the world of his new existence; and he is very indifferent whether the part of the world in which he finds himself at the moment is called India, South Africa or China, and whether his English home culture blends harmoniously or inharmoniously into the new environment. Vie . The main thing for him is that if he has to stay outside England, then he has to stay in an environment that, as far as possible, replaces the familiar environment of his homeland.

The Nordic Anglo-Saxon recognizes only himself and his accustomed homeland; something else does not exist for him at all in the whole wide world. But it is a big mistake to assume that this would be the expression of a narrow-minded arrogance, which can afford this view, because the filled purse and the English world pond support him. On the contrary, this characteristic is only the inheritance from his original Lower Saxon peasantry.

>) In the booklet by Langbehn, Niederdeutsches, Ein Beitrag zur Völkerpsychologie, Kelsen-Verlag, 1926, there are a lot of excellent thoughts for the questions dealt with here. Even if it is difficult to say what is mixed or Nordic about Lanabehn's Lower Saxonism, the actual character of Lower Saxonism has probably been drawn by him in a masterly way.

Gb the Nordic Englishman pronounces the word with inimitable pride:
"Nz? Iiouss is castle" (My house is my castle) or a German marsh farmer with the same pride holds out to his son, who is striving for the cores, the well-known word: "hie is de Marsch, un buten in de Welt is man Geest, wat willt du dumme Jung in de Welt?"is basically indifferent; in both sins the arrogance comes out of a peasant's thinking, which puts all its pride in the preservation of the soil inherited from the fathers and is also only able to respect the man who represents the heritage of his fathers with the same pride.

And this unconditional affirmation of the native soil, this whole peasant soul-dependence on native land and loden has also preserved the Hamburg merchant the most. Vas describes Mielke very nicely: "In a good sense, Hamburg has always remained a small town; the well-traveled Hamburger always sought and found his way back and was happy to be able to live modestly in his old days as a Hamburger among Hamburgers. Is it Hamburg's down-to-earthness, its loyalty to Lower Saxony, or is it the lurking spirit that keeps the love for the hometown alive even on the high seas and in the offices of foreign continents? Probably all three.... Even the modern metropolis, which stirs its wings at the Jungfernstieg, at the Alfter or at the new harbor, which builds its country houses in a wider radius from Bergedorf to Blankenese or watches the exit and the fall of the papers at the stock exchange, has united in itself this spirit of action and tranquility. Vie thoughts encompass all parts of the world, but in the evening the merchants prefer to stay at home, in the Samilie. In Hamburg, therefore, there are relatively few theaters. Vas is old Hamburg - not the new one, which has spread around the Alster basin, which ruthlessly pushes aside what has remained of primeval layers."

Ulan could not misunderstand the "royal merchant", as the Hanseatic League and Anglo-Saxonism have produced him and which has risen from Lower Saxon lurker blood, any worse than if one lumps him together with the outwardly shining, but inwardly thoroughly rotten merchantism of the Carthaginians, today, however, the royal merchants of England - at least as far as the London Stock Exchange comes into question - already belong to history.

vili.

The Ariegertum öer Gordian Race.

Of all the gifts which distinguish the Nordic race, its acknowledged swordsmanship is undoubtedly the most controversial today - love and hate, admiration and disgust, fight a fierce battle over the warlike nature of this heroic race. Unfortunately, both supporters and opponents seem to agree that this warriorism is the starting point for judging the Nordic race. One does not consider, however, that warriorism can just as well be the effect of certain basic dispositions, which need not have anything to do with war.

First of all, to have a general example, we should refer to the German people, where pronounced bravery occurs together with pronounced peaceableness, and this has been the case for two millennia now. It is hardly necessary to prove to a German in particular that one must come to quite distorted views about Germanness, if one takes German bravery as the starting point for the assessment.

In the World War, the Baden troops fought with acknowledged bravery, which Ludendorff expressly emphasized. Now Baden is not populated with a warlike nomadic nobility, nor does it possess the centuries of military training that Prussia has undergone. Baden is home to a very peaceable peasant population. Nevertheless, the Loretto Heights, Champagne, and the Chemin des Dames have witnessed heroic deeds of these peasants, which in no direction need fear comparison with the traditions of the old Germanic sagas. On the other hand, the history of the World War reports nothing of the heroic deeds of the "Spahis", who were recruited from warlike desert nomads, vie Spahis could not even be used by the French at the front, so useless were they in actual combat.

From this one can perhaps see that the term bravery in itself does not allow any conclusion about the relationship of a people to war. The Spahis of the French army, who are useless for the front and for hard fighting, come from a predatory nomadism, which does nothing else throughout its life than wait for the opportunity

TO wait for warlike raids. Conversely, there is nothing more peaceful than the sons of the peasants of Baden, and yet they have been the best soldiers in the world - think of Ulbert Leo Schlaget er, the peasant son from the Black Forest.

In order to find the right use for the evaluation of the Nordic race in the prehistory from this realization, it is permitted to describe first the essence in the warriorism of the nomads; this is then contrasted with the Nordic cash in its warfare.

Vie Arabs own a war game, the so-called Santa sia. In this war game, the attack tactics of the desert nomads are depicted, the basic idea being the lightning-quick emergence, the bold and unerringly orchestrated attack, but this can just as quickly be slowed down again, and the attackers then disappear as if without a trace, - it is all spooky. If one makes oneself clear, however, the core content of this fantasia, then the whole thing becomes very natural, ver desert nomad knows the war only as means to the robbery, i.e. as viebstahl with violent means. He is only interested in the booty, in the result, but not in the fight. Therefore, the nomad basically carries out the attack with the greatest possible protection of his own person. The self-sacrifice of individuals for the benefit of the whole is alien to the world of thought of the nomad. Wherever possible, he uses the Sorin of ambush; where the terrain does not permit this, as in the desert, he practices the lightning-quick raid. In a raid, success always depends on the degree of surprise and the speed of execution. Conversely, the continuation of a raid is pointless at the moment when it must be established that success is impossible; then there is only one goal and that is to avoid any further bloody loss. We see, then, that the Fantasia reflects quite excellently this basic predatory thought of the desert nomads.

When Charles Martell awaited the Saracen ñbderrahmen near Poitiers, a battle developed that is more than indicative of what has been said here. We follow the words of Stegemann*): "Charles Martell did not dare to expose his ponderous sick to the mobile swarm attacks of mounted archers in the plain, therefore he remained in his favorable position. On l8. October the Saracens appeared before Tours. They made a firm camp to recover their vast booty and then sought to lure the tendrils to battle. But Charles stood calmly and directed their skirmishers

*) Stegemann, ver Kampf um den Rhein, Berlin und Leipzig IS24.

On the seventh day, the Saracens decided to attack the army standing between the rivers. The Franks withstood the attack, had their shields spiked with arrows and received the approaching squadrons with heavy blows. The day passed with attacks and rebounds. The Arabian superiority crashed against the defenses of the small Franconian army. When evening came, the Muslims left the battle and retreated to their camp. The exhausted Franks rested in the woods and prepared for the next morning. But the enemy did not return, but loaded up his men and before daybreak he escaped from the renewal of the battle. The Saracens escaped towards Narbonne and across the Pyrenees. Henceforth they dared not advance across the Garonne, but by no means renounced their conquests, but made Narbonne a base of operations and resumed their advances on the Rüste and against the Rhone."

Labanis (Rapports à pli^si^ue et à moral cke l'llomme)*) says: "The purely nomadic peoples were at all times and still are nothing else than hordes of robbers and plunderers. In their wandering life they consider all fruits of the earth as belonging to them by right. They have no conception of landed property, the original legal forms of which form the huelle of almost all civil laws. In their enforced separation from the other peoples, the nomads get used to consider everything that is foreign to them as hostile. This general and undying hatred of their fellow men must necessarily produce in their hearts an unjust, cruel, and unwholesome way of thinking."

The Arabs call this form of their raid, i.e. such a robbery "raid", the Turkmen "Alaman". To the nomadic thinking this robber conception sits so deeply in the blood that the highest ambition of their raliphs or emirs originally strove to gain the honorary title GLzi (RLzi) by quite successful robberies. With the title Gàzi the highest goal is reached, which a Muslitn can set itself, and it is to be noticed well that the main characteristics of this term are assault, destruction, murder and robbery. Baron von Rremer (Ruiturgeschichte des Orients unter den Ralifen) tells very nicely about these raids: "It is reported that Harun Errashîd undertook a summer campaign against the Greeks with 138000 soldiers. Such a summer campaign was actually nothing more than a large-scale raid: they invaded the enemy territory, devastated it, and returned with as many troops as possible.

i) German by L. h. v. Jakob, hake 1804.

much robbery and captivity. -For the nomads, this life of robbery is a simple natural necessity, and another significant example may be cited. The Sunni Turkmen carried out their raids unhesitatingly against the also Muslim but Shiite Persians and provided the markets of Central Asia with numerous slaves. They used to declare openly that if the Persians suddenly became Sunni, they themselves would have to become Shiites immediately in order to have a pretext for their raids.

If one takes the trouble and examines travel descriptions of hulls with nomads, one will see the central idea of the Arab raid recurring,' cf. sec. I. The differences are found only in the coloration, but not in the essence. One can call the proceeding of the nomads rather a cowardly murder, the other time then again the designation Niedermehelung as more applicable. If it is somehow possible, the nomad avoids to expose the beloved own person to danger,' before a ramp everything is done to make the chances of winning as safe as possible.

If one deals with the laws of warfare of the desert nomads, one is confronted again and again with the sudden raid of one encamped tribe by another,' the raid is usually carried out at night time and concludes - if it succeeds - after the defeat of the men, with the plundering of the cattle and equipment and the leading away of the women and cattle into slavery, the sudden raid by horsemen, Perhaps one or the other reader still remembers the Indian books of his youth and remembers how in the silent sneaking up and the lightning-quick raid, which should ott- confuse the sense of the raided ones even more by a shriek of war, actually the whole "hero"-romanticism of the Indians was exhausted. But if the raid was noticed in time, everything crawled away again as quickly as possible. More or less, one will find the same thing with all nomads, as well as observe that an attack is only carried out when one thinks oneself safe of the booty and believes to be able to regard the flickering resistance as insignificant. The nomad does not know any protection of the enemy,' at most in the extremely rare case that he wants to use him as a slave. The nomadism of the whole world is also cruel to animals and, for the rest, nothing but predatory,' they all steal like magpies.

Rern has in his book: ñrtbild der Deutschen etc. the Rrieger-.

The authors of this article have traced back the origin and heroism of the Nordic race to its original nomadism and have based their argumentation mainly on the Semitic nomadism. In order to show the whole groundlessness of this argumentation of Kern, the judgement of an Arab about his own faith and race comrades is to be communicated here. It concerns the judgment of the famous Arab historian Ibn Lhaldun, which he has put down in the Rapite: How the Arabs bring fast decay over the countries conquered by them^).

"The cause of this is that they are a wild people, to whom wild behavior, like that of a ravening beast, is innate nature, shaking off the yoke of the dictates of wisdom and refusing obedience to political rigor. Their whole nature is change and upheaval, which is opposed to the tranquility of which culture requires. Oer stones z.

L. they help themselves to their need of life, in order to put their cooking pots on it, and they tear these for these purposes from the buildings and destroy the same. They do the same with the wood they need to support their tents and for stakes, for which purpose they remove the roofs. Their whole nature is opposed to cultivation, which is the basis of culture. And this is generally the case with them. Moreover, their disposition leads them to plunder: their acquisition of food flourishes only under the shadow of lances,' their rapacity knows no bounds, and they plunder what their hands can reach of goods and commodities. Artists and craftsmen use them without paying them for their work. Their hands are against each other in the collection of taxes? their culture perishes and the treasure is wasted. Just look at the countries they seize in the name of the caliph, how they have stripped them of all culture, how they have plundered their inhabitants, how the land and the loden have become a completely different one. Yemen, the original seat of their power, is devastated except for a few stretches that the Ansar cultivate; so is Arab Iraq (Mesopotamia). The culture of Persia has perished, as well as that of Syria. Vie African coast and Mauritania have been devastated since the Leni hilâl and the Beni Solaim settled there in the fifth century of the Hejira and lived there for quarter and a half hundred years. How the land between the Sudan and the Mediterranean Sea was formerly cultivated is shown by the ruins of buildings, the sites of the

I) Ibn Lhaldun, Ldâ sr Námàu, b. 1332 in Tunis, d. 1406 in Cairo, statesman and historian, cf. o. Kremer, Ibn Lhaldun und seme Kulturgeschichte, Vienna 1879.

Villages and cities. By God! He inherits the earth and its inhabitants, and is the Veste among the inheritors." With this Ibn Lhaldun wants to express that in these devastated drts only for God something remains to inherit, while the Ruitur man has nothing more to look for there. - And like the Arab nomad, so, and partly even worse, the Turkmen nomad lives.

Like all robbers, the nomad is also a coward through and through. Lei Wiese (Gustav Nachtigal, Berlin 1914) one can convince oneself excellently from 5. 246 about the so-called "heroism" of the Arabs during their slave hunts. Nachtigal, who had to participate in such a raid for political reasons, describes with a delicious humor all the pitiful cowardice of the slave hunters, although disgust almost chokes his throat.

Thus, on the basis of our consideration we come to the conclusion that the war-affirming nomad is definitely the representative of the fight-denying humanity. - Now perhaps it becomes understandable why the Kranzoses with the Spahis could torture our prisoners, who were exposed to their supervision, even during the separatist unrest in the occupied territory with them Krauen and cattle on the sidewalks ride down nets, but they could not use them for the crown, where the enemy also had something to say. In the entire history of war, the soldiering of the nomads has so far always proved to be a highly dubious matter, which our Asian Corps also experienced again in the World War.

Even where in the story the nomad seems to come out in a slightly different light and seems personally more courageous, the author has not yet been able to convince himself that he makes a more battle-affirming impression. We must not forget that it is very difficult for us to know what kind of tribes individual nomadic chiefs had at their disposal? in some Asian nomads we can prove that they had mercenary troops of Nordic blood. For example, tens of thousands of German landsknechts defended the Turkish sultans as janissaries (renegades), and a man from Graz even became a Grotz vizier. Serbian kings and Wallachian voivodes almost always had German bodyguards.

- isolated handed down heroic deeds therefore do not entitle at first to attribute them without further ado to the nomads as such. Nomads also do not tend to keep their blood pure? just in this point Rern (Artbild der Deutschen) has strongly missed in his argumentation. For the Huns, we can cite the Rriemhild legend in this regard. Mohammed's third wife was the blond ñischa and among the Seraili (women of the imperial harem in the Old Serail at

Constantinople) has been many an Occidental, such as the looted Venetian Safieh, the krau of Murad III, whose relations with the bowman in Venice have filled many a page of Turkish history with content. Thus, we must not even use the heroism of individual nomad princes without further ado for a battle-affirming attitude in nomadism, unless there is quite clear evidence that no Nordic blood is working in the person concerned.

However, in order to assess this issue, we must also bear in mind that the nomads were tactical, i.e., they did not have any influence on the settlers.
i.e. according to the location of the vinge, are always superior at first. It is in the nature of a settlement that the settlers live scattered, at least the individual villages are scattered. In contrast, it is in the nature of nomadism that the tribe remains united. If nomads want to attack a settler area, they have first of all the advantage that they can choose the time of the attack at any time and secondly they have the tactically very big advantage to break into a loosely or not at all prepared defense as a closed wedge and to make this more or less ineffective simply by rolling up the defense*). If this does not make sense to you, I would like to refer you to the initial history of the Herero uprising in German Southwest Africa, where the Herero were initially the victors, and it is still quite questionable whether the Germans would have been able to cope with them in the long run without an influx from their homeland. No one would want to claim that the individual Herero was somehow intellectually superior to the individual German or that he was warlike. - In 1894, the nomadic Hereros and the Hottentots had already brought the economic development of our colony of German Southwest Africa to a complete standstill. When peace finally returned, Witboi began his 1904/05 uprising with a full 500 men. To put down the Herero and Hottentot uprising of 1904/05, the best soldiers in the world, the Germans, needed 128 engagements, with 40 (officers and 300 soldiers killed, apart from the wounded, sick and missing. The first "raid" under Maherero, which started out of the blue on January 12, 1904, cost the lives of 159 settlers and caused property damage of 7 million

i) "In war , it is less important what one does than that one does it with proper unity and strength.

"Zm war he gives only one goal: Vas is the destruction of the enemy in thefastest and most decisive way." Napoleon I

"vort where the decision is sought, you can not be strong enough." Grass Close.

Peace mark. Incidentally, it would not have taken much for the outcome of the uprising to have been much bloodier for Germany. The present pacifist champion and then Dberst v. Deimling suffered by a hair a bloody defeat at the hands of the Hottentot bastard Mo renga in March 1905 at the Kararbergen. It is only thanks to the iron tenacity of the Kirchner division, which was attacked first by Morenga, and which intercepted and withstood Morenga's attack, that the Germans did not suffer an outright defeat.

This story of the herero uprising of 1904/05 is more than instructive,' its core content can be seen recurring in all colonial wars that have to do with nomads. - The settler, in order to be able to cultivate his farm, has to separate from his comrades again and again, while the nomad can wait calmly at the border for the favorable moment, until he breaks in again. Thukgdides (I, 5 II, 80, 83 III, 94, 97 viodor XIX. 67) reports of the inhabitants of northwestern Greece that they live in scattered seats, and that they are thereby very much hindered in the defense of their homeland. The settler can save himself only by an expedient arrangement of protective castles,' further above this circumstance has already been indicated.

We will now perhaps understand why the author claimed that the undoubted victories of the Tartars and Huns, Turks and Moors are by no means proof of the warlike nature of these peoples. But now we also understand why the settling Goths preferred to take the fight to the west, in order to avoid the nomadic disturbance, rather than to take up the fight with the nomads. After all, the settler cannot capture the nomad at all. Either the nomad suddenly breaks in and succeeds, in which case all the warlike prowess of the individual settler is of no help (cf. German Southwest Africa), or the attack is happily beaten off. If the settlers now want to undertake a revenge campaign in the last raid, their intention becomes an air blast. Oer nomad is tactically always the more mobile and can use the disfavor of his previous desertheimai with ease as a confederate against the war drives of the settlers. Also for this the history of the Herero uprising in Veutsch-Südwest offers striking examples, as they could be quoted in quantities from the whole colomal history. In his famous book about the Foreign Legion, Erwin Rosen points out this fact in particular. Before he voluntarily joined the Foreign Legion, Rosen had participated in the campaign against Tuba as an American soldier and then served his one-year voluntary service in Germany. He therefore had sufficient prior military experience.

in order to be able to judge the Foreign Legion from the military point of view. Rosen characteristically says that the whole cruel drill in the Foreign Legion has a justified core, because the desert wars against the Arabs can be mastered only by a troop, which is able to cover unbelievably large distances in unbelievably short time. The same experience brought us the war in German Southwest Africa, where without our old Prussian soldier's conception, which knows how to put the last body fiber to the success of a cause, the Hereros would never have been captured in their deserts. In order to be able to appreciate the achievements of our Schutztruppe in the southwest during the uprising at all, one must actually have been a soldier oneself and have been through a war. But it is very instructive to use such tangible examples to demonstrate the difficulties of all wars against nomads. In the opposite sense, von Lettow-Vorbeck made use of this circumstance in the defense of East Africa from 1914 to 1918, where his small, mobile troops, not dependent on any location, could not be captured by the armies of the Entente in the impassable terrain; this becomes particularly clear when one realizes that in 1918 there were a hundred enemy guns for every German gun in East Africa; apart from the huge corps of automobiles, guns, combat vehicles, airplanes, etc., which the Entente used against our small force, which the Entente had deployed against our small force.

va we now know the oppressions of the Goths at their border as the cause of their westward migration and are also able to prove this historically, since furthermore through the whole first millennium of Germanic-Germanic history the eastern nomadic invasions played a more than drastic role until the first Saxon emperor Henry the Finkler finally knew how to master them, so the author would like to join the opinion of those who consider these nomadic oppressions as the actual cause of the Germanic migration of peoples*).

However, one must make several restrictions. In the case of Cimbri and Teutons the reason of their emigration is obviously only connected with sea collapses, as they have been a cause of emigration throughout the whole Middle Ages?)

*) In the meantime, the author has been able to establish the correctness of his view perfectly, but here he limits himself to mentioning only the small work "Herrschaft und Untergang -er Goten in Italien", published in "Deutsche Volkheit".

2) Hansen, Über die Sturmfluten an der Nordseeküste, in: Gaea, 45, 1S0S. but cf. also further on this question: v. Maack, Vas urgeschichtliche schleswig-.

The reason, which let the Goths move from the Baltic Sea to the Black Sea, was at first probably that of all earlier Indo-Germanic peasant treks,' only with the difference that we can grasp it historically. The same applies to the Suebi, Usipeter and Tenkterer, whereby here the question remains open, why they moved to the west and not to the southeast. Whether it was because the withdrawal of the Goths left the eastern edge of the Germanic tribes unpleasantly vulnerable, or whether the Goths, fleeing from the Huns, unintentionally pressed the Germanic tribes on the upper reaches of the Vistula and Oder rivers with a part of their people due to the location of the Carpathian Mountains (cf. a map), in any case, the Germanic migration of peoples makes the impression, as if around the relatively calm pole of left-elbian Germanic peoples, the right-elbian Germanic peoples had been driven into the Danube-Rhine angle, as if under an eastern pressure, in the sense of the clockwise. The Alps and the Roman border were obviously the insurmountable legs of this angle. - Against this assumption, however, speaks the fact that the pressure from the Germanic tribes at the upper reaches of the Vistula and Oder did not necessarily have to set the Germanic tribes in today's Lower Germany between Elbe and Vistula in motion. But since we do not know what connections existed between the individual Germanic tribes, such an improbability must not yet speak against the assumption. But it could also be imagined that the southern Germanic tribes, which were on the move for reasons of nomadic pressure, infected the northern ones with a kind of migratory fever. The last would be the fact that the Huns always immediately follow the Goths (south of the Carpathians) who are leaving through the present Hungary, while in Lower Germany after the departure of the Germanic tribes everything remains empty. Only slowly and hesitantly the Slavs take possession of the unpopulated country. The Slavs were hardly nomads in the true sense of the word. The westward migration of the Slavs was by no means directly connected with an eastern nomadic pressure. Vas can be relatively easily deduced from the

holsteinische Land. Lin Beitrag zur historischen Geographie, Berlin i860,- und Forschungen zu pgtheas Nordlandsreisen. Festschrift des Ltadtggmnasiums zu hä zur Legruhung der 47. Versammlung Deutscher Philologen und Schulmänner in Halle, 1903. - Further: N). I. Beckers, Vom germanischen Norden und seiner frühesten geschichtlichen Zeit - Nlentonomon-ñbalos. Zn: Geographische Zeitschrift von Alfred hettner, 17. Jahrg., 12. heft, December 1911; and Fridtjof Nansen, Nebelheim, Leipzig 1911.

Read the map and make it understandable. The Huns could break into Europe only in the depression between the Caspian Sea and the Ural Mountains. From here, their march through Ukraine - between Kharkov and the Crimea, for instance - had to go exactly to the west towards the Carpathian Mountains. The Carpathian Mountains, however, form a peculiar bow just at the point where an eastern nomadic impact might hit them, giving eastern nomads the choice of either going south around them into the Vonau Valley and Hungary, or - but bypassing them to the north,' in the latter case this means up the vnjestr in the direction of Lviv and Krakow. North of the vnjestr are the Rokitno marshes, which today we may rightly regard as the original seat of the Slavs. These marshes put an end to the advance of Asiatic nomads all by themselves, just as they did to our army in the World War. Probably the Slavs were not bothered by the Huns at all, since the Huns, bypassing the Carpathians to the north, stumbled on the Sudetes, probably also on land which the Germanic tribes had already left, so this proceeding was probably self-sustaining. South of the Carpathians, on the other hand, the Huns' advance was intensified. After the western flank of the Slavs had been freed from the Germans in this way and no further Hun disturbances were to be expected from the south, the Slavs seem to have started moving towards the west, first slowly, then in an ever stronger stream.

However, this does not sufficiently explain the core of the Germanic migration, i.e. the migration of the tribes in Lower Germany between the Elbe and the Vistula. One could object, for example, that these tribes could not possibly know what fate was prepared for the Goths by the Huns. But this objection can be answered on the basis of all experiences of our recent, especially African colonial history, that it misses a very essential fact. Even during the last world war we had to realize, -atz -the natives of Africa

- Despite the most diverse races, languages and ethnic groups, they transmitted messages from South Africa to Egypt on their palaver drums in an unbelievably short time. If the African natives can do it, we do not need to reject at least with the Teutons as simply impossible from the hand. We can safely assume that the Germanic tribes had similar means of transmitting news and that the fate of the Goths was generally known among the Germanic tribes.

In any case, the whole way in which the Germanic tribes appear on the Rhine allows all possible conclusions, but never that a warlike nomadic nobility wanted to break into the Roman Empire. The Romans would not have been able to stop a sudden and unforeseen Germanic attack any more than the German Schutztruppe was able to stop the attack of the 800 Wann von Witboi in 1904. Who has made himself only somewhat familiar with the war campaigns of nomads, he will be able to discover with the best will among the Teutons of the migration period nothing what could be compared with it. Vas must be said once quite clearly.

Wan follow closely the way the Teutons behave at their first appearance in history. When the Cimbri meet the Romans in the valley of the Orau for the first time, they do not even think about crossing the Roman borders and breaking into the Roman Empire. They first negotiate with the Romans at length and are ready to take a detour if the Romans agree to let them pass by unmolested and in peace. As is well known, the Romans agreed to this, but lured them into an ambush. When the Cimbri came to the realization of their situation, they were overcome by fury and in an unrestrained onslaught they overran the Roman legions. Oer victory opened for them the passes of the Carnic ñipen. But instead of exploiting their victory - as all warlike nomads would inevitably have done, since their rapacity is far too pronounced to let an opportunity for plunder go unused - the Cimbri turn their backs on Italy, turn westward, wander along the northern edge of the ñipen, reach the Rhine. At first they disappear again in the darkness of history, and no information has been handed down to us as to where the peasant trek of this tall blond people crossed the Rhine with its traveling cart. The only fact is that the people, seeking bread and land, found no suitable land for settlement between the ñipen and the Zura, and after some time, strengthened by a number of Helvetian districts, as well as by the quarrelsome tribe of the Tigurines, they reappear. Now the Teutons support to them. - The vigilance of these united peoples is so strong that everything gives way before them. They flood the Rhone valley, break through the Löte ck'Or and the Zaucilles mountains into the interior of Gaul. They do not find land for settlement, they cover their nutrition mainly by demanded tributes from the Gauls, since the country, rugged in Llan dominions, is not able to deny them this demand.

In 109 B.C. they stot in the estuary of the Rhone

again with the Romans. A consular army has long been ready to receive them. But the Cimbri and Teutons, half of whom had been enough to mate the Roman legions, do not accept the fight but ask for land and grain. A legation carries this request to Rome. Vas is historically the first officially certified demand that Germanic people addressed to the Roman state. When the Senate of Rome, for political reasons, refuses this request, the Teutons challenge the Roman legions before their blades and destroy them. But they do not take advantage of their victory, they take it only as a satisfaction for a disgrace done to them. Despite their victory, they prefer to owe the land they seek for settlement to the voluntary consent of the Romans rather than to their sword,' this may sound surprising, but it is not, if one knows how to think in a peasant way; peasants need peace and quiet in order to settle and cannot use an enemy on their border who constantly worries them. Vie Cimbri and Teutons thus turn westward again, moving along the southern foot of the Eevennes through the flourishing Provence toward the Garonne. Nlan sent after them the consul L. Lassius Longinus to destroy them. But things turned out differently than Lassius thought, the Roman commander was defeated, he bought life and limb for himself and his soldiers only by leaving behind the war equipment and with the insult of the Kaudinian yoke. The whole coastline fell away from the Romans, but the Teutons did not know what to do with this fact. - After four years they returned to the Rhone; the Romans were ready to receive them. The battle took place at ñrausio. Significantly, the Germans fought this battle as a divine judgment and destroyed the entire Roman army with their own heavy losses. But still they do not think of exploiting their victories politically, which would have been in the blood of every Lomad; just think of Balamber and Attila, of Vschengis-Lhan and Lenin. The Cimbri and the Teutons turn westward again, wandering haphazardly for another three years in the Seine basin and along the Loire.

vann they make something that is as unnomadic as possible, but as characteristically Germanic - one must actually say: German - as only something Germanic can be. Cimbri and Teutons quarrel. As long as they were united, the whole world of that time trembled before them. But they walk around with a political blindfold over their eyes, which is quite incomprehensible and can only be understood from the lack of a natural aptitude for foreign policy, which can be found among lurking peoples.

Cimbri and Teutons

ll. w. vané, peasantry. 21

separate. Marching separately and striking separately, they succumb to the Roman commander Marius. The Teutons were slain at Aquae Sextiae (102 B.C.), the Cimbri died on the 18th IM 101 B.C. on the Rhaudian Fields southeast of Vercellae.

But still for a long time blond Kimbern boys fenced as gladiators in the Roman arena. A living proof for the fact that the Teutons appear from the beginning of their history with a fight-affirming sword-joy, to which an irrepressible fate only unfortunately forgot to give also a complementary sense for the questions of foreign-political connections, which every nomad already takes up with the mother's milk purely libidinously in itself. - Warrior nomadic peoples have shown themselves in the history exactly the other way round like the Teutons. During their war campaigns they were very much concerned with the political aim of the whole affair, were eager to make the whole raid quite profitable, but preferred to leave the necessary fighting settlement of the matter to others; Attila, in any case, knew excellently how to play off the Germanic tribes against the Germanic tribes.

In 72 B.C. the Sueve ñriovist crossed the Rhine at the mouth of the Neckar. He came to the aid of Celts against Celts. His crossing of the Rhine was therefore not at first connected with a conquering intention. But he was a little more purposeful than the Cimbri and Teutons, and when he recognized the complete inability of the Celts, he struck kur; resolutely both of the mutually hostile Celtic groups; he spread his dominion from the Neckar to the Saone. voch he did not exploit his victories to a parasitic dominion but settled his warriors; he demanded two thirds of the country as property for his warriors and received it also by virtue of his sword power. But the Celts were grumbling. In 89 ñriovist had to defeat a Celtic army once again. However, he remained aware of the unruly "rebellious Celtic" population and for this reason he kept a part of his army under arms and in hand, not letting these warriors disperse to house and yard, home and hearth. Thus, in the north of the Roman Empire, a firmly established Germanic lurking state came into being. It is significant that ñriovist lived in peace with the Germanic peoples in the east and north of his empire, and that also the Celts sitting in the north and northwest - who, by the way, expressly boasted to him of their Germanic influence - tried to get along with ñriovist in peace. These peoples felt the political situation of ñriovist quite as a right-

moderately occurred land seizure for the purpose of a peasant settlement of his Lueven.

But the southern and western Celts had a different attitude towards ñriovist. The pleasures to which the Roman trade had long accustomed them were closer to them than the powerful sword fist of the Germanic peasant king with his sturdy retinue. They therefore sent messengers to Caesar, but Caesar did not easily respond to their requests, however pleasant the message was to him. He first looked for a useful reason for war. Unfortunately, it would be too much of a stretch to explain the whole ingenious political art with which Caesar directed the game against ñriovist in such a way that the latter finally had no other choice than to compete with Caesar on the battlefield, but nothing proves the peasant peacefulness of ñriovist as clearly and unambiguously as precisely this political game of Caesar. The course of events is briefly as follows: the Helvetii, after the Cimbri and Teuton invasion, had returned to their old homes (this is, by the way, very significant!), but they could not cope with their surplus of people on the barren soil. Caesar knew this, but also knew that the Helvetii were planning a new emigration. Therefore, he dragged out the negotiations with the Celts in the matter of ñriovist until the Helvetii, who were surrounded by Germanic tribes in the northeast, by ñriovist in the north and by the Roman Empire in the west, tried to break through to the west to -en Santons, who were sitting on rich soil between the Garonne and Loire rivers. In a strategically and tactically very skilful warfare, in which the bravery of the Helvetii is as prominent as the deviousness of the Roman, Caesar succeeds in destroying the Helvetii and then in achieving his strategic goal, which is not to clash with the ñriovists. After all, Caesar did not attack ñriovist on his part, and ñriovist thought even less of it on his own, ñbut Caesar evaluated the situation. His messengers initiated a clever game among the Celts, and finally the pro-Roman Celtic parties asked Caesar for help against the Germanic king. Caesar accepted the request - as one can imagine - very graciously and from now on he presented himself to ñriovist as the savior of the Gauls from Germanic violence*), ñriovist was at first - allow me to use this expression once -

i) comparisons are known to be lame, but here one is almost palpably directed to a similar phenomenon in the last world war, where under the maudlin slogan of the plight of the raped Belgium by the German barbarians, the Anglo-Saxon world trade knew so excellently how to conceal its world political aims ;u.

He stressed to Caesar that his right to the land was at least as good as the one that Caesar claimed to have to defend? the Gauls had called him in to help and to enter the country earlier than Caesar? his right was therefore the older and better one. But Caesar knew what he wanted. Negotiations broke down and Caesar even managed to turn the situation in such a way that finally the war blame was put on ñriovist. Thus both sides prepared for the summer campaign of 58 B.C.). In this campaign the strategically trained Roman imposed the law of action on the strategically untrained ñriovist? ñriovist was crushed by Caesar, and saved himself across the Rhine by pure chance, but it is significant that ñriovist sought a meeting with Caesar immediately before the battle and tried to convince Caesar of the legitimacy of his claim to the newly founded Suevangae. Unfortunately, we know this parley only quite one-sidedly through Caesar, who undoubtedly turns and illuminates it in his sense. If the Germanic prince, who was outraged and upset in his innermost being by Caesar's behavior, did not show a very polished and controlled Zorm during the parley, one can certainly understand this from a human point of view. It is unjustified to conclude that the indignation and agitation of ñriovist is a proof of his still barbaric level of morality on the basis of the icy calmness that Caesar maintains during the conversation. The conversation is significant in any case, if only because it clearly proves that Ariovist's mind was filled with concern for his country, and that this prince could not possibly have been a pure army king who had no further connection with land and loden. A ruler from a nomadic land would never have acted as ñriovist did; ñriovist shows a sense of responsibility towards his country that is admirable and that ultimately becomes the real cause of his downfall.

In the colonial history of more recent times, a call has taken place that is quite similar to Caesar's behavior towards the lurking people of the Suevi. Meant is the behavior of the Englishmen opposite the Luren. The Boers were the real explorers! The Boers were the real explorers of South Africa, but the English, who were purely interested in world power politics, constantly tried to seize the Dutch settlements in South Africa. Originally, the Luren simply evaded them. So it came to the well-known emigration over -en Granje-.

1) ñriovist had thus ruled the country quite peacefully for 14 years since his passage over the Rhine.

the "Grotzen Treck vom Jahre 1836". Towards the end of the 19th century, the English finally succeeded in taking control of the brave peasantry*). The peasant state of the Suevi under Ariovist and the peasant state of the Dutch in South Africa are undoubtedly similar in their attachment to the soil,' which is very natural, because no peasant likes to give up lightly the work put into the soil and loden,' but they are also similar in that they are blind to the purely world-power-political goals of their opponent and take up the war only when they have no other choice.

Once the nature of nomadic warfare is understood, one is immune to the possibility of perceiving the warfare of the Nordic race as nomadic. It should not be possible for anyone to cite examples from the history of the Nordic race, which is after all quite largely developed, which can be compared with the characteristically cowardly robbery of the nomads.

On the contrary, the Nordic Race appears with such a fundamentally different conception of battle that one may safely say that its warriorism is to that of the nomads as that of the Baden peasant sons in the World War is to that of the French Spahis.

First of all, the unconditional affirmation of the fight is noticeable in the Nordic race - in contrast to all nomads,' the purpose of the fight almost recedes in the traditions, on the other hand the affirmation of the fight comes completely into the foreground. While the nomad likes to enter a fight with exactly calculated prospects of winning, Hagen of Tronje, without batting an eyelid, goes to his death, yes, he even challenges it, although not the slightest advantage for the Burgundians jumps out of it.

If one tries to trace back the fighting affirmation of the Nordic race to its basic idea, one first comes across the value which the Nordic race attaches to steadfastness in battle. Not the one is praised as a hero who, as with the nomads, slaughters many opponents or realizes in time the hopelessness of a fight, and thereupon cleverly and skillfully breaks off his relations with the opponent, but the one is valued by the Nordic Race who fights through the fight to the result, no matter what the odds are.

i) By the way: Just as one cannot hold the Nordic patrician ñltroms responsible for Caesar's world power political attitude, just as one cannot hold -a Nordic Englishman responsible for the world power political attitude of his politicians in the IS. Century responsible. But it is not -er Grt here to talk about these things.

the goddesses of fate have assigned to the fighter. At the same time, the Nordic race does not understand steadfastness in battle to mean senselessness.

It is not the "putting down", which can simply be beaten to death, but the putting of the whole personality into the will for victory. This is shown among other things particularly clearly by Tacitus, who expressly mentions that among the Teutons a retreat in battle was by no means considered a disgrace, as long as one later only went forward again*).

Under what circumstances will steadfastness in battle, i.e. the perseverance in battle just described, have a value? Well, always there, where the fight becomes necessary, and that applies first only to the defense. If you don't want to be run over, you have to be ready to fight to the death. If one considers the peasantry of the Nordic race, this thought becomes natural. When peasantry is attacked, it is faced with the choice either to repel the attack completely, or to bow down or to perish. Only a defensible peasantry is free. Genuine NMtary states have always emerged from open lurking states, which can be traced exactly with Sparta, Rome and Prussia. There has never been a more peaceful peasantry than the Brandenburgers and their dynasty of princes, the Hohenzollerns; whoever wants to assert the opposite, one must answer with Treitschke: "Vas is simply not true." Rarely, however, has a military state been educated to a military state so obviously only by its situation as Prussia. The open border forces the defense and forces the military training of its citizens for the purpose of defense of the homeland, whether this is pleasant for the individual or not. "It is better to risk one's life in war than to become a mockery to the enemy as a bad slave nation." (Paul Deaconus, Longobard History I, 17.)

Also in the whole modern colonial history the weapon is the jewel of the Nordic settler; he cherishes and cares for it like nothing else; compare to this the Boer War; but one thinks also of the famous Stutzen of the Tyrolean peasants under Andreas Hofer and now again in the World War! - Therefore, the peasant master race of the Romans has also handed down to us the sentence: Li vis pacem, para Kellum: If you want peace, prepare for war. For the nomad, who is constantly lurking in wait for robbery, the word has no sense, because he wants to

i) Lañtus, Germanien, translated by Miser, Leipzig IS2Z, Rap. 8. Var System der beweglichen Abwehrschlacht, wie es Ludendorff im Weltkriege eingeführt, entpelt sich somit als eine recht alte deutsche Einrichtung.

not to preserve peace with the sword but, conversely, to destroy it and acquire the honorary title of Gâzi (Ràzi). Wieland once says:
"Peace is always the ultimate intention of war." Vas is quite Nordic and peasant seen. Oer nomad would say just the opposite, "Oer war is always the last intention of my instant peace." It may sound contradictory, but the battle-affirming attitude of the Nordic race is very clear evidence of its peasant peacefulness.

Vie Old Testament saga of Cain and ñbel is basically a more than unambiguous and clear evidence of this, ver arable farmer is Cain, and the nomad and exclusive shepherd is ñbel. Both are unconditional and irreconcilable opposites. Cain, the farmer, cannot defend himself against the nomad ñbel other than by taking up arms and striking him down. Thus began the fratricide within mankind. Vas is expressed quite correctly, because in the animal world, for example, no species knows the organized fight within the species; certainly the males fight among themselves for the females, or a species fights against another species (hunting organizations of the lions, ants etc.). But the fight of groups within the species is absolutely foreign to the animal kingdom, this form of the fight, which we humans have only developed and call war, presupposes -a fight for something, i.e. the possession. In this respect the legend of Cain and Abel is quite clear and designates before all vingen quite correctly the beginning of the fratricide. But it is wrong to look for the guilt with Cain alone. This one, the worker of property, has no other choice than to affirm the fight in order to assert himself. Lei the infertility of the nomad (ñbel) for creative construction work and his predatory urge for utilization of the created culture of the cultivator (Cain), this practically amounts to the fact that the cultivator (Cain) must raise his hand against the robber (ñbel). It is basically the same relationship as in the case of Prussian militarism, which was born under the iron necessity of defense, and which always stood only under the star of defense, and against which the whole world ran up a storm because it allegedly disturbed the peace of the world. Such views stem from the primal urges of nomadic thinking and are on the same level with those of criminals who see in the police (police from the Greek polità, Latin politia, state administration, state) only the restriction of their "liberties".

This undoubtedly does not solve the whole question of the attitude of the Nordic Race to combat. But before we get to the solution of this

question approach, shall first be shown some other peculiarities of the Nordic race in combat, which admit of all possible explanations, but not one that points to a warlike-predatory nomadism.

This includes, for example, the shield and the importance assigned to it by the Nordic race; after all, it was considered a special disgrace to return from battle without a shield. The shield is the most important weapon of defense. A nomadic people, easily mobile and equipped only for raids, never has heavy shields. Nlan throws away the shield in the fight only if you want to flee, i.e. do not intend to keep the fight. On the other hand, one will be careful not to throw away the shield if the retreat is only for tactical reasons.

The chariot also belongs here, as strange as this may seem at first glance. Originally, however, these war chariots were not driven into battle, but only to it, then got out on the battlefield and stood in the battle line,' at least that is how certain traditions must be interpreted. Apart from the fact that this way of going to battle is as opposite as possible to the ambush tactics of the nomads, one may also draw some other instructive conclusions from it. First of all, that both parties must have agreed beforehand on the place of battle. The history of the Germanic tribes confirms this, but from this it can be deduced that such fights must have been preceded by a formal announcement of battle,' this is also confirmed in the Germanic as well as in the whole Indo-European history. In Rome, for example, a red war flag was raised when danger threatened or a war was to be started! Nothing proves more clearly that war was an exceptional condition for the peasant patricians than this very fact. "At a time when spears with an iron tip had been known in Rome for a long time, the Zetial still used the castaprasusta to announce war by throwing the spear into enemy territory for centuries. It was a spear made entirely of wood, the tip of which was hardened in fire and then soaked in blood. It is repeated in the costa pura, which was granted as a prize of bravery, and in the festuca of the vindication process. It (i.e., kasta prasusta) recurs in the cranntair of the Gaels in the Scottish Highlands and in the bodkefli of the Scandinavians, a stick (or cross) burned at the ends and then dipped in blood, which was used as a sign that war had broken out, with the charge to be found at a

In Sweden, the custom persisted into the 16th century, among the Gaels into the 18th century." (Jhering.)

Kuhlenbeck expresses this even more clearly: "In no other people do we find such firm rules about the declaration of war, about the beginning of hostilities, about the protection of peace and about the loyalty to international treaties as in the Romans. Part of the Roman law of war seems to be of ancient origin. As a part of tas, it was subordinated to a college of priests for supervision, which was called the College of Zetials, as the Romans claim, ynig. tidei pudlicae praesrant, i.e.
"preservers of public treaty fidelity". Without the authorization and collaboration of this priesthood of experts in international law, there was no just, pure and pious war (justuin, purum, piumone dellum). With special conscientiousness Rome observed above all the inviolability of envoys; as on the one hand it punished with irreconcilable war those peoples who violated the dignity of the Roman people in the person of its envoys, so on the other hand it delivered up without consideration any of its own citizens who transgressed against this principle and against the kickes of international law in general."

But all this is done only if a decision is sought in the fight, which otherwise could not be brought about; m. a. W. the fight here is not, as with the nomads, theft by violent means, it is not a raid but is only a continuation of politics by other means; it is thus quite unambiguously assigned an exceptional position, as is natural with freedom-loving and armed peasant peoples. In fact, we know from the Cimbri and the Teutons, from ñriovist and some other traditions, that the sword was not used at all as quickly as it is often made out to be in the case of the Nordic race. On average, extensive attempts at amicable settlement preceded a fight.

Even more strange, however, are the traditions, which have also received too little attention so far, that, if necessary, the battle as such was renounced and the decision was fought out by a duel of the leaders or a few elected people. During the battle, the two armies watched calmly, and the losing side did not even think of taking up arms afterwards out of anger. One will find in the war-

ì) highlighted by me, author.

history of all nomads not a single Kall can be found, which could be compared with it. This speaks not only for the fact that the Nordic race saw in the battle only an unavoidable decision but also that they did not shrink from it if necessary to prevent unnecessary bloodshed.

One may think about war as one likes, but that this way of warfare has almost nothing to do with a predatory conquest can hardly be denied.

in general, in the traditions of the Indo-Germans and Germanic tribes, the principle of defense can be proven in their army constitutions much more than that of a warriorism constantly lurking out of conquest? Kern (Artbild der Deutschen) says that the word war comes from kriegen and clearly proves the nomadic attitude of the Nordic nobility among the Germanic peoples,- but with Schrader one can also find another explanation for the word war. Schrader says about it: "the mhd. war in the present meaning is young; it. guerra, franz, guerre, from alici v/êrra, engl. >var means at first probably only confusion, quarrel, according to Krisch and Adelung even only shouting or noise of quarreling." War in the sense Kern understands it, on the other hand, may have been expressed by the ahd. urliugi (cf. Grlog- schiff).

Likewise, the word castle in the Germanic language does not mean the fortress of the nomads, but the castle of protection. Schrader assumes that Burg is related to the Indian word pur, which meant nothing more than a fortified place of refuge in the hour of danger. Further, the word Burg is probably related to: goth. baurgs, ahd. bürg, which may well be derived from Berg, since all fortifications in earlier times were placed high for natural reasons of defense. Zn this connection, however, is to be mentioned also still altn. tun - enclosed homestead, agís, likewise tun, from which town (fenced Vrt, town etc.) became. Zhering also comes to the conclusion that the town was built by the "Aryan" peasants for reasons of defense, and always so spacious that the peasants could actually flee into the town with their belongings. As an example Zhering cites Alesia, where vercingetorix, besides his numerous cavalry, was able to accommodate no less than 70000 kissing men, plus a large amount of cattle and other provisions for at least a month (Lussar cis dello Oal. VII, 69). Literally Zhering then continues: "An interesting side piece to it (Alesia) is the Roman rite of city foundation borrowed from the Etruscans (!?!! author). He

consists in the bull and cow being harnessed to a plow, the former as the stronger to the outside threatened by the enemy, the latter as the weaker part, facing the non-threatened inside of the future city. where.
the gates shall stand, the plow shall be lifted.... It (Rome) is thus marked as the work of lurkers, and the walls and ditches to which he (the founder) confines himself in his work teach why he founded it: for its security....*). Had the city been intended as a market, it is likely that the market would have been staked out first." In fact, the full Roman citizen, who lived as a lurker out in the countryside, originally entered the city only on market days, court days, public festivals, etc., or when a sudden enemy incursion forced him to do so.

But much more important is another consideration of IHering. First of all, he states that in the Roman law one can exactly determine the transition from the Old Norse (Aryan n. Zhering) law of the patricians to the mechanical law of the later time (twelve-table laws). Thereby he comes to speak about the fact that one can clearly uncover two roots of the army constitution. "In my eyes the appearance of the number in the function described here establishes a cultural-historical turning point, it denotes the elevation from the organic division of the people to the mechanical one, the former has become, the latter has been made.
Latin language knows two expressions for army, of which one: exercitus belongs to the newer, the other classis to the older time. Lxercitus is linguistically thought of as the band breaking out of the castle (ex arcs), but the castle with the surrounding city comes only from the period of sedentariness. The expression classis linguistically represents the army sent out by oral call '(calare) *). Vie conclusiveness
The validity of this argument is proved by the fact that the pontifices have preserved the calling until deep into the historical time. The assemblies that were called by him were therefore called comitia calata. One should not think of this as if this kind of convocation had been peculiar to them from the very beginning and the secular power had had another? it was that of primitive times, t o which the working of the metal was unknown, only known to the lack of trumpets in the
Primordial time created for the battle the "callers in the quarrel", people with far-carrying voice, without having to be therefore leaders. I have said above that the pontifices kept the ancient way of calare.

i) highlighted by me, author.

Linguistically connected with it are the calatorcs - their servants, who had to announce the cessation of the Merkeltagarbeit at Cpfern, the calcnckac - the first of the month, at which the monthly calendar was announced orally by them and the curia calabra, the Drt, from where it happened. This oral proclamation of the calendar is as significant for them as the oral convocation of the popular assemblies to be held by them. As they rejected for the latter the horns that had arisen in the meantime, so for the latter the Scriptures. With the advent of the latter, the secular power replaced the former oral proclamation (sclicsrs) with the written one, except that here too, as with the classicus, the linguistically no longer appropriate expression sàtuin was retained. But the pontiffs did not follow the progress in official application, although they had actually mediated it. As they kept the wooden construction of the bridge, when the stone constructions - the wooden nails and spears, when the iron - the dead whipping, when the beheading - the oral summoning of the people, when the bugles had arisen - so also the oral proclamation of the calendar and the oral communication of the formulas of lamentation, when the worldly power had put Ñ the Scripture in its place." - It is now quite revealing that Zhering, who originally still thoroughly believed in the initial nomadism of the Aryans, drops his view in the course of his investigations and attributes all Indo-European founding of states to the summary of military power from ñnlatz of defense.

This view is fully shared by the author.

By the way, it is also quite impossible that the high peasant culture of the Nordic race in Europe, which the Spatenwissenschast now slowly reveals to us, has arisen in a war-filled time. no state needs for the cultural bloom so unconditional rest as the peasant state. A war-filled time would inevitably have had to destroy the single-farm settlement, because in it one can probably survive some hostile invasions (see the invasion of the Romans in Franconia and Lower Saxony), but one cannot hold the single farm in the case of short successive invasions or continuing insecurity (see in this connection the "Werewolf" of Löns).

The author even goes one step further and claims that the Nordic race at first also nowhere shows a special aptitude for warfare. One should study above the described first clashes between the Teutons and the Romans again quite impartially. One will then have to admit that the Germanic peoples are all splendid and brave fellows, who are afraid of

The Romans, on the contrary, succeeded in holding off the Teutons for centuries only because of a certain blindness of the Teutons for strategic collars. Certainly, where in history the Nordic race has had the opportunity to train itself in the art of war and to pass on the experience gained from generation to generation, its innate bravery and the inheritance of orderly thinking brought from the peasantry have helped it to produce strategists of real importance. But without training the Nordic race innately brings no eye for warfare, although the individual is endowed with all the gifts that are valued in an honorable warrior.

To whom this seems a contradiction, let us refer to the English officers in the World War, who consistently fought with outstanding bravery, but often displayed a blindness in troop leadership that has benefited us more than once. On November 20, 1917, in the tank battle at Cambiai, the British would have come out quite differently under German officers than they did in reality. On that very day, the German officer, trained in warfare, despite a desperate situation and alone with a handful of men, snatched the initiative from the English officer, untrained in warfare - despite the latter's outstanding bravery and although the English were vastly superior in numbers. The English also admitted this quite openly in their daily reports.

To fully appreciate the significance of this day for the glory of our Army, one must realize that a single German division - it was the 54th I.-V. under General der Artillerie Krhr. v. Walter - had to withstand the attack of 8 British infantry divisions and 3
Cavalry divisions, which also had many hundreds of guns at their disposal, as well as 350 tanks and 500 aircraft (according to reports of the Royal Norwegian Colonel Schnittler there should have been 1000). The English attack came so surprisingly that the whole first and actual defense line of the 54th I.D. was already overrun before one could realize on the German side what was actually going on. But - the English did not know what to do with their cavalry, did not know how to finish off the tiny heaps of Germans with their intact units. Basically, the English cavalry had no opponent in front of them. It is not even possible to exclu-

We can only imagine what would have happened to the German front in the west if the British leaders had simply let their cavalry ride off, as would have been the natural course of action for every German recruit after six months of training. Thus the English did not find the courage to decide. Probably never in the history of the world has a cavalry troop disgraced itself more than the English cavalry at Cambrai: incidentally, they got the receipt from their own infantry for this, because since that time they have had the honorary name of Violet Rider. It is permitted to insert here verbatim an expert judgment on the English cavalry, in order to show quite forcefully how little personal bravery need unite with ability to lead troops,' from: Vie Light Artillery, 5th year, no. 2. "here at 12 o'clock noon the English cavalry missed for the first time the opportunity to fulfill its mission and to intervene in a battle-decisive manner, here it would have already belonged in German terms, here it would have had an easy task against a shaken - undoubtedly initially shaken - opponent before he found the opportunity to regain his composure and organize himself in his old undauntedness, here the old German cavalry saying, if it had been followed by the English cavalry, would have created good things for England. Out and through! - Here they would have come through, all three of them grouped together and energetically thrown in. Until darkness fell, they were actually in control. They missed the second and thus the last opportunity in the afternoon, and thus they could be "coffined" according to German cavalry terms and principles. - Vie English cavalry divisions behaved passively throughout the day. A cavalry must be active, otherwise it is not a cavalry but a useless and burdensome piece of furniture in the framework of the troops, which is of no use anywhere, but disturbs everywhere. To blame them alone for the day's failure, however, would be absurd, for perhaps they also failed in the transmission of orders in that they were unable to obtain a clear picture of the situation with the enemy and their own infantry from above. This, however, placed a heavy burden on the battle command, which had to know what it had in its mounted divisions at the appropriate moment. If, on the other hand, the mounted divisions really could not learn from the battle command what was desirable for them, then it was up to them to have themselves constantly reconnoitered. As far as we can judge, they were mainly lacking in independent and responsible action as well as in audacious plotting. It has to be assumed that the three cavalry divisions

were under the unified leadership of a higher commander. If the commander did not act independently, he would be court-martialed, because in such situations the commander must not fearfully depend on his higher command. The history of the German cavalry is rich in examples where independent action of the cavalry leaders not only saved the infantry from desperate situations, but where such independent action and ruthless presentation of the standards to the enemy was followed by victory".

The same phenomenon appeared even more blatantly in 1918 with the Americans, who attacked with an unbelievable lack of concern for their own person, but often behaved so stupidly that one did not know as a soldier whether one should laugh or cry at these splendid figures over the raging losses that they incurred as a result; that the Americans, without being drunk in any way, attacked with their rifles around their necks, shag pipes in their mouths and hands in their trouser pockets, the author himself experienced several times*).

In short, examine the "Nordic Race" wherever you like, and you will find in it an excellent personal bravery, but you will always find that it only gradually develops tactical and strategic experience, which it does not have by nature.

This finding could be called insignificant, if it did not also give us revealing clues to the early Nordic history. If the Nordic race was a brave race, but by no means a warlike one, then we have another proof in our hands that it originated on peasant soil and can reject derivations from nomadism.

However, then one must be able to explain the bravery of the Nordic race also without warlike training, i.e. in this case without warlike permanent state. For this are always-

î) The author does not agree with his judgment of the Americans or has even generalized exceptional cases. The French and the English admired the personal bravery of the American soldier, but were appalled by his lack of instinct in battle; the American had no feeling at all for the sensible leadership of a troop unit. One can therefore quite understand three words of the English Admiral Lord Fisher (Records, page 246): "A cabinet minister states in a newspaper article after the armistice that the Entente was at the end of its tether when, miraculously, the armistice took place. Marshal Fach had also reached dead center due to the incompetence of the American Army and the inevitable consequences of the lack of experience in a new army. Although the "English" army took Mons, yet "di" German army was powerful, not demoralized, and had formidable lines of resistance in its rear. Vas was no Waterloo, no Sêdait, no Trafalgar!"

There are enough possibilities for this,' we will try to make them understandable. In the main, we may consider as an essential reason for this the self-reliant personality consciousness of the Nordic peasantry and see in the still hard Nordic environment a basic trait, which did not allow any character softening to arise. The settler must deal with the environment if he wants to assert himself. This confrontation runs in the matzo hard and stormy, as the environment - whether it is embodied by animal, human or natural force - is hard and violent. This is an experience which the whole colonial history of the last 150 years confirms to us for the Nordic race and which is not the least reason why the whole active political life of the Germanic peoples since the migration of the peoples has taken place on colonial land (England, Prussia, Austria, etc.). Lei hard forces by the environment there is for the settler only one itself Leugen or one "the environment conquer". The peasantry of the Nordic race went the way of assertion, steeled in this struggle the will to its wild environment of the North and got used to face the destiny with firm wise. In the north of Central Europe, the settlers matured into heroism,' heroism here meant in the sense of a man who affirms his fate in order to overcome it *). Nile's fearsome and uplifting, all the horror and beauty of this Nordic heroic race finds its natural explanation in this self-reliant peasantry of the North. If you don't want to believe this, let the settlers of our colonies tell you something about the interaction of settlers and environment... Lettow-Vorbeck's heroic struggle did not come into being by pure chance. - It is understandable that a life in constant confrontation with hard forces also makes the whole sense clear and purposeful. A person finally comes to the conviction that he can only master his fate through action.

In such spiritual development the Nordic race was also helped by the development to space-conscious and organic thinking, which was conditioned by its being a settler. At the moment when man feels himself to be the bearer of a destiny, for him the

i) Frederick the Great knew how to express this wonderfully in his words:

"I know that I am a human being, dedicated to suffering, and that only steadfastness can help me against fate.

The history of the German army since 1813 has proven this self-evident "going to death" in innumerable cases, many campaign participants will also be familiar from their own experience with cases where comrades quite consciously foresaw their death and nevertheless cheerfully and naturally did their duty until their last breath. Rarely, however, such a case should have been recorded as surely as the following one, and therefore it is briefly mentioned here. Vas happens also because it resembles in peculiar, though "modernized" form the conscious "going to death" of that Hagen von Tronje. Author takes the following lines from an obituary dedicated to Captain v. Lonsbruch, battery commander F.Ñ.R. 3/25, by his oldest Dffizier in the regimental memorial sheet of F.Ñ.R. 25. "I pass over the account of the first days and weeks with all their impressions and experiences, and only begin with the first day because from that time on I was already with Capt.
o. Lonsbruch, I got to know an almost fatalistic death path. Did he express himself more in this sense to me because he had known me for years, because he knew that I, too, was married and had left behind wife and child, or because I was his oldest officer and he saw in me, in always the same train of thought, the one who perhaps had to replace him in the middle of the battle? n this daily reference to his death, there was nothing of fear, nothing of anxiety, not even what should somehow weigh down my heart, but only the concern to face this, according to his firm conviction, soon and inevitably occurring fate hourly and to arrange everything necessary beforehand. Every time he went to bed, he said to me, as the oldest of his officers, "We'll have another glass now, because it will soon be my last one." Since there was everything else in this deathly glare, but nothing of weakness, I had long since given up responding to it, as much as it cut into my soul every time. But so much was I always under this impression that when we received our baptism of fire at Nkaissin on August 22, 1914, when the enemy shells hit our vicinity for the first time and we observed how our brave second battery was literally covered by shrapnel without any loss, I said to Captain v. Lonsbruch: "Well, now you see, if the French continue to shoot like this in this war, nothing at all can happen to us." His answer was, "Vas been today, wait until tomorrow!" And there came this
"mor-

The unforgettable and very difficult 28th of August 1914 came for the 3rd battery. - On this day, in the afternoon 4.30, then fell at Raucourt on the first group (4 shots) of a French battery, 24 men of the 3/28, including Captain von Lonsbruch. - "Thus the presentiment of his death had been fulfilled, but undaunted he faced it and thus met the most beautiful death that a good artilleryman can suffer, for us an eternally painful, irreplaceable loss, but also an eternal example of the most faithful performance of duty to the death." (w. Beck).

Such knowledge of fate and its laws has nothing in common with the fatalism of the nomad; the fatalist always accepts fate as irrevocably given, while the Nordic man faces it and understands it as a struggle in which the soul is steeled from step to step to its highest, i.e. to its actual earthly task. For this reason, the thought never occurred to the Nordic race that one can buy an afterlife bliss by "refraining from sins", as it were on a down payment. The author does not want to set up a philosophical theory here, but the trains of thought developed here can be found today by every attentive observer more or less clearly expressed within our front-line soldiering; this at least justifies to use them for the understanding of the Northern race. But if we want to draw conclusions from our German front-line soldiering to the fighting affirmation of the Nordic Race, then we may say quite definitely that the fighting affirmation and fearlessness of the Nordic Race must have been at least partly intimately connected with its affirmation of fate, even though fearlessness may have finally become second nature to it as a genuine result of breeding, so that the Nordic man does not need to think about fate in order to be brave.

Now perhaps we can learn to understand the warfare of the Nordic race. To them war was not a raid, a robbery but a fateful confrontation, a popular duel, which - where it was necessary - was also initiated and carried out with all the rules of an honorable duel, Now also the peculiar behavior of the Nordic race during the preliminary discussions to the battle llar, which one never finds with real nomads,' becomes clear but also

The fact that such decisions of fate were occasionally left to the leaders alone, "in the self-evident and chivalrous conviction" that there was no coward on either side.

The reverse side of this very noble conception of war - the remnants of which have survived to the present day in the fact that we attach an almost exaggerated importance to the formal declaration of war and to the moral reason for war, which is in itself quite foreign to the nature of nomadism.
— The assumption that one should not avoid a fight at all, because it is always a test of fate. Vas led to -it for -the existence of the Nordic race so disastrous view, that from every duel always speaks a judgment of God. It does not need to be emphasized how devastatingly this conception has raged among the Nordic blood; after all, it is not yet completely extinguished today; even if it no longer comes to the fore in the actual duel, it can nevertheless be found in the need to thank God for the victory in the war. Such considerations are very important, in order to illuminate with them into the nordic prehistory. They prove quite clearly that the individual representative of the Nordic race could consider the sword as an essential part of his human existence, but for the race as such a war was a special and unusual matter*). Whoever believes that times of peace could spoil the heroism of a people, should take a look at the small Buren colony in South Africa, where a thoroughly peaceable peasantry was able to wage a perfectly heroic struggle for freedom. - The 43 years of peace in 1914 had not taken away from the German army its spirit of aggression, and the French were no more able to withstand our assault with their nerves than the Romans were able to withstand that of the Cimbri and Teutons 2000 years ago. Although the French have always been masters in defense, their resistance in the world war has never been based on bare-knuckle defense, which the English have not avoided. This circumstance may be regarded as a racial distinction. In open combat, the naked weapon separates the spirits strangely fast; such vinge

i) Perhaps the following example shows very clearly the difference that can lie between personal bravery and the concept of war. - The author experienced how a young infantry officer lost his enthusiasm for fighting during an infantry attack; he personally "participated" too much in the fighting. In the process, the command of the company, which he had taken over due to the absence of the company commander, slipped out of his hands; for a moment, this created a somewhat confused and not exactly comfortable situation. Vas drew a whistle from the commander of the battalion to the officer, and among other things he said: "Sir, as an officer you are not in the field for your pleasure, but to do your duty". - Try to make this conception of duty of German officers in the war understandable to warlike nomads!

mutz know who passes judgment on the heroism of the Nordic race. ñus of an attitude to war, which in him is only a divine

If we look at the results of the decision, we can understand two phenomena of the Nordic prehistory relatively easily. The first one is the traditional human sacrifices of some prisoners, the second one is the conviction, which is deeply in the blood of the Nordic race, that the equal opponent may be fought only objectively and that his defeat affects him only objectively but not personally, i.e. that with the moment of the decision the antagonism ceases. Only the Nordic race can lower the sword in front of an honorably defeated opponent, and vice versa only the Nordic race can shake hands with the victor as a defeated person. Kn are both traditions, the human sacrifice and the objective attitude to the opponent, opposites, which can be united only if one considers the religious basic idea of the Nordic race in its conception of the war.

Apart from our own military tradition, the feeling for a matter-of-fact attitude toward the enemy has probably been most popularly preserved in the English. In 1914, captured English soldiers quite impartially congratulated our infantry on their victory. Entente propaganda then quickly ensured that such things were stopped, but we should get used to seeing through the artificially created fog and not transferring individual cases of genuine meanness among the English to all English. For an objective assessment of the English soldier we must not forget that we got to know some heroic deeds of German front-line soldiers only through the daily reports of the Englishmen, who quite openly and admiringly mentioned the case with the name and regiment of the German*).

The opinion that one should not avoid a fight or that it is cowardly to avoid it, has in some modifications become much more common up to the present day.

*) This includes;. V. the heroic death of Lieutenant Müller, battery leader Z.Ñ.R. 9/108 on November 20, 1917 near Klesquières (Cambrai). The English did not know his name, but on the basis of the English daily reports the Germans succeeded in finding out by a general radio enquiry in 1927 who was the officer so particularly praised by the English,' Müller, as the only survivor of his battery, shot up tank after tank of the Englishman with a gun until he himself was hit and fell at the gun. - At Cambrai, by the way, English guards attacked, and one may well say that the fighting attitude of this lieutenant Müller was just as noble Nordic as the publicly chivalrous recognition of his heroic deed by the attackers, whose officers belonged to the most illustrious English high nobility.

than one would probably assume at first. If an English gentleman is asked for a boxing match by someone he considers his equal, he never refuses the fight - even if he belongs to the most feudal society and the beating can be expected to be fisticuffs at the fight. the German party man, (not a member of parliament) who "upholds" his standpoint once taken and
The word "unflinchingly" defends is carved out of the same wood, which does not mean that both are equally beautiful.

Incidentally, the Nordic sense of steadfastness has been preserved very distinctly in English life in another respect as well. Vas concerns the English sport. By sport the Englishman understands - besides some other things - by no means only a physical game of movement, but much more the tenacity to "hold out" something, thus an expression of will, which pulls together all the fibers to achieve something. In ordinary life, Vas is mostly physical sport, and it coincides with what we understand by it today; but the Englishman does not think of limiting the concept to this, the Englishman can consider a scientific research trip to foreign countries as sport, which does not at all mean that he does the trip for pleasure, but the other way around, that he will - however voluntarily - put body and soul into it in order to carry it out and bring it to a good end. Sport, therefore, for the Englishman is connected with willpower, and in the rarest of customs it combines with him the idea of a pure pleasure. - We cannot overlook the English word "sport" in this sense, but if we paraphrase it as "doing something with all your soul", or "doing something fully", the basic idea becomes more understandable. But we also sense for once the kinship relationship to an expression in English folk life which formerly seemed foreign to us and yet sprang from our common Nordic blood.

If we remember the earlier mentioned statement that "the Nordic single farm broke the tribal sense of belonging and developed the self-confident personality", then we remember further that "in the Nordic peasantry the sense of duty towards the farm had to develop" as well as the view that "one's own emotional life has to take a back seat to its necessities", that one's own emotional life must take a back seat to its necessities, then we can perhaps learn to understand that this, together with the conception of duel just expressed, becomes the key to understanding many a gruesome incomprehensibility in the history of the Nordic race. At the moment when the clearly practiced

In the absence of a strong-willed monarch's strict reins, the Nordic race was naturally inclined to rise up to fight all against all and to tear itself apart in the process,' for the direction of vision of this race is always directed peasant-like out of the neighbors and not toward the common enemy on the border. Examples of this are just as easy to be found in German history as they belong to the exceptions of nomads.

Nomadic dominions derive their nobility from the affiliation to the tribe, thus from the blood. Landed property never plays a role for the individual nomads, but the conquered landed property is, as it was already with the pasture in the steppe or desert, in the communistic common property. Düngern*) has now proved that the German nobility of the Middle Ages up to the 13th century was also a closed clan nobility. The affiliation of the individual to the nobility was blood-conditioned, and in this this nobility agrees with that nomad nobility. But - and this is very important
— the individual within the nobility received his rank by his landed property, although he did not dispose of it in the modern sense of a modern money economy. The whole nobility of the kingdom was a nobility of the manor and thus stands in smooth contrast to any nomadic nobility; the word nobility is also originally derived from the possession 2) and not from the blood, although the blood formed a self-evident prerequisite for it.

For the Nordic nobility, land ownership has always been not only a prerequisite but also the cornerstone of its solidity. Riehl aptly points out that our German custom of inheriting the title of ñdels from all sons has contributed not a little to the creation of the aristocratic proletariat. England remained more Old Norse in this respect and still today connects names and titles of nobility with land ownership, so that brothers can often have completely different names.

Also the whole way, how the German counts in the Middle Ages rule and rule their office, how they are always only the first in their municipality, also only for certain delimited powers the responsibility carry^), shows clearly, datz sich

1) v. Düngern, Adelsherrschaft im Mittelalter, Munich 1927.
2) Günther, Adel und Rasse, Munich 1927; cf. section HI and IV.
°) With a nomadic thinking of the Nordic race, for example, the development of the Carolingian count offices to feudalism would not be conceivable at all. Such a development presupposes in the Frankish counts the consciousness of the importance of land ownership. This consciousness was always so strong that it required all the energy of Charles the Salmon-Slayer to establish among his counts the notion, natural in the Norse race, of a hereditary connection of the public domain.

This nobility moved within the peasantry with a clear knowledge of the peasants' needs and integrated itself into the peasantry as a pinnacle, but by no means simply overlapping it. Thus this nobility clearly places itself outside of any nomadism and basically shows itself to be nothing other than a ñdel developed upward from the peasantry, i.e. as a refined peasantry; or, as Düngern very aptly remarks, as a result of the most genuine high breeding. This ñdel was worked out of the people, which he led, in the sharpest performance breeding; Düngern literally calls him "the ideal of summarized highly bred volkskrast". Düngern rightly points out that such a freedom-conscious and freedom-loving people as the German people could never have flourished under a nobility which, moreover, possessed such an enormous wealth of power as the medieval nobility, if this nobility had been in opposition to the people and the people had not been able to see in the nobility its own peak, its own longing for personality fulfilled. Only with the disintegration of the old genuine nobility in the 13th century began that unhappy time in Germany which brought the freedom-loving Teuton into opposition to the authorities and finally caused unrest which still shakes us today and which one would like to blame now for once quite unjustifiably on the Nordic race as such.

If one takes a closer look at our nobility from the beginning of the disintegration of imperial power in the 13th century, one cannot help thinking that this eternal bickering over rights, inheritances and land borders bears a devilish resemblance to the behavior of peasant litigants; in any case, both grew on the same soil. At first, this probably had nothing to do with a desire for warlike activity or even with "Nordic expansion"; it rather sprang from a solid but thoroughly healthy peasant instinct for land ownership. Our nobility never got beyond a zeudal peasantry. Nothing is more characteristic of this than the fact that the German nobility did not even think of directing its gaze to Autzen and carrying nomadic conquest policies into foreign lands. Basically, the whole late-medieval clash of swords seems to be

Perhaps the transformation of the count's offices into fiefs was connected with the landed property with which the office was granted. For a long time, the documents often distinguish between the count's property benefits, which undoubtedly means landed property, and the ñmt. So it seems that the real estate became a fief earlier than the ñmt." cf. v. Below a. a. V.

seems rather homespun. Va's robber baronialism is too clearly a phenomenon of decline and can also be too clearly refuted by the colonizing vutschritter- orden to be able to be somehow cited against the peasant hereditary art of the Nordic nobility.

In places, the Nordic nobility even seems quite unwarlike. Many a nobleman who took part in a war campaign "towards Gstland" had his participation well paid for and was even more willing to fight against the heathens if a fiefdom was in it for him. - One will never be able to discover anything in this German medieval nobility that could be compared with the raids of the nomads.

Also the famous swarms of the Vikings are always used in a very unjustified way as a characteristic for the Nordic Race. A very simple consideration already tells us that one may not use those Zährten without further ado as a characteristic for the Nordic race. If the Vikings were exclusively warlike robbers, then one would have already before the 9th century a. Thr. - the beginning of the actual Norman swarms - one would have had to hear something of these sea robbers. Not only is this not the case, but Tacitus even explicitly tells us about a powerful Swedish king who ruled over a huge trading community - similar to our medieval Hanseatic League - and had his settlements along all the great rivers of Europe, from the Rhine to the Volga. Such a thing suggests very regulated conditions rather than unbridled piracy. Such a united power would have been quite capable of emerging from the plan of world history even before the 9th century. However, historically we only hear something about it when Charles the Saxon butcher makes an attempt to get this closed Dstsee trading area into his hands. Professor E. ñlmquist-Westervik (Sweden)*) has explained in a very instructive way how it was Charles the Saxon Slaughterer's reversal proceedings against the Lower Saxons that caused the Normans to satisfy their incited hatred in mighty revenge campaigns. We follow the words of ñlmquist:

"It is already a priori impossible to imagine that such an extensive trade, which was carried on for centuries, was largely based on robbery. ... The shipping connection between the Baltic Sea and the western European rivers Elbe, Weser and Rhine went in ancient times along the Schlei to hedebg (Schleswig), from where the boats were towed overland to the Eider, from where the boats were towed to the Eider.

*) Archiv f. Rassen- und Gesellschaftrbiologie, Bd. IS, 5. 418.

there they soon came to Cuxhaven, h. the port of their Kogg or Kugg. In Stieler's atlas we find several significant Grtschasts names in the area between Schleswig and Eider: Stapelholm, Norderstapel, Süderstapel and also 'Drage', i.e. in Swedish a place where boats were pulled over land. The traffic between the Saxons and - en Normans was very active there since Mers, the kinship between them was close, the religion the same. Under Charles the Saxon butcher this traffic was endangered. However, the Swedes and Danes managed to maintain this important connection for several centuries. - The conversion of the Saxons took 30 years. In 800 the work was almost completed. Charles' methods are known, thousands of men were beheaded in one day in the lower Weser, Holstein was partly evacuated and a Wendish settlement was ordered, etc. The mentioned connection of the peoples along the Lider and also their trade were threatened, the Saxon brothers were treated unworthily, the religion was in danger. Thus, there was sufficient cause for a ruthless war. - Perhaps Charles had even attacked the Normans in their own land. The great battle of Bravali, in which 10,000 warriors fell, must be transferred to Norrköping according to new research. By studying the many place names mentioned in the old tales, it has become possible hederström*) to clarify not only the course of the battle, but also the deployment of the two opponents. The Swedes and their allies from Western Gotland and Norway came from the north, partly by marching and partly by sea. Vie attackers sailed from the south to Kalmar Län. They were Saxons, Wends, Danes, Latvians, presumably under the leadership of a linen king from Gstergötland. Vie Saxons alone numbered 7000 men. Vie Swedes were victorious. - According to the annals of a Frankish monastery, this great battle was fought in 812. If the year is correct, we must see here an attempt of Charles the Saxon butcher to defeat the Swedes by force. The aim was to destroy a main focal point of the cult of the Wotan and a main organization of the Normans. Naturally, the failure had to be covered up as much as possible. Ansgar gained a great reputation because he dared to go to Sweden as a missionary around 830. Despite his important, loving personality, he and his successors succeeded only miserably in the work of conversion in Sweden. Probably the Frankish methods were still too fresh in their memory. Only

1) he der ström, T.: bornsagor c>cd LàâLlcvLàeQ L ,II
Norstedt L Söner, Stockholm 1917, 1919.

in the following century something was achieved on a large scale, but not from Hamburg and Bremen. Vie Anglo-Saxons led the conversion through
. .....Vie connection of the Roman Empire with
of the Baltic Sea went along the Vistula for a long time. However, it was broken off since the Polish Empire was founded. How this came about, shall not be determined here. On the other hand, it is established - that the Swedes from Kiev had an eminent importance not only for Russia, but also for the Empire in Constantinople. They enabled the existence of the Eastern Roman Empire for centuries after the Western Roman Empire was destroyed. As is known, a Swedish leader was asked by the Russians to organize their empire. — It seems that the Nordic race generally allowed itself to be converted to Christianity without major resistance and severe reactions. The higher religion and culture could sometimes assert itself among them almost by itself, even if only gradually. As a result of the conversion of the Saxons, on the other hand, using methods not very appropriate for these people, a terribly irritable mood arose among the Normans, but the war that this ignited eventually had great consequences for the culture. In Normandy an organizing activity developed, which had good consequences all over Europe.) Through Charles' cruelty, however, the spread of -the new religion to the north was held up for a long time. We have already emphasized the close connection of Sweden with the Anglo-Saxons. Vie many English coins from the 10th century, which have been found in our soil, testify to this close connection. It is hardly a coincidence that the Anglo-Saxon kingdom perished at the same time that the Swedish royal tribe became extinct. - The old Swedish empire was of a very different nature from the states that arose later in the north, which had quite fixed boundaries. Our organization mainly ordered the great trade and certain religious relations. Provinces were hardly conquered,' even after the conquest of Constantinople, provisions on mutual trade rights made up the main issue in concluding peace. We (ñlmquist is a Swede!, the author) founded many colonies on the European continent, concluded trade alliances with various peoples, defended them and kept pirates away as much as possible*). In this organization, the freedom of individual parts of the country was significantly greater than later, but it not infrequently led to abuse and disputes. It is curious,

i) heroorgehoben by me, author.

that under such a lax organization the comprehensive trade of the Swedish kings after Tacitus' time could still hold its own for a thousand teeth*). Only late in the Middle Ages it passed into the hands of the Hansa". So much ñlmquist! It is instructive to find in him, too, an unconditional rejection of all those views, which would link the pugnaciousness of the Nordic race with a groundless warfare.

in the sense of predatory nomads would like to bring together 2).

If those nomadic instincts were really hidden in the Nordic race, which Kern now likes to put into it, then the sword-loving warriorism of this race would inevitably have broken the borders of the state with the beginning disintegration of the Roman Empire of the German Nation and would have flooded over it in gigantic war campaigns, as all nomads and semi-nomads still did, for whom the pastures had become too narrow, but where in all its history did the German people ever produce such exclusive and mighty warrior figures as the Mongols in Vschengis-Lhan and the Huns in Attila? Instead, the Germanic people of the Middle Ages never quite understood the Mediterranean policy of the German emperors, and in its only major war journeys, the crusades, the knights are guided by an "idea," participation is a "duty," and homesickness for home and for the beloved rides alongside the crusaders. Such, however, can by no means be accused of the Christian crusaders.

But where has the Nordic race transmitted to us pure warriorism as a model image, as it is shown by the nomads, where the number of killed enemies plays the main role, no matter what was achieved or should be achieved with it? Attila was a formidable figure of war, and to a people or its nobility, who were purely attuned to war, a kind of ideal image must have arisen in him. Significantly, however, the legend passes him down to us as Etzel or Godegisel - God's scourge. When in the year 451 the mighty battle was fought

I) highlighted by me, author.

2) ñAs the lieutenant Joachim-Hans von Zielen, cashiered by Frederick William I, sat as lord of the manor from wustrau, Austria offered him a knighthood and his own squadron in the imperial army. But he replied:

"I may not sell myself like a country servant to such and such, but remain where God has placed me."

When Attila, together with the Huns, the Gepids, the Goths, the Heruls and the Thuringians, had let his steppe peoples run against the West, but after the battle he turned back to the Gsten, because his horsemen spoiled when they could not roam freely, the West of Europe praised heaven's mercy and built walls and churches higher. Rightly says Hermann Stegemann *): "Vas Weltgefühl celebrated the retreat of the Huns as a victory of the community of nations of Western Europe and thereby elevated the battle to an event of universal-historical groats" ^).

The clearest proof against the belief in a nomadism of the Nordic race, however, can actually be derived from the Germanic law, as the author has already pointed out. While all nomads in their law always more than clearly maintain the crass overlapping of the subjected population, one will find exactly the opposite of it in the Germanic law. Mohammed is able ;. For example, he is able to create a kind of common national feeling among the Grientals only by linking the affiliation to Islam with the ideas of the mother's right, i.e. he proclaims that all believers must help each other as the blood relatives from a common womb do it among themselves. To the nomad any other human bond - except that between master and slave - among people who do not belong to one tribe would be incomprehensible. Conversely, Tacitus already noticed that in the ancient Germanic kingdoms the power of the kings was not unlimited but legally bound to the people. While all nomadic princes are always despots, whose official acts depend entirely on their whims, so that just rulers appear to the people and their surroundings like a holy miracle, the Germanic basic idea of a rule is always that rule is not rule by force but the duty to protect. All Germanic rule is based on a mutual relationship of duty, and no prince is granted a right without duties,' however, this presupposes that the rulers of the Germanic people have a duty to protect the people.

i) Stegemann, Oer Kampf um den Rhein, Berlin und Leipzig 1924.

2) Cf. on p. 31 what Schultze-Leipzig says about Bolshevism, which he calls a tatarized Marxism; if one compares the aeschichtliche reports about the Hun invasions with the atrocities of the Bolsheviks, one cannot but agree with Schultze. In this context, we would like to refer once again to Stoddard, Oer Kulturumsturz, Munich 1925, - but also to Sorokin, Oie Soziologie der Revolution, Munich 1927, - and General Sürst ñwaloff, Zm Kampf gegen den Bolschewismus, Verlag Z. Z. Augustin in Glückstadt, 1928.

This view also presupposes the proud fact that there are no duties without rights. Therefore, the subject did not owe the ruler both obedience and loyalty. The faithless ruler, however, forfeited in his turn the claim to the loyalty of the subjects. Obedience is owed only insofar as loyalty demands it; unconditional obedience, i.e. the slave's will-less bondage to his master, or as a modern catchword says: "cadaver obedience," was completely foreign to the imagination of the Teutons and is of Oriental origin. One could say that nothing would prove more clearly the impossibility of a nomadic root in the Nordic race than the obedience and loyalty" orsi allungò) formed by this race.

The idea that the relationship between prince and people is based on a purely personal mutual obligation has been preserved throughout German history, although in modern times it was only Frederick the Great who made it "acceptable" again. For several centuries of German history, princes remembered their rights more than their duties; still, in the time of Frederick William III of Prussia, when a prince died, the gates were hastily closed and the troops sworn in immediately to the new lord (Treitschke).

How deep this sense of the Germanic bond between master and servant was in the Germans until recently may be seen from the fact that in many churchyards of South Bagh one and Tyrol one can find family graves - even of noble families - in which, according to the inscription, the coffins of old faithful servants are buried.

Whoever has only once made clear to himself the nature of nomadism in its relation to war and to a subjugated population, will not be able to discover in the Nordic race anything, but also absolutely nothing, which resembled nomadism.

*) "As a blood-young officer Joachim-Hans von Zielen defended himself with an iron bar against the assault of his cavalry captain, was therefore cashiered by Frederick William I and never understood this judgment of his king. As a very young officer gort - the later Count Uork von Wartenburg - refused to obey his dishonorable company commander and was therefore cashiered by Frederick II, who also never understood this verdict. But both of them never thought of wavering in their loyalty to the ancestral royal house because of it".

IX.

Peasantry and permanent marriage as the biological basis of the Gordian race.

However, the determination of a peasant background in the Nordic race becomes most revealing for the question of the old Nordic form of marriage,' especially if one rolls up this question from newer biological points of view.

about the Old Norse marriage we know relatively much, we know also quite a lot about the quite peculiar relations of the sexes to each other within the Norse race. Nevertheless, we still see quite unclear in many points. The Nordic race is not at all so easy to understand in its sexual life and its conceptions about it, as it is often presented today or as it is put into it with an exaggerated enthusiasm. In the traditions there are partly quite blatant contradictions, which unfortunately have been dealt with far too little so far,' obviously because depending on the attitude of the assessor one only picks out what seems to be suitable at the moment. In any case, it should be clear that no race in the world has brought such a high and noble conception into the sexual life as the Nordic race, and yet again has made omissions in the sexual field, for which we lack the understanding. The patricians of ancient Rome, for example, had an astonishingly high conception of marriage, and we have already dealt with this in detail in earlier sections. In ancient Roman marriage law, women were free and respected in a way that can only arouse admiration,' the moral purity of women and girls was beyond all doubt and was also recognized and respected by the men. In spite of this, however, the latter did not think of imposing any restriction on their person in the case of female slaves, etc. Restriction impose.

With the Spartans we encounter even more peculiar contradictions for our today's terms about the sex life. Well known is the story told by Plutarch from ancient Sparta, where the Spartan Geradas can tell his host friend: "With us, my friend, there are no adulterers." At the same time, however, Plutarch reports

also of the fact that a spartiate could ask another to be allowed to attend his spouse; aged men married to a young woman thought it no disgrace to bring the spouse to a young man and ask him for an ox.

Equally contradictory are the traditions of the Germanic tribes. The description of Tacitus about the purity of the Germanic marriage is well known, but from the Franks we hear later also quite other oings, and the behavior of Raiser Rarl the Saxon butcher with his cattle is, to say the least, strange for our ruff view. He surrounded himself with a crowd of blooming women from all Germanic tribes, whom he legally married; but he allowed his daughters, whom Rngilbert describes very Nordic, the enjoyment of a free wild marriage. Ruch the Norse Edda, by the way, approves Frega and the Rsinnen: "Vie beautified, that does no harm, choose men as they like." The behavior of Rarl the Saxon butcher is therefore by no means unnordic or even suggests an unnordic blood heritage. In all other respects he continued at most the custom of the Frankish Rönige. Adam of Bremen reports about these in connection with a description of the Swedes, who "kept moderation in everything, only not in the number of their wives. Each one takes according to his fortune as much as he wants, and these are right marriages". Then he continues:

"Except for the Scandinavians, polygamy occurs rather late among the noble Franks: King LHIotar I. took two sisters as wives, Lharibert I. had many wives, Dagobert I. three wives (and countless rebs). These were real marriages, concluded by bride purchase, engagement and home guidance, beside which with the Teutons the Ronkubinat existed, where however the Rebse had neither rank nor rights of the wife".

Also so-called rehearsal nights have been usual at least among some Germanic tribes, in any case one must interpret the 52nd law of the Alemanni in such a way: "That, who had broken off the relationship with a bride, had to swear that he had neither put her on the test out of suspicion of any infirmity, nor also really discovered something of the kind with her" (Murrer)*). Further down we will deal in detail with a custom with the Teutons, which can be touched in this connection here already. It was customary among the Teutons, the honored guest - not every guest

— the wife or daughter

1) Mentioned in Plotz, Vas lVeib in der Natur und Völkerkunde, Leipzig 1891.

2) However, the guest was something different in the past than today, and it would be wrong to understand the concept of the guest as that of the stranger par excellence. Ruhlenbeck.

to provide for the night. This custom has been preserved in Scandinavia for quite a long time, - its remains were until recently still clearly recognizable in the fact that the honored guest was put to bed by the housewife or daughter. Murrer from the Netherlands reports something similar and cites the following tradition: "It is the custom in the Netherlands, if the wyrt has a dear guest, that he puts him to bed in good faith.

The very detailed provisions about the position of illegitimate cattle among the Germanic tribes prove at least that such provisions were necessary. For our today's conceptions this does not agree then again quite with the over-strict punishments which could hit the adulteress with the Teutons and Indo-Europeans. - After reading through these few examples one will have to admit that it is impossible at first to find really clear and uniform basic ideas for the sexual life of the Nordic race.

Whoever knows the Nordic race more closely, especially where it has been able to preserve its original way of thinking, will agree with the author that a high respect for women and their purity is deeply in the blood of the Nordic man. But the Nordic woman also presupposes this quality in the man. She moves accordingly towards the man with a freedom which she does not allow herself with any other race of the world.

(op. cit.) tells us about it: "Basically the stranger was without rights. Peace, right and freedom were only guaranteed by belonging to a family (§ens) and within those further associations (tribus, populus) to which this belonged. The stranger had no part in the domestic nult. The presence of a stranger even desecrated the religious acts. Originally, the concept of the stranger and that of the enemy were identical. The only mitigation, the only protection in this fundamental lawlessness of the stranger was provided by the bospLtLuw. Vie translation of this woàs by .hospitality is likely to cause misconceptions: to the Men was the legal protection -but the main thing: dostis is the stranger in hostile conception, bospss the same, as soon as he was excluded as a guest - (the word guest is etymologically related to bostis) - . who broke the kiäes against the host, the infamy hit him. Vas bospàw was a mutual contractual relationship between members of different peoples, for the purpose of ensuring mutual legal protection. Nevertheless, the bvspàiu was not a legal relationship in today's sense, but exclusively sanctified by religion and custom, but for that very reason all the more inviolable - a -legal relationship."

About the Teutons v. Amira (op. cit.) tells us: "The foreigner (ahd. Llilanii, mhd. ellenàs) or guest (germ. xastiL, cf. lat. bostis) is according to oldest law for himself alone legally incompetent. Similarly as the bostis corresponding to the xastiL became the .enemy* to the Latins, so among the Germans the concept of the .miserable one' passed into that of the unfortunate one. But the legal defencelessness of the guest led to hospitality. To the stranger who voluntarily placed himself under the protection of a fellow-lawyer, the protection of the law was imparted by the latter's representation."

could. Vie freedom of movement of the Krau stops in Europe, as is known, already in the Romanic states. The real Nordic girl and the real Nordic woman even feel it as "degrading" if they are judged from a purely sexual point of view and their character qualities do not find at least an equal attention. They can then become so unconditionally rejecting in their inner feelings that they no longer perceive a man, who nevertheless regards them in this way, as a "gentleman".

How high the respect for the Krau is and how uniformly this characteristic appears again and again, one may recognize from the following reference. On the Canary Islands, the blond-haired, blue-eyed Guanches were able to preserve their peculiarity until the 15th century A.D., before they were subjugated and destroyed. The customs that have been handed down to us seem very Nordic, among them above all the position of the Krau, 'the Krau were not allowed to be addressed by any man unless they gave permission to do so by a sign'). In England, at least until the war, it was considered highly indelicate for a gentleman in the street to greet a vame first and not wait for her to give permission to grout by nodding her head. In Germany, at least until the war, it was considered tactless to address a lady in public without waiting to see if the lady wished to be addressed. In all three of these examples, the common root is undoubtedly recognizable, although the author does not dare to decide for the individual case, what is Flemish or Nordic about this. - Furthermore, as generally observable characteristics of the Nordic race in the relationship of the sexes to each other could be mentioned: fundamental chivalry of the man towards the woman, appreciation of the matron with many children, marriage for life and the need to value marriage from a moral point of view.

But now it is allowed to put a counter-example to these noble views about the sex life, which the one who examines the Nordic race impartially will not be able to deny well, who knows our good Nordic lurkers in Germany, knows that the lurkers judge a "disgraced" farmer's daughter considerably differently than an impregnated maid; the last one is not taken very tragically. Even the farmer's wife does not resent the lurker's flings, if necessary. Who examines objectively our nobility in his views about the sex life, he will find exactly the same again with him-.

') Author follows here publications of Ñ. Ivalter-horst, versprengte Germanen, Deutsche Zeitung of December 7, 1927.

The same applies to the society in England, and all together it is quite consistent with what we get from the patricians of Rome. The same applies to the society in England, and all together quite coincides with what we get handed down from the patricians ÑIt-Roms. The content of all these customs is, in short, that the behavior of the man towards the woman within the class or within a group of equals is evaluated differently than towards women or girls standing outside. This is by no means a one-sided master morality, which demands purity from the Krau of one's own rank or blood out of vanity or the like, while taking a leave of absence in these matters for oneself. The Nordic woman also unconsciously makes a distinction as to which female companions she is jealous of and which she is not).

There will be many a reader who will want to deny the author this last reference to a certain double standard of the Nordic man - which the genuine Nordic woman also certainly acknowledges. Nevertheless, this observation has been cited here with consideration. One can observe the facts just described, if one goes through the world with open eyes, again and again. - This phenomenon appears still more clearly before us when we realize that, although everywhere we can observe the Nordic race in early history, we find the moral purity of women and girls emphasized, and also know many a word for it, nowhere do we hear the man praising himself for submitting to perfect sexual abstinence. We do not even have a word for a man's sexual abstinence and always have to add the epithet "sexual" to a designation in order to make the meaning comprehensible. The word faithfulness, for example, is clearly connected with the sexual life of the woman, but not with the man, where something quite external to the sex can be meant; something similar applies to the words steadfastness, virtue, purity, etc. - The only thing that we can establish with some certainty from the Norse history of the manchild in this respect is the injunction to the young man to abstain from sexual intercourse until he finally becomes a man. Since this phenomenon is also known to the physiologically trained animal breeder as a necessity, in order not to disturb the maturing of a male animal, so one does not need to think immediately of moral reasons for this tradition and may assume that similar physiological considerations have led to this requirement. Caesar (Gallic Rrieg VI, 21) in any case says quite clearly: whoever abstains from sexual intercourse the longest

1) cf. Ruedolf, Fluch unserer Geschlechtsmoral, 5. 3l.

reaps the greatest praise; this increases the growth, they believe, increases the strength and strengthens the sinews, to have had intercourse with a female before the age of 20 is among the most shameful reproaches; and yet there is no secrecy in these matters, since they bathe together in the rivers." What Caesar says here corresponds literally to the fact that no horse breeder would ever think of using a stallion in work during the ock season and vice versa, or of using him prematurely for breeding. Ulan forgive the author these animal breeding comparisons, but they are perhaps nevertheless clarifying for some traditions of the old time. - Since the Teutons, like all Jndo-Germans in general - we will come to these things - did not appreciate early marriage and as the best age for marriage for the man the time between the 30th and 40th years, so Caesar's reference to -en sexual intercourse of the Germanic youths can only refer to that with Kebsen, but not from that in a lawful marriage.

Even the word "chaste," which we would use today for sexual abstinence, originally had a different meaning. Even in the Middle Ages, the term "chaste" was understood to mean a castrato rather than a morally pure person. The High German word "keusch" is undoubtedly connected with the Low German "Kuse" tooth, in the hunter's language Lckzahn of the stag), the Swedish "kugge" (- tooth) and with
"chew" together. In former times the castrating was accomplished - as still today among the lobes - by chewing the testicles; also the Finnish word root "kuoh", which is found in the Finnish "kuoho" (- castrated domestic animal), probably belongs here. The connection between chewing and neutering is also clear in the German word schnappen and the Swedish "suöpu" - to neuter. The Latin name of the beaver - Castor is derived from the Latin "castus" (- pure, chaste) and goes back to the fable that the persecuted beaver bites off the horny in order to escape persecution through this sacrifice.

We see, therefore, that with regard to the sexual life of the Nordic Race we are handed down contradictions which we cannot easily bring into a reasonable connection, and least of all will we solve the contradictions by simply closing our eyes to certain characteristics which do not fit into our conception of the Nordic Race, as is unfortunately the case with the Nordic Race.

*) S. Metzger-Helsingfors, über das Gelten der Renntiere bei den nordischen Nomadenvölkern, Deutsche Landwirtschaftliche Tierzucht, heft S, Jahrgang 3l. - Oie angeführten Wortaberitungen entnehmen Verfasser diesem Aufsatz von Metzger.

is done from different sides. - Where a race feels and acts unconsciously, we always have real racial material before us, which has grown in the history of development. Under this guiding principle we must try to approach the disentanglement of the traditional contradictions, or in other words, we must try to bring a biological sense into the traditions. In doing so, we will have to beware of bloodless presuppositions and seek an explanation that not only makes the breeding out of the characteristics of the Nordic Race, which can be found everywhere, most comprehensible, but also solves the above-mentioned contradictions in the simplest way. It must be emphasized, however, that an evaluation of the things to be discussed here according to today's Nloral terms must be avoided at all costs. Our present-day marriage and our present-day conception of sexual life are based on moral-legal and non-biological points of view and are both a result of their time, as the Old Norse marriage and the Old Norse conception of sex were for that time. If one does not take such things into account, one will never be able to approach such collars unprejudiced.

Ulan has recently already pointed out several times that the last riddles of the Nordic marriage, as well as the behavior of Nordic people towards an other-racial population - e.g. in the Mediterranean basin in early historical times - must have been somehow connected with the racial consciousness and that this behavior served to keep the racial heritage pure. As undoubtedly correct this thought is, as certain it should be, however, that it does not completely grasp the problem. It will translate that the Nordic marriage and the purity preservation efforts around the blood of the Nordic race do not begin only in the Mediterranean basin as protective measures against other races but are already brought along and must have originated in their last causes thus in the Urheimat. Therefore it is of little use, if one emphasizes that this or that Raste was formed in the Krühgeschichte, in order to receive the blood inheritance purely. References to the rest system of India or to the efforts of the patricians to ñclose off ñ the plebeians do not help, because the question arises how those families knew that a mixture would be harmful to them. With the possible exception of India, we can say for the Mediterranean basin that the Nordic conquerors did not always encounter such racial antagonisms that a sexual aversion to the women and girls of the subjugated population can be taken for granted among the men. On the contrary! - Now, however, bastards of the ^-generation often have the habit of

The aim is to luxuriate, i.e. to unite parts of the hereditary masses of their parents, who are pure-blooded in themselves but of different races, in such a happy way that they surpass, as it were, the two original races in performance. It is natural to draw from this observation the short-sighted erroneous conclusion that all-mixing can be useful, even recommendable. This opinion is even highly "modern" today. Unfortunately, the advocates of such opinions, under distortion of the facts, like to base themselves on certain customs of the animal breeders. Therefore, it should be briefly stated here that animal breeding actually makes great use of the luxuriation of bastards, but - it does not continue breeding with the bastards, but maintains the pure breeding in the two initial breeds, which provide the bastard, ironically. The luxuration of the bastards is basically evaluated only for the production of consumptive animals and does not concern the breeding. The Englishman aptly calls this lastard breeding for public consumption "cross an kill". For these reasons, the animal breeder calls this type of breeding with the term p arallel breeding, because two purebred breedings have to run side by side in order to deliver the bastards. So, whoever in public life uses the bastard breeding of the animal breeders - the cross to kill animals of the English - in order to recommend ñllmixing among people and bases himself on the customs of animal breeding, mocks himself and does not know how. Thus, one would have to assume logically that only on the basis of some disastrous observations with half-breeds the fencing was introduced among Nordic master races in the Mediterranean basin. But it is just the other way round that the Nordic race already appears in the Mediterranean basin with a very clear consciousness of its blood, maintains this consciousness also for a while against the tempting senses, to finally succumb and disappear from history. Therefore, the problem of the Nordic marriage and the efforts of purity of the Nordic blood are necessarily already rooted in the original homeland of the Nordic race, as which we may assume the northern Central Europe.

It may be a self-evident assumption to today's racially trained researcher that race consciousness and race occur together without further ado. But first of all, this is an assumption which cannot be proved by anything, because the opposite

r) cf. Warren, v. L. Ilvbrici viZor ill poultry (The luxuration of bastards in poultry). koultrv sciencs Voi. Vil p. 1-8, 1928. - The "Irish Hunter" (hunting horses), which are usually more generally known in lay circles, are also such utility bastards. In Germany, this type of breeding is mainly used in pig breeding to produce particularly large and happy animals for fattening.

Secondly, no human race has simply fallen from the sky, but has always grown out of something that was there before, and thirdly, the world has never had such unconditional earth-spatial closures (at least not in the geological present, in which the human race formation falls), that a race could develop completely in it, in order to then set out from this original home. Finally - the author has to hold on to this for reasons of his zootechnical training - race is not something rigid, which is set off against other races with a clear border, but something which is provided with flowing borders and is circumscribed with clear borders only for reasons of systematics. Therefore it is quite impossible that race representatives, who stand at the border of their own race, in their race feeling should necessarily feel faultlessly only for their race and should not tend to turn also after another direction.

We need not only assume this but can read it with all certainty from Germanic law. According to the Sachsenspiegel, every free man who united himself in marriage with unfree blood was himself in bondage,' "unfree hand draws free hand after itself," the Teuton glosses this with his splendid unconcern and clarity, as follows:
"If you kick my hen, you become my rooster." In Germanic law, the concern for the preservation of the purity of the blood went so far that he who separated himself from his equals and settled among the unfree became unfree himself; "unfree air makes unfree," these laws did not apply only to the nobility or to a rest. They applied to all those born equal and free, among whom the Sachsenspiegel I, 3; II, 12; III, 30 expressly lists burghers and peasants. Thus, the Germanic laws of equality were a means of racial purity, but not a barrier to class.

But we learn more and more to recognize that even in the very earliest prehistory uninterrupted movements of the human races, at least extensive relations, must be assumed; questions of night and shifts of watch have determined the destinies of the peoples already then just like today. But how and where should the consciousness for the specialness of one's own blood have developed and been preserved through the millennia? The Teutons have marked the unfree by a rope around the neck, by a different hairstyle and in the clothing quite clearly outwardly, which would not have been necessary if

Free and unfree could have been perfectly racially distinguished,- last can be proved ;. L. for India in Sanskrit, where the word for the Kebse, the unfree and the subjugated population is the same; further below we will come back to this point in more detail. If one understands the Nordic race simply as an immigrated master class in Europe, one moves the question out of Europe, but one does not answer it, quite apart from the fact that there is no reason to assume a non-European original homeland for the Nordic race. Ruch it is completely excluded, -that with the now and then entering Uriegen not also in the subjugated population the same blood got as it possessed the conquering stratum; now it is no longer to be understood with the best will in the world, according to which points of view then still race demarcations were made, if only once the external distinguishing features of the race between free and unfree fell sortfallen.

From the zootechnical point of view, it must also be said that belonging to a breed says nothing about the performance of the person concerned, because the constitutional variations within the breed are great. Breeding purely on the basis of the external aspects of the breed can spoil the breed just as well as it can keep the breed upright.

So there must have been some other reasons in the Nordic pure-breeding thought, which made the value of the blood to a clearly comprehensible characteristic or proved the value of pure-breeding quite clearly. In fact, such a thing could be assumed now, but "one" must be familiar with some zootechnical principles and experiences from the breed history of our domestic animals in order to be able to survey the connections. Rn hand of the history of the English thoroughbred horse breeding is to be tried to describe the basic concept decisive here. First of all, the history of this breed will be presented in broad outlines and simplified.

Vie ancient passion for horse racing bred in England slowly and, so to speak, by itself, a tribe of powerful animals. Over time, the weeding out of the inferior ones consolidated both the performance and the Tgp of the horse. - Long-term breeding selection according to a fixed goal or with constant elimination of undesirable traits always leads to the safe elimination of the undesirable traits and finally also to the homozggotie (i.e. pure heredity) of the desirable ones, if Lluts is closed, i.e. using inbreeding. Vas a very self-evident principle in animal breeding, the practical implementation of which

However, this is only possible if it is ensured by ruthless culling that no pathological predispositions can settle in the genetic material; in practice, however, this requires a very numerous starting material i). The English thoroughbred breed has had the toughest ronstitutional test imaginable in the races. Nothing makes such ruthless demands on the heart and lungs - two very subtle physiological indicators of constitutional defects - as the flat races. Soon it was found out in England that only a few horse families remained really efficient and withstood such stresses, as they are represented by the races, from sex to sex. Of course, it was not possible to find this out by genealogical research (i.e. pedigree research), but the breeders' memory, which was trained for the type of horse, always found out among the offspring that certain families (bloodlines, we would say today) were the ones who won the races. So they limited themselves to breeding with these winning horse families, which slowly grew into a kind of aristocracy of horses. By introducing noble horses from abroad, attempts were made to raise the breeding even further, i.e. to increase the performance, but the results obtained were often quite unsatisfactory. Ulan made ;. L. made the strange observation that a powerful stallion of unknown origin often spoiled more than the occasional successes achieved with this method justified; actually, only three stallions whose names are highly famous today (Byerley's Turc, Darley's Arabia, Godolphin) have proven themselves. The year of birth of English thoroughbred breeding is 1680, when Rari II started to introduce foreign stallions for his "ro^al mares".

In 1793, England took a significant step and decided to continue breeding only with the proven horse strains,
i.e. to keep away foreign blood in principle. All horses were registered in the so-called "General Stud-Book", which, by the way, is the oldest stud book in the world; before that, the performances were registered in the racing calendars. Recent pedigree research based on the stud-books and the racing calendars has shown that the entire horse population, which was excluded at that time, can be traced back more or less clearly to those 3 stallions mentioned above and to about 34 foundation mares. Since the foundation

i) Wright started a breeding experiment with 35 guinea pig families in 1906 and propagated the families by means of continuous mating of brother and sister, nowadays — after about 30 generations - five families are still alive.

of the General Stud Book, no more foreign blood has entered the English thoroughbred breed, but everything that does not pass the hard constitutional test of the racetrack or has physical defects is ruthlessly thrown out. It is now very instructive that from a certain point on, it was no longer possible to increase the performance; the whole breeding now boils down to maintaining the performance level; the last is not as easy as it looks.

The level of performance achieved is so unique that no other horse breed can match it. Ruch the Arabian thoroughbred not, because it is bred for a different purpose; conversely, of course, the English thoroughbred horse in the field of the actual performance of the Arabian is behind it. Both Thoroughbreds - or Thoroughbred breeds, depending on how you want to put it

— are special achievements of breeders within their breeds, and both were initially created by the exclusive elimination of inferiors and a ruthless performance test affecting the whole body and its constitution; for the English horses it was the racetrack, for the Arabian the harsh conditions of the Arabian desert and the ruthlessness of their masters, because the "love of the Arab for his horse" is a pious western fairy tale. But as soon as such a performance peculiarity affecting the whole body is reached, one can lower this performance by foreign blood, but never raise it. The author did not put the emphasis on "concerning the whole body" for nothing, because special breeding achievements, which consider only one-sided individual characteristics, e.g. work exclusively towards milk performance, are not only a result of the blood, but also a result of the blood.

— without keeping in mind the health of the whole body, can very easily lead to the degeneration of a breed. Vas can be excellently demonstrated by means of an obvious example from today's cattle breeding. Whereas the North Americans, by simply transferring the experience of plant breeding and ruthlessly applying Mendelian principles in their cattle breeding, carried on unrestrained breeding for performance and achieved astonishing successes, German cattle breeding proceeded more thoughtfully and did not lose sight of the overall constitution of the animals. German animal breeding starts from the point of view that the animal body is never a random conglomeration of hereditary factors, but an organism in which all hereditary factors must be in harmonious relation to each other in order to guarantee the smoothest possible course of life. Oer success seems to want to give the German animal breeders right, because the Americans admit partly already openly,

that they have made a mistake in their cattle breeding. They had to realize that their high-performance dairy cows go back to about four cattle families,' thus theoretically brilliantly justifying any Mendelism and Johannsen's ideas of "pure lines" transferred to animal breeding. But equally, the Americans cannot get past the fact that they will not succeed in placing these animals, overbred unilaterally for performance, on a base that is useful from a health point of view. In the meantime, German cattle breeding is slowly but surely coming to the fore, because it has brought its performance animals out of a thoroughly healthy foundation and has established the health of the breeding animal as the supreme law of performance. On the other hand, the author was able to prove from observations of Finnish country cattle that one-sided extraction of a performance on the basis of Mendelian thoughts never has a harmful effect, if conscious or natural circumstances prevent the penetration of degenerated rhytides into the animals with the desired performances by ruthless elimination of the unhealthy individuals *) ; In Finland it is the hard rearing of the young animals on the natural and therefore healthy soil of a forest pasture, where the young animals remain day and night from spring to autumn. Perhaps our lugenists will also take into account such animal breeding experiences, namely that the one-sided promotion of certain performances without maintaining the health of the entire body constitution is the best way to degeneration.

But once within a breed such a high breeding has been worked out, - whose individual creatures have an impeccable health and are maintained in this health by corresponding circumstances - then one has something much more valuable as a breed par excellence. The term "breed" is in fact very flexible. As self-evident as it is to every layman that the animal breeder works only with purebred animals, modern animal breeding does not know the term "purebred" at all. This is not to say anything against the concept of breed, but only that it is usually too broad for the animal breeder and for these reasons the latter works with more narrowly defined groups within the breed. If the animal breeder is faced with a high breed, all theoretical Mendelism is of no use to him at first, because the preservation of a high breed is only possible through the retention of the tested blood and this is then far more a matter of health assessment than of Mendelian consideration. Thus

i) cf. varrè, Vie einheimischen Rinderschläge Zinnlands, Deutsche Landwirt- schaftliche Tierzucht, Jahrg. Sl, No. 44.

z. For example, the thoughtless and ill-considered crossing of foreign blood into a very sophisticated high breeding may have the effect of poison,' with a single such measure - especially if its harmfulness becomes apparent only after some time - the breeding work of generations can often be destroyed. In animal breeding, besides Mendelism, physiology also has a say. Breeding is an art and not a science. The theory of heredity has merely revealed to us the limits of the art of breeding and freed us from some superstitions,' it has also quieted many a heated dispute about opinions. But it has not been able to replace in any way the methods of the old ingenious breeders, especially those of England. Vas is also quite natural, for just as the best training in anatomy and physiology and the mastery of all sculptural techniques do not in themselves produce a sculptor, although they are the means of success for the born sculptor, neither does knowledge in the use of the measuring compass and the mastery of the laws of heredity alone produce a breeder. It is no coincidence at all that the English now state in their cattle breeding that Mendelism has played a sifting role for breeding, but for the time being not a promoting one*); the latter is only possible with very well developed scientific experiments in institutes with extensive state support; the practical animal breeders are only indirectly affected by this at first, in that the special experiments clarified and prepared in these institutes are later taken over by practical animal breeding. The author asks not to be misunderstood here. His words are not directed against the meaning and correctness of Mendelism but only concern its practical application in the field of animal breeding, in particular that of large animal breeding. One must also not forget that in large animal breeding we never receive so many offspring from one animal to be able to work out individual hereditary factors with absolute certainty. Only scientific institutes, which can approach the solution of mendelian questions without economic aspects and have a large amount of basic material at their disposal, are able to clarify individual special questions. These institutes also have the means of the so called mating analysis at their disposal.

*) Cf. Tattle Breeding, Vroceediiigs ot rbe Lcottlsk Lsttle Breeding coirksrence,' edited by G. 8- Zinalg, Edinburgh and London 7925.

') The coinage of the word and the scientific application of the method originates - if author is correctly informed - from Prof. Zrölich-Halle (Institute for Animal Breeding at the University of Halle-Wittenberg).

i.e. the possibility of obtaining clarity about the entire hereditary mass by means of inbreeding and the skilful evaluation of the Mendelian numerical ratio in the case of recessive traits. The way is, however, laborious and lengthy, but with time it leads to certain results. One must know these difficulties if one wants to allow oneself to judge modern animal breeding or if one is surprised that animal breeders do not evaluate Mendelianism with the same enthusiasm and speed as plant breeders. By the way, it would do no harm at all if some eugenicists - by which the author does not mean the official eugenicists in Germany - would be a little less concerned about the "backwardness of the animal breeders" would stop, but for it the very extensive and partly quite difficult area of the large animal breeding once more to know *).

One understands now perhaps, why the breeding work with proven, highly bred blood strains regulates itself after somewhat different points of view, than one should expect it after purely theoretical mendelistic considerations. Proven, i.e. so-called positive breeding actually does not exist at all. All breeding progress is initially based only on the selection of inferiors and a retention of the proven blood. Only a few gifted breeding artists have succeeded in creating something new and valuable from different but proven basic material. Once you have something really valuable in your hands in animal breeding, you anxiously guard it against unknown blood. - Therefore, even the most splendid and powerful horse has no chance of ever being excluded from the General Stud Book, i.e. from the English Thoroughbred, because it is

i) Crew-Edinburgh in his lecture: "Organization and Function of a Research Institute for Animal Breeding" (5th International Nongretz for Heredity Science in September 1927 in Berlin) explicitly pointed out these things. He said approximately the following: if one transfers only the investigations of a Russian researcher over mutations ber the wild fruit fly with its 239 starting animals and the 150000 descendants on domestic animals, then one becomes immediately clear, how we are limited here on all sides in the research and why the animal breeding so far apparently so little from the hereditary biology profited. - Mr Germans, however, have no need at all to wait for the judgment of the Anglo-Saxons in this respect. Since 1924 Professor Nron ach er-Hannover (e.g. his thoughts "Neuzeitliche Vererbungslehre und Tierzucht" in the 2nd part of his "Allgemeine Tierzucht" and more recently in an essay in the "Intern. The "Illustrierte Landwirtschaftliche Zeitung" published a special issue on the occasion of the International Congress on Heredity) for the general comprehension of this idea. - In this respect, there is nothing left to do but to breed in practical animal breeding as before towards a "Zdeal- tgp" and to slowly supplement or improve the Zdeal- tgp established by the breeder by ever sharper recording and cataloging of the available living animal material.

would be of little use to the genetic material of the thoroughbreds, but would in all probability be detrimental to it. It is also informative about the English thoroughbred breeding that the original material was not very uniform and even from the point of view of the systematist the differences can still be determined today,' the family characteristics (bloodlines) just strike through again and again. But physiologically an unconditional unity has emerged from the English thoroughbred, which is to be grasped quite clearly,' one could call this physiological unity in contrast to the morphological and for the systematics important one the "biological effect" of a breeding. - This biological effect has given the English thoroughbred a certain type, a certain nobility.

Let us once again summarize the core content of this history of English thoroughbred breeding. From a not at all uniform quantity of horses, some certain efficient families peel out with the application of ruthless performance tests, form with the time a kind of genuine nobility among the horses and can be maintained now on their performance level only by ruthless purity of their hereditary mass, i.e. their blood. In the process, these families do not grow together into a unit in the sense of systematics, but they do become an unconditional unit in their physiological expressions, which constitutes their biological effect and clearly imprints the stamp of their nobility on each member. The basic idea of high breeding is thus: As soon as a certain high performance breeding has been worked out from a breed on the basis of a performance test, taking into account hard non-performance tests, the high performance can only be maintained by the most ruthless keeping away of any other blood, even that of one's own breed. For the following, this phenomenon shall be called the iron law of high performance breeding; a name which has not been taken from the technical terms of animal breeding but has been coined by the author in order to find a short and emphatic expression for the somewhat extensive field of thoroughbred breeding, vFor the animal breeder, the measures necessary for this are self-evident, so that he does not need to coin a special designation.

The author now believes that with this knowledge of the causes of the development of a high breed built on performance, we also hold the key in our hands to unlock the marriage problems of the Nordic breed biologically.

Let's start with the Nordic environment to make the Nordic race understandable. The environment is always the condition of a

Performance breeding, because performance breeding always originates in view of a goal and this goal must naturally have existed before the breeding. However, the term environment must not be understood only in climatic terms, for example, in the case of the English Thoroughbred, the environment is ;. For example, in the case of the English thoroughbred, the environment is first and foremost the racecourse, and today this is to be found in all the major cities of the world.

The living conditions of the Nordic environment, with their hunting-loving existence, necessarily had to work out a noble, efficient, un-great breed of man, which has already been spoken about in more detail in section VI. Perhaps at this point, for a better understanding of such collars, one visualizes the pictures of English thoroughbred horses or Russian greyhounds or Malayan gamecocks, etc., in order to have before one's eyes the fact that every performance breeding, which makes high demands on her; and lungs, produces fine-celled, dry, in a word noble figures.

Up to now we have the cactors in hand to understand the outbreeding of the Nordic breed per se. We can even assume that the mentioned circumstances have led to the pure breeding, in that the Tgp has been determined by intentional or unintentional completion of the blood; but a worked out high breeding on performance one does not have with it still for a long time. The latter presupposes not only the pure breeding but within the pure breeding a mating from vintage to vintage, i.e. from generation to generation taking place after selection under core retention of the undesirable. For example, it is possible to achieve pure breeding on maternal soil and to make the development of races comprehensible, if only in one strain all foreign blood has been kept away; the selection then proceeds only according to the aspects of natural breeding,
i.e. on the basis of natural breeding by the environment. However, this way never results in high breeding, because the last one presupposes refinement of performance within pure breeding and this can be carried out only on the basis of conscious mating of useful individuals ("jumping from the hand" is the animal breeder's expression).

Is it possible to assume for the Nordic Race such points of view of a conscious breeding, i.e. is it possible to state that the Nordic Race did not only pay attention to pure breeding but also had ways and means to allow only the desired individuals to marry and to exclude the rest? The prerequisite of high breeding, namely the exclusive mating of the offspring seen again and again from generation to generation, must then have been present. Well, we have

not only the possibility of such an assumption but can also cite reasons that make this assumption probable. **Vie prerequisite for this, however, is -the Nordic farm and its right of inheritance, which passed this farm from gender to gender undivided.**

One can prove that in the German peasantry certain physical selection criteria for the farm heirs have been preserved in some places still today. In this way, the peasant's single farm inheritance of the Nordic breed gets a very revealing meaning as a breeding elimination. - .

Natural conditions of life separate very soon the healthy individual from the sick one without artificial counteractions. We may therefore presume the healthy human being in the Nordic race in this respect. Under healthy conditions and healthy sexes, the eldest son is always the stronger and therefore the natural heir of the father, as Zhering also stated. The frequent, though not always observed, fact that the farm passes to the eldest son (majorate) is certainly based on this ancient, biologically very understandable consideration. Nevertheless, we can say with certainty that the eldest son did not take the inheritance if there was something against him,' this has been preserved in individual peasant communities of Germany to the present day.

If we proved above that the Nordic farm was handed over to an heir undivided in Oauerehe and this heir was the result of a natural or conscious selection among the siblings, we already have all the factors in hand to make understandable the step from pure breeding to high breeding in the Nordic breed.

To emphasize once again: High breeding presupposes the preceding pure breeding and requires the selection made again and again from generation to generation within a completed bloodline as well as the exclusive further breeding with the selected material; all this would be impossible in maternal conditions.

However, with this principle a race can be bred up as well as down, if not as a further circumstance the strictest Ronstitution test is integrated, in order to admit only really perfectly healthy people to the marriage. Majorates and inbreeding did not harm our nobility as long as a simple way of life and strict living conditions prevented the marriage of unfit majorate heirs. If, however, with such customs once sick rhymes come to the marriage, then one can cause again the galloping degeneracy just with them.

A community or tribe within the Nordic race had sufficient time during the growing up of the band of boys to be able to form a judgment about the value of the individual boys. Vie Nordic environment was also far too determined and decisive to raise any doubts about the individual's fitness or unfitness. Whoever has been a front-line soldier or has been able to look around in dangerous situations elsewhere in life will know how amazingly fast and unconditionally the dangerous moment separates the brave man from the coward. Vas is often not to be determined before,' also not by the sport. But in the moment of the danger of life the character of a man shows up with inevitable genuineness. Circumstances are involved that can hardly be described in words. One must actually have been a soldier to understand the subtle differences. Perhaps the difference will become clear in the following: The French were always excellent aerobatic pilots, but poor fighter pilots, while the Germans and the English were just the opposite. The same is true of equestrianism, where the Poles and Italians, although among officers breakneck feats of horsemanship are popular and equestrianism has reached a very high level, the cavalry as such is not very good. - In horse breeding we speak of the fact that a thoroughbred horse is distinguished from other horses by the "steel" in its blood, which is understood to mean a certain "hardness" that is capable of exerting forces to victory even where, from a purely material point of view, the forces should actually be exhausted and exhausted. - Vie's "steel" in the blood of the English thoroughbred would perhaps correspond most closely to that racial imponderability which clearly indicates the courage of the real man and which only shows itself in the hour of real danger. Vá's life in the wilderness of the Nordic environment with its abundance of dangerous game left in the hunt, but also in storms or other disastrous events - it is not at all necessary to think immediately of war.

- no doubt left, what one had to hold from a young man characterwise and physically. We may therefore assume that already in ancient times no one came close to a farm inheritance (marriage, ignition of a hearth fire), who did not satisfy the general achievements, -which one was used to put on the man within a Nordic community. - In the breeding of noble horses one has the excellent expression:

"to put a horse through its paces" r heart here is the horse's courage from the obstacle course and, in a broader sense, its character traits in general, while kidney -er is the touchstone for the physiological process of physical performance.

It will not have been held much differently in the incubation periods of the Nordic breed with the respective growing offspring. We can therefore assume that the heir to the farm not only had to be thoroughly healthy, but also represented a certain selection result in terms of character and physical condition - the assessment was based on the observation of his youth development, as well as the qualities valued or desired in the community,' see page 268 and 269.

In fact, we can now have these purely biological and breeding considerations confirmed by a jurist, from Amira says ;. L. in this regard quite clearly: "the free had the duty to carry the weapons. The duty is given with the physical fitness for arms, from the fulfillment of that is conditioned -the exercise of the most important rights, ver free man is and heats therefore "army man" (lmràrm). Already because the army consists only of freemen, because furthermore and in particular only the freemen are legally capable and entitled, also only the freemen form the "people" or the "people". Therefore, they alone bear the special name of their people. In older times, the insignia of the free Teutons was the hanging down hair, in men the carrying of the usual weapons, i.e. "people's weapons", and in women and men under guardianship, who were incapable of bearing weapons, the ability to bear witness to their solemnity and to take oaths, as well as to be guardians. In a similar way and to a similar extent, German law shows that legal capacity is limited in the case of free men of abnormal physical constitution, in the case of the insane, the mentally weak, and the leprous." - The fact that in the ancient Germanic world legal disputes could be fought out in duels also shows the unity of physical blamelessness and full legal capacity, "the duel was the battle of personal efficiency, which took precedence over the forms of verbal combat. Personal efficiency was the physical efficiency of the free man. If he did not stand the test, he confessed himself to be a 'lesser' man, deserving of lawlessness and easily even of the name of 'envious'". (v. Amira a. a. D.)*). However, lawlessness was also a complete or partial exclusion from the rights of honor, consequently also from the inheritance and the ability to marry, which, in other words, was equivalent to a very drastic breeding eradication.

However, once people were made aware of the connection between performance and birth, individual communities

The emphasis is mine, the author. R.M.Varr^, Peasantry. 24

Nlan observed that individual powerful families were pushed to the fore and that foreign blood could lower their performance level, but rarely raise it. Nlan observed that individual powerful families pushed themselves into the foreground and that foreign blood could lower their performance level, but seldom raise it; above all, it will soon have been clear to what extent the lap of the lveibes determines the ascent or descent of a lineage. The next step was to marry only into efficient blood and the following one to become more and more fearful and suspicious of foreign blood. Now the way was free for the Nordic breed to go the way of high breeding, because high breeding always presupposes blood graduation. Soon the iron law of performance breeding ruled ruthlessly. To the extent that from generation to generation the blood became more and more uniform and the performance thereby more and more sophisticated and balanced in the sense of the Nordic breed, the latter had no other choice than to maintain the performance level by marrying within the blood. With this consideration - which can be proved at any time by similar phenomena from the racial history of our domestic animals - we probably hold the key in our hand to make the working out of a race from a broader and more general background understandable, without therefore having to assume the circumstantial earth-spatial closure, with which the racial science today mostly works. The nobility of the Nordic race is then most probably only the still narrower selection result within the Nordic race,' cf. on this p. 272.

This assumption of the author, that the Germanic nobility did not form an overstratified master race, but that its origin must be traced back to the iron law of a performance high-breeding (the nobility therefore represented a real high-breeding result, which was subjected to exactly the same laws - and indeed was subjected consciously
- like the English thoroughbred breeding), can now actually be supported with the following words v. Amiras (Grundriß des germ. Rechts, a. a. G.). "The higher rank above the commonalty is the nobility (ahal -- constitution, descent, sex). In the oldest time it is given only by innate kind. Therefore, however, also women and men had a share in it. Who carries such kind in himself is called noble: aMinZ (afries. etlislw§, ahd. eckelin§ and sàling). The old Germanic noble family is a legendary family. Divine descent is attributed to the noble family. In the nature of the old-Germanic birth nobility lies its restriction to a closed number of genders, which only ver-

cannot be increased*). Therefore this nobility disappears with some South Germanic tribes like Franks, Goths, Lurgundians, Alemanni already during or soon after the migration of peoples and with others still before the early Middle Ages, as with -en camps, whereas with the Anglo-Saxons and -en North Germanic tribes it is limited to the ruling families and only with the Frisians until the 16th century as a now also politically privileged state of 'lords', or 'chiefs' by virtue of a peculiar connection with privileged hereditary estates. Century as a now also politically privileged state of 'lords', or 'chieftains' by virtue of a peculiar connection with privileged hereditary estates*) (etbel) or 'noble full heaps' (edelen heerden) or 'court-keeping households'." - It is significant that the nobility as a privileged class emerges only in the Middle Ages, while its breeding demarcation from the common freemen can already be clearly grasped at the time of the migration of peoples. Since, from a purely racial point of view, the Nordic blood of Franks, Aeemans, Bagers, etc., can still be proved centuries later, so that the disappearance of the genuine old Germanic nobility mentioned by v. Amira here cannot represent a "denudation" in the racial sense, the author considers it proven that the Germanic nobility was nothing more than the genuine result of a conscious high breeding, which followed the iron law of high performance breeding.

While the whole development described here took place unnoticed at first, the Nordic race, as soon as it encountered the iron law of high performance breeding within its own ranks, had to become blood-conscious and as a result pay more and more attention to the purity of the blood.

It is now at least strange how easily the traditions about the sexual life of the Nordic race can be understood, if one does not take the rather broad term race as a characteristic but the iron law of performance high breeding developed here.

It has already been mentioned that in horse breeding no horse ever has a chance of being included in the English General Stud Book, i.e. among the thoroughbreds, if it does not belong there through its ancestors. The English Thoroughbred breeder can safely use his stallions to mate mares that do not belong to the Thoroughbreds, because the foals are always clearly marked as non-Thoroughbreds by their dams. On the other hand, he almost fearfully protects his mares from being covered by a stallion that does not belong to the Thoroughbred breed. The reason for this is very simple. On the flat racing track, no half-blood, i.e.

') highlighted by me, author.

a non thoroughbred but otherwise noble horse, compete with thoroughbreds. If a thoroughbred breeder is not careful and a halfbred stallion covers his mare, the resulting foal will inevitably be a racetrack loser,' the breeder may later sell the foal as a very noble halfbred, but on the whole the foal means as good as no foal to him in that particular yearling of the dam. But if the breeder does not know the origin of the foal, i.e. if he does not know about the half-breed stallion and lets the foal work for the races, the whole story can be very expensive for him, because a victory of the animal on the racetrack is not to be thought of,' moreover, he can possibly incur other inconveniences. Ulan now understands why in thoroughbred breeding the dams are anxiously guarded against uncalled-for sires. Ruch in the dog breeding, where likewise very worked out thoroughbred animals are present, applies similar. Probably in this circumstance the reason is to be looked for, which led with laymen and some breeders without biological training to confuse such necessary measures for the protection of the full blood with the Telegonie (Zsrnzeugung).

If one has become acquainted with these necessities for the protection of the full blood, the different evaluation of the sexes with the Nordic race in the questions of the sexual morality soforWar. ver Rern of the whole Zrage is in the thought of the vauerehe coupled with the farm. Vie admission to the farm inheritance was the breeding cilter. Rus of such a marriage emerged the Stofs, which was again available to the following sex for selection. Pure cattle, which had not passed indirectly through its parents the breeding filter of the ow marriage linked to the ignition of a hearth fire, was able to become the Rus- gangsstoff for a new gender of farm heirs. Therefore, a man with Rebsen could sire as many cattle as he wanted, the community did not have to worry about this half-breed any further, viese bastards never came into question for a legitimate marriage, because their heredity was impeccably known through their uneven mother. For these reasons, the bastards always follow the worse hand in the law of inheritance, with which their exclusion from the inheritance - in the case of the Nordic race it means from the marriage on an equal footing with the inheritance, i.e. the hereditary property - was pronounced without any doubt. The presence of the bastards was therefore indifferent for the actual thoroughbred of the Nordic race as long as the bastard could not reach the full-blooded marriage.

Gan; but the case was different with the wives of the freemen. The bastard of a free man was always an obvious affair because of his un-natural mother. A woman of free blood, on the other hand, was quite capable of secretly mixing foreign blood among her legitimate cattle. The birth itself does not give any information about who is the father of a cow. In the case of a breeding mating, which was connected with the marriage and a farm inheritance intended as a breeding filter, the woman could therefore very well smuggle a Lastard blood into the strictly guarded whole blood of the tribe. As this circumstance could be avoided only by the prevention of a corresponding conception, so in the Nordic race the free women were given only the choice between breeding or fornication*), i.e. they were given the choice either to live the breeding thought of their blood heritage, thus to be chaste, or to leave if they gassed themselves (what else should they forget but their task, their destiny!), and then they were quite logically fornicated. We will have to deal with these things in detail; but here it can already be said that now it is to be understood why the linguistic usage of the Nordic man has not coined a word for sexual abstinence, while we know several expressions for the Nordic woman. "The woman could commit an adultery against the man, but not the man against the woman" (o. Amira).

There might be some readers, who will not want to recognize the transfer of such sober breeding thoughts on a noble human race of the early history without further ado. But the author must point out that this is not only an assumption of him but the proofs for it are richly available*). Even the author, who is used from his profession,

1) The derivation of the word Zucht is - (according to Weigand, Deutsches Wörterbuch, op. cit.) - quite clear: ndl. tuà, afrs. ìoât -- procreation, witness; got. ustaààìs
-- accomplishment. - ñhd. -- pregnant, pregnant; mhd. àà - civilized, but essentially: fruit-bearing. The connection between the word "Zucht" and the sexual act as such has been preserved in the fact that we call a rape, i.e. an involuntary surrender of the woman, "Notzucht". - A "chastened virgin" was with our ancestors not at all the one who kept away from her circle of thoughts everything that was connected with mother duties and man love, but the other way round just the one who consciously adjusted herself to the thought to rule one day as a mother over a large herd of cattle; in German: who already lived as a virgin quite consciously to the thought to plant one day the race inheritance of her tribe purely!

2) Especially the author would like to point out that Tacitus with his Germania falls in this respect very strongly out of the framework of the all-Germanic traditions. One needs only v. Amira (Grundriß des germanischen Rechts) or Schrader (Reallexikon) to examine it, in order to prove the correctness of the Germania.

In order to find natural breeding questions, the correspondences between the breeding laws of the Nordic breed and our present-day zootechnical measures for the preservation of thoroughbreds were almost astounding. The Nordic Breed does not even think of evaluating the sexual act as such from the so-called "moral" point of view; it does not even think of keeping the related matters shamefully secret from the public. We will see that the Nordic Race treats even all sexual collars so harmlessly from the point of view of loyalty to the hereditary mass that one is at first somewhat stunned when working through these things even as an animal breeder.

Finally, in judging such questions, we must not forget that even in nature the most glorious flower is always only the nus-pressure form of a plant rooted in the earth. Therefore, on the one hand, we can calmly enjoy the delicate and fine flowers of love which the Nordic Race has produced in the relations of the sexes, but on the other hand, we need not blame the researcher if he tries to clarify the biological background of these flowers; here one does not cancel the other, but both complement each other to form the living fact of the Nordic Race.

Vie equality was to be found with the Nordic race thus depending on this assertion confirmed. However, it is much more difficult to say why Tacitus takes this special position. Tacitus cannot possibly have fantasized into the air. The whole case is worth to be examined thoroughly. Under no circumstances, however, should Tacitus' Germania be made the starting point of an investigation that wants to clarify the laws of marriage and breeding - for the time being, Tacitus is still far too isolated with his description, although the author does not want to claim that what Tacitus has handed down to us is downright wrong: it cannot be, because there are striking similarities between the marriage laws of the ancient Roman patricians and Tacitus' description of Germanic marriage. - In any case, the author would like to point out once again that it is inadmissible to approach these ancient traditions with today's moral concepts, if the Roman Tacitus notices the purity of morals of the Teutons in sexual relations, then this proves

z. For example, not yet at all that the Teuton therefore ' also no sexual intercourse with a Rebse entertained. In the Roman world of ideas of that time the last was a natural matter of course. Tacitus would have been conspicuous only if he had not encountered this custom among the Teutons. Tacitus would have mentioned this for a Roman astonishing peculiarity undoubtedly, if he had had to determine that the Teuton abstained even from the sexual intercourse with the Rebse. - Kehrle- Heidelberg, however, points out to the author that Tacitus is not so outside the Germanic traditions as it first appears; Tac. Rap. 19 is quite in agreement with what the author states here, if one refers the purity of morals emphasized by Tacitus to the Germanic Krauen and not to the behavior of Germanic men towards Rebsen; Tacitus conceals some things, because his writing should be at the same time a moral mirror for the Romans, who were morally very degenerate at that time.

from the conjugal birth, and above we have seen, on which conditions the conjugal birth was dependent again. In the past, the man with Rebsen could beget as many cattle as he wanted; these cattle were by their fundamental exclusion from the inheritance, i.e. hereditary property, completely harmless for the actual thoroughbred. However, it is a mistake to assume that such illegitimate cattle were tainted in the modern sense; they are only kept away from the breeding objectively, just as a horse breeder who raises thoroughbreds together with half-breeds on his stud farm keeps both meticulously apart in the breeding measures, but therefore shows the same love to all animals. Lei Eurip. ñndr. 233 it is told of Andromache that she raised the cattle begotten by Hektor with house slaves at her own breast. Vusolt says z. L.: "To the Spartian heredity was exclusively held in civil law respect despite all other ronnives; by the demo- cratically organized oligarchy of the Spartiate". An old law forbade the members of the Rönigshäuser to produce cattle with foreign women (plut. Agis. 1l). Marriages with daughters of Helots or Perioics were forbidden by themselves. However, illegitimate intercourse with helots was quite common. There were numerous bastards in Sparta. Among the illegitimate cattle of Spartiate" and helotesses were for the most part the Mo thakes. They are called helotenkinder, who were brought up together with Spartan ravens, underwent the whole civic education on the rost of their foster father and consequently received from the state regularly the Zreiheit, but not or at most in very few exceptional cases the Vollbürgerrecht, while they possessed the civile probably always..... In the rest of Greece, the illegitimate relationship could be limited to mere sexual intercourse or take the form of a domestic roncubinage. A roncubinage, which a citizen maintained with a freeborn §rau, a citizen's daughter, for the production of freeborn cattle, was protected by law like marriage since ancient times. A legally recognized roncubinage of this kind appears already in the blood law of Dracon, cf. Vemosth. XXIII In this legitimate roncubinate a citizen's daughter entered by an act similar to enggesis. Her genealogical guardian gave her to the suitor. But the act was not an enggesis, and the roncubinate therefore not a marriage. Cattle produced in such a Ronkubinat were called Nothoi, were not entitled against the paternal hereditary property (i.e. the hereditary property, d. Vers. !), were also not excluded into the male phratrien (i.e. the sex of the father, d. Vers. !), were however otherwise flawless in their descent.

and could be adopted at any time by their rightful father completely, if this had no heirs for its hereditary property,' the cattle conceived with slave women and other unfree Krauen came against it for an inheritance as good as never into question." - Cattle sired by a Creian with a female slave, however, often stand differently in their valuation in the traditions. Vas was undoubtedly related to the ancestry of the female slave. If the slave was of perfect origin and only by misfortunes (Rriegsereignisse etc.) in bondage got, then one let her cattle behind the fully free ones stand, but recognized nevertheless the good descent of the mother. Thus, the son of the noble Rastor - for whom Ddgsseus (XIV ISS) pretends to be - produced with a slave woman is nevertheless able to marry the daughter of a noble man; he also receives a part of the inheritance, but has to be content with less than his brothers born in wedlock. Teukros takes an honorable place among the heroes, although he is not the legitimate son of Telamon but the one with a slave captured in the war,' Significantly, however, this slave was originally a king's daughter. For the Teutons similar cases can be brought from the traditions as an example. "By her right to live together, as by her affiliation to the husband, the wife differed from the Rebse kept in the house." (v. Amira.)

We need not be surprised, therefore, that in India, Greece, Rome and among the Germanic tribes the sexual freedom of the man was basically preserved in law and in custom, while for the woman, on the other hand, other laws applied. "Not every woman whom the man takes into his house to live with him becomes his wife; special conditions and formalities are required for this." (Zhering.) Cattle begotten with slave women do not come into his paternal but only into his lordly power, "they are not cattle in the sense of law (lecitimi) but in the merely natural of generation (nàralis) .... Vas right cattle presupposes the right mother, the right mother the right marriage, last forms the presupposition of the whole Roman family "*). (Zhering.) - Schrader says: "Our .cattle' corresponds phonetically exactly to the Latin Zeus, sentis - tribe, so that its original meaning is .procreation', .tribe' then 'belonging to the tribe'."

Cattle was therefore only that cattle which came from equal marriage and could pass an ancestral test. These ancestral tests - which can be found in all such traditions in the Nordic breed

') highlighted by me, author.

The bastard - which can be determined - remained with us until the 18th century in all guilds and certain farming communities; still in 1782 a Hanoverian document says: "Kreie people detest the connection with the bonded ones, because then the cattle become bonded. Vie reasons, why the bastard always followed the "worse hand", we saw above in the discussion of the Nordic land law; in this view, the Germanic law is uniform, regardless of whether one examines the ways of the Anglo-Saxons, Sick, Burgundians, Danes; cf. on this section I

V. However, the position of the bastards was never considered in any way contemptuous by the Nordic Cashier. As the difference between the wife and the Rebse in the sexual sphere consisted only in the fact that the wife slept at the side of the husband, but the Rebse had to sleep at his kissing end, so also for the illegitimate and legitimate cattle of a father - with the exception of the right of inheritance - no external distinction existed. The husband did not even think of expelling the cattle of the Rebse, which were not equal, from his house, nor could his matrimonial dowry lay claim to them. In the expression "with cattle and rule" (rule - illegitimate cattle), the memory of the common growing up of the equal and unequal cattle of a father has been preserved. Vie Rebse has probably never experienced any objection, also its commercial exploitation of the Nordic breed might have been completely unknown; last, a phenomenon appearing only in the Middle Ages with us, must be probably attributed to foreign-breed influences.

ñFrom the position of the Rebse, however, also a revealing indication proof (circumstantial evidence) for the prehistory of the Nordic race can be derived. The name for the Rebse appears according to Schrader in the Indo-Germanic languages only in connection with S kl ao in or stranger*). The most convincing proof for this is to be led probably from the old Indian: ààsî' - means originally "vàsafrau", i.e. a Krau of the natives of India, gets then however the meaning slave and Beischläferin. This is quite revealing, for if after the conquest of India by the Nordic race a word for slave and slave-girl is formed from the word for the aboriginal woman, the Nordic race cannot well have known this condition before; otherwise it would inevitably have used the familiar word for it and the word in question would have to be found in its root in all Indo-Europeans, ñus this statement.

i) Vas applies also to the Teutons, von ñmira says e. 8. when discussing the unfree, the actual unreal (whereby he emphasizes that to the Teuton the idea was natural that the unreal were a cashier for themselves, recognizable by their body condition): "Further, however, the Unecht was called .Diener' (altho. à), to which belongs althd. àrua, mhd. .Dirne' - slave's daughter."

one may deduce two things: first, the Nordic conquerors of India have gained practical experience with a subjugated population only in India and did not know this condition in their old homeland yet; secondly, the peasant trek of these conquerors must have reached from the original homeland to India without temporally large stays, at least it has not become acquainted with a subjugated population on the way more near. Since we can now shift the Urheimat of the Nordic race to Sweden and the migration to India probably from this place or from one not far away in. Since the migration to India probably started from this place or from a not far away place in Lower Germany, it is impossible that in this original homeland the Nordic race already ruled as a master race over a subjugated population, as Rern assumes. Line in Europe only breaking in warlike nomadic race, from which later a part undertakes again a conquest march to India, would have had enough time and courage in Central Europe to learn the concept of the slave and Rebse; both concepts did not need to be formed then only in India.

But if one assumes with the author that the Nordic race sat as a peasant race without subjugated population in its original homeland, then the call becomes immediately clear. At that time in the original homeland one perhaps already made breeding choices, that only selected young men and virgins were allowed to marry on the hereditary property. In this way, capable families were formed, while the unfit ones slowly but surely fell into an ever-increasing distance to them. The unfit families formed at first perhaps second order families, in order to sink finally with special incapacity into the state of the bonded ones. The bonded one was not a slave with the Nordic race. Racial tensions have probably not been known at all in the original homeland. It is significant, for example, that - according to Schrader
- the differences between legitimate and illegitimate cattle can be derived from the Indo-European languages only when the status of the free and the bonded can be clearly recognized. From this, first of all, the conclusion could be drawn that the Nordic conquerors of India departed from the original homeland at a time when there was not yet a clear distinction between the free and the unfree; otherwise, it would not have been necessary to form the word for the unfree in the new homeland. Furthermore, we may also say that the train went from the original homeland to India without major stops - which at least did not bring any conflicts with a population of a different race. Otherwise one would have transferred the word taken up on the way for the Beischläferin and slave to the VLsafrauen, as one was not shy,

But the most important thing is that all these considerations indicate that the migration of these Indian conquerors of northern race must have been a real peasant trek. Warlike nomads could only move from Northern Europe to India in a parasitic warfare, like the Huns did later on in the opposite direction; wars of nomads are never something else than the digestion of existing culture; whereby finally not much more remains than after a swarm of locusts, namely nothing. A peasant trek, however, either moves peacefully through an area and then does not come into further contact with the population of the country concerned, or it fights its way through - like the Cimbri and Teutons in Gberitania and Gaul - and then does not get to know the population of the area of passage any better. A peasant trek does not like to carry unnecessary eaters and also does not attach much importance to the obedient ones. In the light of recent colonial history, it can be shown that peasant treks which first conquer an area - as we can prove for North America and South Africa, for example - initially have no contact at all with a subjugated non-peasant population. Vas is in itself also quite natural, for several reasons. The conquest of a peasantry does not always mean a real subjugation of the population - if one does not find already farmers - but mostly only a real displacement. Furthermore, the displaced population is only in the rarest cases induced to migrate, but often moves to remote areas, where it forms a constant source of worry for the peasants. This worry is either caused by raids on individual settlers - there is enough time to find out how and where to get rid of the hated intruders - or by theft, cattle rustling, etc. Therefore, in the beginning, the peasant conquerors are fundamentally distrustful of all non-peasant natives, unwilling to take them into their service; they experience again and again that they are mostly only spies who want nothing more than to find out when a favorable opportunity for their fellow peasants to commit a knavery can be determined. It is only when a race has died over the time of the conquest of the land and the newborns from birth know nothing but the given conditions that tempers often calm down remarkably quickly; of course, even more so when the cultural tension between the two parts is very great and the martial superiority of the conquerors is absolutely clear. There are places in the united

States of America, where only 50 years ago the settlers did not care much more for an Injun than a zlintenkugel, while their grandchildren today already peacefully associate with Injuns at a university. Exactly the same customs we may assume for the peasant conquerors of India, author has already shown in section IV that the Nordic conquerors of India - contrary to the common opinion - have been lurkers and have encountered a non-peasant original population. The history of the word 'ckàs' may be sufficient to prove the derivation of the Nordic race from a nomadism, or from any other parasitic gentry, as absurd. Otherwise, the Nordic race would have had to have a word for slave and mate under all circumstances already before its invasion of India; already because it has never shied away from recognizing the sexual freedom of the men.

It is also significant, however, that the word for marriage is not worked out until the permanent condition in living together with the wife of one's own blood must be emphasized over the temporary relationship with the slave. From this follows quite unobjectionably the fact that the vauerehe in the Nordic race was not an artificial matter created by deliberation but a natural condition of the original homeland grown without the aid of reason. One did not need to lose any words for the marriage originally used from the very beginning. All this would be unimaginable if we did not know that the animal world of the deciduous forest area of Central Europe also knows the monogamy; we see here again that the Nordic monogamy represents at first nothing more than a natural condition of life of this area also for the animal world. The Nordic cash register is integrated in every respect biologically most closely into these conditions of life. Again we can draw the development-historically not quite unessential conclusion: The history of development of the deciduous forest area in the northern Central Europe is also at the same time the key to the phylogeny of the Nordic cash register.

If originally the vauere marriage was also natural and to some extent unconscious, the understanding of its existence undoubtedly soon developed. In any case, in the Nordic race the protection of the wife very soon comes to the fore in the legislation in such a way that the man seems to be almost relegated to the east. Just consider what restriction the ancient Roman patricians placed on the head of a family, who faced the loss of all his property if he did not marry his wife beforehand by law.

He was even punished by death if he sold his krau. In no other nomadic people of the world one will find such protective regulations for the Krau. One can call the patriarchal conditions of the pre-Islamic Semites - although they maintain a mutation-legal reason - father-legal, because the krau becomes the property of the man and the man actually disposes of it. Nevertheless, besides some other things, an irreconcilable contrast between Semites and the Nordic race lies in the fact that the Semitic patriarch could sell his krau at any time, while ;. L. the patrician ÑIt-Roms for the same thing immediately met the death penalty. - With the Zndogermanen the Krau does not go absolutely into the possession of the man. Vie wife is given to the husband by the community of the tribe, so to speak, only to faithful hands. The husband's rights over the krau are clearly regulated by law. If the husband exceeds his punitive powers within his kamily, the community could act quite ruthlessly against him. Ver term

So "paternal" is actually incorrect for the Nordic breed. Even over the cattle the father did not dispose arbitrarily and after discretion, as we will see yet, but also here the hands were bound to him. Marriage and cattle rearing were social obligations for the head of the family of the Nordic race. In return, however, the head of the family had certain rights, which went further than those of the unmarried members of the tribe, - the head clearly shows himself in the traditions as a trustee of the whole. Under such points of view a marriage is of course only conceivable as vauerzustand. vieses, the vauerzustand, is also the race sign of the nordic marriage, but not the vaterrecht. "Vie ancient Germanic marriage was an aggregate of various legal relationships" mutual right of the spouses as.househusbands" and .comrades" to live together, householder's burden of the man absorbing guardianship over the woman, householder's dowry of the woman, vBy her right to live together as by her affiliation to the man, the matrimonial dew differed not only from the .kriedel" (the servant of free blood,- the author) but also from the vine kept in the house. However, as far as the marital power allowed leeway, the krau (as .landlady") also had to command in the house. Therefore, in the absence of the husband or in the case of his temporary disability, the entire rule of the house was concentrated in the hands of the wife. By this her 'key power' the wife differed from the free servant." (v. Amira.) Hegne (German dictionary) says z. L. about the marriage: "Ehe - gesetz

The word "eternal", the connection of man and woman,' got. aivs, originally related to the Latin aevuin and the Greek Lion, time, eternity, atei (asi) always, sanskr. àzms, life span, has only the temporal meaning of duration and eternity, which also ahd. own, mhd. ève still hastet, in our ewig (ewig here in the sense of the old German Ewigkeit, i.e., eternal God, eternal torment, i.e., in relation to the divine, supernatural)." One should therefore for the Nordic race in the future the term vaterrecht, which leads to confusion with patriarchy
-The author does not know at the moment a sufficiently short and characteristic expression, because in it on the one hand the father-legal Oauerehe, on the other hand the social and breeding obligations connected with it opposite the community as well as the rights resulting from the position of the family head would have to be circumscribed *).

How clear the community forms of the Nordic race have always been about the value and the meaning of the woman for the race, from German, how much one was clear thereby about breeding principles as such, one may see from the laws mentioned in the following about the sexual life of the Nordic woman. - The Nordic race, where it appears in its originality, knows nowhere an evaluation of the sexual act as such. It neither foresees in the man that he lives abstinently in the sexual field, nor does it demand from the woman a morality in our modern sense. The sexual life of man and
§rau is for the Nordic Race a part of the natural expression of life and is therefore treated as publicly as eating and sleeping. If one goes through the traditions about it, they seem, in spite of some incomprehensibilities for our present way of thinking, always clear, bright and clean. We are never confronted with that dirty, dull fantasy of the client, which feels quite at home in the board treading of erotic feelings and sentiments, as well as in the mud pool of the joke. No, open and true is the love-

1) The Teutons called the father or the head of the household - as the author believes to have convincingly proved in section m, p. 108 -: Rauer and the member of the nobility: ñdelsbauer. va we understand today, however, by the term Lauer something quite different, so the old German word Bauer can no longer be used for it without further ado. However, one would describe the idea of tîern in the old Germanic - (it would be more correct to say here: the old Germanic) - marriage gaiy well, if one would not speak of vaterrecht per se but of hausvaterrecht or of hausvaterrecht states. In this case, the word Hausvater clearly indicates that for our ancestors marriage was not a purely sexual - (even less a purely spiritual) - affair between man and woman.

(The life of the Nordic race was immoral only if it was contrary to the racial heritage).

Busolt, for example, says of Sparta: "It was not considered unseemly for an older nlann to give his still young krau a strong zreund in order to obtain the desired offspring. It was also allowed that a Nlann, who did not want to attend his krau, produced cattle with that of another Spartiate, if the latter gave his consent. It was also not uncommon for impecunious brothers who were dependent on a rlaros (hereditary estate) to have a common krau and to consider the cattle as common. Cattle produced by a deputy with his own krau or by a nlanne with the krau of another could be adopted by a simple declaration before the king, thereby obtaining full citizenship with the right of inheritance on the hereditary estate; cf. plut., Lgk. 15 and hdt. VI, 57 (otherwise they would have become full civil citizens, but without legal claim for themselves and their descendants to the hereditary property of their father; d. verf. !). Zn these cases it is a question of legitimate expiation from illegitimate unions between Spartans and Krauen of Spartan origin." About Greece itself Busolt says: "The state was interested in the marriages, but essentially only with regard to the offspring. For political and religious reasons, it was very important to him that the number of houses did not decrease and that the ritual belonging to the gods of each house did not cease. In Athens, therefore, he even made legal provisions about the performance of marital duty (Plut. Sol. 20); in Sparta, he threatened celibacy with punishment (Plut. Lgk. 15; ñth. XIII 556). Kerner he showed a lively interest in the civic legitimacy of offspring. Varum he established by law the civil law preconditions for a lawful marriage, and the sexes, on receiving a newborn son of one of their members, had to examine whether he would really be produced in a marriage lawful according to the law; but in the marriage itself the actual state was not involved with any grgan, such as the registrar."

We had already spoken above about the fact that the married Krau is very well able to smuggle into a pure thoroughbred - into Vastard blood. In the past, the Nordic race also proceeded with ruthless means against the adulteress and killed her; a racial rivet, so to speak, had to be weeded out as emphatically as possible. Later one became somewhat milder, but one expelled the adulteress in principle from the community of the

l) cf. legend by Gottfried Relier about nun with 7 cattle; mentioned by Ruedolf 3.50.

Free and marked them far by hair cutting (Bubikopf!) as useless for the further breeding. Vie older laws know originally at all only the sexual infidelity as a matter of the married woman. Accordingly, only such bastards born of a wife are "illegitimate* while the bastards of the husband conceived with an unfree woman remain clearly separated from it and are not called so. Such "illegitimate" born cattle of the married woman are always given names in the traditions, which indicate the secret (hiding!) at their birth: "born secretly", "born in the stable" (? !?), "born in the forest", "Bankert", i.e. the cattle conceived on the bench and not in the marriage bed - where the legitimate cattle came into the world. Vie Rebse did not need to give birth to her cattle secretly, because she had nothing to hide?)

How little these regulations for the married woman were connected with moral reasons in the modern sense, or even arose from male vanity, which leaves itself in the questions of sexual morals, but demands abstinence from the wife, can be seen quite clearly from two already mentioned facts. Firstly, the wife was placed at the disposal of an honored guest for the night, and secondly, the procreator had to step in if the spouse became ill or infertile (for example, due to a war injury). As for the guest, it is clear that an honored guest was always a man of the same blood; at least the cattle sired by such a man was known in its descent and then harmless for the blood heritage of the tribe as such. The heir to the farm was usually the eldest son and thus also the sire of the lineage. For the fact that this first cow was also the cow of his legal father, the clan of the bride had to vouch. This explains certain customs on the wedding night, which we will discuss in a moment. With further cattle it did not depend then so exactly on it. In all cases, the main thing was that the head of the family could prove the origin of the cattle to the community, so that the community would not be deceived about the origin of the cattle.

The idea of breeding appears even more clearly in the so-called procreation helper, as it is handed down to us from the Germanic tribes. Vie community gave the husband a virgin to faithful hands,

r) cf. Ruedolf 5. 31.

so that he would beget cattle with her and ensured the feeding room for the herd of cattle by clear laws of inheritance. If now the husband was prevented by any circumstances to beget cattle, then the Nordic cashier did not think at all of leaving the precious nourishing area for a herd of cattle fallow, - one demanded that the husband put the wife to another free one at the disposal, so that the fertility of the woman was used? a dissolution of the marriage was out of the question, because the position of the spouse was connected with social rights and he was besides the owner of the inheritance, i.e. hereditary property. If we are told from Sparta that there was no adultery, but still the exchange of spouses was honored, then these are not contradictions at all, but traditions, which coincide exactly with the Germanic breeding laws). Klan must take into account that the Nordic race always referred the concept of fidelity or infidelity to the hereditary mass and never thought of linking these questions with the sexual act as such.

Even in Athens the old-Nordic procreator is still clearly to be proved. Thus, for example, Plutarch once says about Solon's law: "Inconsistent and ridiculous seems also the law, which allows a rich heiress - if her husband, whom she would have had to marry according to the law, would be unable to attend her - to be put to sleep by the man's closest relatives." Plutarch could not possibly know the original root of this Old Norse law, which was undoubtedly not created by Solon, but only maintained by Solon, and accordingly could not understand the meaning of the institution. Nearer he goes into moral indignation following the passage just mentioned, but then makes the revealing addition below: "A good arrangement, however, is that the heiress may not turn to everyone without distinction but only to one of her husband's closest relatives whom she likes best, so that at least the cattle are of kin and belong to the family." - Incidentally, the connection of Solon's legislation with the ancient Germanic marriage laws becomes even clearer - and is therefore cited here - from the following words of Plutarch: "Lei the rest marry, Solon abolished the dowry altogether and decreed that the bride may bring only three robes and a little household equipment."

In the next section we will see that the elimination of the dowry in marriage is an old Norse principle, which is more or less clearly emphasized in all Norse traditions.

cf. Ruedolf 5. 53.

n. w. varrö, peasantry. 25

can be found again. Alan may therefore calmly say that the marriage laws in Athens, which can be traced back to Solon, are basically not to be attributed to Solon at all but were either simply taken over by him or had to be taken over with regard to the influence of the noble sexes. Obviously, in the future one will have to look at these ancient Greek legislators in a similar way as in our German history ;. For example, Eike von Repgow, who did not create any laws with the "Sachsenspiegel" but only recorded laws handed down from generation to generation. - By the way, there is no contradiction between the above mentioned "rich heiress" and the just emphasized prohibition of an alitgift, as Plutarch seems to assume. It concerns in the Salle of the so-called rich heiress only a hereditary daughter, who should provide the "inheritance", i.e. evenly the land possession, with a herd of cattle,' if the spouse selected by her was prevented from this task, a procreation helper stepped in evenly, if possible however one from the blood of their paternal sex, in order to keep so on the hereditary property the blood of their family alive. The question may remain open whether Solon was still conscious of the connections. - These laws about procreators may seem strange to us, but we will see in the following section that the girls were often betrothed to their future husbands already at the age of 12 and moved into his house. We will also see that this was not a marriage in the biological sense, but most probably only a legal safeguarding of a girl's future. In the last case the girl was sure of the future position of a mistress. If the legitimate husband became incapable of procreation, this was not in itself a reason to deprive the man of the position of a husband, which in ancient times was endowed with extensive rights. On the other hand one married at that time, in order to beget cattle and not for the private pleasure of the two spouses. Thus, the procreator is, at the bottom of its essence, a quite rational auxiliary measure, which may seem strange to us, but is logical, if one frees oneself from today's ideas about these vinge and puts oneself in the place of the customs and views of that time. If the choice of the procreator would have been completely left to the woman, i.e. if she was not bound to the relatives of her husband, then one could relate this Solonian tradition to the remains of maternal rights, but since the procreator is clearly limited to the sex of the husband, there is no doubt at all about the breeding auxiliary measure. Also the circumstance that the woman had the free choice among the men from the nearer relationship of the husband, can

It is impossible to interpret this as a laxity in the conception of sexual matters or even to explain it with the very last echoes of the mother's right. On the contrary, the author sees nothing more in it than an emerging sensitivity towards the female personality, the
If you do not understand this, you must realize that in the old Nordic marriage law the wife always remained under the hand, i.e. in the power of the husband and that therefore the freedom granted to the woman here,
The fact that the people were able to determine the procreation assistant at their own discretion meant a quite extraordinary concession. Obviously, the procreation assistant was regarded as a breeding necessity that resulted from the situation, but one also tried quite obviously to take away any unnecessary harshness or heartlessness from this institution that could not be circumvented*).

For the Nordic race adultery was not the sexual intercourse of the wife with another man but only the contact with another man unknown to the spouse.
Man. If, however, the adulterer belonged to the free class, other laws applied than those we have mentioned above for the adulteress, i.e. in this case she was not killed for legal reasons. First of all, the spouse was entitled to the right of tithing, without the
he had to fear blood vengeance because of it. Zn ñelfreds laws 42, 7 is found, just as with Greeks: "And someone may fence, without needing to fear feud (i.e. without blood revenge), if he meets another at his conjugal wife, at closed doors.
or under a blanket, or with his sister born in wedlock, or with his mother who has been wedded to his father as a legitimate wife." Lin Anglo-Saxon law stipulated that the adulterer of free blood could give another wife to the injured spouse.

i) More revealingly, however, in Crete, under the clear influence of the pre-Hellenic Cretan population and its culture, the regulations concerning the daughters of inheritance are loosening most: namely, to the effect that the heir's daughter is given greater freedom of choice in determining whom she wishes to marry. If there was no one among the members of her tribal clan who could marry her, she was could or would, she was free to marry whom she chose, so here the pre-Hellenic population seems clearly to have exerted its influence in a maternal direction, working to give the woman the right to choose for herself whom she wished to have a child with, regardless of whether the man in question was still compatible with her race or not. had something to do. With it, however, the old-Nordic thought of the hereditary daughter is twisted into the opposite, which wanted with the hereditary property and the hereditary daughter nothing more, than
The aim of the project was to keep a sex alive, but it was not intended to take into account the bad desires and loves of a young girl.

would have had to do. - Here again the significant fact: Adultery of the Krau is only dangerous as long as unknown blood can creep into the actual whole blood; but if the adulterer is known and descends from Kreien for his part, then this danger is eliminated, and purely educational punishments occur now, which are quite clearly different from the breeding eradication provision of the death penalty. - Accordingly, the northern Germans - incidentally also the patricians - distinguish quite clearly between illegitimate cattle, which are

1. from the open ronkubinat with a Kreien,
2. from the clandestine dealings of a Kreien,
3. from the intercourse of a Kreien with an unfree (Rebse) have come out. This threefold distinction of the illegitimate cattle would be senseless if one wanted to put the illegitimate cattle as such today's moral concepts at the basis. Note, however, how finely the breeding points of view are preserved. Illegitimate cattle from open ronkubinat with a Kreien are completely harmless for the thoroughbred, because their descent is - naturally a free father presupposed - perfect. Illegitimate cattle from the secret contact of a Kreien are however very dangerous for the thoroughbred, because this condition makes a blood-wise undesirable paternity possible. In fact, it is impossible to show more clearly that the Nordic breed did not attach any importance to the sexual act as such, but that the origin of the cattle meant everything to them. - Significantly, the cattle sired by a Kreien with Rebsen are counted among a special class, where they also belong from the breeding point of view, their origin is evident through their mother under all circumstances; these cattle could never shake the fact of their half-blood - just as in horse breeding. -

The unmarried girls were also judged from the point of view of breeding, but not from the point of view of sexual morality. The virgin had to enter into marriage pure in order to guarantee her husband that the firstborn of his wife was really fathered by him. The clan was held responsible for the sexual purity of the girl, not the girl herself; this, in turn, is connected with various customs of the bridal night. So ;. For example, the custom that on the wedding night a guard of honor camped in front of the bride and groom's bedchamber, or even the lei camp took place in front of witnesses. In this way, so to speak

cf. on the above collars: Sudermann, Johannisfeuer.

The bride's parents made sure that everything was done properly and that no unjustified complaints could be made afterwards. After all, one seems to have made use of even more tangible documents as proof of the bride's innocence. In our princely families, customs have been preserved up to the present day which, strangely enough, can be found again among some peasantry in Russia, so that the origin of both customs may well be sought among the Nordic race. The bride was bathed for the wedding night and dressed in a snow-white shirt (bridal shirt),' as is well known, in those times one never slept in a shirt but always unclothed. In Russia, the wedding shirt was shown to the congregation on the wedding night, and the congregation confirmed its joy with a fierce chopping of dishes (Polterabend!); otherwise, the congregation presented the bride's clan only with a pot with holes in it, which was considered a great disgrace for the clan, but less so for the actual bride. - In many of our German princely families the custom of keeping the Lraut shirt unwashed was preserved. The author mentions these two cases because they prove quite clearly that the virginity was a matter of community or race, connected with the laws of pure breeding, but had nothing to do with erotic, mystical, perverse, religious or other reasons. What other races and peoples have made of this custom, which became known to them, later, is not our concern here, because we have to do here only with the breeding laws of the Nordic race.

But it becomes even clearer that the questions of chastity were judged only from the point of view of -heredity, if we take into account the following. A virgin of free blood did not have to enter into marriage chastely if it was known who had deflowered her; her future husband only had to know this fact and the girl's clan had to be able to undertake that the case was sufficiently far in the past not to need to be considered for the marriage in question. The daughter of the house could also be placed at the disposal of an honored guest, and in this case no devaluation of the girl occurred. Nor was there any devaluation in terms of breeding if a girl of free blood fathered a child with a free man in a wild marriage; at the most, this was punished for educational reasons. The children of such wild relationships among freemen were basically free and without fault. Such children were called "Winkelkinder" by the Teutons. Even if the "Winkelkind" was not treated as a legitimate or "real" child, it was given a place in the father's household.

The patricians of ancient Rome only differed from the patricians of ancient Rome who had been conceived in lawful wedlock in that they were not subject to their father's authority and had no right of inheritance against him or his clan. Among the patricians of ancient Rome, they differed from those conceived in lawful wedlock only in that they did not come under the power of their father and were not allowed to claim a right of inheritance against him, or his clan. In Greece, marriages between free citizens that were not legally contracted were possible, and the cattle were also faultless in their descent, but the whole thing was not looked upon with favor. Regular seduction of a freeman by a freedman was, however, punishable, but Menander's Epitrepontes and Samia show that seductions did occur.

But if a free girl got involved with an unfree man, or did not know who the father of her heifer was, then she inevitably met with the heaviest punishment. In Athens, the father was allowed to consign to slavery a daughter who had been convicted of voluntary dishonor (plut. Solon 23). LomàcinZ Nonum NoKunt. eâ. p. 172 expressly emphasizes: "that the same cruel punishment as the adulterous woman also threatens a girl who stains her father's house with fornication". However, only the virgin who did not remain aware of her breeding duty, i.e., who corrupted her blood, was immoral, but never the one who gave herself to a free man out of affection; the latter was considered, in the truest sense of the word, a "private matter" about which the community as such did not care.

Lei Ida Naumann*) we find under the heading: Liebschaft (Seetalleutesaga, Thule X) we find the following story, which excellently reflects what has just been said.

"At an autumn meeting many people came together and a game was ordered. Ingolf, Thorstein's son, played along and showed his agility,' and once, when he wanted to catch a ball, it happened that it flew to Walgerd, Gttar's daughter. She put her cloak over it, and they chatted for a while. She seemed to him a particularly beautiful woman, and every day that was left of the Thing he went to chat with her. After that, he visited her constantly. - Vas was not to Gttar's liking, and he asked Ingolf not to do anything that would not bring honor to them both. He said that he would rather give him the girl in honor than that he should disgrace her in a dishonorable way. Ingolf, however, said he would keep it that way with his visits,

i) Naumann, Mgermanisches Ziauenleben, Lugen Oiederichs Verlag, Jena IS25.

as he pleased, and they would bring him no dishonor. - Citar went to see Ingolf's father Thorstein, and Thorstein said to his son: "How dare you disgrace Gttar and dishonor his daughter? You are up to evil, and our friendship is at an end if you do not make amends/ - Then Ingolf desisted from his visits, but composed love verses to Walgerd and made them known. Gttar went to Thorstein again and he told him that he had talked to Ingolf but could not do anything. - Ingolf had haldis, the daughter of Glass von habichtskluft, as his wife. He visited Walgerd whenever he rode to or from Thinge. Vas disliked Gttar very much. Walgerd also sewed Ingolf the very finest clothes. After Ingolf's death, Gttar married his daughter Walgerd to a man from Stangenwald."

We see that Walgerd's love affair with the married Ingolf is undesirable for Walgerd's family, but does not prevent her later marriage to another man. Walgerd's behavior was less "lewd" than "naughty" in the opinion of the time. Vie's story actually only wants to describe Walgerd's and Ingolf's disobedience to their fathers, rather than to tell us a "spicy" story about their sexual relations.

Vas word virtue was originally connected with fitness,' virtuous: mhd. tußsutiiakt - capable; tugendsam: mhd. tuxentsam - of noble fine custom. "Martial prowess is the quality on which everything depends in man, the virtue of man, as fertility is that of woman, vauernd the memory of this conception of primeval times has been preserved by the Romans in .virtus', vir. and sanskr. vàa (got. rvair, Anglo-Saxon wer, from which the compound Wergeid) is the man, the hero, the warrior, and qn this his quality the Roman concept of virtue ties up with virtus" (I Hering). It is natural that a polity, which considered marriage as a task in the service of the community, also evaluated the wealth of children according to these aspects. "The community takes the woman under its protection, but in return it expects her to bear children, and as many as possible, preferably of the male sex. From the euints at the cios (Dip. VI, 4) it appears that there should be at least five, and this number of the most ancient law was also maintained for the jus liderorum in the provinces, while in Italy it was reduced to four, in Rome to three. A woman who gives birth only to boys (puerpera) is highly respected, to give birth to more girls than boys or even only to girls is for her a misfortune, no child at all a curse. The right woman becomes a mother

and therefore from mater the designation of the marriage as matrimonium and matrone as honorific name for the Krau (matronarum sanctitas) while the language of pater forms the expression for fortune: patri-monium. The woman takes care of the cattle, the man takes care of the property". (Khering). According to Plutarch (Romulus 20), violating the honor of Roman matrons was equivalent to desecrating the temple and was punished accordingly.

Accordingly, the laws of divorce were also regulated from the point of view of breeding measures. We have already heard that among the patricians the man who sold his wife was punished by death. If a wife was repudiated by her husband without a legal reason, the husband forfeited his property. These grounds for divorce date back to Romulus, so they are undoubtedly old Norse. "The man who sells his wife (altlat. voxor, neulat. uxor from skr. va? L mistress) is punished by death. For adultery he may kill her, as well as if she gets drunk. He may divorce her only for legal reasons (e.g., adultery with a Kreien); if he repudiates her without legal cause, he atones for it with the loss of all his property, half of which goes to the wife, the other to the Gens." Ohering).

The fact that the Roman could kill his wife if she got drunk is also essential for breeding. About this point already quite a lot has been puzzled, but the call in itself is clear from a breeding point of view. The Nordic race has always been a lover of alcohol, and it was their custom that the drink was given to the guests by the housewife or the daughters. In old Norse runes Gunnlaug blesses the parents of Helga of Borg, his beloved, as follows:

> I am eternally grateful to the noble parents who produced you, you gentle young maiden, who gives the wine so blissfully.

But when a krau gets drunk, she is no longer able to resist a man; thus the kall could occur that the krau received a bovine from an unknown or undesirable side.

Plutarch mentions two further reasons for divorce, namely, poisoning of the cattle and making up of the keys, these reasons are somewhat puzzling, because they contain contradictions. Zn a very perceptive investigation, however, ZHering comes to the following conclusion: There are not two, but three reasons, which have been transmitted to us only mutilated and contracted:

1. Cattle substitution of a woman who otherwise does not give birth to cattle; that is, concealment of infertility.
2. Forgery of the keys cannot refer to keys as such, but must be a symbol, since the keys were given to the housewife at the marriage, which she then had to give back at the divorce, and a forgery of these keys would have had no meaning for her at all. Ihering now believes, however, that the keys are to be regarded here as a symbol, namely as a badge of honor of the light-bearer. According to our considerations so far, this assumption of Jhering must be correct, because we have seen that the selection of the wife was made by the community in trust in the coming blessing of the cattle. If in the marriage then difficulties turned out with the birth act, then Ihering assumes that the man was allowed to dissolve the marriage thereupon again. Also this thought fits completely into the so far treated breeding laws.
3. It is probably not so much poison as love potions; the Romans called such a love potion philtrum, the poet Lucretius took his own life after drinking such a love potion, and Lucullus lost his mind on this occasion; so it would be understandable if legal measures were taken against this virrge.

Ihering was a jurist, and breeding points of view must have been far from his mind in his time. But the three reasons for divorce developed by him here are certainly correctly seen and form for us a further means to learn the breeding laws of the Nordic breed.

Mr. Ihering, however, owes another investigation of Roman marriage relations, which is likely to become of fundamental importance for racial studies. However, Ihering could not interpret the traditions he uncovered, but had to be content with finding them puzzling.

First, Ihering notes that the twelve-tasel laws imposed on the patricians by the plebeians ushered in a change in Roman law as a whole. An example: "ver thought of the patri- cian gender state is: the individual is a member of the whole. Marriage, arrogati on (adoption of a son), adoption (adoption of a bovine of female or male sex), wills touch the interest of the cooperative and are therefore subject to the cooperation of the same^); the thought

1) highlighted by me, author.

of the new is that of plebeianism: Va's individual is left to his own devices, all three acts depend on his free decision."

In examining the differences between the patrician and plebeian views of marriage, Jhering, among others, comes to the following conclusion. The old law shows a quite strange contrast with regard to the legal position of the man to the woman, it knows two forms of marriage: the one, in which the woman comes into the manus (- power of the pater tamilias over the woman) of the man by entering into the marriage, the one by con- tarrcatio : another, in which, if this is intended, it still requires a special act: the coëmtio. vip manus is the same in both cases, the difference therefore concerns only the origin of the same. But this difference is a highly significant one, it does not include a mere difference of form, but it makes us aware of two fundamentally different, contradictory views of the marital relationship*), one: the woman must stand in the manus - the other: she can be independent. Both views cannot possibly have originated on one and the same ground*), and if they are nevertheless found together in Rome in historical time among one and the same people, then we are compelled to look around for a different origin of both. The assumption of a temporal difference is not sufficient for this. If the one would have replaced the other in time, then it would not be understandable why one should have used the coëmtio after the emergence of the marriage without manus, the so-called free marriage, in order to add the manus, ñas only explanation reason remains the contrast between the patricians and plebeians*) and I join this opinion expressed by others: the confarreierte marriage is the patrician*). The opposite one, in which the manus can be added by coëmtio or missing, depending on the agreement, is the plebeian one. Vas was the opinion of the Romans themselves, they lead back the legal arrangement of the confarreierten marriage already on Romulus,

i.e. the same belongs to the basic institutions of the gender state created by him, and the number of the witnesses*) who participated in its establishment speaks for it. Jhering then speaks further about the fact that with it the riddle is not solved but only the Grt is changed,' however, the connections become clear to us. The confarred marriage is the old one.

1) heroorgehoben by me, author.

Nordic. The plebeians obviously took over the matrimonial conceptions into the forms of marriage borrowed from the patricians, which explains the non-confessionalized temporary marriage, which was only transformed into a permanent state by the act of 'coeintio*). Zhering continues:
"Vas distinguishing feature of the Korm of the L0nk3.rre3.tL0 from the other entering into marriage lies in the drawing in of the k>0ntikex inaximus of the Zlamen Oialis and the ten witnesses?)", in this Zhering probably rightly sees the cooperative, which checks whether those who enter into marriage also belong to the "sexes". - "Zn the historical time the marriage is soluble, the non-confarred marriage par excellence. Both by agreement of the spouses and by unilateral termination. The confarrete marriage, on the other hand, remains soluble only conditionally,-it presupposed the act of äLkkarreatio, in which the same persons had to participate as in the c0nk3.rre3.tL0, and who will have been granted here the same right of examination possibly, of refusal of their consent, as in the latter." Zhering does not believe that divorce was originally very common in confarred marriage, since the first divorce is placed only in the 6th century BC.

Vie patricians, according to Zhering, saw in marriage with plebeians a mixing of the noble blood (Liv. IV, 1 coiàininare 83n§uinein). "With the granting of the connubinrn to the plebeians by the lex L3.nuIejL, the axe had been laid to the patrician gender state, the swiftness with which henceforth in public law the opposition was evened out comes essentially on account of the lex L3NulejL?)." Zn this

1) From this tradition we can deduce with some certainty that the Plebeians could not have been a Nordic people. In addition it is true that also the unnordic pre-Hellenic population of Greece in the first place always rebelled against the sexual mores of the Hellenes and tried to carry mother-legal points of view into the sexual life. With some consideration one must also say to oneself that the Nordic marriage has a biological sense only if one keeps in mind the nutritional background secured with the passing on of the rhyming tissue of one sex. Where this does not apply or no longer applies and a more or less accentuated independence from the nutritional background is present, it might be more correct also from the biological point of view to affirm the mother's right and to consider the man only as a trigger of a maturation of a child. In this case, the mother must be given the full right over the cattle or the community must ensure that the cattle can be raised. Therefore, it is quite logical when Marxism, which consciously strives for the detachment of the Linzel personality from every bond, in particular from every nutritional background, also wants to reintroduce the mother's right and to leave it to the cow, whether and from whom she receives a cow.

2) highlighted by me, author.

In this short sentence IHering characterizes in brief the reasons for the eventual decline of Rome, although he does not intend to say this, but only wants to express that this explains the transition from the organic to the mechanical conception of law.

But let us return to the Nordic pure-breeding thought. Oa's woman is a defenceless being, and if the Nordic race put such value on the purity of the blood, one will have to look for special protective regulations for women and girls. In fact, these have also been largely present. ven protection of the wife we have already discussed. Oa's girl was initially protected by the fact that she always remained under the care of her father; only the son, but never the daughter, came of age. It was assumed, however, that the father alone was not sufficient protection for a girl, and therefore the brothers were also made responsible for the sisters. If the father died, the girls remained under the hand of the brother who took over the inheritance. In the ancient Indian family, the brother is explicitly cited as the guardian of virtue for his sister (cf. Rigo. I, 124, 7): "Just as a girl who lacks a brother surrenders more brazenly to her husband." Thus ;. For example, Nausikaa is also praised:

"Thrice blessed thy father and thy blessed mother
Three times blessed the brothers! Your heart must
yes always fromof high exuberant delight at your
beauty,
When they see such a plant going to the round dance."

Much more revealing, however, are further considerations which now arise almost inevitably. As soon as a breed reaches such a high level in animal breeding as, for example, the English thoroughbred breed, the hereditary mass of an animal that is useful for further breeding acquires a value that can lie completely outside any calculation. To give an example, the Prussian stud administration bought an English thoroughbred stallion (Poisened Arrow) in 1926 for RM 500,000. We can use this idea for the Nordic breeding idea that the virgin born of a true recognized Che represented a hereditary value that no female of any unrecognized blood, even that of her own breed, could ever compare to. A pure-blooded daughter of the tribe thus became the only vessel in which a future heir could pass on his blood pure to the next generation. Therefore, this virgin was under the protection of the whole tribe; her blood, i.e., her hereditary mass, was a matter of concern to each individual

This concerned both their physical protection and that of their virginal purity, because both are of equal importance for the preservation of the hereditary stock. this is probably the root of the belief, which is still deeply ingrained in every nordic man, that he must help a person in distress.
"noble" or "decent" girl or such a krau with knightly help stand aside mutz.

It is easy to understand that in the Rügenblick, where the blood was no longer hermetically sealed - as it was in the German Krüh- Mittelalter with the originally genuine Rdel ;. B. the Kall') - the idea of blood receded and instead the inheritance, the farm or the property, came to the fore,' finally the "equality" was made entirely an external matter of class, today, when even our high nobility can no longer lay claim to full blood, class prejudices have of course become meaningless. But they are important and revealing because they are the debris of primitive (atavistic) breeding instincts, which can be excellently used to illuminate the prehistoric thinking of the Nordic race.

Necessarily, however, from such an attitude of the world of men, towards the femininity of their blood, a certain asexuality of the sensual instincts had to result, which has always struck as a strange contradiction in the accentuated sexual dichotomy, as it has developed in the Nordic race.

In addition, what can be observed in every rural settlement of our region, which is built on the single house and has preserved its originality, is that the cohabitation of the sexes under a roof leads to a certain cool relationship between the sexes. The question may remain open whether this happens out of a compulsion to make such a close living together at all possible, or whether the constant habituation to the sight of the other sex cancels out the sexual attraction,' author would like to assume the latter. Kinnland and wide areas of the East are partly not inhabited by the Nordic race at all. But whoever has had the opportunity to observe the harmlessness with which the members of families of both sexes bathe together unclothed in the bathing rooms in Finland, will be inclined to look at such questions not only from the point of view of race, but at least as much from that of education and habituation. - Finally, it may also speak that in farmhouses with ge-

') cf. v. Düngern, ñdelrherrschaft im Mittelalter, Munich lS27.

In the case of the female members of the family who live together for at least 3-4 generations, i.e. those who reach a high age, at least the grandmother is still alive. Apart from the fact that in this lies the rhyme for the development and preservation of a very strong feeling for family tradition, the female youth also grows up under sharp observation. With the thought processes developed here, one probably holds the key in one's hand to learn to understand the unbiased relationship of the sexes in their living together in the Nordic Race.

The respect for the woman, which is familiar to the Nordic race from its peasant and racial heritage - perhaps not so much for the woman as for the inheritance of its own noble perfection preserved in the woman - has never been grasped by other races and, consequently, without knowledge of the connections, could never have been grasped. We have several times astonished reports, -that e.g. a state like Sparta, which tolerates such a "female domination", nevertheless produces such outstanding warriors. Gorgo, the wife of Leonidas, however, has given the apt answer that
"Spartan women were therefore capable of ruling over men because they alone were capable of giving birth to men" ; a remarkable word, by the way!

The Nordic breed is not completely uniform in its breeding. However, the basic ideas - as they have been explained here - are more or less always clearly recognizable. It will have to be left to further researches to find out the reasons for this different behavior, - possibly only the traditions are to blame, either by the fact that they have come down to us only mutilated, or have been misinterpreted so far. The author would like to give two further possibilities for consideration.

First of all, the author would like to assume that in the Nordic breed certain differences in beating have had an effect*), but since we do not yet have any closer investigations in this area, there is no point in deriving any assumptions from this. Only o much is emphasized here: in the whole animal breeding we have not found one single

1) One can;. 8. with ease make the following dichotomy: I. politically highly gifted, but on the whole unartistically inclined, although endowed with a good eye for physical forms and sculpture, still unmusical, but with a pronounced hana to military music: Sparta, ancient Roman patricians, Prussians, in particular Low Germans and Anglo-Saxons;
2) politically indifferent, but artistically very talented and emphatically musically inclined: Athens, some southern German tribes and the Swedes.

Breed that would not show stroke differences. However, it often takes a trained eye to be able to detect them, but they are there. Whether such differences in beating could also be seen in the bone structure, i.e. in the skeleton, may be doubted for certain cases in animal breeding; at least, the animal breeders do not think of considering the clarity of such skeletal differences. Stroke differences are often a matter of physiology rather than morphology. Although so far no perfect justification for it could be produced, e.g. in the horse breeding still the opinions persist tenaciously that between skin and hair color on the one hand, temperament and efficiency on the other hand relations exist; mind you: it concerns here color differences within a race, not color comparisons between the members of different races. - Finally, one must not forget that the beat does not even represent the smallest unit in animal breeding, but dissolves again into subbeats, which in turn disintegrate again into breeds. - Thus, there would be no biological difficulties in assuming certain subtle physiological differences within the Nordic race, which could serve us as an explanation for deviations in the lore.

However, it seems more probable to the author that the treks which left the original homeland at different times embodied different stages of development; one need not assume the individual differences to be too significant. In addition, due to the different foreign impressions that came from the individual daughter colonies, a different bending of the original conceptions must necessarily result.

Thus one could assume that the different attitudes to polygamy or monogamy, which can be observed among the individual peoples of the Nordic Race, are to be ascribed either to the differences in the races, or to some foreign influence. However, both is not quite probable, because first of all just from the original homeland of the Nordic race - from Sweden - still particularly late the polygamy is handed down to us and secondly in the daughter colonies demonstrably always enough Kebse were available, in order to let no need arise to the polygamy. On the other hand, the author would like to assume that there was no fundamental difference between polygamy and monogamy in the Nordic race and that only we, on the basis of our present conception of marriage, put a difference into these marriage traditions, since we have seen that the essence of the Nordic marriage was connected with the production of children.

It would then be quite understandable that ;. B. a Sürst, who already proved his good blood by virtue of his office, if he had enough land, could afford several legitimate marriages. In any case, Tacitus (Marriage, 18) says quite clearly about this: "Venn almost alone of all barbarians they are content with a single wife, with rare exceptions, in which not desires but duties of rank make the entering into several marriage alliances desirable." On the other hand, the same thought leads us to a very different result with the patricians of ancient Rome. When that lurking patrician troop had finally gained a foothold on the Tiber and Romulus had distributed the land, the number of genders coincided with the number of lighted hearth fires, va now for the Nordic race landed property is always at the same time family property and to this race originally a further division of the family property was unknown, so it necessarily follows that on the ancient patrician landed property exclusively the single marriage could prevail. The Nordic polygamy was never polygamy in the sense that several legitimate women ruled around one hearth, each hearth being tended by one mistress. After all, the traditions of the Romans are not quite clear. It seems namely as if the polygamy in Rome was legally permitted, but in general only not usual,- this would support the just expressed assumption of the author, vem plancius one threw z.

L. in Licero's time polygamy before,- this was a moral reproach, but, as it seems, judicially not punishable,- compare: biinaritus: Licsro pro Blancio 30. Eäsar planned to introduce by laws the polygamy in Rome legally for the purpose of cattle production. The great Mark Antony had married the queen Cleopatra when he was the husband of Dktavia. One compares also still (after Birt): Nartial VI 90 and Seneca cks benek. II116: matri- rnoniuin vocari unuin aâulteàin. Also of Greece tells us ;. B. Busolt quite clearly:

"Polygamy was something quite unusual in Sparta. According to hdt. V 39 the ephors demanded from the king Anaxandridas that he should dismiss his barren wife and marry another one, so that the family of Eurgsthenes would not die out, va the king did not want to send away his wife, so the ephors and gerants demanded that he should lead home a second one beside her. Vas did Anaxandridas. He thus had two legitimate wives. - King Ariston married three wives in succession because the first two were barren." We see, then, that monogamy and polygamy do not seem to contradict each other, if marriage is not considered in the modern sense as a "private affair" between a man and a woman, but rather as the marriage between two men and a woman, which is determined by the nutritional background.

The first one is to keep in mind the secured possibility of the cattle production, together with the issue connected with it, to keep alive a valuable sex, or to pass on the rhyming tissue of a valuable human being in the most possible multiplicity and perfection to the next sex.

Some remarks on inbreeding are inserted here, because some readers may assume that pure-breeding laws, as we have developed them here, must lead to degeneracy. Apart from the fact that our derivation of the breeding laws of the Nordic breed is based on the biology of the English thoroughbred and its history - a very tangible example of inbreeding issues - animal breeding knows much closer inbreeding relationships in individual other breeds. The Russian Grloff trotters and the English ähorthorn cattle have already been mentioned; one could multiply the examples at will. In the famous Spanish Riding School in Vienna, horses have been bred for generations in two small families by the most serious incest breeding, and they have been preserved in old quality for more than a century*).

However, one must not assume that the author would like to recommend inbreeding as such, because for the time being we do not have it in our hands to use inbreeding as we wish. In this respect we can only state that inbreeding need not be harmful, but we do not know yet in which cases it is harmless and in which it is harmful. Now the zootechnics also warns breeders against thoughtless use of inbreeding, but this does not prevent them from noticing that almost all breeds have grown on the ground of inbreeding. Good breeders, who have a sure eye for the ronstitution of an animal, are therefore never afraid to use inbreeding ruthlessly, if necessary. Vie inbreeding is a breeding method for the experienced high breeder, but not for the average breeder.

In this connection some inbreeding traditions from the antiquity, which refer to the very first inbreeding, i.e. Jnzestzucht, are compiled and mentioned. Vie inbreeding prevailed in antiquity with Phoenicians according to Justinus and with the Medes and Persians according to several writers,- so reports e.g. herodot, datz Lambgses with his right sister, Plutarch, datz Artaxerxes with his daughter, Curtius (L. Curtius Rufus, Historia àe redns Zestis àxanckri, llb. Vili, cap. 9), that Sgsimithres, satrap of Sogdiana, was married to his mother, without this being considered as a special distinction.

1) For more details, see b. Nlotloch, Studien über Pferdezucht, Hannover ISN. Va's booklet actually deals only with the mentioned breeding and is therefore recommended because of its small volume.

The Egyptians considered sibling marriage to be permissible from ancient times. - Among the Egyptians, the marriage of siblings was considered permissible since ancient times. The Ptolemies adopted this custom when they came to rule, in that already the first, ptolemy Lagos, married his cattle, ptolemy Philadelphus and ñrsinoe, right siblings? the last, of this tribe and also born of Jnzestzucht was Cleopatra, a physically and mentally outstanding personality. Vie Queen Cleopatra was the daughter of a marriage between brother and sister, the grandparents were also brother and sister? she herself was married to her brother and after his death married her younger brother. - Among the ancient Greeks, the marriage of right siblings was permitted until the 8th century BC. Greeks and Romans forbade the kinship marriage only relatively late. Then, too, not because they had unfavorable experiences with the children, but exclusively in order to avoid the accumulation of large fortunes. In Christianity, only Pope Gregory, in 605, ecclesiastically banned intermarriage.

Also of the inhabitants of ancient Peru, especially of the kings, Garcilasso de la Vega (Ilie ro^al commentaries ot àe Vnlces) reported that sibling or half-sibling marriage was common among them. The breeding of the Ptolemies and the Incas is attributed by the writers expressly to breeding reasons, because these ruling dynasties feared to be spoiled by inferior blood, but here also correct observations could have been present. One had to determine with certain animal breedings, datz foreign blood in a high breeding insensitive to inbreeding u. U. like poison to work can ? clarified are these duties not yet. They are mentioned here, however, because the Ptolemies and Incas may have derived their view of inbreeding from correct observations, so that we would have to do with them with a hereditary principle and not with superstition. The common view in public life today that inbreeding must lead to degeneration is sheer nonsense. When tribes or sexes begin to degenerate, other reasons are the cause? however, it must be admitted that inbreeding then accelerates the degeneration.

n any case, the Nordic breed lost its instinct for the iron law of high performance breeding when it began to open its closed thoroughbred to other blood as well.

- the uninhibited intercourse of the sexes among themselves always very quickly became fatal? the moral impurity quite naturally then almost immediately struck into the counter".

and became immoral in the highest degree. Gan; excellent Guglielmo Serrerò in his book: "Vie Frauen der Cäsaren" (Verlag I. Hoffmann-Stuttgart) has revealed to us this sudden change. His book is also worthy of special mention here because we have few works that prove in such a way that the woman's womb, but also her way of thinking and her attitude, have more to do with the rise and fall of the sexes, with the rise and fall of the state, than men's abilities or inabilities. - The Nordic woman does not bring with her from her developmental history the instinct of the women from maternal-legal relationships, who, with all sexual freedom, always keep the advantage of the tribe in mind. At the moment when the asexual moral freedom of the Nordic woman turns into an immoral sexual freedom, the dissolution of the state has so far in history still proceeded with almost horrifying speed. In section I V, author has also been able to give similar causes for the decline of Sparta and attached corresponding evidence for it. When Sparta began to forget the old sense of its moral laws, the moral freedom of will in the production of fully free cattle was admittedly not spent, i.e. the cattle coming to the world on a hereditary basis were still faultless in their art, and after this direction the Spartan remained conscious of its breeding task up to the downfall of Sparta. But before or after the completion of this task, the Spartan woman of the time of decay did not consider it immoral to give herself to the man who, for any reason, appealed to her,' whereby, however, by means of preventive measures, it was ensured that no cattle resulted from such a union, for the birth of such a cattle from a free-born Spartan woman was considered, even in the time of decay of Sparta, to be an act of the highest degree of immorality. Thus it came about that the Spartan women were considered throughout Greece to be quite unattached and loose, even bold and brazen.

After all, the customs and traditions of the Nordic marriage may not only be derived from biological points of view, but must also be objectively linked to the peasantry, to which it belongs like the plow to the field.

Under the not exactly simple living conditions of the northern Europe the settlement way, in particular the later single farm of the Nordic farmer, forced necessarily a division of labor of man and woman; the man took over the outside service, the woman the inside service. With natural conditions, which are preserved through generations, the choice of husband always strives for the- 26*

to value those who, according to the situation of the vinge, will best master the tasks approaching them. Vas must soon lead to clearly defined concepts of marriageability, which can then be applied as a standard. In the peasantry of the North, what was expected of the man was something quite different from what was demanded of the woman; we have already seen above how clearly the patricians had worked out the concept of virtue for man and woman in different ways; here we may well come upon the root which, in the primitive times of the Nordic race, bred it to that sexual bipedality which only it possesses and which has given rise to some of its significant secondary sexual characteristics.

- An old proverb says that a woman in an apron can carry more to the farm than a man can carry in a harvest wagon. In other words, even the most capable farmer can get around the house and farm if the woman is no good. For those who know the work of the farmer's wife from their own experience, this fact is quite natural and understandable. In earlier times the woman may have remained under the hand of the man, but once the Nordic farm was in the making, she very soon had too much influence on the man's emotional life not to mature in time into an equal personality beside the man within her field of work. Laertes (Gd. 1.433), for example, avoids contact with Eurgkleia because he fears the wrath of his wife.

It is well to quote here a few more words of Professor Beckmann-Bonn, already mentioned, because they characterize quite excellently the exceptional importance of the old-style country and peasant woman. "If one wants to recognize the basic features in the position of the German countrywoman and does not start from the individual farm but from our national German characteristics, then two basic questions immediately stand out: First, the leading position of the German countrywoman within the farm, and second, her resulting significant responsibility for the running of the farm*). Both go back to the same root, namely to the single marriage on the German country estate. Vas been a Germanic custom for thousands of years. From this ancient Germanic institution we must then derive home economics as Krauenwirtschaft*). The household economy of the Krau is now bound throughout the Middle Ages until about 1880 traditional; from the early Middle Ages, from the capitula cks villis at Rari the Saxon butcher to the peasant liberation in 1848,

i) highlighted by me, author.

So, for a millennium we have a closed traditional bond, and in fact there are two processes that hold the position of the housewife here: on the one hand, the closed housekeeping and, on the other hand, the servant constitution. The housekeeping revolves around the closed housekeeping as a way of life and around the servant's condition as a way of work throughout the years*). - Gs is the goal of the house economy, everything, which one needs for the life, to produce itself. I speak first of the closed home economy of this millennium. If possible, all the utensils of the house should be produced by oneself. Now the households in the older time are conceivably large; they consist of the Zamilie with the related, the servants, the house employees, often also the tradesmen. If someone wants to build up these huge households in the sense of self-sufficiency, then this is an organizing and creating activity of the highest order*). Probably there are also today still numerous households; but these households of today do not have the sense for organization, well it depends today in -en households only on the fact that nobody spoils the wagon, while it depended at that time on the fact that everyone became once full.... he second closed work circle of the older period of the Middle Ages plays around the organization of the servants. The servants are excluded from the housekeeping; therefore they are taken care of by the housewife in their nature, they are trained by her. This circumstance can be found today only in camps. There, as is well known, there is still house and table sharing between the people and the owner, and if one visits there a country economist, a very famous and important man with highly modern and exemplary economic facilities, he also still has house and table sharing with all his people. As long as the table community exists, there is no social opposition. Vieser begins only as soon as one cuts the tablecloth. In Bagern, therefore, the position of the land jam is still present in the old form..... Thus, the older Landstau stands before us until 1850, benevolent and understanding in life, because she herself has done all the work that she demands of others, furthermore, concerned with strict order and division of the day, because punctuality is even more important for the farm than for the household, furthermore, looking at life first economically, because the whole public opinion towards the Landfrau, because her reputation rises and falls with the economic success in her life." - here it lies one almost on the

') highlighted by me, author.

Tongue to say that mothers who could master such enterprises also had to give birth to sons who knew how to master life and the expenses they faced. -

Beside the "lord" in the Old Norse life the "mistress" *) appeared. It is no coincidence that the word mistress is derived from lord and clearly indicates the later development. The peasantry of the Nordic race was the birthplace of the development of the female personality.

How much our people still hold this old-Nordic and old-peasant idea, which derives the value of a woman from her housewifely virtues, and how clearly the connections still play over to the ñdel, may be seen from the fact that the German people consider the empress, who died a few ears ago, as well as the queen Luise as especially "noble" woman figures, because they knew so exclusively to embody the wife and housewife. However, these are views of the Krau which no longer correspond to a modern way of looking at things, but which are nevertheless quite revealing for the unraveling of the German national soul.

Significantly, even today among us with the moment of marriage almost abruptly occurs a different assessment of the Krau. If before marriage a young girl was allowed to be generally pleasing and to attract the attention of her fellow villagers, and was even gladly seen by all sides, this is over with the moment of marriage,' one now expects from the virgin that she proves herself in all areas of housewifely virtue. Vas happens so suddenly that one has to keep in mind very carefully the marriage originally connected with the peasantry of the Nordic race in order to be able to understand this fact biologically and to feel it not as absurd but as natural. By the way, it can be clearly observed that the genuine Nordic woman, in the fulfillment of her housewifely virtues, quite emotionally actuates a secondary sexual characteristic, which also definitely has an effect on the genuine Nordic man. To such Nordic women it is a deep inner need to care for something. One can already learn about this from Homer, and the song of the housewifely virtues of the genuine Nordic woman also rings brightly through our own German history.

By the way, one only needs to compare the herbaceous figures of Nordic sagas with the sensual fairy tales of "A Thousand and One

*) Lord is the one who commands and the one who is authorized to command; ahd. bêà - the more exalted, more distinguished; imperious --- the one who behaves in the manner of a lord; n. Weigand, German Dictionary.

Night" to have the special and peculiar assessment -er Nordic Krauen more than clear before the eyes.

The unity of the Nordic farm educated the man to see in his wife the equal nameradin, but here was also planted the rhyme to another peculiarity of the Nordic race in the relationship of the sexes to each other. The feeling for distance towards subordinates on the one hand and the jointly experienced worries on the other hand brought man and woman humanly close, let the man open his heart before the wife, the Nordic man has the need to open himself before his woman, but to close himself before creatures, the real Nordic woman even demands this openness, because otherwise she feels backward. - We have seen sufficiently above that the marital fidelity was measured primarily by the fidelity of the spouses to their blood and not, for example, by the sexual abstinence of the spouse from unfree women and girls. The Nordic Krau therefore probably never originally thought of feeling jealousy towards the Rebse. She would have considered this as a humiliation, which she would have inflicted on herself, because she would have placed herself involuntarily on a purely sexual level of evaluation and would have denied her heritage, so to speak. The latter, however, was as foreign to her feelings as the conception that a Vine could give birth to cattle entitled to heredity. Her marriage was not the result of a sexual choice of beauty by her husband, but the natural consequence of her birth, and in this area no Rebse could compete with her, no matter how beautiful she might have been. She was the mistress of the house, and that was the only thing that mattered in her marriage, not the possibly existing special sexual desires of her husband. Significantly, therefore, she could feel hurt only in her capacity as mistress, and our German language still expresses this very clearly when it says that a wife feels "set back" by her husband, varin lies quite clearly and literally that the mistress is "put away" from her place of honor as a housewife, where she belongs, and another is "put there". Vas Gothic word for divorce: atsáins literally means deposition. Thus, a restriction affected "di" mistress only in her dignity as a housewife, or - what could also come into question - as a mother, if the efficiency of her cattle could be doubted. Vas last emphasizes ;. B. Th. Birt*) expressly for the Roman woman and says about it: "Certainly, also the Roman woman could be seen: a thoroughbred woman, as we imagine her to be.

i) Sirt, Roman Lharaîterkôpfe, Leipzig 1S16.

think,' racy and capable of ruling and sometimes also clever, ver Roman, it is said, rules the world, the Roman woman the Roman! But she was a mother. Cornelia is famous because she was the mother of the Gracchi,' Agrippina is infamous because she was the mother of Nero: by her fruits you shall know her. Db good or bad: the son has been in Rome the world historical act of the woman."

A quite excellent proof of the fact that among the Nordic race the woman was valued primarily as a housewife and mother, i.e. with regard to her offspring, and the last circumstance was able to play, if necessary, quite a drastic role in her life, we find in the already mentioned small booklet by Ida Naumann: Altgermanisches Frauenleben. Under the heading: Frau und Nebenfrau (Salmon Water Valley Saga, Thule VI), I. Naumann reports the story of höskuld, his wife Zorunn and the Rebse Melkorka,- and she brings the story as alleged proof for the fact that the purity of morals of the Germanic tribes was not at all as perfect as it is always claimed today. For example, in the introduction to her book, she literally says: "The opinion that today still stems from Tacitus, which idealizes the relationship between man and woman too much, must be substantially improved to the effect that here, too, practical points of view were decisive and that, on the contrary, we encounter an immodesty not only of women but also of cattle, which reminds us of the agricultural milieu at every turn. - Now, we have already seen in detail in the course of this section that the sexual life of the Nordic race took place on the ground of a life-affirming sensuality, and that some things would have to be called "objectionable" in the highest degree for our present-day concepts. But on the other hand, we have seen that the sexual life of that time remained subject to a breeding thought which never allowed it to become haphazard, and it is only in the haphazardness of the sexual life that the sensual urges of man are not active in the building up of a culture but in its destruction. We today have lost the original breeding thought of our ñlt- fronts and we now evaluate "morality" according to completely different points of view. Therefore, the aforementioned judgment of I. Naumann is undoubtedly much too harsh,' in particular, she has obviously overlooked the meaning of the traditional legend - one would almost like to call it the actual joke of the whole story - in the case of the story we are about to deal with here.

It should be brought here first of all the story itself:

"höskuld, the son of Thorgard and Rolls, the granddaughter of Unn, became a retainer of King Hakon and married Iorunn, the daughter of Björn from Bjarnarfjord and Ljufa. - Iorunn was a beautiful girl and very proud, unusually outstanding by her understanding. She was considered the best match in the whole Ivestland, just as her father was the first bonde in the whole beach area (m. a. W.: Iorunn was of impeccable origin,' d. verf. !). She was betrothed to the höskuld with great property, and the wedding was celebrated in höskuldstaüir. Iorunn now took over the economy with höskuld (m. a.
W. Jorunn is the legally recognized mistress of höskuldstadir, the property of her husband,' d. Vers. !). In her behavior it was soon to be seen that she was clever and capable and experienced in many things, but always a little proud (m. a. W.: she was an impeccable, if perhaps a little haughty housewife; d. verf.!). Her life together with höskuld was good, even if they did not let it be noticed in everyday intercourse (m. a. W.: the characteristic Nordic quality of hiding one's inner feelings from prying eyes is explicitly emphasized here, which leads to the assumption that the impeccable affiliation of the two spouses to their race should be particularly emphasized; d. verf.!). Their children were Thorleik, Bard, Hallgerd Langhose and Thurid (m. a. W.: there was nothing against the fertility of Iorunn; d. verf.!).

On his journey to Norway, höskuld bought a slave girl from Gilli for three marks of silver. She was mute, höskuld took her into his tent and gave her good woman's clothes (m. a. W. : he not only made her his virne but also apparently gave her a kind of housewifely power over his things; in any case he raised her to his acknowledged mistress; d. Vers.!). When the king had provided him with timber and given him a golden arm-ring and a sword, höskuld thanked the king for the things and honor he had done him, went to Lord and sailed to Iceland. He landed in the mouth of the salmon water and had the timber brought home (m. a. W.: since there is no hol; in Iceland jauch even today), höskuld had made a business trip to Norway to buy timber; his distance from höskuldstadir thus had a very homely reason; d. Vers.!).

Then he rode home with some people and was well received, as was to be expected. Va's estate had been well managed in the meantime (m. a. kV.: hölskuld could not complain about his wife in any direction; d. vers.!). Iorunn asked him who was the woman in the retinue. höskuld said: ,vu will believe, i want you with

have my answer to the best: I do not know, how she is called.' (Verse, asks at this point to pay attention to the fact that the narrator once again emphasizes that höskuld does not know the origin of his slave girl!) Jorunn said, "Two things are possible, either the rumor I have heard is lying, or you have spoken to her more than just asking her name."

höskuld said he did not deny it, and told her everything truthfully,' he asked for good treatment for this woman and said it was his wish that she be allowed to stay in the tent (m. a. W.: höskuld does not think of touching the housewife dignity of his wife - ser "setzt" sie nicht etwa abj - but he wishes to keep the slave girl further as a mistress beside his wife. This wish does not alienate the wife at all, as we will see in a moment, or even cause her feelings of ice desire to rise; d. Vers.!). Zorunn said: "I will not start a quarrel with your concubine, whom you have brought from Norway, even if she should cause trouble in the house, - under these circumstances it can only be fine with me, - atz she is deaf and dumb.

höskuld slept every night at his housewife's since he had returned, and did not spend much time with the stranger,- but everyone noticed her noble nature and her understanding (m. a. W.: the affection of the two husbands for each other was in no way dimmed by the presence of the Nebse; note, however, that now in the narrative the Nebse's ancestry begins to play a role; d. verf. !).

At the end of winter, the stranger gave birth to a hub. Höskuld was summoned and he was shown the heifer. It seemed to him that a more beautiful and noble heifer had never been seen, and he called it Glas, since its mother-brother Glas Feilan had died earlier. Glas was an unusually splendid cow and höskuld gave him his whole affection (m. a. W.: in her son the Nebse shows a surprisingly high hereditary value, which suggests the best descent, - d. verf.!).

In the summer, Jorunn said that the stranger must do a job or leave the court (m. a. W. (m. a. W.): only now Iorunn's jealousy begins,- she begins to sense in the Nebse an "equal", able to compete with her descent,- therefore she makes the significant demand to the husband that he either get the Nebse out of the house, or else give the Nebse such an emphatically low position in the house that her own position as housewife and mother in the public is absolutely clear- and assured; d. Vers.!), höskuld determined, she should the spouse

(m. a. w.: höskuld does not accept the either-or demand of his wife, but determines a place for the Rebse in the house, which places her perfectly under the housewife; the dignity of the housewife is not yet touched, but the inheritance value of the Rebse is indirectly recognized by the fact that höskuld does not comply with the wish of his wife and lets his son carefully undress glass; d. verse! Vers.!), When the Rnabe was two years old, he could speak completely and read alone around like a cow of four years (thus, a quite remarkably well-bred cow; d. Vers.!).

One morning höskuld saw his son Glas and his mother at the side where a lach ran along the slope of the hoswiese, and there he knew for once that she was not mute. She sat down with him on the slope of the meadow and said: "My name is Melkorka, my father's name is Mgrk-jartan, he is a king in Ireland; from there I came as a prisoner of war at the age of 15? höskuld said that she had been hiding her high origin for too long. He went into the house and told Iorunn about it. Iorunn, however, said that she did not know whether she was telling the truth, that she did not care about such strange people, and they broke off their conversation.

Iorunn did not treat her more kindly since then, but Hös- kuld now more often put up with her (note how now the certainty of Melkorka's perfect descent changes the whole situation; author's note !). A short time later, when Iorunn went to sleep, Melkorka took off her shoes and stockings and put everything together on the bed. Jorunn took the stockings and beat them around her gores. Melkorka became angry and gave her a blow on the nose, so that the blood jumped out (it is not quite clear what actually caused Jorunn's anger, but apparently the reporter wants to express Jorunn's jealousy, which is restrained, quite blatantly, just by the groundlessness of the occasion; Furthermore, it is remarkable that Melkorka gives up the "humble" position of a servant and strikes without further ado; thus, Melkorka now feels quite equal to Jorunn and now feels the treatment given to her as a disgrace, to which she is actually not entitled at all as a servant; d. höskuld came and separated them. Thereupon he let Melkorka go away and gave her a dwelling place up in the salmon water valley. There Melkorka set up her house. höskuld gave her everything that was needed; her son Glaf moved there with her. (This means at least that höskuld gave her the freedom. But it is more likely that it means that höskuld made Melkorka his second wife.

and for this reason lit her own hearth fire in the salmon water valley). Soon it was seen in Glas, when he grew up, that he would excel over other men in beauty and chivalry (m. a. W. : for the sake of protection, by the reference to the blood value of the boy Glas, the action of höskulds gewissermatzen is once again justified and the impeccable descent of Melkorka is once again underlined,' d. Vers.!)".

This story of Melkorka, the sweetbread, is nothing more and nothing less than a novel told in the most concise form, based on hereditary breeding. Melkorka, the Irish king's daughter from the noblest lineage, gets into captivity through no fault of her own (case of war) and thus loses her freedom. She turns herself in silently, apparently in order to be relieved from the outset of all answers to humiliating collars; proudly and silently she resigns herself to her fate. A coincidence leads her to Iceland, where she becomes the concubine of a noble farmer there. The meaning of the story is that no man's joke and no fate were able to extinguish this royal blood; the noble nature, in spite of all external inhibitions, still asserts itself and demands recognition; the nobility of the blood inevitably comes to light in the son*). What had to be Melkorka's own fate's bitterest humiliation, namely to be the noble king's daughter, the unfree mistress of a noble farmer, is in turn the beginning of her new freedom. As a fully recognized wife and mother, she spends the rest of her life at her own hearth.

This is - in Old Norse terms - the story of the Irish king's daughter Melkorka!

It cannot be denied that the narrative, despite its laconic brevity, describes with astonishing force. Each sentence seems to have been put together and hewn with a rough but sure hand, as when a Nordic lurker strikes the wood with his axe, so that it builds itself into a log house without any nails or other bindings, solely on the basis of its impeccable tensile strength. - How confidently the personality of the proud Iorunn is portrayed and how clearly she appears to us as a mistress in her housewifely realm. Note how little is actually reported about Melkorka, and yet how the noble lineage of Melkorka becomes ever clearer to the reader. Va's behavior of the Iorunn is taken as a yardstick to show Melkorka's more and more apparent equivalence.

i) Who does not think here of the well-known word of Goethe: "One always denied and one denies with Äecht, datz je sich der ñdel erlerne."
(Ballad of the expelled and returning count.)

As long as Melkorka was only her husband's mistress, she had no importance for Zorunn; with quite indifference she leaves her husband's camp also to the concubine. But when her husband begins to fully recognize the son of Nebse as his own, her attitude towards Melkorka slowly and surely changes. In her motherhood Zorunn's pride is struck and this finally makes her forget all lordly restraint; the thought of a competition in the sexual field for the husband's favor was completely far from the world of thought of a housewife ruling as mistress in the husband's house at that time. Therefore, the legend does not weigh the personalities of Zorunn and Melkorka against each other. But the son,
i.e. the hereditary meaning of the descent, is taken here as a yardstick for the evaluation of the female value; we find exactly the same attitude towards the Krau in this saga as Birt has reported to us from the Roman patricians; this is, however, an attitude which is as opposed as possible to the present-day - let us calmly say: a "modern" - view of the Krau.

The position of höskuld between the two Krauen is portrayed with a certain humorous serenity. With calm certainty, höskuld always stands above the Krauen and keeps the reins of household authority firmly in his hand; he is and remains the lord of höskuldstadir, and the Krauen must submit to his decisions. But the objectivity with which he always knows how to preserve the housewifely position of his actual wife, despite all his affection for Melkorka and her son, is very pleasantly touching. Za, it seems almost as if in the narration it should be emphasized that despite the blamelessness of Zorunn, despite the fact that höskuld does not let the housewifely supremacy of his rightful wife be touched, also despite the emphasized restraint of Melkorka, the royal descent of the lîebse irresistibly demands its right.

The author can't help but mention Ida Naumann's opinion about this story. She says about it: ".... höskuld also had Melkorka, the mother of his son Glas, with him as a concubine. It is not very pleasant to see how his wife Zorunn gets along with Melkorka, and how höskuld soon shows more interest in this wife, soon more in that wife, depending on his mood and liking."

Zda Naumann judges here quite correctly from the point of view of a present-day conception, which pushes the I-emphasized emotional world of the individual into the foreground and then measures the value of the individual human experience by it. Zn such an illumination be-

However, the story of höskuld and his two wives immediately takes on a completely different appearance; höskuld is then nothing more than a faithless adulterer who also has the brutality to force his wife, by virtue of his marital domestic law, to tolerate the Kebse in the house. His inclination then swings back and forth between the two women - a state of affairs, however, that might well seem plausible to our modern literary men, who have long since weaned themselves from depicting men and only know the male on the dissecting table of their soul analgesia. The result in the sexual struggle of the two women for the favor of the höskuld is in this illumination finally a most petty bourgeois scuffle in the bedroom of the Zorunn. Then as a conclusion: on the one hand a bleeding nose and the preservation of the housewifely power in the house, on the other hand the departure of the concubine and the granting of a special apartment, thus, so to speak, the establishment of a kind of "pavillon à'amour" on Iceland.

These words are in no way intended to diminish the value of Ida Naumann's excellent study on the life of the Germanic women. The author only thought it right to show by the comparison of the Old Norse and a modern conception, which fundamental differences in the attitude to Old Norse traditions can arise, if one does not take into account the Old Norse breeding idea in the relations of the sexes to each other.

In the Nordic peasantry and its relationship to the Nordic marriage lies also the explanation of a peculiarity, which is mentioned here as a final consideration. The clear division of labor between the sexes led, among other things, to the fact that the affairs of the community were regulated only by the man; this is probably the origin of the Nordic thing.

As intimately and responsibly as the Nordic man lives together with his wife in marriage and as highly as he esteems and values her as a personality, he has basically never had any understanding for her appearing in public. This would be an incomprehensible contradiction, given the high esteem in which the Krau was held, if one did not keep in mind the peasant roots of this phenomenon, which required a clear division of labor. There is actually only one exception to this attitude of the Nordic man towards the woman acting in public, and that is the kingship of Krauen. But this corresponds to those cases where the Nordic peasantry left the succession to the daughter, if there was no male heir left.

The Nordic race, to conclude, considered the farm only as the nourishing base for a new generation of their cattle, and it was not so much the principle of succession that mattered to them, as the fact that blood of equal value came together on the farm for marriage.

At the end of this section, which touches on many questions, the affectionate description by Z. Müller*) about the German peasant marriage life. In the Morten Müllers we can see quite clearly that the entire marriage laws of the Nordic race must have had a peasant background. When reading through the following lines, the realization that we have before us the biological background of the Nordic Race in our old peasant marriage laws, literally forces itself upon us.

"Vie question: should I marry? solves itself very simply when lurking. It is settled with an unconditional Za, where he has or can find a farm. Right here we see that the decisive role is played by land ownership: for what is a lurker without land? Where this basis is not given, the real peasantry opposes marriage most vehemently. He does not want to tolerate proletarians who are a burden to the community with their cattle, and he does not let himself be convinced by any humanity that to found a family is a general human right2). But when he takes over the farm, it is a matter of course that a farmer's wife belongs to it. The woman is something absolutely indispensable for the farmer. The farmer's wife is always a comrade of the man's work, which she is only exceptionally in other classes. Husband and wife work together here, like two partners in a business or two brothers running the same company. It is clear what a ride this creates between them and what honor it gives to the woman?), the reproach: I have to feed you, does not affect the woman of the lurking, it would have to be completely oblivious of his profession, the man builds the field, the farmer's wife takes care of the stable: the proceeds of the milk, the butter and the eggs, which she brings to the market, belong to her, as well as the sale of the grain, the cattle falls into the sphere of activity of the man. Vas been so from time immemorial, no civil code needs to regulate it. - And because the farm and

?) Mann und Weib, Union Deutsche Verlagsgesellschaft, Vol. IH, Leite 387, Chapter 8: I. Müller, Oie beiden Geschlechter innerhalb des Bauernstandes.

') highlighted by me, author.

If the farmer's requirements are the decisive factor in all matters of the countryman, the other question is easily settled: When should I marry? he farmer has time and patience for all things,' he also waits until the parents hand over the farm to him, or until he, as a younger son, receives the money to marry into a foreign one. And the daughter does the same. She saves her wages year in and year out and spins and weaves her linen wardrobe together. She knows that one day some son of the house will need a wife, because he has to take up the farm or because he needs a daughter-in-law from the farm, and, if things otherwise fit, she will come to the election and be elected at last. In the meantime, she does not have any sentimental feelings, because she does not read novels and her hard work takes up enough of her thoughts. - The fact that the court plays the main role in all considerations is also decisive for the choice of the bride. The father explains to the young couple the arrangement of the future marriage, dryly and soberly, in the presence of all the family members. Vie love plays a minor role here, ver farmer is coarse natural, but not sentimental. He also knows that a wife belongs to him for the whole life and that means are necessary to live together*). Therefore the property relations come into consideration in the first place. Besides, no aristocrat can insist more sharply on equality and oppose mesalliance than the Grotz farmer when it comes to his cattle*). Another point to which the farmer attaches much importance is whether the candidate is economical and f i t s i n t o the house; hardly ever will the Lauer marry a non-farmer's wife; for he cannot use her. Therefore, even such girls as are employed as seamstresses or in similar trades in the countryside do not easily find a supply, however inviting their personal qualities may be. - Marriage itself is distinguished among the peasantry by solidity and celibacy. Divorces are not frequent and are a disgrace. The common work, the common thinking and cooling, appreciates differences and intolerability of characters much less than in the city, and where they appear, the peasant, by virtue of his healthy nerves, finds it easier than our delicately organized modern sex. - Religious seriousness dominates the peasant's views on marriage and family. One will not hear jokes about marriage from a peasant, he does not speak of the intimacy of it and has here a much safer tact than many a city dweller. The religious seriousness

1) highlighted by me, author.

He feels that a foreign element is coming into the house*). The intercourse between man and woman in the country moves according to custom on a fairly equal footing. The farmhouse rests on common cooperation. Vá's farmhouse is not the modern close family, in which not even the grandparents, let alone unmarried family members find a place, but still the whole house in the Riehl sense, in which brothers and sisters, grandchildren, grandmother do not feel strangers. When the eldest son takes over the farm, the brothers and sisters, who cannot be accommodated elsewhere, are no burden to him - they work with him, and he also tolerates the old people with pleasure - they can all make themselves useful, even if it is only to watch the cattle. And they all have a say when it comes to matters of the house; this familiarity of all family members gives the farmhouse its own charm, which our narrow-minded cultural life lacks. - When Riehl says: "Germany's future lies in the farmer," he is not only referring to the importance of agriculture for the country in the economic sense; he is also portraying the farmer as a stronghold of morality, as the keeper of the old good tradition, as a reserve of strength in moral and religious matters. - May he in this be a model and example for the other classes as well! What we call folklore, folk art, folk wisdom, is in good part peasantry, peasant art, peasant wisdom, and throughout it is the character of solidity, of indestructible vitality, which is inherent in the products of this kind, while what the city fashion brings is forgotten again in a few months. - If sexual questions and reforms now so urgently engage the interest of the educated world, it is probably also a touchstone of their importance to weigh them against the common sense of the peasant. It is as much as to put them to nature's test, ver glaring contrast in which peasant genuine culture and urban superficial civilization now stand, is thus best illuminated."

*) highlighted by me, author.

X.

Some more measures -of the Gordian R-asie to keep their species healthy.

A>the questions to be discussed here only carry to the end the lines of thought developed in the previous section. They are essentially measures which indirectly served the breeding idea of the Nordic breed by keeping the species healthy. The author treats them in a separate section, because the traditions are quite imperfect and do not allow to draw a uniform picture. Nevertheless, it might be correct to compile the existing fragments of the traditions once.

In the previous section, the value of the health of the individual animals for breeding has already been pointed out in detail. It is quite useless to discuss breeding questions if all questions about the health maintenance of a breed have not been clarified before. Therefore, it is also said in animal breeding that the questions of animal husbandry must always precede those of animal breeding. This fact cannot be emphasized enough.

The Nordic breed undoubtedly originally lived in an environment which ensured that only the healthy person was able to prevail. Nevertheless, the value of physical health for the breeding of the breed seems to have been realized very early; otherwise certain measures cannot be explained. The best known in this respect are the famous and everywhere cited regulations about the abandonment of sick and weak newborns.

It seems to be significant to the author that in almost all works which deal with the upbringing of the people, one can find mention of these determinations of the Nordic race, with more or less moral side remarks being woven in, depending on the ideological attitude of the assessor, but that up to now hardly ever a physician or biologically trained researcher has failed to notice an essential circumstance in the process of giving the present-day race the name "The Nordic Race".

it is obviously the most natural thing in the world that deformed, crippled and weak cattle are born. Therefore, one does not even think about the peculiar release regulations of the Nordic breed. For a philologically trained animal breeder, however, these suspension rules are a difficult puzzle. If breeding is based on ruthless ronstitution testing and reproduction is done from sex to sex by selection, then sick, weak, and crippled tongues belong to the distinct rarities. In pure cases - or only in extremely rare cases - tongues are born which are so palpably unfit that their future unsuitability for breeding or use can already be determined at birth. The same must have been true of the Northern breed's incubation period. For the few rascals among the births, the marriage laws of the Nordic breed, discussed in the previous section, would have been perfectly sufficient to exclude them from further breeding. The suspension was not left to the arbitrariness or discretion of the father, but was a matter for the community, and the father acted only on behalf of the community, - we will have to discuss these matters in more detail below. It is now certain that every newborn cow was subjected to a test. However, it is equally certain for the author, -atz then still much finer sifting reasons must have participated, than we assume that provisionally. In any case, according to the situation of the vinge, it is impossible that such a quantity of misshapen cattle was born, which would have required and justified such complicated and legally clearly regulated measures, as they have been handed down to us from the Nordic breed.

We only know that the cattle were considered to be excluded into the community of the family only when the father had picked them up, about this point much has already been written, but most of it misses the essence of the matter. It has been said that in this way the father wanted to protect himself from the cattle. But in the previous section we have already seen that the Nordic race paid attention to this matter where it can be effectively fought, namely at conception. Besides it may be doubted that one can look at a newborn bark with unconditional certainty from whom it descends. - One has also explained that this lifting up of the bark represented only a legal act, in order to determine the paternity publicly, varan is probably something correct. But according to what we have said in the previous section about all the legal forms of marriage and their 27*

If you have seen the breeding thought, these are nevertheless all very unessential determinations. The lawful cattle presupposed the lawful mother and the lawful mother presupposed the lawful marriage. With the act of the marriage therefore already the legal part of the matter was settled. - Nevertheless, a reasonable thought must still have been the basis of this annulment. Undoubtedly this custom was connected with the suspension regulations. But which cattle doctor would dare to say today, for example, from a newborn bark, which is without physical defect, whether it will develop physically strong or weak? Hardly anyone! And now one considers that with such healthy people, as they exhibited the Nordic race in her early history, one simply presupposes from every single father that he was able to say with a newborn child whether it will be healthy later or not.

If the house father did not have therefore some very finely working test means at the disposal, one would have to drop such thoughts of a fitness test of the newborn children by the father again. Possibly, however, we may assume such a test means actually. However, with this assumption a certain caution is at the place, nevertheless this thing is put here once for the discussion. It would be possible to bring the baptism in relation to this,' it is brought also partly already in relation to it. Unfortunately, only the traditions are not unambiguous and clear enough. But it is certain that the newborn child, as some traditions report, was dipped immediately after the birth into cold water. "Vas legal relationship between father and cattle in the pagan times was not conditioned both by the birth of the latter in marriage, and by the recognition of the cattle by the father, viese took place visibly by the fact that the father lifted the newborn lying on the ground or took the vargereichte to himself, However, the naming and the first tasks of caring for the cattle, namely watering the cattle with water (erroneously called water consecration by the newer ones) or feeding them, could at least be used for the formal recognition insofar as from then on the father was no longer allowed to abandon the cattle. Such a limited right of cattle abandonment was suppressed only by Christianity. But also after that still reminiscences of the pagan condition lasted, like e.g. the baptism as condition of the ability to inherit in west-Gothic and east-Nordic rights" (v. Amira). One considers only once, which enormous heat difference the small corpuscle had to compensate suddenly with the dousing with cold water and one will admit that the newborn already a quite considerable physiological

In any case, this measure would represent a ronstitutional test of the highest order. Obviously, it was possible to draw certain conclusions from the way the newborn responded to this treatment. We may assume that a healthy bovine acknowledged such a maltreatment with a rather persistent roar. If this is true, certain further traditions can be explained in a natural and above all biologically understandable way; for example, that a newborn first had to shout at the gable of the house before it was recognized.

But if a father had decided to abandon his cattle, this action was not at all dependent on his mansion alone, vie pattizie: Older Rome forbade the nussehen of a healthy raven in principle; the father, who did it nevertheless, could meet very heavy punishments. If a patrician wanted to suspend a wage, he had to have shown it before to 8 witnesses, vies law goes back to Romulus (Dion. Hal. II, l5 mentioned in Schrader, Reallexikon) and is undoubtedly old-Nordic, as also by all other Nordic traditions similar provisions prove or at least can be assumed.

Plutarch says about Sparta (cf. Lgkurgus, Reclam No. 2263, 2264): "It did not depend on the father whether he wanted to raise the newborn heifer, but he had to carry it to a certain Grt, called Lesche, where the elders of each guild were assembled. They inspected it carefully, and if it was strong and well-built, they ordered it to be raised and assigned it one of the nine thousand lots. If, on the other hand, it was weak and misshapen, they immediately had it thrown into the so-called Aepotheta, a deep ravine on Mount Taggetus, because it was believed that a person who had a weak and frail body from his mother's womb would be a burden both to himself and to the state. Therefore, after the birth of the cattle, the women bathed them not in water (! ! !) but in wine, in order to test the state of their health. It is said that epileptic or otherwise sickly cattle faint and emaciate from the wine, but the healthy ones get even more power and strength*)".

However, with the decree that Plutarch conveys to us here, the right of inheritance on the hereditary estates is incompatible. "This regulation presupposes that the state always had a larger number of hereditary estates at its disposal. Ed. Meger thinks that although it was no longer in practice in the fourth century, it bears the stamp of authenticity of an old lost statute, and the memory of

i) here the connection between baptism and a physiological lîonstitutionsprûfung is quite clear.

of a legal claim of each Spartiaten from a land lot (hereditary property) received. But this alleged old statute is not only incompatible with the hereditary nature of the hereditary estates but also with the demand of the general redistribution of the land, which appeared at the time of the Tr>rtaios. The assumption is obvious that there is so much truth in the tradition that only strong cattle should be able to become lord of an estate" (Bufoli).

Here again we see that it is quite wrong to speak of a paternal right par excellence in the Nordic race. The head of the family appears to us again and again only as a trustee of the totality, which presided over the smallest tribal unit, namely the family. The best way to make this relationship clear - in a figurative sense, of course - is to look at our Rómpame- (or battery- or eskadron-) Lhefs before the Rriege. Viesen was from their sovereign the militarily smallest united unit handed over to faithful hands. They had to stand up with their person for this unit entrusted to them,' but in return they were also entitled to a certain power of punishment. Within their sphere of influence they were relatively free to do as they pleased, but outwardly, despite their great independence of action, they were clearly and firmly integrated into the army as a whole.

On the occasion of this discussion about the suspension of ravens, a curious fact in Rome should be mentioned, which may become quite revealing for the question of the Intnordung. When the plebeians, by means of the 12-Tafel laws, invaded the previous rights of the patricians, the regulations concerning the suspension of ravens suddenly changed. Whereas under the old law of Romulus any raven had to be raised unless 5 witnesses had approved the abandonment, the 12-Tafel law explicitly restricts abandonment to debilitated or malformed cattle. Superficially, there seems to be no difference between the Romulus law and the 42-table law, but the emphasis on the restriction to deformed and obviously weak cattle is striking, because one would think that before the 12-table law only these reasons would have led to the abandonment. Vie actual cause for this restriction suspects author however in the following. The old law of the patricians allowed, as said, to suspend ravens in known cases, provided that 5 heads of the bad associations gave their consent to it. Apparently, however, it was left to the discretion of the father and the 8 witnesses to determine the reasons for the suspension. However, after the plebeians had gained their social equality with the patriarchs through the 12- board laws, the

When the patrician and a plebeian woman were able to marry, the following case could occur on the basis of the old ñussetz-recht, à patrician married a plebeian woman, either voluntarily or out of compulsion, for reasons of domestic prudence. Vas, after all, was not only a matter between these two people but also, at the same time, one of land ownership. With it the plebeian blood of the mother inevitably got into the next hoserben and the plebeians had within a pakizi gender in the truest sense of the word Kutz grasped. One compares that in earlier sections over the connection of marriage, hearth fire inflammation and nourishing underground "said" around itself over it to become clear, which meaning is to be attached here to the circumstance that by the züchterische Killer of the rightful marriage plebejisches blood entered, had now a Patrician forcedly the marriage with a Plebejerin closed, then remained him on the basis of the old suspension regulations still the Möglichkett, There need not be any doubt that he would have been assisted at any time by willing helpers from the ranks of the patricians, - most probably all patricians would even have disregarded in this case the fact that according to the old Romulus ordinance healthy boys had to be raised. If then this patrician-plebeian marriage remained childless by the abandonment of all boys, the inheritance fell back again to a patrician who could enter into a breeding-impeccable marriage for himself. The plebeians then lost out. In any case, they did not gain much from the marriage of a plebeian woman to a pattizie! Vie Krau left her Kamilienverbande - at least with the patttzisch-konfarreierten marriage - and went completely into that of the man. If such a marriage then remained childless, nothing at all had been achieved for the plebeians. Obviously one feared such, or had already made appropriate experiences, and thus one limited the suspension in the 12-table law to deformed children. In this way, the healthy bastard could no longer be abandoned, and the plebeian blood had kissed in a patrician lineage.

However, it was completely different with -the suspension regulations for the girls. For example, among all Indo-Europeans there was only the obligation to let live the girl born first among a group of children; on the other hand, it was left to the father to dispose of the other girls as he wished, i.e. to bring them up or to abandon them.

Traditions with all peoples of northern race. For the patricians of ancient Rome we know exactly the laws applicable to it and for Greece the following passage may be mentioned: "The son some raises, even if he is poor, the daughter he abandons, even if he is rich". (Stobacus Serm. I.XXVII, 7). For the Teutons the same is true and that despite the different news of Tacitus (cf. Schrader)*). In the Attic phratria the legitimate daughters were introduced by the introduction sacrifice, but the father designated the daughter thereby only as legitimate,- the verification by the phratria took place however only with hereditary daughters, while for the remaining girls it was a sufficient proof that the father had recognized them.

There is no passage among all the traditions of the Nordic Race which is so excellently suited to prevent the researcher from bringing a glorified romanticism into the relations of the sexes among the Nordic Race. In itself, with these traditions about the abandonment of girls, unbridgeable contradictions seem to gape out. Hitherto we have seen expressed in all laws a respect for the female which no other race - with the possible exception of the Mixed - has ever attained, much less even thought of or wanted. Now suddenly an indifference to the life of the female newborn opens up before us which at first seems almost shocking. And yet, here too, everything can be explained very simply, if one does not lose sight of the breeding laws elaborated in the previous section and the peasant background of the Nordic race.

For the Nordic race the girl from free blood was first only the Gefätz, in which one could continue to plant the sex purely. Vie nourishing base for such a breeding formed the country, i.e. the yard. Therefore only so many marriages were always closed as farms (hearth fire!) were available, va the farms were inherited undivided, so it was quite sufficient, if each family head a girl at the life net, - necessarily were then under all circumstances exactly as many girls available as farms. The occupation of these farms with wives could thus be regarded as assured.

Tacitus says indeed (Germania, 19): "To limit the number of cattle, or to kill one of the newborns, is considered a crime, and more powerful there are good customs than elsewhere good laws." ñIn this passage Ludwig Mlser, the translator (Leipzig, 1923), accordingly makes the addition: "here the report is not quite exact, miscarriages, cripples and bastards were allowed to be abandoned before they had taken nourishment and were named. By lifting them from the ground, the father acknowledged the bovine."

Those who believe that so few girls could not possibly suffice to provide the necessary number of wives, must take into account that healthy peoples under natural and healthy conditions do not experience the failure in child rearing as we do. They can never have the kind of disease predispositions that we are accustomed to. However, there is also a historical proof for this fact. One can recall, for example, the well-known words of the ancient Lato, who is said to have declared that the flourishing of medical knowledge is proof of the decline of a nation and that Rome will rule only as long as the doctors have nothing to say in it.

If, however, in northern communities a girl actually died or became ill, or if no girl was born to a family, an agreement was made with another "father of the house" to whom a second or third girl was born to let this child live. In order to secure the future of such girls - the expression should be more correct, however, in order to secure the necessary germ tissue for a farm - one engaged the child immediately before witnesses with a farm heir. Such measures emerge as clearly from the laws of the ancient Roman patricians as they can also be traced among other Nordic peoples.

It must not be forgotten that a girl who could not be married could be a great burden to her family, not economically but in terms of breeding. The father and the brothers were responsible to the community for ensuring that the daughter or sister did not enter into love relationships that could be considered a disgrace to breeding. In those full-blooded times this may have been more easily said than done. Therefore, it was basically left to the free discretion of the father whether he wanted to take off his daughters or not. The Nordic race has always been a "causally" very clear and logical thinking race, which never shrank from subordinating personal feelings to a measure, if this had been recognized as necessary.

Apart from that, unmarried daughters were also a certain danger for the entire community life at that time. One fatzte the whole drive life still naturally on. From the detour over the unmarried daughters - whose children conceived with a free man in wild marriage were basically steady - the undermining of the reputation of the married wives could be initiated. However, this would have been highly contrary to the whole conception of the Nordic race about marriage and the position of the wife. Therefore one shied away from

 apparently not, to protect marriage and its moral basis through the somewhat ruthless measure of abandoning girls.

However, one can assume under all circumstances that personal feelings of the father or other reasons kept far more girls alive than there were places to keep them, so what measures were taken to compensate for the surplus of girls? From the German Middle Ages we know that the nobility put their daughters who could not be married into a nunnery without further ado,' as is well known, this helped the nunneries to flourish. It would have to be considered whether this custom was not simply due to the fact that the throne had suppressed the original custom of abandoning surplus daughters and the daughters who were not entitled to inherit now had to be accommodated somewhere. Vie marriage is still in the Middle Ages more than clearly dependent on land ownership. Shouldn't the ancient Roman patriciate - as a similar phenomenon to the noblewomen of the German Middle Ages who were admitted to a convent - have left a possibility open in the vestal virgins to accommodate the surplus of equal girls? After all, there is some evidence for this idea. - Also some traditions from the Germanic women's world, where chaste priestesses also play a certain role, could then be made understandable without difficulty, above all without religious gender. In any case, the idea that the daughters of noble families, who do not marry, somehow devote themselves to the service of the community, is still very much alive among us today,' but also the view that such service obliges the woman to unconditional sexual abstinence, because one cannot good "can serve two masters".

But another conclusion which one may draw from such considerations may be very revealing, if with the Nordic race a girl of pure blood received her worth primarily from her hereditary mass and marriage represented an expenditure, a service to the totality, then it must be futile for these girls to ingratiate themselves into the senses of a man by any means or little means. It is true that for the Nordic girls it had a meaning to be healthy, to blossom and to develop 5 but they had no need to fight for a husband,' for this was given to them as a matter of course by . their birth, provided they were healthy and remained chaste, i.e. faithful to their blood heritage. - In fact, even today it is impossible for the genuine Nordic virgin in her innermost nature to master all those arts with which the women of other races know how to creep into the senses of men. The

Nordic women have the feeling that through such means they can
"They are usually wrong in their choice of such means, because they lack the certainty of inner feeling. In an excellent example, a corresponding root in the sexual instinct of the Nordic woman can still be uncovered today. There is no people on earth which has such a sure sense of the master's dress - corresponding to the Nordic sense of bearing and appearance - as the Anglo-Saxon in particular, but there is also no people whose women can often walk about in public so devoid of any sense of womanly effect as this one in particular. As long as in England Nordic blood was dominant in society - this must be emphasized here, unfortunately - the English woman never submitted to the Parisian fashion. On the other hand, she often walked around in an outfit that could claim to be comfortable and useful, but certainly not beautiful. However, in actual society dress - that is, where people socialized "among themselves" - the Englishwoman had very refined taste. - In Germany, too, echoes of such things have clearly survived; within a circle of equals, a lady is expected to adorn herself and make herself beautiful, but at the same time she is expected not to look at or pay attention to strangers outside this circle; otherwise, she is not expected to look at or pay attention to strangers outside this circle.
It "forgives" itself something, which quite literally expresses that it disposes of something over which it has no right of disposal. With the so-called
This has certainly nothing to do with the "double morality of society", as one finds it spitefully put down. But one may probably see in it the only no longer comprehensible remnant of old-Nordic breeding customs, which understood to value the woman as a sexual being within a circle of equals, but kept the woman away from foreign blood after use. - Very clearly the breeding guiding idea has been preserved in some peasant customs. In the traditional costume, married women are clearly separated from unmarried women; through the equality of the costume, the asexual attitude towards girls is also still clearly recognizable.

The Nordic race has not been content with clear and obvious breeding laws, as well as a sharp weeding out of its newborns, in order to maintain the level of performance it has reached. No, the whole life of each individual was subject to the law that only by weeding out the inferior, i.e. a corresponding weeding out, a culture can be maintained at its height. Even the Germanic tribes suffocated cowards, unfit for battle and people of contemptible body in the swamps without further ado. These measures are

This is quite significant because death sentences, which were only meant to serve as a deterrent, were carried out by hanging the person concerned. So only what was to be eradicated for breeding reasons, i.e. to disappear from the surface of the world, was suffocated in the swamp - but a punishment in the legal sense was not to be expressed at all. Whether the Nordic race got rid of its breeding rivets by suffocation (today we would have the possibility of sterilization for this)^) or whether the animal breeder entrusts his mercy animals to the butcher, is basically indifferent.

Perhaps some readers feel it as a little very crude that in former times the pointing and the unfit for fight were promoted unceremoniously from the life to the death. But one must not approach the evaluation of such collars with today's terms. If a national community can only assert itself through the affirmation of combat, then it has no choice but to subordinate its feelings and sentiments to these necessities. As long as the spirit of our army was healthy, the principle applied that cowards belong before a court-martial. But whoever would like to believe that this measure is a purely soldierly "invention" is advised to study the history of the lgnch laws in the United States of North America. The hard hardship of existence and the insecurity of life forced there to get rid of unsuitable personalities without sentimentality. In Argentina, the country of the author's birth, the law was - or still is - that one must

ì) Unfortunately, it must still be pointed out, even to educated people, that sterilization and rastration are not the same thing; or expressed in German, infertilization (sterilization) and emasculation (rastration) do not mean the same thing, while emasculation (rastration) is a destruction of the rhizome tissue and thus of the procreative capacity and, carried out in youth, results in the deplorable phenomena of the eunuchs, infertilization (sterilization) is something quite different. In sterilization, a slight incision is made in the vas deferens by the physician, who can make it in the doctor's office, so that the semen wants to flow outward during the sexual act, but is diverted to an internal space where it can be absorbed again. Thus, infertilization is actually only a contraceptive device applied to the inner body and has as little or as much to do with the sexual life and sexual sensation of a human being as any externally applied contraceptive device. - It is crudeness or a lack of feeling if one still opposes today the legal introduction of infertility (sterilization) and prevents in this way that hereditarily burdened persons or criminals can free themselves from the also of their heredity for life. Our cattle will look back on Kefen's resistance to the means of sterilization for hereditarily burdened people with the same shaking of the head with which we look back today on some incomprehensibilities of the past.

shoot down with impunity anyone who enters a fenced property or a house without being asked to do so and without being able to identify himself and his intention, provided that he is the owner of the house or has a fixed relationship with the house or the property. Of course, these abbreviated judicial procedures have their doubts in the legal sense. But they undoubtedly serve to provide proportional security for life and limb in unsafe areas or times. If one takes into account such facts, which we are still able to prove from modern times, and does not consider the phenomenon itself but its connection with the circumstances in which it occurs, then the Merz regulations of the Nordic race appear as logical in a community of people, -for whom the preservation of the health of the species was the highest law in order to be able to assert itself in the struggle for existence.

It is not so simple to understand why people of despicable physique were also weeded out in this tit. Firstly, it is not quite probable that such people were born in great numbers, secondly, it is equally improbable that they did not fall to the cull already as newborns. It can be either a matter of deformities that appeared later in childhood, in which case the measure seems somewhat unjustifiably harsh, or the traditions about it are incorrect and refer less to the body than to the character, i.e. those were weeded out whose character proved to be unsuitable. In this connection Günther should be mentioned (Kassenkunde, 78.-84. Tsd., 5.455), -he cites v. Amira (Vie germanischen Todesstrafen. Untersuchungen zur Rechts- und Religionsgeschichte, ñbhandl. der Bager, ñkad. d. Miss, phil.-hist. Klasse, vol. 3l, 1922). ".vie ancient Germanic jurisprudence can be exemplary for us with some basic ideas. It took more lightly what was committed in zeal and anger and in a jählings manner, but with difficulty everything that appeared to be a work of envy, i.e. as an outflow of base sentiments. The envy was regarded as a degenerate, and a relapse was considered a sure sign of degeneracy. From the basic conception of the work of envy as a sign of degeneracy, the understanding of the general purpose which the public death penalties had among the Teutons opens up to us. They have nothing to do with retribution, nothing to do with deterrence, nothing at all with any of the purposes which modern philosophers put under public punishment. Through the public death penalty, society wanted to eradicate as vigorously as possible what had been beaten out of its kind.

was. The public death penalty therefore arose from the impulse to keep the race pure. With the impulse of the people to keep the race pure unites the demand of the deity that the race originating from it was kept pure". (v. Amira.) Ruch among other Nordic-born peoples, the criminal was regarded as a degenerate. The Hellenes regarded criminal acts as an outflow of malignity, the Romans the criminal as a monster to be eliminated." -

Very peculiar is the fact that the Nordic breed already paid attention to a circumstance, which today - except for animal breeders - may still be completely unnoticed. It is the art of judging the healthy body with regard to its suitability for breeding, which is the basis in animal breeding on which the actual evaluation of the performance in connection with the breeding value is built. In order to give the reader an overview of this somewhat multifaceted field, it is permissible to make a few remarks about it.

Recently, the medical profession has also begun to realize that the human organism is a unit and that the assessment of its performance must necessarily be based on this unit. The sports doctor has probably triggered this change in the physicians' view, since he has to assess the healthy body first and the sick body is actually only secondarily or no longer included in his field of activity. For the case of illness it is sufficient if the physician determines the seat of an illness. However, if one wants to judge the performance of the whole organism - and the correct estimation of the performance is also the basis of a breeding evaluation - one does not make progress with the sole knowledge of the individual parts of a body. The medical knowledge of the individual parts is only the self-evident tool for a reasonable judgment theory. But this itself is dependent on the tenacity of the assessor, to be able to judge the interaction of the details correctly, is therefore essentially a matter of seeing or observation. In former times, the young animal breeder was educated exclusively by "visual exercises" to learn to judge -en "Tgp" and the "constitution" of an animal, va but for such a leurteilungsart - in addition to the tenacity to be able to really judge the performance - a certain innate power of observation is necessary, but above all, the evaluator must have an unerring and unwavering memory for the subject, this method has always had a certain one-sidedness, which depends on the personal talent of the individual evaluator.

was dependent. It was not until Geheimrat Dr. weck. visselhorst-halle began to combine the old training of animal breeders in observation with a modern knowledge of anatomy and physiology that animal breeding was shown a new path in the teaching of evaluation. Nevertheless, still today the main emphasis of the zootechnical evaluation training is put on the flock. In order to emphasize the importance of this fact, some words of Visselhorst*) in the introduction to his work on a contemporary animal breeding evaluation theory should be mentioned here. Visselhorst first mentions the value of the skeleton and the whole structure of the muscles as well as the course of the physiological activity in the body for the evaluation, and then continues: "For this kind of evaluation, however, in addition to the knowledge of all these vinge von feiten of the evaluator, only a tenacity is required, namely that of seeing,' this is, however, indispensable and can be greatly increased with different dispositions through constant practice. Whoever does not possess this ability or is not able to acquire it, is useless as an animal breeder. - Therefore, in the lessons I give in the teaching of the theory of judgement, which is the basis of all animal breeding training, I place the knowledge of the skeleton and its mechanical conditions absolutely in the foreground. Of course, this is not the end of the story: It is only a reliable basis. The main thing, the practical use for the purpose of the evaluation, can be won, as already indicated, only by much seeing at the living animal. And here so-called "visual geniuses" will easily become superior to others. However, since the evaluation according to this method does not involve the use of memory images, but rather the determination of the relationships of distinctive, immovable bone points on the surface to each other, whose mutual relationship is known, anyone equipped with normal eyesight and sufficient prior knowledge can become a useful evaluator through practice..... The breeder must have a solid framework of external evaluation at his disposal, a sound knowledge of the bone structure, and a great deal of practice in trained vision,

i) Visselhorst, Anatomie und Physiologie der Haussäugetiere, Verlag Paul pareg, Berlin, vieses Buch ist wegen seiner klaren Sprache und der übersichtlichen Behandlung des Stoffes auch für tierzüchterische Laien zu empfehlen. - In this connection, however, doctors and biologists should also refer to: Schmaltz-Seuffert, Bau und Leben der Haussäugetiere unter Berücksichtigung des menschlichen Körpers, Berlin, Verlag Schoetz.
- For an introduction to the actual questions of the breeding evaluation lebre, however, Visselhorst should still be recommended in the first place: also because of its cheap price.

432 X. Some further measures of the North. Breed health maintenance, etc. - in order to lift the evaluation out of the unfortunately almost universally spread mischief of opinion and belief, which confuses breeding hobby with breeding knowledge*).... To examine breeding material with regard to hereditary possibilities requires many years of experience with a large and varied material, demands the almost divinatory (prophetic) view of the born breeder, which is not granted to too many, and which ultimately cannot be learned either; but here, too, one cannot do without a thorough knowledge of the skeleton, even if this must sometimes take a back seat to the importance of many other factors".

The author has deliberately prefixed this Morte of Oisselhorst to the following, because one cannot avoid making some basic remarks about the present-day methods of judging the human races, before approaching the training of judging, which is obviously handled by the Nordic Race. In doing so, it is also necessary to say a few words about the way in which the concept of race is sometimes treated in human racial science today.

If one has become coarse in the zootechnical trains of thought of a modern assessment training, if one has further experienced at oneself, how only continuous self-training and continuous practice at the living individual sharpens the view and makes it safe for the assessment of a breed, then one is not exactly filled with high esteem for what is today often considered as "breed assessment" in the human breed science. If the breed were to be judged solely by the butcher's compass and the mathematical calculations of its ranges of variation, then animal breeding would also be a very simple matter. Yes, to the author it seems to be even downright a doom that the human race science is obviously limited to the field of the so-called "race evaluation".

In the case of the "scientific objectivity" of the breed and the fact that one considers it a sign of special scientificity if one avoids an "evaluation" of the breed, from the zootechnical point of view one cannot really follow the human race science here. For animal breeding, the breed and its concept is primarily a practical matter for practice. Scientific disputes about the systematics or the phylogeny of a breed have nothing to do with the breed.

i) highlighted by me, author.

Breeders initially have no value at all. Lin example: very recent investigations have made it probable that the English thoroughbred horse has originated from the same root as the Chleswig heavy workhorse. For the science, in particular for collars of the hereditary biology, this conjecture will probably become of the greatest importance. But whoever believes that this whole affair will cause the horse breeder to suddenly change his way of looking at the two horse breeds, is very much mistaken, the breeder and breeder's evaluator is dealing with the existing reality, and he is working with this reality into the future. For him, the fact of the difference between the English Thoroughbred and the Schleswig workhorse is the breeding reality; as a breeder, he has no choice but to come to terms with this difference and to work with it, i.e. to decide what he actually wants and with which breed he wishes to work. - The zootechnical scientist, on the other hand, has a completely different field of work. He has to investigate how the biological reality has developed and how the interrelationships proceed, in particular, whether the knowledge of the interrelationships may give rise to practical hints. But only if he can approach the practical breeders with really tangible suggestions, he does it, and then only the fruitful interaction of science and practice arises. Let us take another example: de Lhapeaurouge, a Hamburg physician, was inspired by English work and devoted himself to bloodline research in horse breeding,' he became the founder of German scientific bloodline research, although it was actually Srölich-Halle who gave his ideas the form that made them useful for general practice*). In the course of his investigations, de Lhapeaurouge was able to provide a northwest German horse breeders' association, whose former breeders' association

1) The literature published by de Lhapeaurouge is quite numerous, so that it would be pointless to mention one or the other of them here, since everything deals with the same basic idea. Due to the fact that we have only had a scientific approach to the question of blood in animal breeding since the end of the World War, this field has remained virtually unknown to the public. In Germany, the Institute of Animal Breeding at the University of Halle-Wittenberg (Dilettar Prof. G. Grälich) has been the leader in the field of bloodline research: in recent years, numerous papers on bloodlines have been published there. Hereditary biologists and physicians interested in these collars might best contact the institute (hä a. d. S., Sopbienstr. 35) directly. The author makes this reference because he considers it urgently necessary that in the future animal breeders and geneticists do not work past each other in such a way, as it unfortunately happens so far.

ct. w. Kiln, peasantry.

Oer Verband was able to prove that this was only due to the use of unsuitable bloodlines, but he also proved that the Verband had the blood on which the old glory had blossomed. At that time, the Verband had the insight to follow his advice and to reestablish the old type and the old blood as a breeding goal,' the Verband actually saved its breeding and is today once again at the top of the leading German horse breeding associations.

Recently, scientific animal breeding has even gone so far as to abandon a scientific definition of the term "breed" if the term "breed", which has proved to be useful and unambiguous in practical animal breeding, cannot be reconciled with a scientific definition; in this case, one limits oneself to scientifically illuminating the term "breed" used in practice, but if possible in such a way that practice is not disturbed by it. The representatives of scientific animal breeding are of the opinion that their science is only there to serve the practice, but not to oppose it,' the scientific animal breeding does the last only if it believes to be able to justify it. Therefore, it rejects as unjustified and dangerous all definitions of race, which would be able to dissolve the concepts of race, which are useful and proven in practice. Scientific animal breeding continues to stand on the position that it is more important to create something useful with the living facts of reality than to disrupt and dissolve these facts through scientific disagreement about definitions. This position was expressed as a guiding principle by Professor Walther-Hohenheim at the spring meeting of the German Society for Breeding Science in Berlin on February 1, 1928.

The author had to make these remarks here, because it seems that in human race science one is on the best way to become very unscientific because of scientificness. One can be a very great scientific systematist and hereditary biologist and still belong to the laymen or fail in the field of practical breeding questions, and vice versa. Professor Baur-Berlin-Vahlem, the well-known hereditary biologist, once began at a conference of the Dtsch. Ges. s. Zücht.- Runde (22. 2. 26) a lecture before animal breeders with the words: "You allow me probably first a word pro ckomo! I am fully aware that at least 90 of you understand more about practical animal breeding than I do. If, in spite of-

I am doing this because I certainly understand more about heredity science than 90 of you. I also know very well that it is extremely difficult to put theoretical knowledge into practice. In general, one even does more stupid things if one goes into practice with too much science than with too little. Precisely because I have quite a lot of experience in another field of breeding, in the field of plant breeding, I am even extraordinarily skeptical about making all science useful in practice." The reason why the author has given such a detailed account of the popular professor's beginning of his speech, which was greeted with stormy merriment, is to show the reader that the art of breeding evaluation and the setting of breeding goals are collars that are only indirectly connected with scientific systematics and hereditary biology.

Breeding is first and foremost the breeding evaluation of given realities with a view to the future. Breeding without a breeding goal is a contradiction in terms. It does not matter whether this aim is directed towards an ideal or only the elimination of the unfit according to a certain plan. Therefore, in all questions of breeding, the breeding goal is more important than the fixed condition of an instantaneous biological reality, which one wants to improve or change anyway by the breeding goal. The simple determination of essential racial or hereditary facts belongs first of all exclusively to the field of pure systematics and has only then something to do with the actual breeding questions, or with the variety of a people, if one continuously verifies an issued breeding goal by them.

From the point of view of animal breeding, Günther, for example, did the only right thing in human race science when he gave our people a breeding goal in the "Nordic Thought "*) on the basis of the experiences in German history. Whoever does not agree with this breeding goal of Günther must set up another one next to it, justify it and then defend it?)

1) Günther, ver Nordische Gedanke, Munich 1927, 2nd ed.

2) At the V. International Congress of Hereditary Science in Berlin in September 1927 Hammond-Cambridge spoke about similar phenomena in animal breeding. Gr opposed those efforts, which are also evident in animal breeding and which expect everything from the exact experimental specification. He emphatically warned against wanting to proceed exclusively "scientifically" in large animal breeding and recommended the scientific animal breeder to do what the observing and thinking practical breeder has always done, namely: selection according to a Jdealtgp. - However, the German livestock breeding may proudly say that it has never deviated from this
- actually self-evident - animal

The animal breeder, too, first sets up an ideal image in order to create a goal, a point of breeding direction, - he then adjusts himself inwardly to it, and he can continuously test his breeding material against it. If, on the basis of practical experience, one observes that one or the other part of the ideal is better left out, or if, on the basis of proven performance, one or the other hitherto overlooked characteristic is to be added to the breeding goal, then the animal breeder does so. From the animal breeding point of view, it would mean that all breeding questions would be put out of order if one wanted to do without a breeding goal merely because not all hereditary preliminary questions had been settled. Za, the history of German animal breeding is full of the fact that it is precisely the will that gives a breeding goal and blossom, the breeding will can of course not create something new out of nothing. But that the existing is formed to a reasonable breeding with useful result, is exclusively a matter of the clear will. A breeder must know what errori! and by what means the goal can be reached. There is no better way to undermine a breeding than by taking away its breeding goal. There is a classic example of this in Mecklenburg horse breeding, which was leading half a century ago, but then began to waver in the breeding goal, to become aimless, and in a very short time the flourishing world-famous breeding belonged to the subordinate affairs; today, especially in the time after the last Rriege, this has changed again. The author has chosen only one example from the abundance of examples that come into question. However, this example was chosen for this reason,

The main reason for this is the fact that he deviated from the breeding principle. Prof. Frölich-Halle, the pioneer for the introduction of Mendelian ideas in German animal breeding, never allowed himself to be pushed away from the healthy basic direction of the old animal breeding practitioner even by a hair's breadth; he hammered into our heads, his students, again and again that

The German "zach" scholars are nowadays proceeding against Günther's Nordic thoughts - in so far as Günther has made the Nordic man the target image of the German people. - The present approach of some German "zach scholars" against the Nordic idea of Günther - as far as Günther gave the German people in the Nordic man a breeding target image - often seems to a nerzüchterisch trained people quite strange; such a pretense proves first only that these gentlemen seem to lack the understanding for üre basis of all breeding issues for the time being; The author, who is a student of Valentin Haecker-Halle in hereditary biology, a student of the paleontologist Walther-Halle in the history of biological development, and a student of Frölich-Halle and Nraemer-Gießen in animal breeding, may well be allowed to make a judgment in this respect without having to fear that he will be misunderstood by certain breeders.

"Specialist" to be sent immediately as a "layman" in the corner. OncuUus non tacit monacbum!

because the rapid decline of the Mecklenburg horse breeding during the second half of the last century is always used as a so-called classic example in animal breeding to show how quickly a breeding can decline once one begins to waver in the breeding goal. Of course, a breeding goal must remain within the achievable possibilities. It is the task of science to improve the breeding goal of the practical breeder if necessary, be it by deleting a trait that has been recognized as impossible, be it by adding a trait that has been overlooked so far. But science never has the right to go against a breeding goal because it is not yet clear about the hereditary technique of the breeding in question. For these questions applies basically the experience fact that even the most exaggerated breeding goal can never have as harmful an effect as none. Landstallmeister v. Dettingen (Oie Zucht des edlen Pferdes, Berlin 1908) 7 - a practical breeder, who may truly allow himself a judgment on breeding questions - has called out to all those great critics of small trivialities a word in the field of breeding determination, which in its refreshing German also has a meaning for us here: "The fear of mistakes - especially clear mistakes, which every donkey sees and criticizes - has just as paralyzing an effect in breeding as everywhere in life, in political as well as scientific life. - There have been practical animal breeders who had no idea of hereditary biology and yet pioneered from the field of animal breeding.

All this must be emphasized, because otherwise a reader might get the idea, from where the Nordic breed in its prehistory should have already had a race-cultural judgment training and a breeding goal, since the "Mendelism" only in 1900.

n. Lhr. has been handed over to the public.

In summary, the author would like to say that from the zootechnical point of view, there is no breed evaluation without taking into account physiological circumstances and without setting up a breeding goal. The physiological circumstances, which can only be determined by the life and movement of an organism, are always more or less imponderables, which can only be determined by the training of the eye, but probably never by instruments alone: Breed is a group of hereditary traits selected within the species. This definition leaves enough room for physiolo

gical characteristics of race on the living (organism, which can be grasped only by the look, into the concept of the race concerned.

In German animal breeding, at any rate, the situation is such that there is no breeding evaluation disregarding the whole body, i.e. paying attention exclusively to certain details. This is simply due to the fact that the animal organism is an interplay of various forces and its health initially represents nothing more than the smoothest possible course of this interplay. However, the health of the individual creatures is the prerequisite of every breeding consideration. In the future, in the field of the breeding of the people, also the human teaching of judgment will not be able to avoid putting similar points of view in front of all its considerations, - it will have to learn, just like the animal breeders, that one cannot judge the individual organs and parts without their interaction, which is expressed in the physiology. Just as one can judge a machine for its working efficiency only by studying its gradual construction from its individual parts and then observing the machine at work, i.e. as a whole, so one can get a clear picture of an animal or human organism only by assembling its individual parts into a whole and then observing them working together.

One can now counter the author that the human being also
"It has already been argued against the author that it is unjustified to put the body too much in the foreground for a doctrine of breeding in humans. On the other hand, it can be said that the whole field of mental toughness in man cannot yet be treated properly from the biological-breeding point of view and that, secondly, it is up to everyone to take into account the mental toughness of a man as much and as strongly as he likes in addition to the physical evaluation. However, the author assumes that the human mind and the human body are similar to a steam engine. The steam power cannot be fully effective if it acts on a defectively constructed mechanism, just as the good mechanism cannot work at full strength if the sufficient steam power is missing. The old saying: Neus saua iu corpore sano (A healthy mind in a healthy body) probably has a deeper meaning than even our sports-fanatic and record-mad times want to admit. Lei der

In the breeding of noble horses, for example, it is often the case that the horse inherits the temperament and the will to lie, but does not have a sufficiently strong physique to let these gifts come to full effect. In this case, the horse wears out very quickly, and the horse breeder says that the ability to gallop has exceeded the horse's temperament. If one now deals with the life history of some important spirits, e.g. the poet Heinrich von Kleist, then one would also often like to cherish the assumption that the galloping ability wedge exceeded the foundation, i.e. the spirit in the body did not find sufficient hold and the spirit therefore with itself and the environment was not finished. The author mentions this here only to encourage those who today still want to neglect the body at the expense of the spirit to think in this direction, but also to awaken understanding for the fact that attention must be paid to the body as a whole, if in the future one wants to step closer to the collar of the Volksaüfartung. In the field of horse breeding, a very important horse breeder, the already deceased Schwarznecker, has opposed all those who, in the evaluation of a breeding animal, like to use a single performance, without consideration of the whole organism, a word that - in a figurative sense, of course - also has something to say to us in this consideration and is therefore quoted as a conclusion. "I do not believe, however, that Lessing's saying, .Raphael would have become the greatest painterly genius even if he had unfortunately been born without hands,' may be extended to mean that kincsem might have become a great racehorse if she had happened to be born with three legs. Vie power is to some extent dependent upon the mechanical devices in which and by which it may express and display itself."

The Nordic Race has never separated body and spirit: In any case, this coupling has not harmed the spirit of the Nordic Race. Obviously, the youth was consciously educated to learn to judge a body as a living whole, i.e. in its individual parts and in its expression of movement. Since one learns to judge a body in the course of time - as already explained - only through instruction and continuous practice on the living individual, the Nordic race basically made sure that people could get to know each other as God had created them. This was true not only for the individual sexes among themselves, but also for the

also the assessment training with regard to the opposite sex. From the Teutons we know ;. For example, that the girls were instructed to give praise and blame at the fighting games of the young boys. Since all these fighting games were carried out naked, this tradition only makes sense if one connects it with a body evaluation, which was trained to follow the movement expression of a body with understanding and to draw from it also certain saigerungen. This is in accordance with the experience of animal breeders, because the way in which an animal moves or presents itself often allows very far-reaching conclusions to be drawn about its constitution, but also about its genetic make-up,' there are very important animal breeders who pay attention to these things in the first place and only then approach the evaluation of the body frame and details*). - Of course, the correct way of judging an animal is first the body frame as a whole, then the expression of movement and then the details.

However, the conscious education for the evaluation of the human body with the Nordic race emerges most clearly from the traditions of Sparta, Vie legislation of Lykurg gives expressly as reason that the youth should be educated to learn to judge the human body from the breeding point of view. Plutarch (cf. Lycurgus) says about it: "Lei the education, which he considered the greatest and most important task of a legislator, he started from scratch and directed his attention first to the marriages and the production of children. First, he sought to harden the bodies of the girls by running, wrestling, and throwing discs and spikes, so that the hatchlings produced in a strong body might sprout and flourish vigorously, and they themselves might acquire the strength necessary for childbirth and survive labor easily and without danger. But in order to eradicate all softness, puerility and feminine weakness, he accustomed the girls as well as the boys to attend the ceremonial processions naked and thus to dance and sing at certain hefts in the presence and before the eyes of the young men. In doing so, they sometimes punished one or the other by

i) It is often quite surprising with show horses, how they e.g. in the way to take the obstacles or to show other peculiarities, suddenly express an ancestor not suspected before at all with rhnen. For the breeder these are sometimes more than revealing breeding efforts. However, in addition to the personal talent to see these things at all and an unwavering memory - because one can put the ancestor only in the rarest cases comparatively next to the horse to be observed - it is also necessary that one w o r k s oneself into a breeding, i.e., that one has a good knowledge of the horse.
"insight," as the Kach expression goes,-you can't learn these things overnight. -

At other times they sang praises of those who deserved it and thus aroused the desire for honor and noble competition among the young men. Those who were praised for their good behavior and had the respect of the virgins went home proud of this honor. On the other hand, the biting and witty taunts were no less effective than the most serious reprimands, since, in addition to the citizens, the kings and senators were also present at these games, Rather, it became an innocent habit, created a kind of competition for the good condition of the body*) and also instilled noble, exalted attitudes in the female sex, since it, as well as the male, could lay claim to bravery and the desire for glory.

— I mean the ceremonial processions of the virgins, their undressing and competitions in front of the eyes of the youths*), who, as Plato says, were not attracted by the coercion of a mathematical proof but by the compulsion and attraction of love. Lei all this, Lgkurg still charged the proud hags with a kind of insult. They were not allowed to watch the games of the naked girls*), but in winter they had to walk naked around the whole market by order of the superiors, singing a song made for them, saying that they suffered the deserved punishment because they disobeyed the laws. They were also denied the reverence and respect that young people usually paid to the elderly." As far as Plutarch,-although from his last reference to the Hagestolces it is quite clear that the stripping was done among the Spartans for the breeding reasons of a training in judgment, yet the writer cannot but point out, It is quite impossible that only as many boys were left alive as there were landless, and therefore there must always have been a surplus, who, if he married, could only do so in the form of the so-called extended family. extended family.

This passage is disputed at all. Busolt says e.g. about it: "According to plut. Agis 5 the Spartans preserved until the law of Epita- deus (Epitadas) the number of lots determined by Lgkurgos. So

1) highlighted by me, author.

Inheritance to a son, as in Plato. However, Vie's statement is in a place that is influenced by state-theoretical speculation (cf. plat. Nom. V. 10 p. 740). The indivisibility presupposed by it is confirmed however, as pöhlmann, history of the social question I, 76 notes, by the for all hereditary property (kleroi) same unchangeably fixed number of measures, which were to be supplied by the Heloten of a hereditary property (Klaras) to the owner. It says then with Plutarch that Lgkurgos would have considered so much for the maintenance of a family just sufficient. Oer legislator thus acted according to the teaching of Plato, Nom. X. V. 8. p. 737.
v. From the interpretation of the yield height of the hereditary property it does not follow at all that, as one has meant, the determination of the height itself comes from the philosophical speculation. This passage also presupposes a holder of the hereditary property: Len. bright. III 3, 8. - Nevertheless, the possibility of a common possession of the Spartan patrimony (Klaras) is not excluded. According to the law of Gortgns it inherited undivided to the totality of the sons. Nevertheless, only one was considered to be the lord of the clearest (i.e. of the cuckolded ones sitting on the hereditary property, d. Vers.!). Similar is to be assumed for Sparta, where sometimes several brothers were content with a common wife and the children produced with her were considered as common. They must therefore also have had a common property, from which the hereditary property was hardly excluded."

Author assumes that Plutarch (to whom the concept and the meaning of the Old Norse inalienable family property was apparently unknown) confused the anerbs and future heads of the family, who were obliged to marry, with the younger brothers (the "Jung-Gesellen", as our German language still expresses it very clearly), who were excluded from marriage, or simply transferred the laws about the anerbs, which became known to him, to all male Spartiates.

Plato does not express himself quite so clearly and firmly about the education of the youth to the breeding ability to judge,' cf. vering, Platons Gesetze, Frankfurt a. !N. 1926. after all, he too once clearly states (The (organization of the authorities): "Each Phgle (group of family associations) shall hold two Gpfer- celebrations monthly, one serious, consecrated exclusively to the service of the deity, and one festive, serving the pleasures of social gathering. The families of the Phgle must get to know each other very well, so that they can make suitable marriages among themselves. For the same purpose, we will organize round dances for boys and girls, so that they can see each other and get to know each other.

will find favor. They will perform the round dances naked, without prejudice to modesty and sharn^)." -

In any case, the Nordic Race deliberately ensured that both sexes got to know each other as they were created. The Nordic Race has never appreciated concealments of any kind, in any field, and it has known very well why it educated its youth to get used to the sight of the naked body. If one hears today that the old-Nordic habituation to the unclothed body of the opposite sex was only the expression of a still untouched harmless "natural people", this is so far correct that one can say that understandably every natural thinking finds nudity natural. But for the essence of the matter this explanation does not quite apply to the Nordic race, because the Nordic race has undoubtedly made use of the habituation to nakedness quite consciously for reasons of a breeding judgment training? this must be emphasized^).

From this point of view, the enormous physical feats of strength, which are handed down to us from some Nordic women and virgins, become much more understandable. For a healthy sex, which was subjected to such a conscious training, must also produce a healthy physical strength on the female side.

*) Cf. Günther, Platon als Hüter des Lebens, Munich 1928.

2) With it the author does not want to speak at all the word of a today more and more spreading "naked culture movement" - which in reality often only wants to repent the sod to provide certain erotic cults living conditions. But one should learn to differentiate in this area, should show understanding for a healthy body affirmation and, if necessary, not throw out the baby with the bathwater. The film "Ways to Strength and Beauty" has shown that there are ways and means to lead the German people back to a body-consciousness and to train them in the art of judgment of a healthy body, without having to violate the commandments of decency. - It is allowed to take this opportunity to draw attention to the health hazards of the so-called "vadas", which are unfortunately popular today. "It is about the most nonsensical invention that could be thought up. On the one hand, it reveals the body shapes to the public, so that its use is basically hypocrisy, and on the other hand, it exposes the body to a continuous hypothermia in its most sensitive parts (back, kidney area, stomach) due to the evaporative cold of the wet fabric, and that too due to a fabric that holds moisture like no other. In our climatic regions we never or only very rarely have a weather condition that would justify the withdrawal of such quantities of heat from the body as the wet sade jersey does in the air bath - many anemia and many a physical knax for life may have started here.

bring. It is actually very regrettable that in today's public life our people still consider the washed-out figure of Gretchen from the Zaust as the model of a Nordic virgin. The author would even like to doubt that sculptures such as the Venus of Mio or the Knidish Venus convey a correct impression, much more likely Michelangelo with his statue of the morning in Florence may have captured the essence of the old Norse virgin. Flax's female body shows a wonderful muscular modeling and noblest matzo, 'but remains in the effect yet fully feminine, even if more herbadelig, than lovely. However, it probably takes the master hand of a Michelangelo to get such bodies out of the marble. In any case, such a virgin is more likely to have the strength of Brunhild, who plays catch ball with the Burgundian king Gunther on his wedding night. But one does not need to go into the area of the Nordic saga to get to know powerful female figures. One reads only once of Ida Naumann: Old Germanic woman life. In it one will see female figures appear before the mental eye, whose performance is not conceivable without a proper physical strength and endurance.

At ^uae Lextias, the Teutonic women cut with swords and lynxes on those who were waving and those who were pursuing them, preferring death to servitude, as did the Germanic women captured under Laracalla. The Germanic virgins were of unusual strength of body - Tacitus calls the virgins valàs, strong, and pares, equal to the young men - and of autzer- ordentlicher Charakterstärke. During an invasion of the Germanic tribes in Rhaetia under Marcus Aurelius, corpses of armed women were found from the battlefield (vio Lassius). Ten Gothic women were made prisoners according to the report of Flavius vopiscus, fencing in male suit, many others siel.

300 Nordic shieldmaidens fought in the Brawalla battle, and Atli kept a female bodyguard, like the king of Oahomeg. The Valkyrie saga, which finds clear echoes in the myths of both Pallas Athena and Artemis and of the Amazons, dangerous even to Achilles, completely dominates, so to speak, the German and Nordic heroic saga and crystallizes in a gem of certain somber splendor in the figure of Brunhilde. The modern idea of her black-haired, dark-eyed beauty is in any case false, quite un-Germanic and quite unfounded. We have to attribute to it rather red-golden, waberlohengleiches hair and blue, defiant, sparkling eyes. Vie Sigurdlieder of the Faroese (translated by Willatzen) portray her as having the character of a lorelei:

> She leans in her chair And combs her hair And it's as fine as silk And golden wonderful.

So not brunette or dark but in the highest matzo blond. That would like to correspond probably, datz it heats in the Mlkinasaga with the quarrel of the queens:

> This enraged Brunhilden so much that her whole corpse was as red as freshly spilled blood. -

In the volsunga saga, the dispute between the two Sigurdliebchen, which leads the dramatic knot to a disastrous solution, takes place during a bath in the Rhine and thus offers the reproach of a picture, which could well inspire a great painter to paint two royal bodies full of passionate gestures instead of the modern prostitutes and dancers" (from Z. Grosse, Vie Schönheit des Menschen, Dresden 1912).

The reservations expressed by some gynecologists (Sellheirn!)*) against women's sport - according to which sport is detrimental to female muscular development, and can even have a harmful effect on the female body - do not seem to have come into question for the Nordic Race during its early historical period. Gs would be to consider whether not also in this area in the course of the time racial differences can be determined. Vie multiple German champion in the field of athletics, Fräulein von Bredow-Charlottenburg, is in any case a pure Nordic figure.

Originally a negation of the body was quite foreign to the Nordic race. Only when in antiquity the giant shadow of beauty-hostile asceticism (monkish way of life) rising from the East introduced a solar eclipse of culture, those distortions of the moral concepts began, which finally allowed to see in the body only a sin. Also with us the Teutons did not let themselves take their joy in the body into the Middle Ages,' however, with the time obviously unnordische influences won the upper hand, banished the body from the public, or led the cheerful body cheerfulness of our old ancestors over into the area of un-Germanic dull, sensual sexuality. What an enormous difference there is already between those Germanic virgins and women who bathed themselves daily and a holy Elizabeth, who was soaked with currents of water, that she had to take a bath.

1) Sellheim, Var Geheimnis vom Ewig-Weiblichen, Stuttgart 1924, 2nd ed.

mness and body negation stopped washing at all and thus got into an odor that made it somewhat difficult for sensitive noses to handle her holiness.

The Nordic race undoubtedly owes its emerging body negation to the Grient. This circumstance is very important, because it leads us to a track, which is highly significant from the point of view of racial history. One will probably not find in any true nomadic people anything that would correspond to the affirmation of daily physical exercises as the Nordic race had developed them. - Still less will you find it anywhere that the nomad encourages his women to public physical exercises. On the contrary, some Semitic peoples even set their ambition on having women as fat as possible. The Moors and Tuaregs, for example, help such a need for beauty by fattening the girls who come to a marriageable age with camel's milk. Here again with Semites and the Nordic race such a blatant difference in the Rufffassung of the woman that one must look for a development-historical reason, in order to learn to understand the contrasts.

The author believes that the nomads' views of women, which are strange to our sensibilities, can be derived from their nomadism.

he nomad, in his parasitic way of life, is forced to have either lean women on his wanderings, or fat ones where he finds rich food and can parasitize; for the nomadic woman works only when she is tired; the less she has to work, the better off she will be, the more powerful her lord and master will be, who will be able to hire her slaves. So when the Tuaregs fatten their girls with camel's milk, it shows a pronounced need to show off; moreover, the fact that the Tuaregs are the most genuine desert nomads, because camels are only found in the desert, not to mention that they are the leading pets of the Semites.

With it we come however also the question of the body negation as such closer. The permanent wandering provides for natural reasons for the fact that the body gets a movement necessary for the health maintenance. For such nomads there is no reason at all to become attentive to these things, whereas a settler, who wants to keep himself fit for war, is almost compulsorily pointed out to daily physical exercises.

It was already pointed out in detail in earlier sections that the original home of all nomads is the steppe or desert and - atz the latter is the earth-spatial consequence of strong exposure conditions with strong water shortage. In such an environment one cannot walk around unclothed. The cloudlessness of those regions also causes a sudden heat difference between day and night, so that in deserts or steppes one can never move unclothed. In the open the nomad knows only the face of the woman, because her body is constantly covered *). From it the enthusiasm peculiar to all nomads for the face of the Krau and corresponding descriptions of the face in oriental legends and fairy tales must be explained,' likewise also the face veil of the Muslims might have had originally its root in these circumstances. In the traditions of the Nordic race the enthusiastic oriental descriptions of the face of the Krau are not to be found in any case,' we are also not in the position, - to bring understanding to the face veil of the Turkish women.

Even in pre-Islamic times, the Arab Krau was veiled. But if she wanted to make conquests, she took off the veil after Jacob? According to the tendency of the Semites to be enthusiastic about the face, the Semites also paid a lot of attention to the decoration of the face. With an antimony preparation, the kohl, one colored the eyelids dark blue. In order to emphasize the mouth and to make the white teeth stand out in contrast, the lips were dyed coral red with indigo; it was red indigo, known under the name Lud- beard or Persio, i.e. Persian red - coral red. Making up the face is an ancient Semitic hobby that can be traced back to the most ancient times. Thus it is understandable that make-up is found even in the religious acts at the engagement and wedding ceremonies of the Semites; whereby it deserves a special attention that the Semites connect the make-up thereby expressly with the purpose of stirring up the sensual passions of the bridegroom,' beside the make-up also since the oldest times the perfuming played a large role, namely both with the bride and with the bridegroom.

Ver Nomade thus knows the female body only when

*) Vas Mort Gdaliske comes, for example, from ückalL, which Mort again goes back to the Turkish âà --- room; thus actually a parlor companion, from which then later the concept of the Rebse and slave in the harem developed.

Arab Bedouin Life, Berlin 1897.

he sees him in the room and from sexual needs. Loading and washing do not come into question with the waterlessness in the homeland of the nomads for the latter, and one may perhaps say that actually never a reason for an asexual undressing is present, the undressed female body thus obviously always coincides in the emotional world of the nomads with memories or ideas of sexual excitations, therein lies probably the explanation for the strong sexual fantasy always to be found with nomads, who love to indulge in ideas about the possible appearance of a beloved §rau, or to decorate the world of thoughts with sexual pictures; This disposition could be a real nomadic breeding result.

In this way it can be understood that all oriental descriptions of female bodies are strangely exhausted in the enumeration of sexual details. In all songs and chants, Arab love is a purely physical love, i.e. for the Arab, love is sexual intercourse; see h. Winckler, Arab.- Sem.-Grient. Nîitt. d. Borderas. Jakob (Altarabisches Beduinenleben) says that the love songs of the Arabs develop a very tender poetry in places, but that the descriptions as such are limited to purely sensual descriptions of the female body, while the character traits of the woman are almost not mentioned at all*). Nlan compare as an example of this the following poem:

> It denies the breasts, the loins fullness to the tender dress to nestle to the body and to nestle to the back. When the evening lusts blow towards her, they arouse the jealous gaze of Guai, the envious gaze of astonishment*).

Conversely, one will always find in the Nordic traditions rather the nature of the woman or the female body emphasized; regular sexual references occur almost not at all. In this way it would also be possible to understand why the body-hostile asceticism, which originated in the Grient, has always been directed with special fury against the body.

Sroheit of the Nordic Race overthrown

r) The minnesingers of the Middle Ages have taken over in their manners partly exactly the old-Arabian models, they have even imitated them slavishly in places, this fact is worth to be revised once more exactly, already therefore, in order not to let arise "any" wrong ideas about the love life of the Nordic race.

2) Rückert, hamLsa, vol. II, no. 483.

ver the last sentence, by the way, becomes clearer if you rearrange it: "Thus they excite jealous looks lgual and envious looks astonishment".

and at all times saw its main task in presenting nudity as offensive. For the nomadic world of imagination and feeling, the female body and sexual arousal seem to be coupled together into a unity.

The author has gone into these things in more detail, because here again the unbridgeable contrast between the Nordic Race and the Nomads appears. In addition, it should be shown that the training of judgment, as we got to know it with the Nordic Race with regard to the human body, must be connected quite naturally with an affirmation of the body understandable from the living conditions of this race.

As a conclusion of our consideration, we would like to mention another breeding measure, which must have been of far-reaching importance for the preservation of health and the progressive development of the Nordic breed.

First of all, we recall again the fact, which was emphasized several times in the previous section, what importance as a breeding filter the ow marriage of the Nordic race had, which was connected with a farm inheritance. It is now of the greatest importance that almost all traditions of the Nordic race (Teutons, Patricians, Plato, Lgkurg) shift the most favorable age of marriage for the man to the years between 30 and 40, this high age of marriage agrees in all Nordic traditions so strikingly that it cannot be only a coincidence. The assumption of a special sexual late maturity of the Nordic race is out of the question at this age. Besides, we have seen that the young man was only required to abstain from kebse until the age of 20 (àoc ali stàrain ali vires nervosque conürmari putant; Lassar); it was more worthy of a young man if he proved himself a man among men and not before women.

In part, the high age at which men married is certainly related to external reasons. Being a family man was an office with many rights, but also with many duties, not only with regard to the family, but also with regard to the community. It is understandable that such a burden, which, as I said, also reached deeply into the public law of community life, was not willingly placed on too young shoulders. The head of the family had to be able to exercise his practical and legal power to the full, if the whole institution of the father of the family was to have any meaning. - In this respect, however, we must now affirm a certain late maturity in the Nordic man. The Nordic man is undoubtedly sexually mature at the end of his life.

But physically he is fully grown and mentally he has not yet left the country. On the basis of certain observations from his time as a soldier, the author would like to assert that the Nordic man often does not acquire his actual shoulder width until the middle or towards the end of the third decade of life. A mixer trait can not be this appearance without further ado, because in the quite Nordic English one pays attention with the man gladly to a broad shoulder with narrow hip and high-set lines. The prerequisite is, of course, extensive physical activity, which brings out of the shoulder what is in it. Furthermore, the Nordic youth also seems to come to a certain mental departure only with the end of the 8th decade of life. If the Württemberger - although jokingly - claim that the man would become "clever" only from the 40th year of life, then one cannot well regard this differently than in the sense of a spiritual developmental conclusion, which is then followed by the full spiritual power of the matured man*). One must not be distracted by certain precocious works of some geniuses when judging such collars. The vinge to be treated here concern the whole personality of the Nordic man, as well as his character, but not individual talents in him. There are always exceptions in life. If the Field Marshal Count Wrangel led a regiment at the age of 29 and was a colonel, this proves nothing at all against the correctness of the principle that in peace the company commander (captain) should, as far as possible, be in charge of the company.

50 years of age should have exceeded. - In fact, even today Nordic communities like to accept a certain "greyhound period" for their adolescent youngsters and do not at all appreciate precocious and quickly finished men,' at least they like to see it when young people first "let some wind blow around their noses", i.e. first gain experience before they come to office and dignities. Whether the English send their sons out into the world before they begin serious life's work, or whether our earlier guilds sent their journeymen on the road before they were allowed to become masters, is basically irrelevant; in both customs, a young man is not expected to be "finished" quickly.

i) Mr. vr. med. vet. Blendinger, Nennslingen b. Weißenburg i. Lag. has - based on certain observations in animal breeding - written some thoughtful essays on the inverse relationship of the physical and the mental development of maturity, vìe essays, which were submitted to the author for inspection, are unfortunately no longer available to the public. However, the author believes that the lines of thought developed by B. are important enough to be taken into account by human medicine for the understanding of the Nordic breed.

However, young people grow up less into mature men than into workers, be it of the hand or of the mind. In this respect, the Taglor-Sgstem of education, which is now spreading, i.e. shortening the period of education as much as possible and limiting it to the knowledge that can be used in the profession, is undoubtedly to be recommended. But the Nordic Race originally did not want to educate irresponsible workers, but first of all personalities who were at rest and rooted in themselves,' they believed that only such people would have the abilities of a full-fledged creator and future leader. One must take this into account if one wants to understand the traditions about the high age of marriage among the Nordic Race and must therefore not forget today's ideas about
"prowess" and "usefulness" of a young man to the original imagination of the Nordic race.

One should take the trouble and look at the youth pictures of German and English aristocrats,' it is quite astonishing how late the face gets its actual masculine character,' the author has only been able to observe something similar in some of the lurking sexes of Northwest Germany.

For these reasons the author would like to assume: The high age of marriage for men, which was generally handed down by the Nordic race, was ;. T. with the fact that one wished to wait first, how the young man presented himself as a man. If this assumption is correct, then we would have another possibility to assume a breeding selection among the men. In any case, the Nordic race originally never knew a mechanical succession in which the eldest son, blotz because he was the eldest, followed the father,' but the succession and the marriage connected with it were always dependent on the community consent. In this context it is quite instructive when v. Amira points out that in Norwegian law the word hero (from liolckr) - capable man was originally assigned to the one who had inherited a ltammgut (àà̀al) or could claim the right to it,' this right of inheritance distinguished the "hero" from the commoner*). With this, not only the peasant background of the Nordic race, but also the importance of the peasant hereditary laws for the selection of the breed should be proven.

At this point it is necessary to mention a circumstance that the author has deliberately not yet touched upon. We have seen that as many hubs as possible were expected from a marriage and that the

i) The same old Germanic principle has now been introduced again by the imperial administrator horthg in Hungary; see Section IV, page 181.

We can see that the admission to the marriage ceremony was based on a selection. What happened to the younger brothers of the heirs? First of all, it must be taken into account that failures (hunting!) and war events always formed a certain blood loss. However, one can calmly assume a bloody loss of 50 per hundred; by the way, this is a very high rate of hundreds, since in the bloodiest of all wars, in the World War, the loss among the German men fit for arms was only about 20 per hundred. But even with a loss of 50 out of a hundred, in the early history of the Nordic race, there were still enough men left to choose from to give life to a flourishing flock of children on a farm inheritance. When ;. For example, when we are told by Dhm Krüger, the famous Luren leader, that his second wife Susanne du Plessis bore him nine sons and seven daughters, we have a very nice example to visualize the abundance of children of a healthy farming community. We may transfer such a wealth of children to the early times of the Nordic race.

The only question is what happened to the surviving younger brothers who were not admitted to the marriage ceremony. The author believes that this was a custom from time immemorial, which we can still prove in modern history. Our word cadet originally denoted the younger son of a noble family, later a squire, who is trained exclusively for military service,' the word originated from Old French capcket, which is synonymous with Latin capitettuiu as a diminutive of caput - head; thus the smaller part of the head or here the younger brother of the (head). In the history of this word we encounter the fact that the concept of a younger brother and that of an exclusive dedication to military service are the same. Vas is also actually natural and reasonable in the case of a right of inheritance as we came to know it for the Nordic race. It was obviously a kind of division of labor in that the heir, as the most worthy among a group of siblings, was responsible for the procreation of the family, while the brothers not entitled to inherit were responsible for the defense of the community; cf. also what was said about the "Dnkels" on page 13. In this respect, the haga- stalde (of which our Hagestolz) or berserkers - bearers of arms whose only occupation was war - appearing in the wake of the Germanic princes, seem to be the immediate forerunners of our "cadets" or of the peasants.

"Dnkels", to have been. Significantly, Tacitus expressly says of these Hagastalden that they had no house and yard, but were inhabited by everyone.

were hosted. Whether one feeds an army by quartering it in a municipality or whether one levies taxes and feeds the army from it, is in the essence of the matter indifferent. The assumption of Tacitus that these hagastalde came to this independence of house and court at their personal wish or because of their warlike disposition is probably wrong; Sohl, on the other hand, is correct that they owed their existence only to the logical inevitability of a healthy rural hereditary law, which determined the surplus sons to the craft of arms, in order to defend the community and not to have to reduce the nutritional base of a marriage. In this context, Ulan must also keep in mind that the Germanic confederations created distinct defensive borders by maintaining a wide strip of Odländereien along the border. This circumstance speaks for a certain state permanence, in which reasons of defense were decisive. Nomads actually never tend to do such things, because for them it would make no sense at all. If the unmarried men-at-arms of a Germanic prince then occasionally drove away the boredom with a small war march, then this is finally to be understood,' it is also to be understood that by this now and then larger disturbances were released. But this is by no means a reason to connect the hagastalde of the Teutons with nomadism or even to conclude from it a nomadic nobility in the sense of Kern; see for this p. 82 (footnote 3).

From this rural law of inheritance just developed here, with its consequences for the younger sons not entitled to inherit, we also get the key to many phenomena of Germanic, especially Germanic history.

In war, or in any other struggle, the fact applies that those who want to stand together in battle must also necessarily be able to rely on each other; otherwise a struggle that can be sustained together is not possible. In this respect, there is only one rule. The most important and cleverest person is no longer worth powder to the soldier at the moment when he puts his "I" first in the hour of danger and leaves his comrade in the lurch. This is absolutely true, and to those who do not want to believe it, it must be replied that they have obviously never been allowed to learn the value of loyalty to one's comrades in the hour of real danger to one's life; foolishness does not arise among soldiers as long as Mars dominates the hour. Thus, wherever the Kamps

The sense and feeling of loyalty to one's comrades*) must be affirmed and maintained by a voluntarily assembled fighting community, because only on the basis of such loyalty is it possible to maintain a fighting community. However, this form of combat community also presupposes a personality which is conscious of its value, i.e. which acts voluntarily and responsibly. Where the war is not a fighting affirmation but becomes - as with nomads - only a theft with violent means, one does not know the concept of loyalty, however. This kind of struggle presupposes unconditional subordination of the individual will, because, first, this circumstance is necessary from the nature of the struggle (robbery) and, second, the consciousness of the nomads, which is caught up in purely material (greedy) thinking, does not permit any other possibilities. These robbers do not even want to rush to the aid of a comrade in distress; they unite among themselves only for reasons of ego-addicted expediency. Whoever wants to dominate such a country and achieve something with it, can do so only by ironclad enforcement of his own will and animal cruelty towards the renegades for reasons of deterrence; one should study the Russian Cheka quite carefully. But this war following, born and handled out of predatory instincts, contrasts like the night with the day with the voluntary fighting following of the Nordic race, built on the consciousness of its own personal value. The difference is absolute. But with the realization of this difference we also hold in our hands the key to the riddle of the Nordic "loyalty". The Nordic race's allegiance to arms, built on loyalty, was the only possible horm to ensure the defense of one's own ethnic community - better to say tribal community. On the other hand, i.e. if the egoistic points of view are put first, the defense of the community and the mutual trust of the men who are destined for the defense among themselves is not possible, because consequently every man must act in such a way as it would correspond to his advantage. Vas, however, means the dissolution of a community or forces to keep the members in check by such ruthless punishments and persecutions that, so to speak, the selfish advantage lies in not exposing oneself to such punishments and persecutions. However, it is then often only a matter of balancing the account - understood here not in the monetary but in the figurative sense - where the advantage is found.

i) Count Luckner's and Nircheiß's motto: "Boys, get almost" is more than revealing in this context.

will. - Therefore, all military unions or orders based on the defense of the homeland have never taken the "oath".
- That is to say, a loyalty to the war that is linked to a higher than selfish purpose. All warlike measures of defense, which let the oath be touched, have so far in the history of war always collapsed very quickly. Only armies, with which one wants to rob or destroy, are to be held together without oath and exclusively in view of the people; therefore we find these army constitutions always with nomads, who are not at all afraid to let even slaves participate in their predatory war campaigns, because these slaves cannot run away after all and the robbery also turns out to their advantage; Significantly, however, we find this nomadic soldier's conception also among the political condottieri, because, according to the situation, nothing else is left to them and they actually always owe their existence to the already occurred dissolution of a community, thus to conditions that bring the purposeful ego-addicted man to the surface.

One could not misunderstand the morally unique concept of loyalty of the Germanic warrior more than to lump it together with the predatory drives of the nomads.

Now the Germanic warrior who transferred to Roman service becomes much more understandable. According to Germanic ideas he could do this step calmly, if his people did not need him absolutely for the defense of the homeland. Za, one considered such a step even absolutely correct, because the younger son not entitled to inherit was offered in this way the possibility of reaching prosperity in the foreign country and of lighting an own hearth fire, i.e. of being able to marry, which was denied to him in the homeland. This ancient Germanic conception has, by the way, been preserved up to the present day i), only with the difference that the possibilities of life have changed.

>) The German Middle Ages adhered to the principle of rural inheritance law when founding towns. Marriage did not take place without ensuring the nutritional basis of a family, and this principle was more or less followed by the urban law of succession. Originally, the nutritional basis for each urban family was ensured by providing the household with agriculture; later, by allowing only those journeymen to become masters and giving them permission to marry who could ensure the nutrition of a family through their own work, for this reason only as many masters were admitted to a city as there were secure earnings for them. From today's economic point of view, one may deplore the restriction of the possibility of economic development that is inherent in such guild and labor laws, but one cannot help but admit it,

for the younger sons have been distributed to the most diverse areas and have no longer remained limited to the exclusive war service. The fact that the heir to the farm remains a lurker, but the younger brothers, depending on the favor and luck of fate, often climb to the highest positions in public life, is a phenomenon that can still be found today in many good rural areas of Germany. The author can also prove this by an example from his mother's family, where the eldest brother of the grandfather remained as a simple farmer on the farm inheritance (island of Gland), while of the younger brothers one became mayor of Stockholm, another shipowner and consul in Spain, if in Germany the ridiculous prejudice against our peasantry did not prevail and if so many men were not ashamed of their origins, then one could probably soon realize with amazement how many of our most important heads in German public life are nothing more than the younger peasant sons who are not entitled to inherit.

For the Teutons it was only fatal that they knew only the younger brother, who was devoted to the war trade, in addition to the heir to the farm. This circumstance, together with the originally from completely different points of view born views about the loyalty succession, had to turn out in the moment to the disaster, where the Teuton in the Roman

that only under such a protection the comfortable bloom of the old German urban family culture could develop.

It is significant, by the way, that Malthus' theory of population did not find its way into Germany until the first third of the last century, when one began to abolish the urban guild order. In horror, it was pointed out at that time that the possibility of unrestricted marriage must cause overpopulation, which would make the question of feeding this mass of people an almost insoluble one,' one laughed at these objections then and throughout the XIXth century, and yet today proves to us that the fears of that time were justified.

It was essentially Hardenberg's careless fault that the guild order was thoughtlessly abolished, without taking into account what treasure of cultural values was thrown overboard with it. Baron vom Stein opposed Hardenberg with fiery zeal, albeit unfortunately in vain; although he too considered a reform of the guild system to be the right thing to do, he had also clearly recognized the disadvantages in cultural terms that the abolition of the guilds would bring with it - what did technical progress matter to him apart from the moral development of the people, the actual purpose of the state?

In the field of industrial policy, we have made good some of the damage done a hundred years ago by overzealous liberalism, but for the last hundred years we have almost blindly passed by the fact that the old German guild system had succeeded in transferring the healthy foundations of the peasantry to the city, thus helping the Germanic form of marriage to develop morally in the city as well. And now we sit on the ruins of a German family culture and wonder about the immorality of the German people that is spreading today.

The idea of loyalty to arms, which in itself was correct and necessary, was thus certainly put on the wrong track. The whole problem of the Landsknechtstum and the "masterless swords" of our medieval nobility becomes natural and understandable from here,' which does not have to prevent that one would have wished our German history often a different development. Only the advent of the monasteries made a break in this peasant and aristocratic servitude, namely by creating a class which could take in the circles not entitled to inherit, without their having to give up their affiliation to the class of the circles. In principle, the idea had already existed before, in that the priesthood was reserved for the Creia. But there were not so many priesthoods as to be able to solve the problem with them alone; this was only possible when the monastery arose and this institution became comprehensible to the Germanic people through the concept of the striving for God. The monastery owes its origin to a quite unnordic thought in Egypt. But its cultural-historical importance for the Teutons lies in the fact that it offered a home to the sons of Germania who were not entitled to inherit - and who would not have married anyway - and provided these men, who were otherwise only born for the sword, with a new field of activity, namely the field of science. To cavort in the field of science was now as worthy of a Kreien as to ride in the army retinue of a great lord,' many a ñbt of the German Middle Ages, who knew how to argue with his head as well as with his sword, becomes more understandable from this point of view. When the time of the monasteries was fulfilled, the way was free for Dr. Martin Luther.

Even today, it is common in England for younger sons of a noble family to devote themselves to the clergy. This circumstance has contributed to the de-nationalization in England just as little as the monasteries originally did in the Middle Ages. Za, one can even say that the English nobility owes it in no small measure to this custom that it has never alienated itself from the people it leads. In this field the Protestant nobility of Germany has undoubtedly failed, although its behavior is understandable from the verlaus of the history of German Protestantism. On the other hand, the Hohenzollerns were able to steer the issue of sons who were not entitled to inherit in two other directions. Under Frederick William I, a civil service filled with the Nordic spirit was created, and Frederick II formed his officer corps along the same lines, whereby

he basically did nothing more than to return the Germanic concept of the hagastalde to its old territory, namely to the defense of the homeland^). Thus, the concept of loyalty of the Germanic warrior, originally rooted in his tribe - which in the German Middle Ages had partly taken a wrong turn - was transformed into the dutiful spirit of a loyal servant of the state by the two High Dukes Frederick William I and Frederick II. Therefore, the Prussian creation of the state is unique in the world,' it is no coincidence that Mussolini literally calls his fascism "Prussianism".

The key to this development, however, is the peasantry of the Nordic race and its rural hereditary law. If the Stein-Hardenbergian liberation of the peasants had been carried on in proper channels, then the German people in the 19th century might have mastered the task of placing the sons of the peasants, who were not entitled to inherit, on a newly created Lrnährungsuntergrund, i.e., of transferring them into a sensibly built up industrial and commercial bourgeoisie and ñrbeitertum, attached to agriculture. On the basis of the Germanic rural laws of inheritance, the German people have been allowed to make history for a millennium and a half, have easily overcome the most enormous bloodletting of the craziest wars imaginable, and have even found the strength for their own further development. In the whole history of the world, this is an unheard-of process, which flies in the face of all theories about de-northernization through war. Only with the general introduction of the rural hereditary laws in the BGB. did the German people for the first time lay the axe to the root of their nationality and thus - it can be safely said - also cut the lifeblood of the Nordic race in the German national body.

It would be unhistorical, by the way, to attribute the decline of the old medieval nobility to a de-nationalization through wars. The process of this de-nationalization is also connected with the rural hereditary law, only - in the opposite direction, ñn and for itself the medieval nobility kept its old Norse rural hereditary laws, but fell into the mistake of not using the land and loden any more.

i) It is undoubtedly historically more correct to attribute the formation of a down-to-earth officer corps to Frederick William I, but it is also a fact that it was only the victories of Men Fritz that filled this officer corps with the proud consciousness of a grounded circle of duties. Therefore, it is perhaps fair to say that the Prussian officer corps goes back to Frederick William I.
— if one does not want to look for the basis even already with the Great Elector -, but only Frederick the Great breathed life into this entity.

The people began to regard it as a means of gaining power. This paved the way for the creation of a so-called house power through the consolidation of estates, i.e. of hearths. This policy of domestic power, which the House of Habsburg knew how to master like no other, necessarily had to continuously reduce the possibilities for igniting hearth fires. Thus, a so-called high nobility emerged more and more clearly, which, however, in its development dragged along the law to continuously diminish the actual Old Norse source material of the original nobility. On November 9, 1918, this development came to an end.

To sum up, the author would like to say once again that the present view of de-naturalization by wars quite obviously misses the core of the question. With healthy land law and healthy marriages, war in the biological sense has never harmed the Nordic race. Only when there is a turning away from rural life and marriage is no longer a task for the whole but becomes a business or a private pleasure or a matter of domestic power politics, wars intervene "de-norming", because under such views the number of children necessarily decreases and now the previously insignificant hundredth of fallen must have a devastating effect, also in the respect that the biological selection among the heirs of the farm can no longer be sufficiently sharp, because the selection becomes smaller and smaller.

— By the way, it should be said at this point: If Nordic bravery always had to lead to heroic death, then the "Old Dessauer" would never have reached his old age and Albert Leo Schlageter would not have had to be killed by the French on the sand heap. As a former soldier, one often has the feeling that the nowadays so popular expression of the de-naturalization through wars is a bit rich.

is treated "academically "*). Author must thereby still the

Vberst Marx publishes in the Militär-Wochenblatt (No. 32/1928) a revealing compilation of the hundredthsah of former active officers dropped out by the heroic death in the "World War". Ver hundertsah amounts in the infantry 33,5 in the pioneers 18,3 L", in the zeldartillery 16,40/-,, hx, her cavalry 15'X>, in the Futzartillerie 13,8^>. These figures are particularly valuable because the supporters of the theory of de-normalization by wars have always been fond of basing themselves on the losses of our active officer corps in the past "World War. The figures given are undoubtedly high, but in relation to the combat material used in the last war they are actually low: for example, the British have now told us that they fired 480000 tons of artillery ammunition in the first 9 weeks of the Battle of Ifpern. - Now no one can deny that the former officers returning from the war and "their" children growing up in the meantime would have been sufficient to fill the gap without further ado.

The main reason for this is the fear that such views are likely to obscure the core issue of the actual denudation, namely the rural inheritance law*).

in biological terms, provided, of course, that the returnees and the adolescents had been given the opportunity to enjoy a healthy marriage in healthy conditions.

Above all, one should refrain from using the heroic struggle of our academic youth in 1914 before Ijpern (storming with the Deutschlandlied) for the so-called denaturalization. In this respect, the question arises whether it was necessary at all to assemble entire regiments from future officer replacements,' furthermore, whether it would not have been more reasonable to provide for a sufficient replacement reserve already in peace and to distribute the young voluntary academics as future officer replacements to all regiments. In addition, it should be said quite dryly: as brightly as the fame of the Stormers of Ijpern will shine through the history of Germany, there is no reason to boast of that storm with regard to the responsible military leadership of that time; this is not the place to talk about it, but to point out that there is no reason to use the Storm of Ijpern for the questions of denaturalization. A more valuable example of the fact that the loss figures are not always as drastic as they are often made out to be for the dragee of denudation is the following: of the 99 students who were at the German Colonial School in Witzenhausen at the outbreak of the war in 1914, 33 were killed, i.e. exactly */,. If one takes into account that admission to the Colonials chulé was only open to students who could show a district medical certificate of fitness for military service in the tropics, it becomes clear that these 99 students represented a physical elite, if only because the requirements for so-called fitness for military service in the tropics were much higher than for general military fitness for service. If one also takes into account that admission to the school was dependent on the same intellectual prerequisites as attendance at other corresponding universities, one will have to admit that the students represented a selection not only physically but also with regard to a certain attive energy - after all, before the war there was ample opportunity for comfortable natures to choose a more contemplative course of study at the university than was offered by the colonial and foreign service. Those 99 students were therefore undoubtedly a certain selection of enterprising young men, who certainly could not be accused of a lack of Nordic blood. Accordingly, all of them - all 99 of them - were in the front line during the entire war of 1914/18. loss of 33 understandable, which already at the loss figure of the active infantry officers. However, this example is also a proof that that loss of 33 among the students of the Colonial School is far from being a cause of "De-normalization" would have been if the remaining 66 returning from the war had been able to enter into healthy marital relationships and had been settled in the East, for example. - Incidentally, the author would like to doubt that at any other student fraternity or college the class of 1914 experienced the same high loss of 33 as was the case at the Colonial School. OThe loss figures of the Colonial School, therefore, are undoubtedly an excellent and inviolable basis for taking a stand on the questions of denudation.

i) Whoever, inspired by these hints of the author, wants to familiarize himself briefly and exhaustively with German land law, is referred to the little book by Geh. Rat Gerstenhauer, published by the Reichslandbund, (now Reichsnährstand): Vodenrecht, Siedlung und Besteuerung (Land Law, Settlement and Taxation); available from the Reichslandbund (now Reichsnährstand) Berlin.

But let us return to the breeding mating of the Nordic breed. Another circumstance of great importance for breeding was that the virgin did not bring a dowry to the marriage. The choice of a husband was made only according to biological criteria. One must not be deceived in this by the ninder betrothals, which seem to prove the opposite. Zn a sophisticated thoroughbred, in which the physical health of the individuals is preserved, the biological nus choice of the daughter can be made according to the point of view of the efficiency of her father. In horse breeding, it is customary for thoroughbreds and half-breeds to indicate only the names of the sires in the pedigrees. For example, Wiser vom Welser, vom ñdeptus xx, vom Zulianus, vom Nero simply means that Welser descends from Welser and a mare, which in turn had ñdeptus xx for a father, while her mother was a daughter of Julianus, who in turn covered a daughter of Nero. Such a horse-breeding custom proves to us that in the Old Norse marriage the choice of the bride according to the ability of her father need not have been an exclusive matter of family politics, as one likes to put it today, but originally may very well have been connected with breeding thoughts.

Only the "hereditary daughters" stand here somewhat separately, they inherited nevertheless the hereditary property of their father. This measure, however, was not a matter of property law, but only a breeding measure, in order to pass on the blood of the father's offspring through the daughter - if there were no sons left. For this reason, the heir's daughter had to marry one of her father's relatives, and it was particularly appreciated if this relative had been as closely related to her father as possible (e.g. the father's brother or the son of a father's brother). For the rest, daughters had no right of inheritance. The daughter's claim only amounted to Untersv 11, Oessauer Straße 26, price RN1.
A correct knowledge of German land law is necessary if one does not want to be misled by the Marxist and un-German core of the land reform in the sense of Damaschke. - In this context, even if not exclusively related to land law, the clear and inexpensive - even quite inexpensive - writings written by the most outstanding scholars of Germany and published by the Gesellschaft Deutscher Staat (Jena, Kaiser Mlhelmstraße 12) are recommended. - However, it is also necessary to mention "di" magazine: Nationalwirtschaft, Blätter für organischen Wirtschaftsaufbau, which tries to put the masses of workers, who have been detached from the land, back on a reasonable nutritional basis.

The landlord of the estate on which she was born, whether it was her father, her brother or her brother-in-law, was obligated to provide her with a home and, if necessary, an endowment when she married.

Often, in the traditions, the breeding and health aspects of marriage come quite clearly to the fore. According to Icelandic law, the verlober had to legally betroth the bride to the bridegroom without any physical defects. Under ancient Indian law, the father had to notify the groom of any defects in the bride, otherwise he was punished and the marriage was invalid. Vie betrothal was therefore in the Nordic race not betrothal contract but act of marriage.

There will perhaps be some reader who could come to the conviction on the basis of the thoughts developed here that the old Norse marriage must be obviously ascribed something uncommonly sober as a racing sign. But in reality Vas might not even have been so much the case, at least not in the generalization. By ensuring the nutritional basis and by the further precondition that only healthy people could marry, the material basis of a happy marriage was certainly given. Furthermore it was added that two people married who were so similar because of the same race and common upbringing that their possibly existing differences in character could not offer too painful surfaces of friction. Nor should it be forgotten that marriage was entered into with a view to the general public and was regarded as a duty to the community as a whole, whereby all self-tormenting acrobatics of the soul - as they have unfortunately given us in modern novel literature - were broken off from the outset. Finally, there is the fact that marriage not only entailed duties but also extensive rights. It seems that only the husband in Old Norse communities was the bearer and transmitter of the public-legal power. Likewise, a girl could attain a social position only through marriage, while the unmarried girl of free blood could never get out of the power of her father's house. - One will hardly be able to deny that with it from the outset almost all reasons and occasions ceased to exist which today make marriage a "problem". It may well be assumed that these marriages, which seem to have been concluded from a very sober point of view, were in reality much more serene and happy than our "emotional" marriages of today; cf. the divorce proceedings of the last few years.

As soon as in a Nordic community the dowry arises, and the marriage is no longer a biological expediency but becomes a business in the monetary sense, however, it is usually very quickly over with the purity of the blood and a Nordic culture. The reasons, which led to the step of the Mitgist- hunt, may not have been everywhere the same in the history of the Nordic race, but the effect was in all cases the same. Already 550 b. LH. Theognis describes this process very nicely and aptly as follows:

> "If it's a matter of raising cattle or horses, then we act sensibly and choose animals from a healthy strain and without defects for our benefit and increase.
> But when it comes to marriage, the price is always the deciding factor: men only marry for gold, and daughters are given away.
> The rascal, the dolt, who swims in gold Rann with the oldest tribe unite his cattle. - Thus all things, noble and vile, blend together!
> If you therefore find us a degenerate mixed sex in manners, form and spirit Then don't be surprised, friend! The reason is clear, and it would be idle to lament the consequences.

It should be mentioned in connection with this that according to the traditions the marriageable age for Nordic girls is around the
The traditions are not uniform, but the differences are only insignificant. Girls were allowed to fully mature before they were allowed to marry. Also it would hardly correspond to biological expediency reasons to let "women" who are to remain long child-bearing marry to support*). The office of housewife also required a certain dignity and versatility of housewifely knowledge; a creature too young would not have been able to meet these requirements either way.

Legally, however, the marriage age for girls was lowered to 12. But we never hear anything about child marriages in the real sense. Therefore, we may assume that it was only a possibility to let a girl join the family of her future husband at the age of 12. Therefore one needs however

i) Incidentally, it is not in accordance with zootechnical principles to breed dams that are to remain fertile for a long time too early.

not yet assume that the bovine married even in this tender mer. Such provisions were probably much more about the legal regulation of the assumption of personal protection for the girl, we had seen that the growing of a virgin was associated with heavy obligations for father and brothers. It seems that the point of view was that the shoe of virginity should also be exercised by the clan, which benefited from the virgin and her sexual abstinence until marriage. It would explain the somewhat curious 12th year of life,-the year standing for Norse girls at the end of childhood, but before the earliest beginning of a physical development of maturity. In any case, Plutarch says: "The Romans married their daughters in the 12th year, and often even earlier, in order to hand them over to the bridegroom in this way all the more pure and uncorrupted in body and soul." This view of Plutarch, however, is obviously based on a misunderstanding of the nature of the custom handed down to him.

We are at the end of our considerations about the marriage and breeding laws of the Nordic breed. According to the situation of the vinge author could give only an overview. - One thing, however, the author believes to be able to say with absolute certainty: Even if at first it may have been natural biological reasons that shaped the Nordic Race in its glory, in the further course of its development it has been a clear will and clear breeding laws that have led it to its cultural height. Let us conclude here with a word of Schiller, which the Nordic Race has understood to realize like no other race in the world:

Art is to carve from the marble
Venus and Apollo
higher art, to form man as he shall
become.

SS command Ñ r^r. öz

Oer Reichsführer-55.

Munich, December 31, 1931.

1. Oie 55th is an association of German Nordic men selected according to special aspects.
2. In accordance with the National Socialist world view and in the realization that the future of our people rests in the selection and preservation of racially and hereditarily good blood, I am introducing the "marriage license" for all unmarried members of the 55th effective January 1, 1932.
3. Vas strived for goal is the hereditary valuable 5ippe of German Nordic-destined kind.
4. Vie marriage license is granted or denied solely on racial and hereditary health grounds.
5. Every 55th man who intends to marry must obtain the marriage license of the Reichsführer-55th for this purpose.
6. 55th members who marry anyway if denied -marriage license will be dropped from the 55th; they will be free to resign.
7. The proper processing of marriage applications is the responsibility of the "Race Office" of the 55.
8. The Race Office of the 55th maintains the "5ippenbuch der 55." in which the zamilies of 55th members are entered after the marriage license is issued or the application for registration is affirmed.
9. The Reichsführer-55th, the head of the Race Office and the officers of this office are sworn to secrecy.
10. The 55th is clear that with this order it has taken a 5step of great importance. 5pot, scorn and misunderstanding do not touch us; the future belongs to us!

ver Reichsführer-55.

gez. h. Himmler.

Reichserbhofgesetzi)

of September 29, 19Z3 (RGBl. I s. 685).

Vie. The government of the Reich wants to preserve the peasantry as the blood source of the German people while safeguarding old German hereditary customs.

Vie farms should be protected from over-indebtedness and fragmentation in inheritance, so that they remain permanently in the hands of free farmers as inheritance of the clan.

A healthy distribution of agricultural property sizes should be worked toward, since a large number of viable small and medium-sized farms, distributed as evenly as possible throughout the country, is the best guarantee for the health of the people and the state.

Vie Imperial Government has therefore adopted the following law. Vie basic ideas of the law are:

Agricultural and forestry property in the size of at least one arable crop and not more than 125 hectares is hereditary farm if it belongs to a person capable of farming.

Oer owner of the hereditary farm is called farmer.

A farmer can only be a German citizen, of German or tribal blood and respectable.

The hereditary estate passes undivided to the heir.

The rights of the heirs are limited to the remaining property of the farmer. Descendants who are not appointed as heirs receive professional training and equipment in accordance with the strength of the farm, and if they are in need through no fault of their own, they are granted refuge at home.

Va's right of inheritance cannot be excluded or limited by disposition upon death.

Hereditary farm is in principle inalienable and unencumberable. The law is hereby promulgated:

1. Section

Ver Lrbhof

8 1

Term

(1) Land used for agricultural or forestry purposes is a hereditary farm if it is 1.meets the requirements of ZZ 2, 3 with respect to its size, and 2. is solely owned by a person capable of farming.

V cf. Saure, Oas Reichs-Erbhof-Gesetz. A Guide to the Reichsserbhof Law. Neudeutsche Verlags- und Treuhand-Ges. m. b. h., Berlin.

(2) Farms that are permanently used by leasing are not hereditary farms.

(3) The courts of inheritance shall be entered ex officio in the register of courts of inheritance. This entry has legal declaratory significance, not legal substantiation.

8 2

Minöestgrötze

(1) Oer Erbhof mutz at least the groats of a field food.

(2) The amount of land that is necessary to feed and clothe a camomile regardless of the market and the general economic situation, as well as to maintain the economic process of the hereditary farm, is considered as arable food.

8 3

Maximum limit

(1) The hereditary farm shall not exceed one hundred twenty-five acres.

(2) It must be able to be farmed from a farmstead without outworks.

Z 4

Formation of hereditary farms by division

The formation of several hereditary farms by division of larger real estates is permissible, when

1. each farm individually meets the requirements of 88 1 to 3, and
2. the total amount of the owner's debts, including encumbrances in rem resting on the real property to be divided, does not exceed thirty per cent of the last assessed standard tax value prior to the division.

8 5

Creation of a hereditary farm by special admission

(1) ver Reichsminister für Ernährung und Landwirtschaft may, after consultation with the Nreisbauernführer and the Landesbauernführer, permit exceptions to the requirements of 8 3.

(2) However, a size greater than one hundred twenty-five acres shall only be allowed in 8 rule,

1. if it seems necessary with regard to the type of soil or the climate;
2. if it is a farm economically self-contained and rounded in its lands, which can be proved to have been owned by the Vauern family for more than one hundred and fifty years;
3. if a German of special merit for the overall welfare of the German people is to be honored in his own person or in his descendants;.

4. if the family residing on the farm has created values there (e.g. monuments of artistic or cultural-historical importance) which, if the size of the farm does not exceed one hundred and twenty-five hectares, do not find sufficient economic basis for their preservation.

(3) the condition that the hereditary farm can be managed from a farmstead without outworks shall be waived only if special economic conditions make the outworks necessary.

8 6

viticulture, market gardening or fruit growing

(1) The provisions of 1 to 3 shall also apply to land used for viticulture, market gardening or fruit growing.

(2) In the case of viticulture, a farm whose own production of grapes is sufficient for the maintenance of a family is considered to be arable.

(3) In the case of vegetable or fruit growing, a holding shall be regarded as arable if the land used would also be regarded as arable if converted to another type of agricultural use within the meaning of section 2(2).

8 7

The hereditary farm

(1) The hereditary farm includes all the land owned by the farmer and regularly farmed from the farmstead, and the accessories owned by the farmer.

(2) Temporary leasing or similar temporary use of farm land, e.g. as land for the elderly, does not preclude farm membership.

§8

The yard accessories in detail

(1) Farm accessories include, in particular, livestock, farm and household utensils, including linen and beds, manure and stocks of agricultural products used for farming.

(2) The farm accessories also include documents related to the farm, family letters from previous generations, pictures of commemorative value, antlers and similar memorabilia related to the farm and the Vauern family living on it.

8 9

Insurance claim. Repayment credit

The inherited estate also includes the claims arising from the insurance policies taken out for the estate and its accessories, together with the indemnity sums paid out in respect thereof, as well as a redemption credit balance accumulated for the repayment of an estate debt.

§ 10

Decision of the Court of Inheritance on the Lrbhofeigenschast

If there is any doubt as to whether a farm is to be regarded as a hereditary farm, the court of hereditary succession shall decide at the request of the owner or the leader of the rice farmers.

2. Section

The

farmer 8 **ii**

term

(1) Only the owner of a hereditary farm is called a farmer.

(2) The owner or holder of other real property used for agriculture or forestry is called a farmer.

(3) Other Designations for Owner or Owner agricultural or owners of land used for agricultural or forestry purposes are not permitted.

(4) Oie Professional title the owner in land register is gradually changed accordingly.

8 12

Requirement of German citizenship

Only those who have German citizenship can be a farmer.

8 13

Requirement of German or tribal blood

(1) Only those of German or tribal blood can be peasants.

(2) A person who has Jewish or colored blood among his ancestors on his father's or mother's side is not of German or tribal blood.

(3) The cut-off date for the existence of the prerequisites of ñbs. 1 shall be January 1, 1800. If there is any doubt as to whether the prerequisites of ñbs. 1 are fulfilled, the court of inheritance shall decide on the matter at the request of the owner or the leader of the rice farmers.

8 14

Exclusion by incapacitation

A farmer who is incapacitated cannot be a farmer if the action for annulment has been dismissed with final effect or has not been brought within the statutory period.

8 15

Respectability and empowerment of farmers

(1) The farmer must be respectable. He must be capable of managing the farm properly. Lack of maturity alone is not an obstacle.

(2) If the conditions of paragraph 1 cease to apply or if the farmer fails to meet his debt obligations, even though he would have been able to do so in a proper

If the farmer would be able to manage the farm in accordance with the law, the court of inheritance may, at the request of the head of the provincial farm, transfer the management and usufruct of the inherited farm to the farmer's spouse or to the person who would be the heir in the event of the farmer's death, either permanently or for a limited period of time.

(Z) If there is no spouse or heir or if they are not capable of farming, the court of inheritance may transfer the ownership of the hereditary farm to a person capable of farming to be proposed by the leader of the imperial farmers at the request of the leader of the imperial farmers. If there are suitable relatives of the farmer, the Reichsbauernführer shall propose one of them.

(4) Vá's ownership of the hereditary estate shall pass upon the transfer resolution becoming final. The court of inheritance shall ex officio request the land registry to register the new owner. The provisions of Section 419 of the Civil Code shall apply mutatis mutandis.

8 16

Effect -of -the -loss -of -the ability -to -vaurenate

If the farmer loses the capacity to be a farmer, he may no longer call himself a farmer; this does not affect his ownership of the farm subject to H 15, nor does it affect the hereditary status of the farm.

8 17

Joint ownership. Legal 'persons

(1) A Lrbhof cannot belong to the joint property of a marital community of property or otherwise be owned by more than one person.

(2) A hereditary farm cannot belong to a legal entity.

8 18

Decision -of the court of inheritance on -the ability to vow

If there is any doubt as to whether a person is capable of farming, the court of inheritance shall decide at his request or at the request of the leader of the rice farmers.

Z. Section

Succession by virtue of right of inheritance

8 19

Succession in -en hereditary farm

(1) Upon the death of the farmer, the hereditary farm forms a special part of the inheritance with regard to the legal succession and the division of the inheritance.

(2) By operation of law, the hereditary estate passes undivided to the heir.

8 20

Anerbenor-ization

Appointed to inherit in the following order:

1. the wages of the deceased; a deceased son shall be replaced by his sons and sons' sons;

2. the father of the testator;
3. the decedent's brothers; a deceased brother is replaced by his sons and sons' sons;
4. the decedent's tenants; a deceased daughter is replaced by her sons and sons' sons;
5. the decedent's sisters; a deceased sister is replaced by her sons and sons' sons;
6. the female descendants of the deceased and the descendants of such, unless they already belong to No. 4. The male descendant of the deceased shall be excluded from the male descendant. In all other respects the preference of the male sex decides.

8 21

' Individual provisions on the order of inheritance

(1) anyone who is not capable of farming shall be excluded as an heir. The inheritance farm falls to the person who would have been appointed if the person leaving had not lived at the time of the inheritance.

(2) A relative is not called to succession as long as there is a relative of a preceding order.

(3) Within the same order, depending on the custom prevailing in the area, the law of the elders or the law of tongues decides. If there is no specific custom, the law of tongues shall apply. If there is doubt as to whether or which custom exists, the court of inheritance shall decide at the request of one of the parties.

(4) Among sons, the sons of the first wife take precedence over the other sons. Among brothers or sisters, full-blooded take precedence over half-blooded.

(6) Cattle recognized by subsequent marriage are equal to legitimate cattle born after the marriage. The father's bovine animals that have been declared legitimate shall, in the same order, succeed the legitimate bovine animals; the mother's bovine animals born out of wedlock shall, by definition, succeed the legitimate bovine animals.

(7) Persons adopted in lieu of oxen are not entitled to succession.

(8) if there are no sons or sons' sons at the time when the court becomes hereditary by virtue of this law, the heirs of the fourth order shall be appointed before those of the second and third orders.

8 22

Exchange of a hereditary farm

(1) If the heir already has an estate, he/she shall cease to be the heir. The estate shall devolve on the person who would have been appointed if the person leaving had not been alive at the time of the inheritance.

(2) However, this shall not occur if the heir declares to the court of annexation, within six weeks of the date on which he became aware of the accrual, in a publicly certified form or for the record of the offices, that he is taking over the accrued farm.

(3) In the case of para. 2, the ownership of the estate of the heir shall, by operation of law, devolve upon the heir next in line to the deceased. The latter may disclaim the inheritance. The provisions of the Civil Code on the acceptance or disclaimer of an inheritance shall apply mutatis mutandis.

(4) The court of inheritance shall determine the amount of the obligation of the next of kin to release the heir from the liabilities of the estate.

(5) The provision of para. 4 shall also apply to the personal liabilities of the heir connected with the transferred estate. Insofar as the court of inheritance obliges the acquirer of the estate to bear them, he shall also be liable to the creditors.

§23

Several hereditary farms

(1) If the farmer leaves several hereditary farms, those appointed as heirs may each choose one hereditary farm in the order of their appointment, so that no one receives more than one hereditary farm.

(2) The election shall be declared to the court of annexation in a publicly certified form or for the record of the court office. The chairman of the court of inheritance shall set a reasonable time limit for the person entitled to vote to declare the election at the request of a subsequent person entitled to vote. If the election is not made before the expiry of the time limit, the person entitled to vote shall take a back seat to the other persons entitled to vote.

(3) The person entitled to the inheritance acquires ownership of the estate he/she has elected upon the execution of the election. With the execution of the last election, the next person to be elected also acquires ownership of the remaining farm.

8 24

Dispositions by reason of death

(1) The testator may not exclude or limit succession by virtue of the right of inheritance by disposition of property upon death.

(2) The provision of subsection 1 shall not exclude the disposition of individual accessories which are not essential for the management of the farm, provided that they are not farm deeds or the special items referred to in § 8 subsection 2.

(3) The dispositions by which the succession is limited by virtue of the right of inheritance also include dispositions upon death by which a charge on the farm is ordered or the rest of the estate is disposed of in such a way that it is no longer possible to adjust the liabilities of the estate in accordance with the provisions of 8 34.

8 25

Determination -of the inheritance by the testator

(1) Within the first order, the testator may designate the an heir,

1. if an inheritance law was not in use in the area when this law came into force;
2. if free determination by the farmer has been common in the area at the time of the entry into force of this law;
3. in other cases, with the consent of the court of inheritance, if there is good cause.

In cases of doubt, the court of inheritance shall decide whether the requirements of nos. 1, 2 are met.

(2) If there are no legitimate sons or sons' sons, the testator may, with the consent of the court of inheritance, determine that an illegitimate son, of whom he is the father, shall become an heir; before making the decision, the court of inheritance shall hear the regional farmer's leader.

(3) With the consent of the court of inheritance, the testator may determine that a person of the fourth order shall become an heir before persons of the first, second or third order. The court of inheritance shall give its consent if there is an important reason for doing so.

(4) Within the second and subsequent orders, the testator may designate the an heir. In doing so, he may also skip one or more orders with the consent of the court of inheritance.

(5) If persons of the orders mentioned in § 20 are not present, o the testator may designate the heir. If the heir designated by the testator is not capable of being a farmer or if the farmer does not make any designation, o the Reichsbauernführer shall designate the heir. Relatives or in-laws of the deceased who are capable of farming shall be given preference.

8 26

Administration and usufruct for the father or mother of the heir apparent

The testator may provide that the father or mother of the heir shall be entitled to the management and enjoyment of the farm after the age of majority, but not after the heir has reached the age of twenty-five.

8 27

Leadership of the farm name

The testator may determine that the heir shall use the name of the farm as an addition to his or her name.

8 28

Form of the testator's instructions

The testator may make the arrangements provided for in 88 25 to 27 only by will or contract of inheritance.

8 29

Disclaimer

(1) The heir may disclaim the inheritance of the estate without disclaiming the inheritance of the rest of the property, provided that this disclaimer

the provisions of the Civil Code on the disclaimer of the inheritance shall apply mutatis mutandis.

(2) The disclaimer must be declared to the court of inheritance. The time limit for the disclaimer shall commence at the time when the heir becomes aware of his or her appointment as heir, but if the appointment is based on a disposition upon death, not before the disposition is pronounced.

(3) If the person appointed as an heir is not a German national, his or her withdrawal as an heir (Section 8 21 (1), Article 12) shall not occur at first: however, if he or she has not applied for the granting of German nationality within the period specified in (2), or if his or her application is rejected, this shall be deemed to be a disclaimer of the inheritance.

8 30

Providing for -the descendants -of -the decedent. Home refuge

(1) The descendants of the decedent, if they are co-heirs or entitled to a compulsory portion, shall be adequately maintained and educated on the farm until they reach the age of majority.

(2) They shall also be trained for a profession corresponding to the status of the Court and shall be equipped when they become independent, female descendants also when they marry, as far as the resources of the Court permit; the equipment may in particular also consist in the granting of funds for the procurement of a liederler's position.

(3) If they get into distress through no fault of their own, they can still seek refuge on the farm later against payment of appropriate work assistance (Heimatzuflucht). The parents of the testator are also entitled to this right if they are co-heirs or entitled to a share of the estate.

§ 31

Old-age pension -of spouse

The surviving spouse of the decedent may, if he or she is a co-heir or entitled to a compulsory portion and if he or she waives all claims against the estate to which he or she is entitled, demand from the heir the maintenance of the estate for life, which is customary in such circumstances, insofar as he or she cannot support himself or herself from his or her own assets.

8 32

Settlement of disputes

In the event of disputes arising from Sections 30 and 31, the court of inheritance shall make the necessary arrangements, taking due account of the circumstances of the parties involved, in such a way that the estate remains in good condition. It may revoke or restrict the right of provision if the beneficiary is otherwise secured or if the obligor can no longer reasonably be expected to make the payment, in particular if it exceeds the assets of the estate. The decision of the court of inheritance is final.

8 33

The rest of the space

The farmer's property other than the hereditary farm shall be inherited in accordance with the provisions of the general law.

8 34

Suffix verbalities

(1) The estate's liabilities, including the mortgage, land and annuity debts resting on the farm, but excluding the other encumbrances resting on the farm (old-age portion, usufruct, debt relief annuity, etc.), shall be adjusted from the farm insofar as the assets available apart from the farm are sufficient for this purpose.

(2) Insofar as the subsequent liabilities cannot be adjusted in this way, the heir shall be obliged vis-à-vis the joint heirs to bear them alone and to release the joint heirs from them.

8 35

Division -of the remaining estate

(1) If a surplus remains after adjustment of the subsequent liabilities, it shall be distributed among the heirs of the heir in accordance with the provisions of the general law.

(2) If he is entitled to a share in the rest of the estate in accordance with the provisions of general law, the heir may demand a share in the surplus only to the extent that the share attributable to him is greater than the unencumbered income value of the estate. The income value shall be determined on the basis of the net income which the farm can provide on a sustained basis in accordance with its previous economic purpose.

8 36

Liabilities in the case of several hereditary farms

(1) If several hereditary farms belong to the estate 23), those entitled to maintenance according to 88 30, 3t may choose on which farm they wish to receive maintenance. The duty to provide vocational training and equipment shall be borne jointly by all heirs in proportion to the value of the farms.

(2) The heirs shall bear the liabilities of the estate in proportion to each other according to the value of the farms.

(3) If a dispute arises as to the application of subsection (1) sentence 2 or subsection (2), the court of annexation shall make the final decision.

4. Section

Restrictions on the sale and encumbrance of inherited property. Foreclosure

8 37

Disposal un- encumbrance -of hereditary estate

(1) Oer Erbhof is in principle inalienable and unencumberable. Vies does not apply to a disposition of appurtenances made within the framework of proper economic management.

(2) The court of inheritance may approve the sale or encumbrance if there is good cause. Approval may also be granted subject to a condition.

(3) The court of inheritance shall grant permission for the sale of the inherited farm if the farmer wishes to transfer the farm to a person entitled to the inheritance who would be the next entitled person at the time of the inheritance or who could be designated as the heir by the testator pursuant to Article 8 25. The court of inheritance shall grant permission only if the transfer agreement does not burden the inheritance farm beyond its powers.

8 38

Enforcement protection

(1) The Lrbhof cannot be enforced due to a monetary claim.

(2) Nor may execution be levied against agricultural products obtained on the hereditary farm on account of a pecuniary claim, subject, however, to the provisions of 88 39, 59.

8 39

Enforcement for public law monetary claims

(1) lvegen of public charges, on account of a claim arising from public burdens or on account of another monetary claim under public law may be enforced against the agricultural products obtained on the hereditary farm, insofar as these do not belong to the accessories and are not necessary for the maintenance of the farmer or his family until the next harvest.

(2) Execution under subsection (1) may commence only if the creditor has one month in advance served on the rice farmer the writ of execution and a statement that he intends to commence execution against the farmer.

(3) Within the time limit, the rice farmer leader, if authorized to do so by the Reichsnährstand, may make a written declaration to the creditor that he assumes the debt on behalf of the Reichsnährstand. This declaration obligates the Reichsnährstand to satisfy the creditor against delivery of the execution title together with a publicly certified receipt. The creditor can no longer assert the claim against the farmer.

(4) Insofar as the Riksnährstand satisfies the creditor, the creditor's claim shall pass to the Riksnährstand by operation of law. The Reich Food Administration may execute the enforcement order against the farmer subject to the restrictions of 8 38, 8 39, para. 1.

(5) The provisions of paras. 2 to 4 shall not apply if the claim, excluding interest and costs, does not exceed the amount of one hundred and fifty Reichsmarks.

5. Section

Vie Änerbenbehör-en

8 40

Principle

(1) Anerbengergerichte, Erbhofgerichte and the Reichserbhofgericht shall be established to carry out the special functions of this Act.

(2) In the matters referred by this Law to the inheritance authorities for decision, the ordinary courts may not be seized.

8 41

The Court of Inheritance

(1) The Court of Inheritance shall be established by the Regional Judicial Administration at the district court for its district. The regional judicial administration may determine the district differently, in particular it may determine that only one court of inheritance shall be established for several districts of the district court.

(2) The court of inheritance decides in the composition of one judge as chairman and two peasants.

(3) The chairman and his permanent deputy shall be appointed by the National Judicial Administration, periodically for the duration of the calendar year. They shall be familiar with the inheritance customs of the peasant population.

8 42

Local jurisdiction of the court of inheritance

(1) The competent court is the ñnerbengericht (court of inheritance) in whose district the court of inheritance is located.

(2) If there is any doubt, the president of the court of inheritance shall determine the competent ñnerbengericht.

8 43

The court of inheritance

(1) For each Land, a court of hereditary succession shall be established by the Land judicial administration at a Gberlandesgericht to be determined by it. For several countries, a joint court of inheritance may be established by the participating countries. Several courts of inheritance may be established in one country.

(2) The court of inheritance decides in the composition of one judge as chairman, two other judges and two peasants.

(3) The provisions of 8 41 (3) shall apply mutatis mutandis.

8 44

Appointment -the peasant assessor

Oie peasant assessors of theAnerbenger courts are on proposal of the provincial farmer leader, the farmer assessors of the hereditary courts on

appointed by the State Judicial Administration on the proposal of the Reich Peasants' Leader. In addition to the assessors, the required number of deputies shall be appointed.

8 45

Legal relations and compensation of peasant assessors

(1) §The provisions of 88 31 to 33, 8 35 Nos. 1 and 5, 88 51 to 56 of the Judicial Constitution Act, which apply to jurors, shall apply mutatis mutandis to the legal relationships and compensation of the rural assessors, with the proviso that the cooperation of the public prosecutor's office shall not be required here.

(2) The final decision on the supervisory appeal given in the final sentence of Section 55 of the Judicature Act shall be taken by the President of the Regional Court in the case of courts of annexation and by the President of the Higher Regional Court in the case of courts of hereditary succession.

(3) If the absence of a condition for appointment to the office of assessor subsequently becomes known or if a condition subsequently ceases to exist, the assessor shall be removed from office by the authority which appointed him; the assessor shall be heard before the decision is taken. The decision shall be final.

8 46

Procedure

(1) Vas proceedings before the ñnerbengerichte and Erbhofgerichte shall be governed by ordinance of the Reich Minister of Justice and the Reich Minister of Food and Agriculture in accordance with the principles of proceedings in matters of voluntary jurisdiction.

(2) Vie ordinance may provide for a preliminary ruling by the presiding judge and for the taking of evidence by individual members of the court.

8 47

The Imperial Court of Justice

The establishment, procedure and seat of the Reichserbhofgericht shall be regulated by decree of the Reich Minister of Justice and the Reich Minister of Food and Agriculture. It may be provided that the decisions of the Reichserbhofgericht shall be subject to confirmation by the Reich Minister of Food and Agriculture.

8 48

Immediate complaint

(1) An immediate appeal shall be lodged against the decisions of the court of inheritance. The appeal period is two weeks.

(2) Decisions taken by the court of succession on the basis of 8 10, 8 13 Paragraph 3, 8 18, 8 21 Paragraph 3, 8 25, 8 37 Paragraph 2, the immediate appeal may also be filed by the rice farmer.

The court of inheritance shall deliver the aforementioned decisions to the leader of the rice farmers ex officio.

(3) The court of inheritance shall decide on the appeal.

8 49

Immediate further complaint

(1) An immediate further appeal shall be lodged against the decision of the court of inheritance. The appeal period is two weeks.

(2) If the decision of the court of hereditary succession refers to one of the decisions mentioned in 8 48 para. 2, this appeal may also be filed by the provincial farmer leader. The court of hereditary succession shall serve the aforementioned decisions ex officio on the leader of the provincial farmers.

(3) The further appeal shall be decided by the Imperial Court of Appeal.

(4) A further appeal shall be admissible only if the decision of the court of hereditary succession contains a new independent ground of appeal. This shall not apply to the appeal of the regional farmer's leader provided for in para. 2.

8 50

Enforcement of decisions

Kus the final decisions of the courts of hereditary succession, the courts of hereditary succession and the Imperial Court of Hereditary Succession, execution shall take place in accordance with the provisions of the Code of Civil Procedure.

8 51 **Rosten** The fees and rosten for proceedings before the inheritance authorities shall be regulated by ordinance of the Reich Minister of Justice and the Reich Minister of Food and Agriculture.

6. Section

Hereditary roll and land register

8 52

(1) The inheritance roll 1 para. 3) is kept at the Court of Inheritance.

(2) The registration of the hereditary farms is free of charge.

(3) The establishment of the court roll and the registration procedure shall be regulated by decree of the Reich Minister of Justice.

8 53

Land register note

(4) At the request of the chairman of the court of inheritance, the entry in the court roll shall be noted in the land register for the properties belonging to the court of inheritance. The entry shall be made free of charge.

(5) The properties belonging to the hereditary farm shall be entered in a special land register sheet. The land registry office shall do its utmost to ensure that the farmer has them united into one plot of land by means of a corresponding entry in the land register.

7. Section

Schlutzvorschriften

8 54

The responsibility of the county and regional agricultural leaders

For the local jurisdiction of the district and regional farmers' leaders, the Grt where the farmstead of the hereditary farm is located is decisive.

8 55

Exemption from inheritance and land transfer tax

The heir does not have to pay any inheritance tax or real estate transfer tax for the transfer of the estate.

8 66

Interpretation rule

If doubts arise in the application of this Act, the judge shall rule in a manner consistent with the purpose of the Act as set forth in the introductory words.

8 57

Entry into force

(1) This law comes into force on October 1, 1933.

(2) It has effect for the inheritance cases that occur after this date.

8 68

Transitional provision to 8 23 (Multiple hereditary farms)

If the testator owns more than one inherited farm, he may, by will or contract of inheritance, in derogation of section 23, provide that, in the first case of inheritance occurring after the effective date of this Act, a total of two inherited farms shall be allotted to one heir if the heir is a wage earner or wage earner and both farms together do not exceed one hundred and twenty-five hectares.

8 59

Transitional provision to 88 58, 39 (enforcement)

The provisions of Section 39 on enforcement against the agricultural products of the hereditary farm shall also apply to enforcement for pecuniary claims under private law until otherwise provided for by implementing regulation.